

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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WITH the commencement of our fourth volume we present our usual annual resumé of the progress of Spiritualism in Victoria and other parts of the world. In our last retrospect we were anticipating the arrival of Mr. Peebles, and expecting good results from his visit: in this expectation we were not disappointed—Brother Peebles did his work well, and the fruits of it are becoming more apparent; there is a steadily increasing interest in all that pertains to Spiritualism, and less public prejudice against its exponents. There are now also two spiritualistic associations in Melbourne, and although their meetings are held simultaneously, both attract good audiences. The series of lectures delivered at Sandhurst by Mr. Denovan have materially increased the interest in the subject in that city, while the wonderful manifestation of spirit power gradually developed in their local circles are a striking and instructive lesson to investigators, proving that, by steady perseverance and observance of known conditions, the most advanced physical manifestations of spirit existence may be obtained. At Castlemaine the Spiritualists and liberalists are united under the banner of Universalism; the Sunday lectures at the Mechanics' Institution are maintained, Mr. Leech taking his turn with other lecturers (one a lady). Very little has been heard of the physical manifestations at the house of Mr. J. P. in that town—we find on enquiry that the circle has no regular sittings, they are intermittent, and consequently very little progress is made. A Melbourne gentleman, with whom we are acquainted, recently attended a seance there, and obtained some very excellent manifestations; on the same occasion some advice was given by the controlling spirit, which, if carried out, will doubtless lead to as satisfactory results as are obtained at Sandhurst. It will be seen that our old friend Mr. B. S. Nayler is working

manfully and successfully at Stawell to repair the damages caused by the defection of the whilom leading officers of the local spiritual association, who were infatuated by the magnetic teaching of Mr. Jas. Smith. There are a number of staunch Spiritualists at Stawell, who are rallying round Mr. Nayler and forming the nucleus of a new and more stable association. At Dunedin the cause has made considerable progress—in place of the society for investigating Spiritualism existing last year, they have now an association of progressive Spiritualists, and we hear they have made overtures since Mr. Peebles' visit for other lecturers and mediums to visit their city. The most noticeable and important feature in connection with local Spiritualism is the establishment of the Melbourne Progressive Lyceum, which numbers 120 members, and holds its sessions every Sunday morning at the Masonic Hall. We cannot too strongly commend this institution to Spiritualists and free thinkers as a means of preparing the rising generation by the cultivation of their reasoning and intuitive faculties, for the reception and diffusion of the most advanced ideas. Scientific Spiritualism or spiritual science is making some progress in England, the last and most extraordinary feature being the photographing by the aid of the magnesium light a materialized spirit-form. This was successfully accomplished after repeated experiments at the residence of Mr. Henry Cook, Hackney, near London, on the 7th of May last. An excellent copy of the photograph appears in the *London Spiritualist* of May 15th, with a circumstantial account of the process, and illustrative diagrams, the whole attested by five witnesses, including Mr. W. H. Harrison and Mr. Luxmoore. In America the many abuses and the quantity of extraneous matter that has been amalgamated with Spiritualism has had a detrimental effect on its progress, but we are inclined to take a more hopeful view than that held by our good sister Mrs. E. H. Britten, and think that the pure rational spiritualistic element will hold together, and ultimately rise superior to the abuses and difficulties which surround it. Progressive Spiritualism has had a strong lead in Victoria, and we have little doubt that it will maintain it. We have the experience of other countries to guide us, and shall doubtless profit by their examples whether of fail-

ure or success. Wherever selfishness predominates over principle in a medium, that medium's influence for good is more than neutralized, and the giving way to a desire for gain or personal aggrandisement is the rock on which many mediums are wrecked. We are as yet exempt from this temptation in Victoria, but as the field widens we shall doubtless have this and other difficulties to contend with. Nevertheless, if the present basis of Spiritualism is maintained we need have little fear of its progress being materially retarded by any extraneous cause. It is better to build slowly with select material than to hurry on the structure regardless of the quality of the stones of which it is composed. The increasing circulation of our paper is a proof of the steady growing interest in the cause, and we take the opportunity to urge our subscribers to introduce it to their friends and endeavor further to increase its circulation and consequent usefulness.

Poetry.

(From Local Spirit Circles.)

Hearken; thou of Spirit born
Feeling proud Theologian's scorn;
Though thy lot seem all forlorn,
Never fear.

When thy years of labour o'er,
For thee are golden days in store,
Bright, on the supernal shore;
Persevere.

Dauntless, face life's hard campaign,
Brave your foes, again, again;
Cowards—surely will be slain;
Never fear.

Tend the sick, or 'wield the quill';
All your mission bold fulfil
With unbending, Iron Will,
Persevere.

Meet you Lions in your way;
Cast from you all dread, dismay,
Trust in God, and humbly pray
Never fear.

Be your path 'neath sunless skies
One a brave heart only tries
Work, and you must win the prize
Persevere.

Fearless thro' the darkness grope
Till the dawn of truth be broke
"Bate no jot of heart or hope":
Never fear.

Darkest skies must turn to blue,
Labour win its merit due,
'Be but to your purpose true'
Persevere.

H. F.

Father of Light! of Love, of Truth,
Oh! guide us in our earthly way,
Irreverend age, or wayward youth
Enlighten with Thy holy ray,
Until they wake to feel and see
The glories of Eternity.

Father of Light! in mercy hear
The pleadings of our lowly race
And strengthen them through earth's career
For a celestial dwelling place
By lifting heart and soul to see
The after-life's sublimity.

Father of light! Thy blessing shed
Upon each upward step we make,
And let Immortal teachings spread
Throughout the world, until they break
All Error's chains, and Truth set free
Exults in Thy supremacy.—

W. CANNING.

(Given by the Spirit simply to show the kind of hymn suitable for Circles.)

To Correspondents.

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

A LETTER FROM SANDHURST.

Mr. T.'s circle is holding several sittings this week in accordance with the request of the band of powerful spirits who control Miss P. One of these sittings was held last evening, at which several friends were present, and a spirit named Stoddart controlled the medium and delivered through her an able and lengthy address. Canning and Brougham are to control her at other sittings during the week. On the occasion of Hospital Sunday, which is fixed for the 7th September, in accordance with the request of the Secretary of the Charities Committee, the Spiritualists are to hold a service on the evening of that day, and Miss P. is to be one of the speakers. The proceeds are to be entirely devoted to the funds of the Hospital and Benevolent Asylum.

AMICUS.

THE SANDHURST MANIFESTATIONS.

SANDHURST has been for some time past one of the centres of the spiritual movement of Victoria. In that city and its suburbs reside numerous Spiritualists and enquirers, and several progressive circles are in existence. We have frequently published letters from the chairman of one of the leading circles there, which has been in existence about eighteen months; but, being desirous of personal ocular demonstration of the wonders described in the letters referred to, we applied for and obtained permission for ourself and two friends to be present at an ordinary session of the circle on Friday, August 8th. Our companions were two well-known citizens of Melbourne, clear-headed business men, with very little of the visionary or imaginative about them, but having confidence in their own judgments to determine the genuineness of any manifestation they might witness. Having an invite for a Spiritualist re-union, to take place on the evening preceding the seance, the party left Melbourne by the afternoon train on Thursday, the 7th, and arrived at Sandhurst in ample time for the event, the proceedings at which are described in another column. Here we were introduced to several members of various circles, who related many interesting events and striking phenomena in their experiences. At one circle the table was at a recent sitting moved freely, and was used as a medium of communication for half an hour, without contact with the circle who sat fully a foot from it; at others speaking mediumship was the most prominent feature. There is evidently a very healthy tone amongst the Spiritualists here, that gives promise of good results in the future. The early part of Friday was devoted to a drive round the outskirts of Quartzopolis, and an inspection of the above-ground workings of some of the largest mines; and in the afternoon we attended a seance in the neighbourhood of Golden Square, Mrs. Bamford, of Castlemaine, being the medium. The speaking and improvisations through her were very interesting, some of the latter given to a pianoforte accompaniment were sweet and rhythmical and her delineations of the character and mediumistic capacities of those present gave general satisfaction. She was also unexpectedly controlled by the spirit-daughter of one of the visitors. After a pleasant cup of tea and an hour's conversation our party augmented by a lady who had received a special invite from the gentleman at

whose rooms the circle is held, proceeded to the rendezvous, arriving punctually at the appointed hour, viz., 7.30 p.m. The circle consists of sixteen members, two of whom were unavoidably absent. In a few minutes, all who were expected being present, the door was closed and locked. We were pleased to observe the orderly manner in which this circle was conducted—each member takes his or her accustomed seat without noise or confusion, the chairman sitting at the head of the table, the vice-chairman on the right, with the principal medium between and a little from the table, another medium (a lady) on his left; the table is an oblong about 7 or 8 feet by 4. The visitors were sitting to the right of and facing the chairman at the further end of the table. The proceedings commenced by the reading and confirmation of the minutes of the previous meeting; this was followed by a short selection and prayer. The chairman then directed all hands to be placed on the table, and the hands of the two mediums to be held by the two members nearest to them, and, after giving instructions to the individuals composing the circle to report anything that came under their observation, the light was extinguished. There was, however, sufficient moonlight penetrating through the blinds to enable us to distinguish the forms of the various sitters. Two or three deep sighs from the principal medium announced his entrancement, and in a few minutes a low deep voice proceeding from him addressed the chairman, giving some instructions.

Shortly after the chairman intimated that he had been touched about the ankles and feet, and while the circle were singing his chair was suddenly raised from behind and pressed forward towards the table, the medium's hands and feet being still covered by those of the vice-chairman. All hands being removed from the table raps came for light, when a paper was found on the table on which was written in very small characters—"As promised so do we come, I have come for much, we have power, be of cheer and in harmony. G.A." The writing, though exceedingly small, was clear and the letters well formed. Four of the circle reported seeing a white cloudy figure behind the medium. The voice of John King said—"You could not have seen it unless I showed it to you." The chairman's hand was then taken by the medium and held under his own and the medium's chair, and a hand came and grasped his; then a sound like writing was heard on the table, both the mediums being clearly seen sitting in their seats and not touching the table; on lighting up the following was found on the paper—"Be more in earnest then all of you must see it. G.A." There was also on another paper—"I am present, also King. A.L." The moonlight coming in strong at one of the windows a shawl was hung to reduce the light, the circle then sung "Guide me, oh thou great Jehovah," during and after which beautiful spirit-lights were visible to all present, they were circular, about two inches in diameter, and emitted a faint ray. Some present saw the outline of a figure amongst them. The medium was rigid, with his head lying on the chairman's shoulder all the time. The circle again sang, the medium still entranced told the chairman to hold him tight when a rumbling sound as of something being drawn along the floor from the outer apartment was heard; then suddenly the article passed over the heads of the circle, striking the opposite wall of the room with some force. On lighting up it was found to be a black hat belonging to one of the visitors, and which had been left in the ante-room, notwithstanding the force with which it was thrown it was uninjured. Whilst the medium's feet were held by the vice-chairman, he was levitated about two feet from the floor (we were here informed that John King had stated he will not only carry him to the ceiling 15 feet high, but through it)! After lighting, the vice-chairman's hands were then put on the papers on the table, and he was told to hold them tight, and the writing would come underneath. The light was extinguished and almost immediately re-lighted; during the interval of darkness a sound like writing on wood was heard. On examining the papers the following words were found on the underneath part of the bottom sheet and next the table—"We must do much for all. G.A." John King said he and Katie

must shortly go now, but sing the evening hymn first; this was done, and at the close the chairman intimated that during the singing a long bare arm and hand of large size had been placed in his hand, he wished Mr. Terry could feel it. King said "make room for the stranger;" we advanced and took the chairman's seat, the medium immediately made one or two passes over the right arm, and the voice of John King said "The arm is coming," and immediately a large sinewy arm was placed in ours, it felt warm and natural, but on pressing it yielded, having the sensation of an inflated tube. The arm was drawn slowly through our hand to the tips of the fingers, and immediately it was withdrawn the medium fell against us, and we felt his arms covered with the coat, &c.; the arm was much larger and longer than his. Our hands were then taken by the medium and placed on his legs just above the knee, he standing erect and rigid; when he rose from the ground about two feet, we passed our hands down the legs to the feet, and under the feet feeling the soles of the boots, thereby satisfying ourselves of his complete isolation. He was rapidly lowered to the floor, and the light being renewed the circle was shortly afterwards brought to a close, the visitors expressing themselves much pleased and thoroughly satisfied as to the bona-fides of the phenomena. Interesting as was the foregoing, the manifestations seem to have been eclipsed at subsequent circles, as the following particulars will show. Our correspondent says—"Eight of us felt the hand and arm of John King; Katie's hair, fair and golden, like no one's connected with the circle, was felt by seven of us, while Miss G——s head rested on one of her hands, the other being held, the hair in large quantities passed over our faces. Mrs. R. felt John King's face and beard, and Mrs. M. had a lock given her by Katie which is so beautiful I forward it to you for inspection of self and friends. Druce was levitated a little above the table. A lady who is clairvoyant saw and described Katie's hair, and subsequently recognised the lock as part of it. Beautiful spirit-lights were seen, brighter than on Friday."

ANOTHER SEANCE—MORE INTERESTING PHENOMENA.

At the seances of the Energetic Circle Sandhurst, on Friday and Sunday last, the spirit manifestations were exceedingly interesting. At the Friday sitting, five of the members felt John King's long, bare arm and hand with a ring on one of the fingers. The arm was larger than the ordinary size, was warm and soft to the touch, and the ring felt just like any other ring. Katie King's beautiful soft hair was passed across the faces of several of the members, and one member was promised a lock on Sunday. The spirit-lights were vivid and very beautiful, being luminous and apparently held and waved about by a spirit-hand, which seemed to be covered with gauze. The medium took hold of the Chairman's hand and passed it across his face which was very cold, then guided it down to his knees and placed it with the palm open upon an up-turned face which felt quite warm, and the lips kissed the hand. This extraordinary manifestation was repeated twice. During its continuance the lady medium was seated next the Vice-Chairman and had her hands gently resting upon his shoulders, she being controlled by Katie King. An elderly lady (the Mother of the Circle) had the privilege on the previous Sunday of feeling John King's face and beard. At the seance on Sunday evening last 15 members being present, and two gentlemen from Melbourne by special permission of the spirits, the manifestations were equally gratifying and convincing. Both strangers were permitted to feel King's arm and hand, with the ring on the finger; also Katie King's hair. The member of the Circle who had been promised a lock of it, cut it off for himself with a pair of scissors, and now has it in his possession. It was just the same as the sample I sent you which a lady member got at a previous sitting. The spirit-lights were even more brilliant and beautiful than those of Friday evening, and appeared to be much higher than usual, some seeing them as high as the ceiling which is

fifteen feet from the floor. To our surprise the extraordinary tying phenomena were for the time being resumed; but Alfred Longmore explained that it was done simply to gratify their friends from a distance. The tyings were done with almost lightning rapidity, and were of a very varied character.

After the usual Circle had adjourned, all remaining in the room, a special Circle of six persons—three ladies and three gentlemen—was held, presided over by one of the visitors from Melbourne, who is a powerful Medium; He became entranced, and through him we were privileged to hear a most eloquent and instructive address of some forty minutes duration. Not only was the language appropriate and well-chosen, but the matter was exceedingly impressive, and suited to the moment. The whole Circle were delighted and parted with their new friends with regret.

THE CHAIRMAN.

Sandhurst, 19th. August, 1873.

"AN EVENING AT HOME OF THE SPIRUALISTS AND THEIR FRIENDS."

Such was the name given to a social re-union held in the Rifles Orderly Room, Sandhurst, on Monday evening, the 7th August, which though not advertised being of a semi-private character, served to attract some two hundred and seventy people of all classes to it, amongst whom were Mr. Terry, and other friends from Melbourne and Castlemaine. The Hall was tastefully decorated with boughs, flowers and flags, the union Jack occupying the post of honor in the centre; and, at the opposite end with an appropriate motto; Peace on Earth and good-will towards Men" and reaching nearly across the room, surmounted by a very handsome flag with the Prince of Wales feather and motto on it. Mr. Finster's excellent instrumental band played the music. A young lady Miss Phillips at the commencement of the proceedings spoke in the trance, being controlled by the spirit of the late Lord Brougham. The address considering the powerful opposing influences present—most of the younger people being anxious to begin the dancing—was an able one, and much interest was evinced to hear it and to witness a circle in full session. Miss P. is, most unquestionably a fine trance speaker, and under more favorable circumstances, would be far superior to the general run of such speakers; and, as it was, she created an earnest desire in the minds of many to hear and see more on the subject of Spiritualism. A song was then sung by Mr. Wright, a pianoforte solo by Miss Farnsworth, then a comic recitation was given by a young gentleman present, which excited cheers and laughter. "Sweet Spirit hear my Prayer," was beautifully sung by Miss W., who was honored by an encore. And "the stirrup Cup" was capably sung by Mr. Marshall. Afterwards the dancing went on fast and furious until considerably beyond "the weeshort hour ayont the twall." Votes of thanks were then passed on the motion of Mr. Denovan seconded by Mr. Fletcher, to the Band, to Mr. Scott for his able services as "Master of the Ceremonies," and to Mr. McLeod the caterer for the ample supply of the good things of this life, which he had provided. The whole company then "upstanding"—under the leadership of Messrs. Martell and Wright—sang "Auld Lang Syne," joining hands and dancing to the music in royal style, concluding the song with three times three and one more. Then God save the Queen, accompanied with three cheers for her Majesty, concluded the business of—to use the phrase uppermost in the mouths of all present—"one of the most enjoyable evenings ever we spent in Sandhurst."

THE YANKEE CREEK CIRCLE.

We have received a progress report from the Circle at Yankee Creek. New phases of mediumship are developing, and great results are promised. Want of space prevents our inserting the letter in full.

WHICH:

SPIRITUALISM OR CHRISTIANITY?

A friendly correspondence between MOSES HULL, Spiritualist and W. F. PARKER, Christian.

"Fair Truth, for thee above we seek
Friend to the wise, supporter of the weak;
From thee we learn whate'er is wise and just;
Creeds to reject, professions to distrust;
Forms to despise, pretensions to deride
And following thee to follow nought beside."

This is the title of a recent American publication calculated to be very useful, not so much by its power to convince of this or that truth, as by its fearless recognition of the real road to truth.

The comparison of ideas, the testing of facts affirmed, the correcting of misunderstandings formed in isolation.

These are the means by which men may increase their store of that rich treasure truth, and this is the method pursued in the volume before us.

How honestly or how capably the two champions have performed their task is comparatively of secondary importance. The real value of the book is in the value of this system of comparison of ideas, a system which has transformed the savage into the civilized man, and has led religion up from fetichism to Spiritualism. It is however satisfactory to know that Mr. Parker (the Christian) is considered one of the most eloquent preachers and debaters in the West, and that Mr. Hull (Spiritualist,) is at least his match in literary ability. Some readers will unhesitatingly declare Mr. Hull to be the superior, but they will be for the most part those who have on Mr. Hull's side the evidence of their own experience. We think that the two disputants are well matched as to natural and acquired ability, but that Mr. Hull has the better side to argue from. Yet probably none of those who are decidedly anti-Spiritualist will be converted by Mr. Hull's letters. Mr. Parker was not; but then he did not intend to be when he began the correspondence, neither would he have been though one rose from the dead. There is however a large and intelligent class of people in the world—and they are increasing in number too,—who are not wedded to any theories, but who are heartily willing to follow "fair truth" wherever she may lead them. To such this book will be most acceptable, because it offers them in a brief space and easy, pleasant style, a bird's-eye view of some of the more prominent features of what will some day be the two chief religions of the Anglo Saxon people. Both authors have sacrificed, perhaps intentionally, something of close reasoning in the effort to be brief and pointed. But whatever has been thus lost to the argument, has been made up by a certain sparkling effect for which the general reader—and it is for such the book is intended—will be duly thankful. The following extract will give an idea of how the miracle of the devils entering into the swine, is treated by both parties.

"You think those hogs that Jesus converted, who committed suicide were mediums; you are mistaken; they were members of your own church; they believed in faith, repentance, and baptism for the remission of sins, and as soon as they made 'the good confession' that you to this day require of all your converts viz: that Jesus was the Son of God, they went to the sea for the purpose of being baptized, and in their eagerness to attend to the ordinance, they got into so steep a place, that they could not get out. Brother Parker, these poor prototypes of yours were the first Christian martyrs."

It is worthy of note that the opponents represent respectively, an ideal Christianity, and an ideal Spiritualism, either of which is so admirable that the other objects to it only on the score of its not being the actual. Take for example the Spiritualist view of marriage. At a Spiritualist Convention in Vermont, the following resolution was adopted. "That the only true and natural marriage is an exclusive conjugal love between one man and one woman; and the only true home is the isolated home based upon this true love." Mr. Hull's own opinion is that "If love is stronger than

all things else, it will hold you to your wife. If love should prove strong enough to hold you to your wife, you will not need the aid of any institution to strengthen the bond. If love is not strong enough, cursed be the institution that forces you to live with one for whom you have no love." These ideas the Christian passes briefly by with an admission that he will not attempt to controvert them, though he had himself invited the point for discussion by quoting some silly and unworthy sayings of persons who though Spiritualists only claimed, like Mr. Hull to advance their personal opinions.

The strongest or rather best formulated objection urged by the Christian against Spiritualism is the fear that its lack of authority will lead to disorder.

Every step in the path to freedom political or religious, has been met by this outcry. The answer must be given by the lives and deeds of Spiritualists.

The true position of Spiritualists with regard to the Bible is, we think, well given in the following words of Mr. Hull: "Brother, please read my letters again and see if I ever asked you to reject the Bible, or receive the documents of modern Spiritualism! All I ask of any one is to receive the truths and reject the errors of both. You seem to think it is impossible to embrace Spiritualism without rejecting the Bible, or see anything good in the writings of A. J. Davis without first seeing that those of Paul and Peter are all bad. In this you have failed to understand me. * * * I do not mean we can find better principles than some there are copied into the Bible, but we can leave out some of the bad ones."

We have not intentionally confined our extracts to the writer on the Spiritualist side. But really it is difficult to find anything strong in Mr. Parker's letters except when the carelessness of his opponent has made a weak point for him to attack. This happens not unfrequently and Mr. Parker shows both dexterity and vigor in availing himself of the opportunity. We will however close with a few words from his last letter, which to our mind, puts the whole matter in a nutshell.

"I cannot, in all the world of Spiritualism, find one new truth; nor one old one put into a more acceptable form." There it is, the form of a truth is acceptable according to the state of mind of the seeker. Let then all seek for themselves.

Answers to Questions.

The growing desire for information on all subjects connected with Spiritualism and Free Religious thought, has induced us to reserve a portion of our space for the publication of answers to questions, practical and Spiritual. We therefore invite the public to send us questions on any subject of general import, the most important of which will be submitted to the controlling spirit of an advanced local circle, and published with the answer as space admits, those questions of minor importance which we feel ourselves competent to answer will be answered by the Editor. We wish it to be distinctly understood that no personal questions will receive attention.

A visitor to the Circle mentioned his impressions that the sentiments expressed by the Medium were a reflection of the minds of the Circle.

Answer: We would like to hear this supposition rationally explained in accordance with any law of mind: it is perfectly irrational. The most direct way in which one mind can control another so as to transmit ideas through it, is by what is commonly called biological, or mesmeric influence. Under this influence one mind may be induced to think and act in complete accordance with the more positive will of the operator. The combined ideas of the individuals in a circle would be like the emanations from so many different flowers. You would sense no one in particular, yet you would be conscious of a mingling of separate odours. No one idea of this circle is permitted to extend beyond the space separating it from the medium, and the circle is well aware that our practice is to throw its members into a mesmeric or drowsy condition so far as is consistent with consciousness—so much so indeed, that we have at times to remove the influence in order that they may remain cognisant of what transpires.

In the first place we commenced by mesmerising the medium, by the common and simple process. For a long time, during a part of every day—and when conditions were favourable, incessantly—we kept him under this influence, until at last the true mesmeric state was produced. Now we control the organs of his mind with tolerable ease; at first we did so with great difficulty. The mesmerist may soon gain a certain power over the medium to produce rigidity in his limbs, to close the eyes, to move the lips and so on. For a long time we had that power over the arm of the present medium; after a considerable time we succeeded in so influencing the brain as to impress upon it ideas; yet we could not cause him to express them, for want of full control of the nerves of the chest. We have him now under—not the best control, for we shall still further succeed, but we can communicate our ideas through him with tolerable ease and completeness. These ideas are often new to all of you; you argue with us, and frequently we convince you against your wills. Were our ideas,—the ideas expressed by the medium—gathered from the circle, they would be in harmony with your own thoughts, while it is well known to you that we have lately argued against the impressions of one and all of you.

We have a certain object in developing this circle, and for this reason we prevent your own spirit-friends, your own relatives, interfering with our influence. If we permit another spirit to influence your medium we lose power—exactly upon the same principle that an electro-biologist is anxious that no one else shall influence his subject—for the more mixed the magnetism, the less perfect the control. For nearly five years now, J. M—, has personally had this medium more or less under control for a single purpose, namely: that, as a necessity arises for the most advanced ideas to be given to you, you may be able to receive them, whenever we observe a need for further light upon any subject we give it in proportion to your capacity to receive. Sometimes we are a little above you; often we are above the world.

THE AURELIA CO-OPERATIVE ASSOCIATION.*

We are in receipt of the rules and articles of the above association, which it is expected will be launched before the end of this year. Although very concise in their diction, they include so many social and business matters as to fill twenty seven pages, this precludes our quoting so fully from them as they deserve.

Rule 1 and 2. Referring to the objects of the association we print in full, viz:—

1. The objects of this Association, which has been named THE AURELIA CO-OPERATIVE LAND AND LABOR ASSOCIATION, shall be the purchase and cultivation of a tract of land in Victoria, Tasmania, New Zealand, or such other of the Australian colonies (as may hereafter be decided) to be cultivated upon the equality and co-operative principle held jointly and in equal shares by all the elected and operative members residing on the same, and who shall also carry on such trades or manufactures as shall be most suitable to the locality and the wants and capabilities of the members.

2. Our object is also to secure to ourselves and our families immunity from poverty, and a better state of social order and morals in which to bring up the rising generation.

Rules 3 to 7. Refer to who are eligible for membership, the essentials for which are, that the candidates shall not be less than eighteen years of age, they shall hold the Spiritual principles of the Harmonial Philosophy, and pledge themselves to devote their energies to the development of these principles in every possible way, and to abandon all speculations of a private nature for the sake of gain, although they may continue to hold on any property they may possess at the time of entry, or have bequeathed to them afterwards.

Rules 8 to 10. Describes the estate which is intended to comprise about 10,000 acres and the division of it to its various uses. 11 to 13, refers to Member-

*The Articles of Association, Rules, Regulations, Manners and Customs of the Aurelia Co-Operative Land and Labor Association. R. F. CUNNINGHAM.

ship. 14 to 27, describe the conditions of membership, from which it appears that every male head of a family must pay £100, to entitle him to full membership, every single man £50, and every single woman £25. Resident members not having children of their own, will be encouraged to adopt at least two as their own. Adopted children shall be treated in every way as natural born children of members, receive education, trade, &c., and at eighteen years of age be entitled to all the privileges of membership. Exemption from manual labor can be purchased by any member above 50 years of age for £300. Members who are not in a position to pay the full amount of their subscriptions, may remain outside the Association paying by instalments and receiving interest for their money until the amount is made up, but are not eligible to vote till then. Members withdrawing or being expelled will receive only a moiety of their subscriptions, no shares transferable except by consent of the Committee. Rules 19 to 37, embody the constitution. The Executive Council consists of: Chief Councillor, Deputy, Treasurer, 2 Auditors, and 10 Members of Council. All members have one vote in the election of this body, and the elections are to be conducted by ballot. 38 to 46, describes the powers and functions of the officers. Rules 47 to 64, refer to duties of departmental committees. 65 to 69, duties of members includes obedience to the rules, that no labor shall be considered menial or humbling, but each shall carry out the task allotted to him or her cheerfully, and with integrity. A resolution to prevent the introduction of private Stores, Public-houses, Sectarian Chapels, &c.

Rules 70 to 74. Privileges of members, provides that perfect liberty shall be given to members during 16 out of the 24 hours, to amuse or improve themselves as they think proper, also for the establishment of a Library, Printing Press, Music, Gymnastics, &c. Also for members leaving the Association for a time, to travel, and the estimation of the value of labor on the basis of current rates outside the community.

Rules 75 to 84, are on marriage and divorce, providing that the law of monogamy be the only rule, and that the laws of sexual virtue and chastity be strictly enforced. That the crime of adultery be severely dealt with, that a Register of Marriages be kept, that divorced persons cease to be members, but are eligible for re-election.

Rules 85 to 89, refer to the training of children, and provide for a general system of nursing and education, also for their gradual instruction in industrial pursuits from ten years of age. The Finance regulations provide for the establishment of a Bank, and separate accounts for each member, also for the annual division of profits, one half of which are to be placed to the credit of members, and the other half towards the improvement of the estate.

An ample and nutritious dietary scale to be set forth, and adhered to. Luxuries to be paid for out of private accounts, a fixed sum to be appropriated annually to each individual for dress. Members not consuming the whole amount, to have the surplus placed to their credit, or be debited with any excess. No member to be expelled, except by the consent of two thirds of both Council and Members. Public worship to be free, and no compulsion used with either young or old. The remaining rules are of minor import, referring mostly to elections, transfers, &c. Those we have quoted from, are sufficient to give a general idea of the system, but we would advise all interested in the subject to send to the resident Secretary Mr. G. S. Manns, 37 Nicholson Street, Fitzroy, for a copy, the price we believe is one shilling.

The whole scheme is the most perfect that has ever come under our notice, and is evidently the result of long and earnest thought on the part of the promoter or promoters. Very much will depend upon the stuff of which the pioneers are made, if they are of the right material, we have little doubt of their success. The successful establishment of one community would have a wide influence not only here, but in other parts of the world, we shall look forward with considerable interest to the practical commencement of operations by the pioneers.

THE LYCEUM—STAWELL.

TWELVE months ago we devoted more than seven columns to the Opening of the Stawell Lyceum; now our space constrains us to embody, in a comparatively short article the pith of the different communications we have received respecting its first anniversary. We intentionally omit certain laudations on Mr. Nayler's "stand-up fight with orthodox pulpit-ministers," and "the knock-down blows he has dealt out, right and left, with such efficacy," as we do not wish to make the old gentleman vain: we know his happy selections of weapons out of his arsenal (the Bible) and his trenchant mode of using them; and as the timorous Erasmus could not do what the indomitable Luther did, Mr. Nayler may probably effect what men less fearless would not even attempt.

At the opening we were flushed with the promising prospects of a rich harvest, and we then congratulated our friends on their having secured the services of Mr. Nayler as their resident lecturer; but alas! it soon became apparent that the enemy (under the disguise of a *Spiritualist*) had assiduously and effectively sown his tares on the very day of its opening! for, very shortly afterwards, the most influential members became infatuated with the pernicious doctrine of *Re-incarnation*; and having been allured to the "Magnetic School," they one after another visited Melbourne, where the oracle "deadened their brains" to their hearts' content; and following Mr. James Smith, they forsook Mr. Nayler, regardless of their moral responsibilities to our old friend, who had been enticed, by delusive promises, to break up his establishment in Melbourne, and, in his 77th year, enter on a new career in life. It is a sad tale, soon told. But, not bating one jot of hope, he has addressed the frequenters of the Lyceum 50 Sundays in the course of the year—twice only absent through indisposition; nor has his labor been in vain; for the previously deserted hall had on its anniversary more reliable friends than on the day of its opening. The struggle has been arduous, for Mr. Nayler had, during several months, very few supporters; they were, however, of the right sort, "good men and true;" so that we have grounds for believing "whatever is, is right," and that even the misguided ones, at no very distant period, may again occupy their former places in the Lyceum. Fortunately, some of the pulpit-ministers have introduced Mr. Nayler to their congregations as the *sceptic*, the *infidel*, and the *blasphemer*; and cautioned their hearers not to set foot in the Lyceum, "lest they should be caught," which had the effect of sending several to the "Hall of Infidelity," whose curiosity had been excited to hear the outrageous blasphemy for themselves; and, having heard, they continue to worship in the hall, "after the way which they [the Orthodox] call *heresy*!"

The anniversary was announced by small hand-bills, of which we present our readers with the following copy:—

"Can there any Good thing come out of Nazareth? Come and see!"

SUNDAY, THE 10TH OF AUGUST, 1873,

Memorable in Stawell as the

ANNIVERSARY OF OPENING THE LYCEUM;

Wherein religious Services, characterised by

FREEDOM OF THOUGHT AND FREEDOM OF EXPRESSION,

Are held on Sunday Evenings:

The Speakers not warring against Men, but Opinions.

"It will require as much application of genius, industry, and learning, to free the Christian world from the dominion of *corrupted* doctrines, as it did to free the philosophical world from the dominion of Aristotle. WATSON, Bishop of Llandaff.

Doors of the Lyceum open at 6.30—Service commencing 5m. past 7.

On Sunday, the 10th, Mr. Nayler purposes giving a brief Recapitulation of some of the subjects which have been treated at large, from the Platform of the Lyceum, during the first year of its existence, namely—

"Jehovah our God is one Jehovah."
No "God the Son," no "God the Holy Ghost," no "God Man," no "Holy, blessed, and glorious Trinity,"

in either the Hebrew or the Christian Scriptures—the Bible teaching us, there is but *one* God, but *one* Redeemer, but *one* Saviour, and his Name *one*.

Jesus was the first revealer of the Father in his paternal relation with Man.

The pith of the Gospel of Jesus is comprised in *Love to God and Love to Man*.

Paul's *Christism* (compiled from Moses, the Prophets, and the sacred writings of the Heathens) was the foundation of *Christianity*, which contains several pernicious doctrines unknown to Jesus.

Paul's much to be lamented and unavoidable *ignorance* of both Jesus and his matchless Gospel.

Paul's capital blunder consisted in his fancying that Adam was created *perfect*, and that he fell from a state of *perfection* into Sin and Death, entailing a curse on all his Posterity—whereas, God creates all things *imperfect*; atoms and worlds, men and angels; the Creator delighting in the development of his creatures.

Paul's most egregious and fatal mistake, which has, unhappily, been followed by most of the religious bodies throughout Christendom, was, his propounding the mischievous doctrine of the *Atonement*, in which he himself lacked confidence; believing, as he evidently did, that "Every man shall bear his *own* burden," and that "Every one of us shall give an account of *himself* to God."

Imputed sin and imputed righteousness, are unadulterated nonsense, in which Paul had no faith; or, he would not have written to the Phillippians, "Work out your *own* Salvation:" while a greater than Paul declared, "To him that *overcometh* will I grant to sit with me on my throne, even as I also *overcame*, and am set down with my Father on his throne."

Endless Punishment is a doctrine as derogatory to God, as it is contrary to the tenor of the Scriptures; equally irrational, untenable, and blasphemous.

"Many doctrines have been imposed on the Christian world, as doctrines of the Gospel which have no foundation whatever in Scripture. Instead of defending these doctrines, it is the Duty of a real disciple of Jesus to reprobate them, as *gangrenous excrescences*, corrupting the fair form of genuine Christianity." Bishop WATSON.

The hall was well attended; when some of the visitors, whose curiosity had prompted them to listen "just for once" to what the blasphemer might say, heard such truths as they had never heard before; and were staggered on learning that several of their long-cherished doctrines had not any foundation whatever in Scripture; some of whom renounced orthodoxy before leaving the Lyceum!

On the evening of the 13th above 50 sat down to tea, and all went off pleasantly and promisingly. Mr. Wayman was then called to the chair, when Mr. Walters (who had been "the back-bone" of the Association ever since the desertion of the former prominent members) rendered a satisfactory account of his stewardship, carried on under unusually trying circumstances, and received the cordial and well-merited thanks of the meeting for his energetic and unabating interest in the cause. To relieve Mr. Walters from his onerous position a committee of management, consisting of six gentlemen, was appointed (Mr. Naylor, president, and Mr. Wayman, treasurer), also a committee of three ladies, as collectors. We cannot find room in this issue for any of the speeches, nor for any of the matter which is of local, not general, interest. All we can add is—*God-SPEED!*

MR. J. M. PEEBLES.

We received the following interesting letter from the "Pilgrim" too late for publication in our last issue. We are in expectation of another from Calcutta next mail.

Pacific Ocean, near the Equator,
Long. East 166 deg. 20 min.
April 25, 1873.

FRIEND W. H. TERRY—

On the 25th of March, accompanied by several friends from Dunedin to Port Chalmers, we left New Zealand, to the great joy of anonymous newspaper scribblers and

the clergy generally. Messrs. Beverly, Redmayne, Allan, and other noble souls furnished us with fruits, jellies, jams, honey, and other luxuries so desirable during a long voyage. Our clipper barque is the Harriet Armitage, bound for Hong Kong, with 107 Chinamen returning from the gold-fields to enjoy their treasures. Confucius may have been a very eminent sage, but these are eccentric and dirty specimens of humanity—"Coolies," in fact, going home, that they may be buried with their fathers. We have passed several magnificent islands. Between two of these we were becalmed for five days, with the weather intensely hot, several sharks continually surrounded our ship. The monotony was terrible,—a scorching sun by day, a receding Southern Cross by night, and the same phosphorescent glare following the trail of our vessel! It seems strange that there is no monthly line of steamers from either Australia or New Zealand.

As all warm climates have their scavengers, so all cities have their Ishmaels. Swaggering tract-peddling J. G. S. Grant is the Ishmael of Dunedin. For unadulterated vanity, unalloyed pretentiousness, rapid incoherence, impotent statement, and swelling self-importance—commend us to Grant—the equal of whom is found only in the person of the ex-Rev. David Blair! I replied to none of the newspaper lucubrations of these men. My friend Henry Ward Beecher taught me long ago never to stop along the way to "kick at snarling curs." It might not be amiss for Darwinians to search in Melbourne and Dunedin for the "missing links" connecting the anthropoid apes with English gentlemen.

It is contended by the "old indentities" of Dunedin that the Anglo-Saxon can work more days in the year, and more hours in the day (exposing himself to the climate) in New Zealand than in any other country. The climate is certainly fine, and the atmosphere bracing. I went out several times with the "Naturalist club." They are liberal gentlemen. While the gullies abound in a large variety of ferns, on the mountains may be found herds of wild cattle and goats. English deer, hare, grouse, pheasants, sparrows, larks, &c., have been introduced into the country by acclimatising societies. These in time will furnish scope for English field-sports amid scenery resembling that of Northern Italy, or the Highlands of Scotland. I visited Akaroa, famous for its commodious harbor and profusion of fruits. It was on my way to Christchurch, which you are aware is a few hundred miles north of Dunedin. Every street in this city of some 15,000 is named after an English bishop. Canterbury plains, on which Dunedin is situated, remind one of the western plains of America, which, when tickled with plough and spade, laugh with golden grains. In Christchurch Oddfellows' Hall I delivered a course of lectures upon Spiritualism; they were largely attended, many of the most prominent citizens being present. The *Press* reported me handsomely. W. D. Meers is the prominent Spiritualist, and one of the excellent of earth. His amiable family with himself constitute his home a sort of earthly heaven! Mr. Meers, though, doing a large mercantile business, is a most excellent medium, giving very satisfactory sittings.

While in this section of New Zealand I went out to Rangitira, and lectured in the *Liberal Institute* to a most attentive audience. "If this is Spiritualism," said they, "it is truly glorious." Upon the parlor table of Mr. Rupert Schmidt in this place I found the *Medium and Daybreak*, *Human Nature*, and other Spiritualist journals. Thus it is that James Burns and W. H. Terry preach Spiritualism in the islands of the ocean. Mr. Schmidt's cottage-grove-home is truly a most beautiful place; up out of the green lawn fronting his house there bubbles a clear crystal spring, six feet in depth and eight in width. His garden was full of flowers and choicest fruit. While this is a family of substantial Spiritualists, there are many in the vicinity anxious to witness the phenomena. This is true of many in all the towns and cities visited by me while in New Zealand. Some who believe dare not avow their convictions.

It was frequently said to me in Dunedin—"There are but five, or seven at most, outspoken Spiritualists in our city." Is there a worst tyrant than popular opinion? Though there are hundreds in Dunedin who firmly be-

lieve in a present ministry of spirits, they generally prefer to be known as "investigators." This takes off, so they think, considerable of the odium. I pity these poor beggarly creatures—moral cowards!

Others in Dunedin, though nominally Spiritualists or liberalists, are merely anti-orthodox. Their motto is demolition—"down with the churches," "down with all religion," down with everything that stands." They glory in chaos! Constructing is to them a cabalistic term. And then there are others seeking after "tests" and "signs," who are not well pleased with such positively practical lectures as take hold on solid morals and enforce life's stern duties. They prefer a combative, frisky, sensational style of Spiritualism; it has not occurred to them that sensationalism is ephemeral—that clowns call crowds, while Emersons and Carlyles attract the few, which few, however, excel in brains. Sensationalism may be compared to straws, which, touched by a torch, flash and flame for the moment; while the clear glistening anthracite warms the apartment and gives permanent comfort. There was no call in Dunedin for my best philosophical and practical lectures. "Tell us about the phenomena"—"give it to the orthodox"—these were the demands often made. My meetings, however, were largely attended as a whole; often Queen's theatre was literally crowded, though there was a small "entrance fee." The singing was miserably poor. A badly-ventilated theatre with wretched singing stifles my inspiration. But, all disadvantages aside, I am conscious of having done much good. To God and the good angels be all the praise. Dr. Dunn did a larger medical practice even than in Melbourne. He also lectured upon temperance and Spiritualism in Queen's Theatre to excellent acceptance, and subsequently reviewed the attacks upon Spiritualism, made by Dr. Copland and others. The press reported both sides fairly. The Doctor is admirably adapted to discussion and off-hand repartee. In speaking, though seemingly conscious, he is fully half-entranced by his superior circle.

There are many noble, generous souls in Scottish Dunedin. Never shall I forget the personal kindnesses of "mine host," Mr. Redmayne—Messrs. Beverley, Allan, Logan, Walter, Miller, Reid, Wilson, Carrie, and others—not forgetting Mrs. McCall and the ladies who so frequently furnished flowers for the desk. I must make honorable mention also of the Rev. Dr. Stuart, a popular Presbyterian clergyman, who invited me "to tea," and gave me the use of his library. He is no narrow bigot, but a gentleman.

Do you not recollect, friend Terry, that among the questions sent up to me in Prince of Wales Theatre to be answered, there were several from Swedenborgians? In reply I said that Swedenborg was a medium—that some of the manifestations through his organism were disorderly; and that he was no infallible interpreter of the Scriptures. In addition to this I remarked that Swedenborgians were exceedingly bigoted, and Swedenborg himself uncharitable. Here is the proof—speaking of Socinians or Arians—literally Unitarians—Swedenborg says:—

The lot of both is * * * they they are let down into hell among those who deny God. These are meant by those who blaspheme the Holy Ghost, who will not be forgiven either in this world, or in that which is to come.

"In Swedenborg's Diary, under date Oct. 29, 1748, he says: 'The secret worship of the Quakers, sedulously concealed from the world, was made manifest. It is a worship so wicked, execrable, and abominable, that, were it known to Christians, they would expel Quakers from Society, and permit them to live only among beasts. They have a vile communion of wives, etc.' Again Oct. 28, 1748: 'They are indomitably obstinate in their aversion to having their thoughts and doings made public. They strove with me and the spirits who desired (but in vain) to know their secrets.'—(See *Emanuel Swedenborg, his Life and Writings*, by William White, London, 1867, vol. 1. pp. 386, 387).

Swedenborgians have become a sect, and consequently arrogant and prescriptive. Let their folly be a warning to Spiritualists.

P.S.—May 29th. We reached Hong Kong a few days since. To-morrow I start for Canton, Macao, and Foo Chow. Good angels keep you.

J. M. PEEBLES.

IMMORTALITY OF THE SOUL.

A LECTURE DELIVERED AT THE ST. JAMES' THEATRE, NEW YORK, ON APRIL 13TH, BY PROF. S. B. BRITTAN.

A vast amount of skepticism about Spiritualism rests upon disbelief in the immortality of the soul. We look over nature and find a tangible system of things which we can easily prove to ordinary minds, though some have declared that all matter is simply an effect on the sensorium. One eminent writer says that matter does not exist at all, and another man says it is no matter what the other man says. There is an infinite scale of material existence going from the simplest and grossest to the most refined and sublimated. When we get to a material as fine as the air, we can not even see it or analyze it by putting it into a crucible. I wish to impress upon you this fact that all the laws or forces of matter are as widely diffused as matter itself.

By a law of organization, matter is taken up and refined and goes through an everlasting process of trituration and sublimation. As matter becomes sublimated it rises into organized existence both of vegetable and animal life. You know the air to be matter as much as the grossest forms of the earth. The law of organization takes hold of the most sublimated forms of matter, not the grossest. This refinement of matter may be seen in plants and flowers and still more in man. If any man of two hundred pounds weight could have all the fluids of the body evaporated the remaining part would weigh only ten pounds. Who shall say then that there is not a marvelous and invisible world still more subtle?

The microscope develops wonderful worlds of existence. Every drop of water is a world by itself. If we have this vast empire of minute invisible substances, why not have another of still more invisible existence filling up the stellar worlds and the infinite spaces of the Universe?

Link by link nature reaches from man down to the lowest scale of matter. Shall there not be then infinite links reaching from man to God? Those who are materialistic will insist that there is no spiritual existence. Shall we listen to a blind man who says there is no such things as light or color?

Man stands here between the two worlds. By his material organization he is akin to the earth, and by his divine moral and intellectual being he is connected with all the world above him even up to the highest archangel. As the Russian poet says:

"I hold a middle rank 'twixt Heaven and earth
On the last verge of being stand, etc."

When we realize that such is our position, it should lead us to aspire heavenward. The millstone of Materialism drags so many down to earth. If man stands here and is able to lay his hand on all the material creation and then reach upward, he should understand this great power. There are abundant evidences in the nature of man about his immortal nature which the pulpit does not understand how to bring forward. I have taken a somnambulist and put him under the brightest glare of light and his pupil would remain absolutely unchanged, proving that he was in a condition to see without the ordinary light.

The Archbishop of Bordeaux tells about a young somnambulist who would see through an inch board and write on just as well as when the board was absent. So with every clairvoyant who sees without the use of his eyes. If it can thus be shown that any human being can see without the use of his physical sight, it goes to prove a finer spiritual vision. Appollonius was at one time arrested in his speech and cried out, "Slay the monster," and at that very hour the tyrant on the throne was slain. Christ saw in this way and so did the Jewish prophets, and many of the ancient Greek and Pagan philosophers, as well as many among you today. I have known a man to read the prices current in London, by clairvoyance, while another man who had confidence in him bought stock and cleared three thousand dollars on the knowledge thus gained. Then

as sight does not necessarily depend upon the eyes, what is it that sees? Physiologists understand that the optic nerve of itself is incapable of seeing.

What is true of sight is also true of hearing. There are persons who are clairaudient, or can hear without the external ear. If then a man can see or hear without these organs, he can see eternally without them. The clergymen do not use these great arguments but speak of man's aspirations after immortality as proof that he will be immortal.

See what a wonderful revelator memory is. Man is constantly changing. These gray-bearded men before me have had many bodies and yet they have a principle of immutability within them which enables them to retain their identity and to recall to recollection the events of their childhood. This could not be if there were not something more permanent than the bodily brain and organs. If memory was simply a photographer of forms on perishable materials, it would last only while those materials lasted. The objects of nature are photographed probably on the choroid membrane of the eye, not on the retina, as is generally supposed, and yet how can repeated photographs of objects be made on it? Suppose, again, you were to erect a tablet, and then commence taking it away, until, like the human body, in one year or even seven years, it should be all gone, what could be seen there if there were nothing but a material basis of memory? Every man; tree, the globe, the whole material universe, is constantly undergoing change. You ask a man who has had his limb amputated, if he feels as if he was a complete man, and he will say, Yes. A man after having his leg amputated, attempted to jump out of bed, not realizing his loss. If the nervous system is not crushed by this amputation, he will live. Sensation extends clear to the extremities even when the limb is amputated. Not even the crash of worlds could annihilate it. If you can thus cut off his limbs, and have the man still complete, why can you not strike out all of the physical system and have his being complete? The man who sits at the western gate of life, with a few scattering locks of silver, can still look back to childhood, although his physical system has changed so many times, and, feeling that there is an immortal something within him, may exclaim;

"I feel my immortality or leap

All pains, all groans, all griefs, all fears and peal

Like the eternal thunders of the deep

Into mine ear this truth, 'Thou liv'st for ever!'"

—R. P. Journal.

THE FUNERAL OF MR. W. WHITE.

The *Banner of Light* of May 10th, contains a long and interesting account of the Funeral obsequies of the late Mr. Wm. White, from which we extract the following:—

Thursday, May 1st, will ever be remembered by multitudes in our city and elsewhere as the date of the rendition to earth of all that was mortal of William White, whose sudden decease on the afternoon of Monday, April 28th, was announced in the last issue of the *Banner of Light*, and commented upon by the Boston daily press generally. The deceased was a man whose reputation for probity of conduct, earnestness of purpose and goodness of heart extended to a wide circle of society, embracing not only his personal acquaintances, but those all over the civilized world who have learned to know him as the apostle and upholder of Spiritualism, in the face of pecuniary loss, and, at first, in defiance of popular opprobrium.

Mr. White was born in Newcastle, N. H., and was, at the time of his decease, sixty years of age. He fitted himself for life's active duties in that school from which have graduated so many of America's sterling men and honored names—a printing office—at Concord, N. H.; he also, in time, carried on business for himself in that city, under the style of Boyd & White. Some time in 1840 he came to Boston, and was in 1842 located in Spring Lane, being associated with H. P. Lewis. In 1844 he extended the co-partnership under the style of White, Lewis & Potter, which was changed

to White & Potter in December of the same year, by the withdrawal of Mr. Lewis. In 1852 he obtained the contract as State Printer for Massachusetts, and bought out the interest held by Mr. Potter. He continued to fulfill the responsible duty with which he was charged till 1859, when, by reason of failing health, he disposed of his contract (which was to expire in 1862) to the firm of Wright & Potter, the present State Printers. During the time of his State printing he also published the *Chronotype* and *Washingtonian*; and among his most notable works for the Commonwealth were the publication of the Massachusetts and Plymouth records, and the proceedings of the Massachusetts Constitutional Convention. He became interested in the *Banner of Light*, then issued by Luther Colby & Co., some time previous to his giving up the State business, and, when his connection with that branch of industry ended, he applied himself with earnestness and energy to the upholding, financially and otherwise, of this journal. The interest in its welfare which he at first felt, never slackened, but continued to manifest itself to the very close of his useful life. He was a man known everywhere as a peacemaker, unobtrusive, unambitious, industrious, and desirous only of what was rightfully his own by reason of an equivalent rendered.

PRIVATE SERVICES.

On the morning of the 1st, at 11 o'clock, the immediate friends of the deceased assembled at his late residence, 7 Indiana place, to pay their tribute of respect to departed worth—at least departed in the material sense. After a song, "Nearer, my God, to thee," by the Music Hall choir—consisting of Messrs. Turner and Metzgar, Misses Vose and Thomas—Mrs. Nellie L. Palmer, of Portland, stood by the flower-wreathed casket, at whose side bent the sobbing wife and relatives, and from out which looked the pale, sweet face of the sleeper, and delivered the following

PRAYER.

Oh, thou Divine Father of Love, thou Spirit of Mercy and Kindness unto all the children of earth, we have not, to invoke thy presence to minister unto the needs of human sorrow, for thou art ever near with thy cheering assurances, that are sufficient for all the wishes of our souls. We thank thee, our Father, that the door of heaven has been left ajar, and that thou hast permitted thy arisen children, when they have experienced the welcome and peace of the angels, to return again to those to whom they are attached by the strongest ties of the divine nature, bringing comfort for earthly loss and a balm for every woe. Our Father, we thank thee for this great lesson of existence, for it brings us nearer to thee, nearer to the Holy Spirit of Eternal Life. We ask of the angels—we ask of the pure and good spirits—that their arms may be outstretched to support, in their bereavement, these children of earth; that they may sustain and strengthen and lift them to the sunshine of the future existence, there to see their treasures who have passed through the golden door only a little while before them; and, oh, may the knowledge which that sight shall give bring them comfort and peace while yet in mortal they abide. Kind angels, come very near to these sorrowing hearts, bringing the light they so much need, and show them that death builds up not a barrier between them and the loved gone on before, but a temple wherein they may see the ascended one enter, there to enjoy the glory and peace that is for all. We ask it for the sake of the sorrowing, to-day, to-morrow, and evermore. Amen.

ADDRESS.

It is not all of life to die. The good man, the pure spirit, has only passed out of the earthly tabernacle and entered into that holier mansion, a little higher than the one he before inhabited. The spirit of a good man entering into the kingdom of life, comes with joy and rejoicing, and angels with outstretched hands are ever ready to welcome his advent. And not only to those who have entered into this higher kingdom are their hands outstretched, but they seek to clasp hands with mortals, that they may lead them to pleasant paths and after joys. When we look upon a good man

in life we only pass him by, commenting upon his virtues, his goodness, his honor, which have made themselves apparent to the outer world; but when we enter into the spirit of things, we find there is a higher altar upon which we can place our offerings of love—the highest altar where we can bestow our reverence—the altar of *truth*, and he who stands before it as this man has done, and lives its worship in his daily life till he becomes the embodiment of the spirit of kindness and goodness and honesty in the eye of spiritual as well as mortal lookers-on—when we look on such a man a halo of glory crowns him forever. He ever acted up to his highest conceptions of right, and was an earnest worker, ministering to every human need—no call for aid, whether from spirits in or out of the body, reached him in vain.

No man but a good man could have lived as he has lived and accomplished what he has done; no man but a good man could have written such a life-record as he has traced, illuminated by unflinching zeal and the inspiration of the skies; no man but a good man could have unfurled as he the Banner of Truth to the breezes of mortal existence, his own heart being filled with the sunshine of its purity! None but a good man could have accomplished all this, and he has left a record behind him that time can never sweep away. Such an example must open our eyes to a clearer view of life, and give a higher incentive to purity of thought and action—teaching us as it does that he who lives the best, the most in accordance with the dictates of purity and love, not he whose record is mere earthly fame alone, is the truest man, the noblest child of God! There can be nothing in this man's life which is not of advantage to dwell upon; if he had errors, they were not of his heart—they have only arisen from his ignorance of the truth in the matters affected; if any shadows, they have not come from his spirit, which was pure and Christ-like in its every manifestation, but from lack of knowledge of the laws governing in the premises. As he has gone on, learning all the lessons of human knowledge, and comprehending the truth of the divine presence continually surrounding himself and all the children of earth, he has outwrought in his life of unobtrusive goodness the holy peace which dawned upon his soul, as he was enabled to say "I have done the best I can," and the angels have answered: "Well done, good and faithful servant! Come up higher!"

He has only risen another step—only gone on a little while before to prepare a place for you all. To those who loved him—and those who knew him best, loved him most—to you who were most closely allied to him by ties which naught can make stronger, his loving presence will come as a help and stay. He has not gone to a far-off heaven, to the presence of a judging God, to become a novice in that school of impracticable angelhood where every human sympathy is crushed out, and all that made the man is changed. He shall return from the higher life, whither he hath ascended, laden with truths that cannot fail to bring you peace.

The speaker closed with words of comfort appropriate to the loved companion of his last years and each of the mourning family and relatives present, bidding them all retain his memory as a sweet gift, and to know that as son, brother, husband and father he was living still; that death was not the termination of existence, but the ushering in of grander possibilities; that on all the road of progression there was no bridge from whence he could cast himself down and be no more, but that onward and upward his freed spirit would ascend, growing brighter and brighter from the reflected radiance of spheres above him, while to those yet in mortal he would give of his knowledge in so far as they could appreciate it. After a brief prayer the exercises closed by a song from the quartette, "Evergreen Shore," and those present desiring visited the casket to take a closing glance at the quiet form.

PUBLIC SERVICES.

Long before the hour for commencement the broad stair-case leading up from the street to the lower Horticultural Hall was thronged with citizens—some in full fellowship with, others in the widest opposition to,

the spiritual belief—who desired to evince their sympathy with the bereaved and their appreciation of the deceased by their attendance. The hall was found incapable of containing all who were desirous of being present, but an audience of upwards of one thousand persons were accommodated. The speakers desk was elaborately decorated with flowers disposed in various forms, prominent among them being a large cross of white blossoms, into which letters in purple flowers were interlaced, spelling the words "Truth" and "Honesty." The front of the hall was occupied by representative detachments of the Massachusetts Charitable Mechanics' Association, the "Ancient Landmark" Lodge, I. O. of O. F., and the "Winslow Lewis" Lodge of the Masonic Fraternity, of which Mr. White was, while living in mortal, a member. The casket was placed before the platform and nearly hidden by floral offerings. It bore a plate with the following inscription:

WILLIAM WHITE
Passed into Spirit-Life
April 28, 1873,
Aged 60 years.

The pall-bearers on the occasion consisted of Messrs. R. K. Potter, Alfred Mudge, Nathan Sawyer, M. P. Bigelow, John Wetherbee, Phineas E. Gay, and Daniel Farrar. Hon. Albert J. Wright (of the firm of Wright & Potter, State Printers for Massachusetts) called the meeting to order by introducing the Music Hall choir, who executed in a touching manner the song "Gone Before," which is so well known to the believers in spirit communion.

REMARKS OF MR. WRIGHT.

It is to me a sacred privilege to unite with the mourning friends around these last remains of an honest man—to unite to pay the last tribute of respect and honor to one we loved. He has been to me, as to many present to-day, for years a dear friend and counselor, and often has he spoken to us those calm clear words of consideration and wisdom which have tended to strengthen the soul and nerve the body in the pursuit of the varied avocations of an industrious life!

I shall consume but a moment of your time, and yet that moment is precious to me, in honoring the memory of the dear brother who has left us so suddenly. It seems but a few hours ago to some of us that we were talking with him and listening to his words of wisdom. Whatever there may have been connected with this brother's life of a frivolous or it may be a mistaken nature—and who of us has not such?—one fact there is, it did not come from the heart; and we stand at this moment filled with the memory of that glorious example which he has exhibited to us for so long a time. "Blessed are the dead that die in the Lord!"

It has been my privilege to know the inmost soul of this man for the last seventeen years, and there is no one with whom I would repose my utmost thought and confidence more deeply than with this brother who has departed. I know the spirit that has animated his soul during these by-past years I have heard from him never a word of blame or slander, never a word of anger or vituperation. He chose for his text in life the beautiful stanza of Pope—

"Teach me to feel another's woe—
To hide the faults I see;
The mercy I to others show,
That mercy show to me!"

and lived it to the end in good will to his fellow man!

But a few days since he was conversing with me concerning the losses we both had sustained by the recent conflagration, and he said to me, cheerfully: "Never mind; 'tis all right; 'tis but a little while we shall want anything here, and then we shall receive our reward! He has seemed for many years to realize that he was near his home, and to strive by an active, useful life, and in the path of what he considered his duty, to be prepared to leave this mortal body and pass on at any moment.

How the hearts of the mourning friends ought to be lifted, even in their mournfulness, with thankfulness

to the Father who has so kindly taken him to his home! How he has longed to be delivered from "this body of death!" Let us thank God for his mercy, as we reflect on the supernal bliss which his spirit now enjoys!

May his friends who are left behind him be animated by his example, and be prepared, like him, for that higher and brighter home to which he has gone—that mansion in the skies—that habitation not made with hands, which he knew was the birthright of his soul. He has apparently left us; we see only his mortal remains; but, as we look upon these, may we not feel that his spirit is here with us—his presence ready to animate us to like deeds and purity of life?—and that he will be prepared to receive us when our work on earth shall be done? In conclusion, I can only say of our brother:

"To those who knew thee not, no words can paint!
And those who know thee, know all words are faint."

— "We've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh or tear;
Then steal away, give little warning—
Choose thine own time;
Say not "Good-Night," but in some brighter clime
Bid me 'Good-Morning!'"

The choir sang "Nearer, my God, to thee;" The Chairman then introduced Mrs. Nellie L. Palmer, who delivered an impressive address and prayer. Mr. Wright gave notice that all desirous of viewing the remains could do so, and nearly the whole of the large assembly availed themselves of doing so. The coffin was then removed to the hearse and conveyed to the Cemetery at Mount Auburn, followed by the relatives and numerous friends of the deceased.

A REMARKABLE LITERARY MEDIUM.

The director of the Academy of Fine Arts at Parma is a painter of great merit, and especially famous in the whole peninsula as possessing a great talent for pen-and-ink sketches. Born in a most humble condition, having had to overcome the numberless difficulties consequent on that origin, Mr. Francois Scaramuzza owes to nothing but his perseverance, his love of art, and his genius the high position he now occupies. His whole life has been devoted to study and artistic occupation. Mr Scaramuzza is seventy years old, and has never occupied himself with literature. All at once, without any preliminary study, he has become a writer and a poet. Three years ago, without knowing the rules of prosody—and, I may say, hardly the primitive laws of language—moved by an irresistible impulse, he began to write, and he is now publishing, under the title of "Poeme Sacre," a volume of 24,000 verses on important subjects entirely unconnected with the studies that have engaged all his time. This is not all. This professor, whose modesty is equal to his talent, and who has no rivals either present or past in his particular branch of art, has in the last three years produced a great number of lyrical pieces, eight comedies, three tragedies, treatises upon science and morals, several melodramas (some of which are resplendent with beauty), novels, and twelve poems, the subject and style being different in all. Some of these poems have just been published, and are revolutionising Italy. In addition to this immense labour there are some short articles in French, of which language he is entirely ignorant. All this does not prevent him from continuing his own special work. During this period of time, although it is difficult to see how, he found means to conceive and execute 243 pen-and-ink sketches, for the "Divina Commedia," and those who have seen them assert that no one has ever before succeeded in producing anything so perfect and animated as they are.

How does it happen that this illustrious artist at the end of his life all at once finds himself possessed of faculties till then unknown? How has such fecundity been revealed without injuring the production of the colossal work to which he devotes himself? This is what is occupying the attention of the *savans* in Italy.

Spiritualism alone can explain it. Like most of the believers in Italy, Mr. Scaramuzza is a Spiritist; he is a medium, and is inspired by Ariosto. Neither does he attribute to himself any merit for the production of what he considers himself simply the instrument. Thus behave honest and lofty souls. He might have published his poem, and said nothing of the hand by which his own was guided. He would have been hailed as a prodigy, and the interest attaching to the revelation of an unexpected talent would have increased his importance; but he has preferred to ignore himself, and confess his belief. The good spirits will reward him in using him as a powerful instrument in this world, and all the Spiritualists will give him their heartfelt sympathy, and encourage him to continue in his labours.

F. CLAVATROZ.

—Medium and Daybreak.

WOMAN'S EDUCATION.

WOMAN'S education has now become a theme of discussion everywhere, and a subject of deep thought to many, so that no section of the community can properly ignore it any longer. To everyone it ought to be a matter of careful and studious meditation, not to be turned aside with a light jest, as if it were unworthy of serious consideration, instead of one of the deepest and most momentous concerns in the economy of life. *Particularly* must it be of importance to women; for although any change in the mode of such education may not affect those of us who have passed the rudimentary stage of general knowledge; yet the interests of one portion of our sex should be of value to the other, remembering that whether high or low, rich or poor, educated or uneducated, old or young, we are all of one family, and it is our duty to cultivate sisterly feelings towards each other; nay, more, I shall hope to show you that Woman's Education ought to be of deep interest to man also, that indeed it will be of paramount importance to our brothers individually and collectively, and will have a vast influence upon the well-being of the whole human race. It will act more powerfully, perhaps, on the true and lasting improvement of man himself, *physically, morally, and spiritually*, than anything else that could be devised by legislation or otherwise for his educational advancement and spiritual culture; aye, much more than men wot of yet, for did they but catch one gleam of the value a complete education for women would be for humanity, they would not sit thus idly with folded hands, as if it concerned them not, or when they did bestir themselves only doing so to obstruct the advance of freedom for the "weaker sex," as woman is called under pretence, that it would be to her injury were she liberally educated on an equality with man. Oh! could he with prophetic eye behold a vision of the future, he would acknowledge his error and grieve that his blindness had retarded the glorious development and exalted spirituality which he perceived shadowed forth in the picture as the destiny of mankind.

Let us not forget, however, how many philanthropic minds have nobly defended her cause, and pleaded in her case right earnestly; true brothers were they, and woman remains ever their debtor, and their names in time to come shall be honored among those who were the emancipators of the mind of humanity. Before considering what should be *Woman's Education* it would be, I think, worth our while to understand what is woman's "place in nature." It is presumed that we all comprehend what is "man's place," and we believe that woman is supposed to be included in man. Starting from the rib hypothesis she must be therefore equal with man—"bone of his bone, flesh of his flesh." So "God created man in his own image; male and female created He them, and blessed them and said, have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Well, this is all very well in theory, but what is the result when it comes to practice—then men tell a different tale. "Man's place in nature" is to be lord

of all creatures, *woman* not excepted, for she has to obey man, we are told, being her head.

Obedience is the note on which the changes have been rung so long. "Thy desire shall be to thy husband, and he shall rule over thee;" and again, "they are commanded to be under obedience, as also saith the law, and if they will learn anything let them ask their husbands at home."

Where then is her position? It cannot be an equal, for equals mutually agree upon a mode of action, having the liberty to agree or disagree, as their reason guides them or their sympathies lead them, and are equally honored in their opinions. But where one is bound to obey the other can there be perfect equality? If people say, as some do, that the obedience spoken of is a mere farce, then I say it is time that all such farces were done away with, that men and women might know the true footing on which they stand towards one another and towards the world. How many go through the form of promising obedience, or take vows upon them, because they are dictated by the church, which they never fulfil, nor in numerous instances did they ever intend to fulfil. Why is this? that vows are taken solemnly and religiously and are not fulfilled? Because superstition is strong in men yet, but nature is stronger than any church forms; therefore her voice will be heard, until she can teach her children the truth, that forms and vows are false and a mockery, if truth, and *intent* to fulfil, accompany them not.

Woman, I believe, possesses in a large degree those mediumistic properties of soul; surely, therefore, she ought to be an object of solicitude in regard to her training, and to the establishment of her true position. I have said it cannot be an equal, then what must it be? Evidently the ages which have passed have considered her an inferior, and, if so, it were well that some higher being could be found to mate with man, if by that means the improvement of the race could be accomplished; for never can a more ennobled condition be reached unless by equality of elements. Would not the inferior sully and render inharmonious the union, and still further would it not be productive of incongruous results, which would instead of being an improvement upon the original element, deteriorate its substance, and retard its purification to a much longer period; whereas, had the material with which the first element had been blent, been as pure, as exalted, as high in the scale of matter as itself, what a difference there would be in the ultimate effects. No inharmonious ingredients would impede the progress of the perfect whole thus equally united and most fitly suited.

Can *Woman*, then, sustain that dignity in the rational universe if she be kept in the position of a slave or servant, or at least that of a being so unstable, so senseless, so unintellectual, that she cannot be trusted with the key of the classic temple of knowledge; no doubt she is so thoughtless and impetuous, she would either lose the precious instrument or break some of the wards therein, and create a sad confusion among the sciences; remembering the mess she made of it, when she first put her hand to pluck the fruit of knowledge, and according to tradition, by that rash act, plunged at one fell sweep the millions and millions of earth's creatures into direful misery and ruin. Can there be any surprise expressed that *woman* should be unable to hold the position in creation assigned to her, by necessity, whether born equal or not; when she is treated as a creature of feeble mind, whose privileges must be granted her, as man wills, without reference to her own individual likings; nay, the surprise would be on the other side, did she do so.

Man may fall and rise again, but *woman* never. That is not the equality we ask. If man and woman are equal they must have equal rights, equal privileges. If man be permitted to err and yet redeem himself, so must *woman* have permission to lift her head in peace.

Not permitted to adorn her mind with the good and beautiful furniture of nature's truth, which would enrich it for all time, and yield a never-failing source of delight, she proceeds to satisfy nature's cravings for action in one direction or another, by embellish-

ing her person with the latest fashion of the day; acquiring a few showy accomplishments, and learning a smattering of the current literature, that she may be able to make an appearance in society, in order to attract attention for the one end and aim which is alone allowed to her—that of marriage.

The Bishop of Melbourne gave his opinions not long since regarding the admission of Women to matriculate at the University; he says:—

I trust I duly appreciate the high qualities with which woman is endowed; but her excellency, physical and intellectual, is of a different character from that of man; and for her to imitate him in dress, manners, sports, or professional employments, would be to degrade herself. In some particulars the two sexes may go hand in hand together; but in others they have their separate paths, more or less widely divergent, which God has clearly marked out for them, and to which they will both do well to confine themselves. Let women be educated to the highest degree possible, but let their education be suited to their feminine character. History, languages, the belles lettres, the phenomena of the universe with a popular explanation of them, arithmetic, and perhaps the elements of geometry and algebra, together with the arts of music and painting, supply ample materials both for disciplining and furnishing the female mind, without exercising it on critical scholarship or philosophical speculation, or the higher branches of pure or mixed mathematics, or political or professional science, for all of which women in general possess neither natural inclination nor capacity. But "the natural function of women," to which I now desire to direct attention, is I unhesitatingly affirm, to become wives and mothers. The case of un-married women, of whom, alas! there are so many, is to be regarded as exceptional and unnatural. The instinct of woman makes her to desire the married state, and reason and revelation both teach us that she was designed for it. Then, again, what is very important to be observed, when she is married it becomes the duty of her husband to maintain her and her family. The whole responsibility in this matter rests primarily upon him, and only when necessity compels her is she required to render any assistance. Girls therefore (for it is with girls we are now concerned) ought to be educated, not in the expectation of leading a single life and having to maintain themselves by their own labour, but on the presumption that they will in due time become matrons, dependent upon and subject to husbands, and finding happiness in the care of them and their children. For these purposes I readily allow, as I have already said, that the female intellect should be educated, and the sex elevated to the highest possible degree. I fully concur with the speaker to whom I am now referring in the desirableness of women receiving that cultivation which "would enable them to sympathise with and take part in the same objects as the male sex," with a special view to "the union of the two sexes in families," and to the creation of "the same prevailing tastes in families." But would this result be produced by giving them a University education? I think not; for the object of such an education is not to fit its recipients for the enjoyment and improvement of "domesticity in family life."

These few extracts will give you an idea of his Lordship's opinions, which I beg politely to differ with entirely, and which I considered it my duty to oppose by a few remarks at the time.

Man has regulated his own education, he has sought out knowledge wherever he could find it, he has grasped after facts wherever he could reach them, because no one hath impeded his progress, only prevented from gaining more and more learning by his own darkness, but whenever light has come to him he has gone onwards and legislated for himself,—but *Woman* must be educated according to the will of man—she must minister to his pleasure, his entertainment, his artistic taste, his comfort, his self love, his love of power—which would be all perfectly correct if she were born to be his slave, instead of his companion; if she were produced by the operation of some law working in a lower creature, endowed with all the gentleness, meekness, and long-suffering patience, with all the brilliancy of conversation, the smartness of repartee, the quickness of apprehension, the keenness of sympathy, the sweetness of voice, the tenderness of touch, the softness of expression, the unwearied brightness of manner, the symmetry of form and the lightness of footstep (qualities which usually obtain, and deservedly so, the greatest favor with man), that the offspring of such might be according to the pattern needed to fill the position required of the female race, but without having the inconvenient accompaniment of a soul could such a thing be possible; then I would endorse the mode of education advocated by the Lord Bishop, for it appears to me that his system takes no account of the existence of a spiritual nature in woman which prevents her being so made to order as it were. Such a plan has been long adopted,

but I ask—Has it produced to hand on every occasion the article in demand? If so, why is it we are continually hearing men object to the present style of women, the frivolity of their conversation, the loudness of their manners, their thoughtlessness of behaviour, their want of taste, their extravagance of expenditure, their excess in dress, and their utter ignorance in the training of their children, and the management of their households. 'Tis a pain to hear such remarks made, but the present system of education tends to produce this objectionable state of society; therefore, if there were no other argument in favor of a change, this would be sufficient to necessitate an entire one, in the regulation of the civil and social laws concerning woman. One plan has been tried and found wanting, let another be inaugurated, and full time be given to test its efficiency or otherwise. It would be but fair that the new system of equality of position, and equal opportunities of instruction, should have the same time given to it as that of the old, ere a fixed opinion could be advanced upon it. Remember, my friends, that *Woman* is your mother, your sister, your wife, *not* some one foreign and apart from you, but the trainers of your earliest years, the playmates of your childhood, the promoters of the happiness or misery of your riper years. Are their best interests not your own? How can you separate man's interests from woman's. I cannot see that they have paths "widely divergent." The mother, at the first stage of your breathing existence, impresses her thoughts and feelings, her tastes and likings, upon the crude matter of your unformed mind; she feeds you with her physical and moral tendencies, while supplying nutriment to your body, she guides your tottering footsteps onwards, and sets your feet upon the path of life she deems, according to her ideas, the best; until you are fitted to walk alone, she gives the first lessons of truth, or falsehood, as it may be, which you receive in the world, either by word or deed, oftener the latter, which tells more powerfully upon the mind of a child than the former, *you*, I say, *each* and *all* of you, of either sex indifferently, does the mother train, until you leave the parent roof to act out the impressions you have received beneath its shelter; for, if you should have been so unfortunate as to be deprived of your maternal parent from your birth, then probably some other woman will have to fulfil the tender offices of mother to you in her stead. Rarely does it happen that *man* is required to fill the double position of father and mother to his offspring, but in how many cases does it not become incumbent upon the mother to be both father and mother in one, to both *sons* and *daughters* alike. What then should her education be? Then the sisters, are they not the shareholders of your childish joys and sorrows, of your disappointments and anticipations, nourished by the same food, taught the same early lessons; making your interests, your honor, your disgrace their own; sheltering you perhaps in trouble and soothing you in grief; how deep and pure the love, how beneficial the influence of a good sister, and how often has *she* even to fill the place of mother to a family little younger than herself. What then should be *her* education? Lastly, *Woman* is the wife, the helpmate, the second self of man, the being with whom he has to share his lot while life continues, a partner in his material prosperity or adversity, who hath power to make a heaven of his home, or an abode of discord; who can further his worldly interests, or be a clog upon his onward advancement; with whom he has to take counsel in every crisis of his life; the decision of which may lead to his weal or woe—say, then, what should *her* education be? And yet, again, another office besides all these is woman required to fill—that of nurse. Where is it that sickness is found without the ministering hand of woman being brought into requisition? Is there any position in life in which we can be placed without the possibility of disease attacking us—*none*, from youth to age, we are exposed to it; what watchful care doth the mother need to have over her children, how constant her attendance, how unwearied her vigilance to preserve them in health, or nurse them back to it. No doctor can cure without the nurse. How often is the sister called upon to render these duties also, and it is the wife's daily concern to watch over the health of her husband, to tend him in sickness, to soothe him in pain

—surely then, when we think into how many channels the talents of women are required to extend themselves, the consideration of what her education should be is worth a serious thought. I have been considering woman in her relation to man, but there are a large proportion of women who have to make their own way in the world, who have to fight single-handed the battle of life, whose situation must be thought of, and why should their brother-man deprive *them* of any weapon whereby they might win the victory, or at least make the struggle easier and life more enjoyable. Woman's Education then, should be *such* as to further her development in every department of life on the same principle as man's education; believing, as we do, that she is born equal and intended to share in all the mental and spiritual food supplied to man, *as* she shares in the food that produces growth and strength to the body. At no stage of their lives do we feed boys and girls with different food for the body—they sit at the same table, they partake of the same viands alike without regard to sex, they start together with mental food alike, and in each other's society, and continue growing together in strength and knowledge, until the stage comes when their paths are made to "diverge" by the mistaken hand of parent or social law—the boy being driven onward into learning's ways, whether he would or not, and the girl forced in an opposite direction independently of nature's bias, *nothing* being consulted but the *pattern* of social woman demanded. It is at this point that the wrong step is taken, *as* the boy and girl have begun life, *so* let them *continue*, proceeding together from stage to stage, learning the same lessons, seeking the same truths, developing the same capacities, acquiring the same sympathies, and feeding the same aspirations, for *can* we not by analogy *reason*, that as the same physical food prevents not the working out of nature's design in the formation of the outward form of either boy or girl, the delicacy of shape and feature in the one, or the strength and muscle of the other, *so* we may deduce that the design which nature has planned for the minds of *each* of her children will not be prevented from expressing itself because of the intellectual food imbibed; but as the body by improper, deleterious, or insufficient food will be impaired in its strength, disease produced in its system, and deformity or a stunted frame occasioned, *so*, in like manner, will unwholesome or a stinted supply of mental food similarly affect the expansion of the mind. The very freedom given to select the food which would assimilate best with the individual system, from the numerous fields of nature's bounty, will be the means of enabling nature to unfold to the world's gaze her *true* ideal, *conceived* for individual minds, in the depth of her wisdom and love; then only shall mind be educated as mind, and will receive as much as it has capacity for, and be able to take that place on earth which it is best fitted to fill, then no *incongruities* would arise, none being placed in an unsuitable position such as at present, *round* people would not be required to fill square holes, and *square* people round ones, to their great pain and inconvenience; but fitly adjusted *each* in their proper sphere. Is it not reasonable to suppose that all should go smoothly, then mind with kindred mind shall blend, and soul shall kindle at the touch of soul, uniting thus the world in one harmonious whole, revolving smoothly on the wheels of time, till fined and fashioned to a mould of light, 't would puzzle poet to reduce to rhyme. A being, which was beyond all presence *bright*, That being *woman*, the noblest of her race, which stands the proof of education spread abroad to all without regard of sex; of intellect expanded and self-knowledge gained, of culture reached in art and science, and the finer faculties unveiled to view, and pointing to a *height* still higher; till thought is lost in wonder at the sight. Yes, *Woman* should enter not alone the vestibule of knowledge, but into the very court and temple, side by side with her brother man, climbing the bewildering heights of philosophy and science, hand in hand with her stronger companion, encouraging and stimulating one another to a wholesome emulation without rivalry; *so*, by her knowledge of the various branches of classical instruction, especially physiology, and all the laws relating to health on the understanding of which rests the most, if not all, the

happiness and improvement of humanity, and to what recipient is it more needful than woman, considering her various duties, and the importance of her health to mankind—fitting her, at least if she did not desire or had not the ability to follow out any of the professions, such as physic, surgery, law or theology, in their entirety (although if she desired to do so let them be open to her) to be a companion and less of a toy, and *certainly* not injuring her for becoming a good wife and mother, if in the course of her life she be called upon to fill these offices; for would she not be better calculated to sympathise in all the tastes and occupations of her husband? could she not enter more deeply into his thoughts and aspirations? could she not fire his soul to dare the world for truth, for honor, or for fame, strengthening him if weak, and supporting him if weary? could she not train her children better, in a correct estimate of things, laying the foundation of true teaching from their earliest years, forming their young minds on the true principles of education, *that* of developing the *whole* being, not only cultivating the mental and physical faculties, but those *finer* feelings of the soul, those *aspiring* qualities of the immaterial nature, which shall be the superstructure of this solid foundation. And *should* she require to earn her daily bread it would open up paths for her from which to choose, it would give to her more self reliance, clearer views of truth, a fuller enjoyment of life, and would strengthen her, did temptations assail, to withstand them, or should she fall, giving to her a greater power of recuperation than she at present possesses. Do not train your girls in that ruinous idea, that all they have to do is to get *married*; but *train* them to aspire to be *women* with cultivated minds, whose talents, whatever they may be, have to be used for the good of their *kind*, and not frittered away on matters unworthy of their higher being; for *each* one hath a mission to fulfil, and *how* should we strive to accomplish it? *Brothers*, guard the interests of every woman as if she were your sister. *Sisters*, regard every man as a brother, whose welfare is dear to you, for ye know not by your unselfish devotion how much *good* you may do, the *power* you have, *use* it for their highest good. If it be true, as the Bishop states, that Woman's instinct leads her to the married state, he must have a strange idea of the power of nature and the wisdom of God if he imagines that a little knowledge, more or less, would destroy those instincts which are usually *designated* unerring. No, Woman's true *womanly* nature will never fail her, her love will not be less, but it will be purer; that, when she does marry, it will be for true love, not for *that* which, alas! at present obtains recognition under *that* title. It will be the love of open-eyed reason and intelligent soul that will cause her to cling more ivy-like around her kindred mind, finding support herself, and at the same time lending firmness to the oak-like qualities of man; till merged in one, they blend in perfect unity, and form a picture, which for beauty, strength, and stability, will be unequalled in this lower sphere. So shall the spiritual structure crown the summit of a solid basis of truth, that being *thus* in affinity with the spiritual sphere beyond—ye shall experience a constant flow of sympathy and love, which will bless and brighten your life on earth, until it links itself to heaven. And as the fabled story tells, that man through woman lost his early paradise, *so* shall it be told in ages yet to come that *man*, through *woman* *still*, shall seek the path of truth, she ever pointing *upwards* and yet *upwards* until she leads him on unto a paradise to which, for glory and for bliss, that from which he was driven forth, shall be as the *dead* of night, unto the *noonday* sun.

THE PRESS ON SPIRITUALISM.

The "Progressive Spiritualists," in spite of all that has been done to cripple them, have succeeded in gaining a footing in our midst. They cannot yet be considered a power in the land, but they certainly constitute an institution possessing a fair amount of vitality and giving promise of a long life. A demonstration which took place in Melbourne a few days ago,

under their auspices, was attended by upwards of 400 people. The report which was submitted set forth that the work in the past had been on the whole satisfactory, and indulged in hopeful anticipations for the future. It will thus be seen that this new society is a solid fact, and that the only thing left for us now is to make the best of it. The possibility of profiting in any way by its proceedings, has, doubtless, never entered into the calculations of the members of the true faith; but the suggestion has been made to those who have witnessed the manner in which the religious observances of this body are carried out, that orthodox denominations might gain something by following their example to a certain extent, more especially as regards the training of the young. The teaching which is afforded in most of our Sunday Schools is calculated to associate religion with subjects which are most disagreeable for the juvenile mind to contemplate. The spiritists, however, in dealing with their young people, adopt a method which is quite the reverse of this, and instead of making their doctrine distasteful, they surround it by innocent and agreeable forms which produce quite a contrary effect. The sects have still a great deal to learn about subjects which they consider they have searched to the bottom, and not the least important knowledge which they have to acquire is the fact that although human nature may be turned and moulded into shape, it never can be stamped out by the dogmas of any denomination. Instead of working upon the material which Providence has placed before them many of our religious professors resolve to discard the natural article and prepare an artificial mass which can be shaped at will. The spiritualists know better than to attempt it, and herein they are wiser than the children of light.—*Williamstown Chronicle*.

SOIREE OF THE SPIRITUALISTIC, & FREE THOUGHT PROPAGANDIST SOCIETY.

The above Society held its first Soiree and Ball, in the Turn Verein Hall Latrobe Street, on Thursday evening last. There were fully 400 persons present, quite filling the Hall, and imparting quite a cheerful appearance. The entertainment consisted in a Social Tea—excellently provided and to which ample justice was done. Then came an address from the President, Mr. J. Tyerman, who briefly alluded to the progress of Spiritualism, the growth of kindred Free-thought and Liberal Societies, and expressed his delight at such a large gathering. A concert followed, and judging from the spontaneous and frequent expressions of applause, seemed very enjoyable. Chairs being removed, the company betook themselves to dancing to the strains of Fawcner's Band, and continued it to a late hour. A Spiritualists meeting such as this, undeniably proves the interest taken in the movement, and illustrates the steady growth of the cause.

ITEMS OF NEWS BY THE MAIL.

The stoppage of the California line of Mail steamers has caused Mr. Foster to defer his visit to these colonies until next year. He informs us of his intention of coming then, and as he will leave for the West, and California in November, we may expect him here in the ensuing Autumn.

Dr. Sexton, a comparatively recent convert to Spiritualism has been lecturing on that subject in London and the Provinces. He is a gentleman of considerable ability and experience on the platform, having lectured on Medical Reform and kindred subjects for some years past. His lectures on Spiritualism at the Cavendish Rooms London, attract a considerable amount of attention, and he has been equally successful in the Provinces.

Dr. Hugh McLeod has also lectured before the Dalston Association on Scientific Spiritualism, the

lecture which is very interesting, is reported in the London Spiritualist of July 18th.

We observe in the "Truthseeker" for July an excellent article entitled "What do Spiritualists believe? and why are Rationalists more likely to believe in Spiritualism, than any other People? It is written from a Rationalistic standpoint, and is consequently more logical than most articles written by those who have not investigated. We shall reprint it in our next, if space permits.

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