

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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THE letter of our English correspondent, W. L. R., gives a very encouraging account of the progress of Spiritualism in England, and the liberalizing influence it is exerting on the minds of several prominent public teachers who are investigating its facts and phenomena. Many of our readers will recognise the initials as belonging to a professional gentleman formerly residing amongst us; and those who do so will know that he is a man of considerable acumen, in whose opinion and judgment some reliance may be placed. Over and over again have persons of undoubted ability and integrity testified in the clearest and most unqualified manner to facts similar to those related and testified to by our esteemed correspondent, but the great majority of both press and public affect to ignore their testimony, or to class them amongst the weak-minded or insane. Even "Chambers' Encyclopædia," in their biographical sketch of the late Professor Robert Hare, after speaking eulogistically of his many attainments, concludes by regretting that this once great mind, should in his later years have so lost its power as to accept Spiritualism as a truth. It is, however, gratifying to observe that at least a portion of the leading journals and serials are beginning to treat the subject more seriously, and to publish impartial accounts of seances and manifestations. The experiments of Mr. Beattie in spirit-photography, published in the British Journal of Photography for August 22nd, and reprinted in many of the English papers, also in the Melbourne Argus of November 4th naturally attracted much attention. Spiritualism is gradually but surely being reduced to a science, and a denial of the phenomenal facts will ere long subject the objector to deserving ridicule. In the American papers we notice accounts of the reception through a young and comparatively uneducated man of a series of writings purporting to be the

continuation of the "Mystery of Edwin Drood" by the spirit of Charles Dickens. In matters of this sort the only evidence of the truth of the assertion lies in the matter so received. A quantity of weak and trashy matter is palmed off as the emanation of great minds in the spirit-world which the intelligent reader, however favorably disposed, cannot accept as genuine, to meet with credence such communications must bear internal evidence of the source from which they profess to come. We have in this instance carefully perused several extracts from the communications, and think that those who are familiar with the earthly writing of the Great Author will recognize his inimitable style and composition. The captions of the various chapters are eminently characteristic, viz., Chap. 1, "What the Organ said." "Chap. V., The reader is conveyed to Billikin Harbour, and meets an old acquaintance." "Chap. X. Introduces Joe Sloggers, and relates how Jasper visits the Puffer's house, and what occurs there." "Chap. IV., John Jasper's nerves receive a shock, and Mr. Sapsea's dignity receives another," &c.

The "Springfield Daily Union," after giving lengthy extracts from the M.S., says:—

"Right here, a few minutiae may be very interesting. On examining the manuscript, I found "traveler" spelled uniformly with two l's, as is the universal practise in England, and only the rare one here. Observe, too, the use of the word "coals" for coal, the former being the customary English form. Notice the peculiar employment of capital letters, in precisely the form to be found in Dickens's works, as when he calls Mr. Grewgious an Angular Man. Remarkable, also, is the familiarity with the geography of London, which is noticeable in some of the extracts I have made, and in many passages not quoted. Notice the expression that the servant "had left directly she heard Rosa's answer"—a form of speech common in England, but almost unheard of in America. Then observe the sudden change from the past to the present tense, especially in lively narration—a transition of which Dickens was very fond, and notably so in his later works. These and many other little matters which might be mentioned are of slight consequence, perhaps, but it would be on just these sands that a bungling fraud would have stranded. Nevertheless, the fact remains that in the general resemblance of the book to the previous literary work of its alleged author, in the aggregation of the thousand and one things which go to form literary style, and in the shining through all of the indefinable something called genius, must this remarkable book rest its most remarkable claims upon public consideration.

I came to Brattleborough expecting to find this decidedly posthumous work a bubble which could be easily blown away. After two days careful and somewhat critical examination, I go away, I confess, a good deal puzzled. I reject in the first place as an impossibility—as every one would do after thoroughly investigating the matter—the theory that this manuscript book was written by the young man, Mr. A—. He says he has never read the first volume, and I care not whether he has or no, being fully convinced that he is not capable of writing so much as one page of the second volume. This, of course, is no disparagement; for how many men are capable of doing what Dickens left undone?

I am driven, then, to accept one of the two conclusions: either some man of genius is using this individual as a go-between, in order to place an extraordinary work before the public in an extraordinary way, or the book is, as it professes to be, dictated by Dickens himself from the other world. The one supposition is scarcely more astounding than the other. If there is in Vermont a man, heretofore unheard of, who is able to write as Dickens wrote, he surely has no cause to resort to any such device as this. If, on the other hand, Charles Dickens himself, "though dead, yet speaketh," what shall we next expect? It is but fair to say that, with the fullest opportunity for investigation, I found not the least evidence on any hand of fraud, while the name of the "amanuensis," were I allowed to give it, would dispel any suggestion of that kind from the minds of every citizen of this place who knows him."

We understand that, as soon as practicable after the completion of the work, arrangements will be made for its publication; and, if the extracts we have read are a fair sample of the whole, it is likely to create a sensation and attract many thinking minds to a consideration of spiritual phenomena.

Poetry.

LET THY KINGDOM COME.

The peaceful night, "the stilly night,"
Came down on wings of purple gloom,
And with her eyes of starry light,
Looked through the darkness of my room;
Peace was the pillow for my head,
While angels watched around my bed.

Freed from a weight of cumbering care,
My earnest spirit seemed to rise,
And on the wings of faith and prayer,
I sought the gates of Paradise;
Like priceless pearls I saw them gleam,
As in the Revelator's dream.

O, holy, holy was the song
Of blessed spirits echoing thence,
So soft and clear it swept along,
It ravished all my soul and sense;
Close to those gates of light I crept,
And like a homeless orphan wept.

The white-robed angels went and came—
The white-robed angels saw me there—
And one, in our dear Father's name,
Came at my spirit's voiceless prayer.
"Dear child," he said, "why dost thou wait
With weeping at the heavenly gate?"

"O, weary are my feet," I cried,
"With wandering o'er the earthly way;
Lo, all my hopes hang crucified,
And all my idols turn to clay;
Far distant now the Father seems,
And heaven comes only in my dreams."

He laid his hand upon my head,
"And tenderly the angel smiled.
"Thy Father knows thy need," he said,
"And he will aid his suffering child.
Return unto thine earthly home—
His kingdom yet shall surely come."

Obedient at the word I turned,
And sought mine earthly home once more,
While all my soul within me burned,
With joy I never knew before;
For that blest vision of the night
Had filled me with celestial light.

Still o'er my life its glorious stream,
The solace of my lonely hours,
Fair as the sunset's golden gleam,
And lovely as the bloom of flowers;
A sweet assurance, calm and deep,
Which treasured in my soul I keep.

Henceforth I wait with anxious eyes,
Until the shadows flee away,
To see the morning star arise,
Which ushers in that glorious day.
Be patient, O my heart! be still
Till time the promise shall fulfil.

To Correspondents.

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

"DO YOU REALLY BELIEVE THIS THAT YOU SAY?"

DEAR HARBINGER,—

I read with considerable interest in your October number a sermon by John Page Hopps, and thinking a simple narrative of facts brought to my recollection by its perusal might be interesting to your readers, I send it to you for insertion if you think it worth the space in your interesting periodical.

I had for sometime prior to the commencement of my story been in the habit of receiving various religious tracts, &c., &c., by their being left at my house. As soon as the "British Messenger" of May, 1872, was to hand, the wife of an Independent minister called and offered me a copy. I told her it was scarcely such a work as I cared about reading, and asked her if her husband, Mr. H. was aware of her bringing it to me. She said he read them! and as I knew him to be a scholar I promised to look over it, which I did, and found the following article:—"A brand plucked from the burning." "A true narrative."*

"One Saturday evening a female called and requested me to go and see Mrs. B., her neighbor, who she said was in a perfectly distressed state of mind, and wanting some one to pray with her."

"Mrs. B. welcomed me very cordially, and soon began to relate the following particulars:—She said that on the previous Sunday evening, at 12 o'clock, whilst lying in bed, she heard a noise which she seemed to recognise as that of a deceased sister, calling her by her name, saying, 'Lizzie! Lizzie!' On hearing the voice she was much alarmed, put her fingers to her ears, hugged her baby to her breast and sought to avoid the unearthly tone, but to her horror the voice addressed her again, urging her to repent and lead a holy life. At 1 o'clock, just as the old Dutch clock chimed, the voice said, 'There is an hour gone Lizzie!' This increased her terror. As the clock struck 2, the voice again said, 'Two hours are gone, Lizzie!' By this time she had reached a state of great excitement and alarm, the perspiration starting from every pore. She lay on, her agony becoming more and more intolerable, until at length the clock struck 3, when the voice said, 'There is 3 o'clock, Lizzie! Satan is coming for you! You are going to hell! Rise and pray! Rise and pray!'

Being thus admonished, she sprang from the bed and fell on her knees, &c., &c.

For several years she had led a dissipated life, but she told me she had not tasted intoxicating liquor since that night referred to. Further, she mentioned that she had frequently heard the voice since exhorting her to re-

* We are informed that though the subject of the following narrative is still alive, the facts have already been published in the locality where she resides, and are well-known there, for this reason we depart from our general rule of not admitting such communications regarding living persons. We omit all names however, even places.

pent and lead a virtuous life, and this she was resolved to do."

Having heard that the same rev. gentleman had pretty freely criticised a lecture of Mr. Tyerman's and "pitied the poor man" I wrote a very respectful letter to him, asking if he had allowed the pamphlet to be sent to me, and if so he endorsed the principles advocated in it. If he did, what was it but Spiritualism "pure and simple," and he could not fall back upon "cui bono" as there was the evidence of the good one in the conversion of the woman, if he did not believe it and that it was merely a religious fiction, why should he send it to me and wish me to read it? He never condescended to answer my letter, and I have many times since wondered whether he really believed the truth of the story as published and was therefore a Spiritist in principle. Or the advisability of distributing pamphlets which he knew contained false doctrines.

I have condensed the matter as much as possible, so as not to make the article too long, and remain,

Yours truly,

QUERIST.

A LETTER FROM LONDON.

DEAR HARBINGER,—I have heard one of the most remarkable men of the day, the Rev. Mr. Haweis, of St. James', Marylebone. Just before my visit to his church there had been an outbreak of enteric fever in his parish. Two hundred cases, with some forty deaths, had occurred. Dr. Murchison and others in whose families cases had presented, quickly traced the poison, the admixture in some way of sewage matter with the milk served to all the sufferers from one dairy, the owner of which had died of the fever on the farm. Mr. Haweis delivered an extemporaneous address without any text, on the crying evil of christian cities, dishonesty, the sin of adulteration, and the criminal ignorance of neglect of the study of natural laws. He has published a volume, entitled "Thoughts for the Times," in which he says:—"Rationalism is reverence for all that is true and good in the past, thankfulness for every advance in knowledge, willing acceptance of all new revelations of science, and a belief in the infinite possibility of the human soul. It means infinite sincerity, infinite aspiration, and infinite faith." I enclose you a hymn in use in his church, "The Homeland." I hear that he and Dr. Cumming have both been investigating and attending seances.

Last Sunday I heard a really spiritual sermon from the Rev. Dr. Davies, of St. George's, Nottinghill, on the text, "There is a natural body, and there is a spiritual body." He declared that the dogma of the resurrection of the defunct body was no longer tenable, as it was disproved by science and reason. He is the author of a very interesting book, *Unorthodox London*, in which he details his experiences at various seances, how spirit forms were seen and voices heard. He is the spiritualistic correspondent for the *Daily Telegraph*, whose columns are open to the subject. I hear from ladies who sit with him that he is a medium. Of course, I have been to numerous seances myself, as the facilities for inquirers in London are very great. There is no concealment or mystery on the part of mediums here. My first experience of trance mediumship was disappointing. I attended a public and private seance of a lady advertising "test communications from spirit relatives and friends." None of my party obtained any proof, nor was anything done that could not have been acted by one out of trance: my friends were confirmed in their unbelief. I next visited Mr. Williams at his own residence. The room was plainly furnished, and the cabinet was open to inspection before the seance began. We first sat around the table, all joining hands. Almost simultaneously with turning down the gas, raps began. A musical box was wound up, stopped in the middle of a cadenza, carried over our heads around the room, and nearly every one was touched. A voice, said to be that of John King, addressed us individually, gave his hand to several, raised them from their chairs, and all this while all hands were joined. After this we formed a circle around the cabinet, and I tied the medium to the seat inside. Presently J. K. appeared with his

light and floated among us. He came on the table, rose about nine feet, and sank to the floor. The noiselessness of the manifestation was what impressed me. As he was seen to glide, no sound of creaking or rustling was elicited. His light is a wonderful thing. It is said to be an invention of his affinity Katey, composed of oil and phosphorus, extracted for the time from the medium. It gives out no smell or smoke. Mr. Crookes, F.R.S., and Colonel Greck, a Russian engineer, have both had it placed in their hands by the spirit, and they assert that having knocked it on the table, it produced a dull sound as if it were of the consistence of putty or clay. During the seance the deep bass voice of J. K. alternately with the falsetto of his attendant Peter, who called J.K. "the boss," and the whisper of Katey, were audible to all. I examined the knots at the termination of the seance, and found they were exactly as I had left them. On another occasion I saw them sealed, and the spirit has walked out while the hands of the medium were held by Mrs. Berry. I next visited Mr. Herne, and here we heard the spirit voices most plainly, addressing us and answering all our questions, for at least half an hour. Again all hands were joined, the medium was held by two sceptics selected from those present: a chair was placed over the head of one of them, the tube passed round and close to each, addressing most of us by name. The earnestness of the tone, and the readiness of the replies, made this a most enjoyable evening. I asked him if he would go to Australia. He replied, "Get me the conditions, and I will soon be there." "Are you happy?" "Yes." "Who were you?" "Only a poor clown." "How did you die?" "By the falling of a bridge at Newcastle." "When?" "Blowed if I remember, but I've been very jolly ever since." "Are you in the lowest spheres?" "No, thank God and the angels, I have risen." "How did you rise?" "By knowledge." "What is knowledge?" "A magnetic wave which you must give off as soon as you get it." "What language do they speak in the spheres?" "The language you would have spoken if you had not sinned." "What is sin?" "Well, our ideas of sin and yours differ." "Have you seen God?" "No." "Where is he?" "In heaven." "Where is heaven?" "Beyond the 7th sphere. We are all his children, I am where you all will have to come. I am a democrat; we are all democrats here." Peter's voice I have now heard on three separate occasions, and I perceive no alteration or difference in it whether through the mediumship of Williams alone, or Herne alone. The Royal Osborne Bell Ringers, of whom I wrote last month, gave a seance for a charitable purpose. There were sixty persons present, and many mediums, including Mrs. Guppy, Miss Houghton, &c. All present held hands. Ample manifestation of spirit power occurred, spirit lights were seen, and the voice of one "Janey" conversed with us. The Rev. Dr. Monk, F.A.S., and Dr. Sexton, M.A., M.D., &c., continue to attract crowds whenever they lecture. Mr. Morse has been addressing audiences of 800 persons. Spirit photography is an established fact, and Mr. Beattie has again published his experiences in the *British Journal of Photography*. Hudson, who obtained the first at a sitting of Mrs. Guppy, is the most successful as yet, but I have seen others obtained by amateurs. A number of the "Medium" is announced to be called the Wesleyan number, another the Church of England number, written entirely by clergymen of that church. The *Presbyterian Review* lately published an article, "an evening with the spiritualists," written by a reporter whom I met, and who was sent especially to collect information. The press is gradually opening their columns to us, as they find the demand increasing. The philosophy is surely permeating all the pulpits in the large towns. The Rev. Mr. Plumtree, Professor of Divinity, King's College, has published a sermon in which he avows that the idea of progression after death is consistent with Reason and Revelation. It is entitled "The Spirits in Prison." Dean Stanley declares that the love of truth is the first duty, that the search is sacred, and that it demands an amendment of our traditional beliefs. Archbishop Manning has been blessing the pilgrims to Paray le Monial, where an ecstatic maid who was evidently a seer, two centuries since, saw a

spirit form. All spiritualists can recognise the possibility of the vision, as we know the laws of God are unchangeable, and what was true to Abraham and Daniel, and John, is true also to God's other children, the saints of the Holy Roman Church, and to all who have their spiritual senses opened. When such things are received as phenomena as much under natural law as the rainbow, an eclipse, an earthquake, a comet, then Christians will cease to revile and ridicule Spiritualists.

Yours, &c.,

England, September, 1873.

W. L. R.

The following is the Hymn alluded to by our Correspondent:—

St. James', Westmoreland Street,

Rev. H. HAWEIS, *Incumbent.*

THE HOMELAND.

1.

The Homeland! the Homeland!
The land of the Freeborn,
There's no night in the Homeland,
But aye the fadeless morn.

2.

I'm sighing for the Homeland,
My heart is aching here,
There's no pain in the Homeland
To which I'm drawing near.

3.

My LORD is in the Homeland,
With Angels bright and fair,—
There's no sin in the Homeland,
And no temptation there.

4.

The voices of the Homeland
Are ringing in my ears,
And when I think of the Homeland,
My eyes gush out with tears.

5.

For those I love in the Homeland
Are calling me away,
To the rest and peace of the Homeland,
And the life beyond decay.

6.

For there's no death in the Homeland,
There's no sorrow above,
Christ bring us all to the Homeland
Of His Eternal Love!

WHAT IS SPIRIT? MEDIUMSHIP AND ITS CONDITIONS. — THE PRESENT AND PROBABLE EFFECTS OF SPIRIT COMMUNION.

A Lecture received from a Disembodied Spirit, and delivered at the Masonic Hall, Melbourne, on Sunday, 16th November, by Mr. G. A. Stow.

How much discussion there has been upon the nature of life, and how many have professed to give the light that would unfold its great mystery. Spirit, to all material sense in this material world, remains numbered with the unknown, yet holds its position as the one great question of interest. Man is animal, it is true, but there are few but will admit that he lives far above the plane of the animal—aspires to a height towering inconceivably above the highest of animal instincts. He lives his time on earth, and is subject to laws similar to those under which lower forms of life spring into existence, continue a short time, and pass away, leaving behind them only dust and ashes—the outer shell. It is interesting to look back upon the ages that have passed, and learn from the records of those who have lived. In them we see the all engrossing questions which still remain before the greatest minds—"What are we, whence have we come, and whither are we going?" It has been proposed in every age, and by every people, and what is the answer? All uncertainty. Yet all continue to hope for the life that lies beyond; all desiring to pull aside the veil that hangs between the mortal life and the hereafter.

However the opinions of the present may differ from those of the past as to the nature of the after life, there is a common agreement as to the belief in such a life, and that it is one of greater happiness than the earthly. We now come forward with some evidence upon this all important subject. The human spirit is a part of Deity; a germ thrown off from the infinite fount of all life; continually developing as it has ever done—as when in its early stages it progressed to individuality, and clothed itself with that most suitable clothing—the human body—having a likeness to its source only in its intelligence and its immortality. Its natural tendency of growth is towards truth; to overcome its own gross form by its inherent and almighty power—the principle of deity. Earth is its first place of abode as a developed intelligence. The body with which it is clothed is suited for a medium between the material world and its own refined nature. The purpose of this material world is to educate the immortal spirit—to give it a knowledge of certain laws which are essential to its eternal development. In the material and spiritual organisations of man are found all the constituent particles of all that is beneath him—in some form. The body's connexion with the earth is natural; it is subject to the laws of the world from which it emanates, and of which it is a part: the spirit is subject to the laws of the spirit world, of which it also is a part, though for the time united to earth for the reasons mentioned—tied to its material organisation by forces too ethereal, too spiritual for the perception of the scientific world. Because these forces cannot be felt, weighed, and chemically analysed, men of science still dispute them, though they have advanced so far as to observe some of their effects. They are the materials which unite the immortal spirit with the physical body, and an important feature in the organisation of man, not only while he is a sojourner on earth, but ever afterwards, as he moves on from sphere to sphere, attaining at each progressive stage degrees of perfection. It is argued by the materialist, that the phenomena are the result of electrical forces, magnetism, and so forth. We are prepared to admit that, and wait the time when they shall satisfy themselves of the true nature of that force, and of its utter inability to act of itself—to express more intelligence than the emanation of the mineral, the vegetable, or the human magnetism. The spirit body is composed of particles that occupy space; is sensible to touch; though light, may be weighed in a balance; is as real to the spirit as the material body is to you; subject to the laws and conditions of the world in which it lives;—moved with pleasure; subject to pain; loves, hates, fears; endowed with all the qualities that you possess, and manifest through the material organisation—all we have as essentials in our progress throughout the years of eternity. Is it not reasonable, is it not a necessity, that there should be a diversity of mind? Is it not the failures in your life that are the motives for further endeavour? Is it not the pain you endure that guards you against offending laws that rightly obeyed produce happiness and harmony? We have victories—not of bloodshed—but moral and spiritual victories—to fight for in the spirit—equal to any that are contended for in earth life. There is a satisfaction in having attained a new step; one more round in the ladder of knowledge, that we must for ever and ever be ascending, for happiness depends upon increasing knowledge, and wisdom to apply it.

The same laws that are brought into action while the spirit inhabits the body are used, and are the means by which spirits disembodied control their mediums. Perhaps you have sufficient knowledge to understand how your mind, your spirit, operates on your physical organisation; if not, it should be one of your first studies; for, if you do not gain this knowledge while in the body, it will have to be acquired under less favourable circumstances when you have entered into the spirit life. This knowledge cannot be given to you in a lecture; it must come from observation, from thought; not from words and ideas laid up in the storehouse of your memory, but from your own investigations. Such knowledge will never be lost, while that from teachers or from books may find a place upon the memory only to pass away like chaff in the wind—to answer no practical pur-

pose in the development of the spirit.

Among the many forms of mediumship there are two distinct classes—the impressional, and the motor medium—capable of various developments, but nevertheless the great positive and negative. The mind of the advanced spirit operates upon the advanced medium by means of certain forces which exist in the organisation, and constitute his stage of development. Those of a more physical character make use also of forces developed in the organisation—less developed, and consequently more gross spirits are more electrical. Among the advanced are clairvoyance, trance, writing, drawing, and several other phases of the impressional kind. The motor, you are all familiar with; it commences with mechanical writing and extends downwards to the violent manipulation of ponderable substances with various grades between.

In describing the manner of operating with the former class of medium, I would endeavour to remove an error that is common, and is the cause of many failures. It is imagined by most who are newly attracted to the subject, that departed friends must of necessity be near to them; that they are not only always conscious of their own thoughts and actions, but of those of their distant friends, and even of the course of events throughout the world; for questions we oft times put to mediums and answers expected, that could come from none but infinite minds. As a rule, while communicating with you in this circle, we are four or five of your English miles distant. It is not easy for us to estimate distances, but we judge it to be about that. We find, at that distance from the earth, a more suitable magnetism with which to sustain our influence over the medium. That influence is first obtained by the ordinary process known as magnetising. It occupies a considerable time, excepting in rare cases when the temperament of the individual naturally favours the condition required. As the electro-biologist operates upon his subject, so do we for speaking and for writing when it is impressional, but not always so for drawing; for the picture is often impressed upon the mind in its full form as a vision, and the best mediums are those who quickly read that picture and copy it. Impressions are sometimes given in dreams, but this means is necessarily so unreliable that it cannot be classed among the prevalent modes of communicating. In times past, when the human organism was healthier than it is now; when the condition of the organs of the body affected the nervous system less; when men lived more naturally; then we were better able to impress the mind with thoughts and feelings than in the present day. Nevertheless, in healthy organisms, and where the nervous system is particularly sensitive, impressions are frequently made upon the mind during the hours of sleep, and although they are not in most cases recognised as spiritual impressions, they often have a marked influence upon the lives and conditions of those who receive them. The mechanical, or lower form of manifestations are calculated to impress and to attract those who have little thought of, and less belief in, a life beyond the grave. Their object is to lead the mind into a different channel; to bring it into rapport with more advanced intelligences; with a view to its spiritual development. The conditions that are necessary are simple—a healthy body and a passive mind—these are absolute, both in the case of individual development, and the development of circles. In the construction of the latter, there must be due regard paid to the proportion of forces—positive and negative. These qualities are found both in male and female; therefore, in your selection, the qualities, not the sexes, must be considered. In the human family there is perfect harmony, as in the instrument there may be perfect tune, but its manipulation, like the conditions of society, produces either harmony or discord. That which you find to be the rule in individuals and in the human family as a whole, you will find to prevail in the circle, and the harmony and peace of mind—and consequent rapid development—in the well organised circle, only illustrates what might be, were the same laws observed in general society.

Another necessity of your circle is the appointment of a leader, conductor, or medium; to those who have little experience this may seem very unimportant, yet

nearly all the failures of circles arise from the great want of a controlling intelligence. It is for this reason that we have to appoint for the guidance of this leader, the controlling intelligence of our own circle. At present our numbers correspond with yours, yet there is only one active, and so soon as a second active mind appears in your circle failure—more or less—is the result. This applies to all circles; to those for the lower physical manifestations, as well as to those for the more advanced for speaking, clairvoyance, or impressional writing.

We will now turn to the effects and probable result of spirit intercourse, and the true knowledge of your own sublime natures that comes with it—soft as the newborn ray of early morning—expanding the human soul, and leading it to see, more than the outer shell, the inner principle, and the force that makes man God. It is here the study of man becomes interesting; it is this that lifts the grovelling mind; that places the immortal spirit upon its own natural path; that surrounds it with an atmosphere congenial to its nature, in which it can breathe with freedom—yea, take into itself the principle of vitality that develops the soul, that unfolds, and renders man like unto the great unknown—the Infinite. Where can the world get this knowledge? Can it be found in the histories of the past? Is it discovered by the development of physical science? No; so far and no further can you go, unaided; but in due time, when the physical is so far developed that it can develop no more, then will spring forth the spirit, with its desires and aspirations, leading on, and on, into new fields of enquiry. Mind uniting with mind; the principle and the influence of purity pervading the spirit, untrammelled by its earthly casing—will have a refining effect, casting out the grosser forces and replacing them by finer influences. By suppressing the grosser organism, and developing the higher—the nobler faculties of his being—man the infinite is rendered positive to his physical and lower nature.

It is admitted by all of you, that evil companions corrupt manners, and equally will you admit the benefit arising from association with the good and wise. This is acknowledged while you are connected by physical bonds—with physical eyes see each other, and with voice responds to voice, but when soul communes with soul you disallow this same principle—those of you, I mean, who oppose the philosophy we teach.

Another result of spirit intercourse must be apparent to every observer. To be a Spiritualist, in the sense we understand, every faculty of the man must be harmoniously developed. Is he capable of judging between right and wrong whose intellectual faculties alone have been developed, while the nobler principle—the better portions of his mind are left uncared for? No; such an one must necessarily err in his decisions, whether in matters of a religious, social, or political character. The principal is recognised in social life: you choose from among your people those who are just as well as wise, when you appoint them to legislate for you.

A little consideration and close examination of the great evils of which you and mankind generally complain will prove their causes to lie in the imperfect—the unequal development of man's being. His education as a child—his regular education—is not fitted to develop his entire mind. His religious instruction tends to cramp and injure—to retard what his secular education would accomplish. The more generally the principles we inculcate are disseminated among the thinking classes, the sooner will an amendment in the condition of society commence. A remedy for the crimes that now so trouble and perplex the greatest thinkers, and the greatest lovers of mankind will be found in the equable development of the human mind as a whole.

All spirits become clairvoyant in the process of development, either in the body or out of it—it is but a matter of time and development. The greatest obstacle to clairvoyance is a distorted, inharmoniously developed brain. If there is a harmonious blending of all the powers, if the instrument be true to time—however small—it will yield harmony if properly manipulated. It is so with the mind; if it is harmoniously developed, the concentration of the powers of the brain being true, and in search of truth, it is but a matter of time when

the spirit will receive that sight which will reveal not only things of a physical character, but will open out to the interior knowledge things as they are, the laws that govern them, and the principles on which they exist and develop themselves. This is one of the outgrowths of clairvoyance, but there is yet another, of a more practical character; it is that power already possessed by those who have passed beyond, and to whom the things of earth are revealed, are seen, as a picture that hangs upon the wall. More particularly is this the case where there exists an affinity between minds. The apparently dead—who have passed away—may return to witness scenes that trouble the tender spirit; and while the friend or relative so cared for remains unconscious of the fact, no benefit will arise; but were it known that solicitous and loving eyes are over all, how often would it restrain the unwise—the vicious action! Those who have for centuries professed and still profess to believe that there is a cloud of witnesses—a host that overlook—that are conscious of the events of earth life, unless when in church remain apparently oblivious to this universal truth.

By the teachings you receive from the advanced spheres, you will become better acquainted with your physical and spiritual natures, and will learn to live more in harmony with the laws of nature. This must have a very beneficial effect upon the morals of society. Although the pure fountain gives forth pure water, the pure water will partake of the nature of the ground through which it passes. However pure the infant soul may be, surrounding circumstances will considerably injure and retard its unfolding, while a better knowledge of the laws of mind, and the effect of the body upon the mind will enable you to shield from harm, and surround with ennobling influences those who are committed to your charge. Much evil abounds solely from want of this knowledge. The natures of children are not understood. They grow as the weeds grow; they are choked in their infancy by the contending influences that surround them; and before the day arrives when they can be of any practical good to humanity they are blighted and die—only to return to earth to learn, not by re-entering the bodies of others, but by closely watching and studying those laws and conditions of life which they failed to master while in the material form. One of the greatest benefits that will result from spirit intercourse is that death—that dark cloud which, to the reflective mind, sheds a gloom over the brightest day—will cease to terrify or depress. It will be understood as a physical change; as the throwing off of a garment that is worn out; the re-clothing yourself with a new and beautiful form, more suited to the state and powers of the mind in which you at the moment exist.

Parents can lay aside their little ones, feeling confident—not merely believing—that they have gone before; that they live, and are conscious of their love; that the process of development will never cease; and that what should have been done on earth will be done in the spheres; that happiness is but in degree; and that as each age passes parent and child alike grow in knowledge, become wiser and happier. The man whose nature it is to look far on finds opened out for him a future in which he may explore almost the infinite, and find ample scope for his all searching mind. For the old man, wearied with earth life, there is a new one, beautifully attractive, yet, with the knowledge he has received, he remains passive, waiting with peace of mind the slow but sure steps of nature; while with care he guards his body, with patient anticipation he waits to leave it. The aged mother leaves her husband but for a short time; she moves from the apartment where all things earthly surround them—through the door where she will caress again her once little, but now developed, sons and daughters—grown in love and wisdom in the light of a higher and nobler sphere. Where, then, is the terror of death amid such scenes? Are they not attractive? Are they not beautiful? Are they not reasonable? And are they not God-like? Could any other order in nature be more in character with the laws of Deity. No retrogression but unfoldment from beginning to end. And in each successive change a more beautiful and perfect development.

AN ADDRESS

DELIVERED IN THE MELBOURNE LYCEUM, SUNDAY,
2ND NOVEMBER. BY A LADY.

I should like to call your attention, to-day, my young friends, to a subject on the full understanding of which I think, your true success in life greatly depends. I want to speak to you about ladies and gentlemen, and I hope you will listen to me not as if I were speaking of the strange plants that grow in foreign countries, but hear me with the certainty that I am speaking of what every one of you may become, and should never be satisfied with until you have become.

But there are such great mistakes made, and so commonly made, as to what ladies and gentlemen are, that I feel very desirous to point these errors out to you, and to tell you what I believe to be the truth upon this subject, and why I think it so important to understand it rightly.

Perhaps the mistake most often made, is to suppose that any man or woman who is well dressed, is a lady or gentleman. But this you can see, with a moment's reflection, is ridiculous; for who made the fine clothes but the people in the shops,—surely they cannot make and unmake ladies and gentlemen! And what are these tailor-made gentry when they change their fine clothes for plainer garments? Why, very common people perhaps, and very much the reverse of ladies and gentleman sometimes.

There is, however, another cause of glamour, or deceitful show, not so easy to be seen through as that thrown around the real individual by fine clothes, but no less false and misleading. It is the dazzling influence of elegant manners. Often caught only as the result of associating with those who have them, often no true index to the real character, they are, perhaps, of all the clouds that come between us and our fellow man, the most difficult to see through. Trust them not when they turn their pleasant warmth upon you. Fear them not when they meet you with that incisive coldness, their possessors are so proud of exercising on those they wish to snub. But learn, by practice, and with many mistakes I dare say, to judge of the individual character by its realities, not by its shows; by its acts, its thoughts, which are its mental acts, and by its habitual states, not by the external manners. Be hopeful too, and not fearful, for yourselves. However plain you may be in person, however simple may be your mode of life, there is nothing to prevent your becoming a true lady or a true gentleman, and the first step towards it, is to acquire self-control. The French have a proverb which says it is only the first step that costs anything. It is true in this case. It is this first step, this gaining self-control, which is really difficult. But it is necessary. No one was ever born a true lady or a true gentleman. It is always a matter of self-culture and self-government. The truest lady I ever knew, one sure never to offend the most fastidious delicacy, or to wound the most sensitive feelings, was a plain Scotchwoman of the middle class, and, though intelligent, possessed of no graces of manner save those that spring from native goodness and well trained spirit. And, as I think of her, I recall, too, an Irish servant girl who lived some years with me, and who for true dignity in word and act I never saw surpassed in any rank of life. Such women as these might live in king's palaces, and they would add a lustre and a glory to any place, such as neither high descent, nor polished manners, nor great talents can give.

But there is still another mistake very commonly made in this matter. It is to suppose that what is usually called education, that is schooling, makes ladies and gentlemen. A most pernicious error this is, too! It induces both parents and children to rest satisfied with paying so much a quarter at a school of good repute, supposing that thus, and by storing away in the memory a certain amount of knowledge, the young scholars will become ladies and gentlemen, while all the time perhaps they are neglecting the very essentials of that which they seek.

The worst error of all, however, is to suppose that this thing—this being ladies and gentlemen—is not worth stirring for, or that from the circumstances of

birth it is not for us. It is for all of us, as surely as God's heaven is for all of us. It is a foretaste of that heaven upon earth, therefore it is worth striving for. Are honor, self-respect and true dignity worth having? Is it worth while to have risen from wallowing in the filth, and ignorance, and brutality of savages, to be civilized men and women? Well, it is but one step more in the same direction, to rise to be true gentlemen and ladies.

How, then is this to be attained, since there is so much confusion about it? Is it so very difficult? And how is it to be done? I do not believe it to be so very difficult, and I do believe that every one of you can do it. But you must each one do it for yourself. It is not a thing that money can purchase; it is not a matter of fine clothes, or of winning manners, or even of learning. It is a matter of self-rule.

Whoever would become a lady or a gentleman must never forget themselves, must never forget the respect they owe to others, nor the respect they owe to themselves. Must never allow themselves to live habitually in any low or mean habit. Must have a conscience as the noon day clear. Must fear nobody, truckle to nobody, deceive nobody. You cannot trample upon other people's rights and be a true lady or gentleman. You cannot, carelessly or wilfully, hurt other people's feelings, and be a true lady or gentleman. You cannot, even mentally, indulge in low thoughts and be a true lady or gentleman.

Tell no falsehoods, believe none, act none. Have done with all seeming, and be the living truth.

Think to yourself of that man or woman whom you believe to be the noblest, most enlightened and most gracious of any you know, and say to yourself, "Such an one, and even better than such, will I become." Keep this thought before you steadily, study what gives the true nobleness to those you look up to; do not servilely imitate them, but, with wise reverence, transcribe or write into your own habitual life all that makes them truly admirable. Be your own true self—but be self-governed—self-restrained, and add unto yourself all that makes another noble, beautiful or grand. You will succeed. You must succeed. Trample down within you all coarseness, vulgarity, meanness, vice. Strengthen yourself in truth and tenderness towards yourself. Then whatever your lot in life—rich and prosperous, or poor and drudging—you will be a true lady, a true gentleman. The house your spirit lives in, will be a spirit palace; the two hands that wait on you, will do no mean work; the feet that run your messages, will tread no dirty ways; and the clothes you wear will be royal robes, though they be made of homespun and of hodden gray,

A SUCCESSFUL INNOVATION.

About a year since the Unitarians of Melbourne invited Miss Turner to fill temporarily the desk vacated by their late pastor, Mr. Higginson; and, after what is deemed a satisfactory trial of the lady's capacity to sustain the dignity of the position, they have now given her a call to the pastorate. On Sunday, 23rd ultimo, she delivered her inaugural address, taking for her text, Rev. i. 6: "And hath made us kings and priests unto God," acquitting herself in a most admirable manner, and giving evidence of a high order of talent. Miss Turner excels in assimilating the authoritative dicta of the past, and drawing from this rich storehouse, rational teaching and practical instruction for the present, and so re-vitalizes much that is otherwise inharmonious with modern thought. We think the Unitarians, if any of them were yet doubtful of their choice of a pastor, must have been confirmed in it by the excellent intellectual treat given them on the above occasion. There are but few, if any, among the clergy of the schools who can divest themselves of conventionalism, so as to rise superior to class teaching, and take the broad and generous views of God and religion that this lady does.

Miss Turner divided the Christian world into three grand sections: 1. Those who assume the infallibility of the Church, erect a priesthood and invest it with authority, and claim for their ceremonies a magical efficacy. 2. The Protestant sects, who assume the plenary inspi-

ration and infallibility of the Bible, and believe that divine revelation ceased with the closing book of that miscellaneous collection. 3. Those who only accept as authoritative the individual conscience and rationality, and who believe that there is no such thing as infallibility, either in church, or creed, or book; that inspiration is continuous and progressive, a light that lighteth every man that cometh into the world. The first system, with its sacerdotal priesthood and its hierarchical pretensions, insists upon its dicta being accepted without question, to the utter prostration of the individual reason and judgment. The second division—the orthodox Protestant sects—educates its clergy to revere the Bible as an infallible book, even to the ignoring of man's reason, dwarfs and cramps the mind, circumscribes the field of rational investigation, makes the clergyman at the expense of the man, and turns out a caste, a class of ministers who think of nothing as other men do, and who are out of harmony with everyday life and modern thought. With the third section of Christians there is no infallibility claimed, and much imperfection admitted; but they believe that God has given to every man the capacity to receive and understand as much of spiritual truth as is needful for his guidance through life. Their pastors are fellow-students rather than teachers, chosen from those who have leisure to give to so high a vocation, and called for so long only as they are personally qualified for it.

We feel conscious that we are giving, in these brief remarks, but a faint idea of Miss Turner's delightful sermon, as we write from memory, and find it difficult to recall many excellent points made in the course of it. The wrapt interest manifested by the crowded audience confirms us in our opinion of the meritorious character of the discourse.

A SIGN OF THE TIMES.

Judging from the sermon preached by the Bishop of Melbourne before the Church Assembly, and which is published in the *Church Messenger* for the current month, his lordship must hold views of the most broad and comprehensive character. Dr. Perry states most explicitly that the Scriptures make no mention of any divinely ordained organisation of the church, and there is no such organisation. Speaking of what really constitutes the church the Bishop asks:—"Can we doubt that, notwithstanding all its manifold corruptions of doctrine and practice, all its diversities of government and worship, all its varieties of rites and ceremonies, God regards it as one church, which is the aggregate of all particular churches, Greek and Roman, Episcopalian and Presbyterian, Wesleyan, Independent, Baptist, Holy Apostolic, and all others, by whatever name they may choose to designate themselves; and if God so regard the church, ought not we so to regard it also? What authority have any to limit the Catholic Church, as some do, to those churches which they esteem to be sound in doctrine, and pure in worship; or, as others do, to those who have retained what they believe to be the ecclesiastical constitution handed from the Apostles? Let us regard every Christian community as a part of that 'Catholic Church,' for whose good estate our church teaches us to pray—that it may be so guided and governed by God's Holy Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."—*Age*, 14th November.

CHRISTMAS PICNIC.

It will be seen by advertisement, that the two Melbourne Spiritualistic Associations have combined to hold a grand Picnic on Christmas day. The Survey Paddock has been selected as the most suitable place to hold it, being easy of access by rail or road, and having many natural advantages not to be found at a greater distance. It is expected that the majority of the visitors will bring their own provisions, as far as edibles are concerned, but tea and light refreshments will be procurable on the ground, arrangements being made for booths, &c. In addition to a good band, a large dancing ring will be provided.

LYCEUM FESTIVAL.

The first indoor Festival or exhibition of the "Melbourne Progressive Lyceum," was held at the Turn Verein Hall, Latrobe Street, on Monday November 10th., and passed off very pleasantly. The unpropitious state of the weather limited the attendance of visitors, but the Lyceum mustered in full force, members being present. Tea was provided for the members and officers in the Annexe, and done ample justice to, after which the groups mustered under their respective leaders in the hall. At about a quarter past six, the Lyceum was called to order by the Conductor Mr. W. H. Terry, who in a few introductory remarks explained to visitors the objects of the Lyceum, viz: the development of the Physical, Mental, and Spiritual faculties of its members. He wished visitors to understand that the programme of the evening was not intended as an exhibition of the particular skill, or proficiency of the members in the various exercises. Most of the officers, "like himself," were actively engaged in other duties during the week, and were unable to give that time to drill and practice which was essential to perfection or even an approximation thereto, the only practice was obtained at the ordinary sessions of the Lyceum, and many of the members were comparatively new, they had all tried to do their best, and he thought under the circumstances the Lyceum would be able to acquit itself creditably.

The Lyceum then sang a song with chorus "Life's Beautiful Sea," this was followed by selections from the Golden Chain recitations, after which the Lyceum went through the Calisthenic exercises or Musical Gymnastics, with commendable precision, and vigour. This was a very pretty sight, some of the exercises being particularly graceful. At the conclusion of the exercises the Lyceum was seated, and the following programme was gone through, each performer meeting with more or less applause. The "Pipes of Lucknow" recited by a lady member of "Summer group," was a masterpiece of elocutionary power, and was listened to with rapt attention.

1. Recitation,—"The Voice of God"

Master H. Plimpton.

2. Song,—"Thy Voice is Near me,"

Alice Fox.

3. Recitation,—"Washing Day,"

Miss Chatfield.

4. "Razor Seller,"

Master T. Hyslop.

5. Song,—"Last Rose of Summer,"

Miss G. Hutchens.

6. Recitation,—"Steer Straight to me Father,"

Master Chatfield.

7. Duett,—"Cherish Kindly Feelings, Children,"

Misses Powell and Illman.

8. Recitation,—"O, Moon,"

Miss A. Brotherton.

9. "The Chameleon,"

Miss Hyslop.

10. Song,—"Little Bed,"

Thos. and Geo. Hyslop.

11. Recitation,—"Aunt Tabitha"

A Lady.

12. Song,—"Chrystal Gate,"

Miss Powell, assisted by several members of Lyceum.

13. Recitation,—"Gambler's Wife,"

Mr. T. Sanders.

14. "The Pipes of Lucknow,"

A Lady.

The Lyceum was then marshalled in marching order, and marched in single and double columns round the Hall, each Group bearing its flag and standard. At the conclusion of the march, the session was brought to a close by the whole Lyceum singing the song "Be Happy," from the Lyceum Guide. The conductor announced that all the juvenile members of the Lyceum who could dance, would have the preference over adults for one hour, and a string band being provided, several sets were formed, most of the young folks exhibiting considerable proficiency in dancing. Dancing was kept up by the adult portion of the assembly until 12 o'clock, when the Festival was brought to a close, all expressing themselves much gratified at the evening's entertainment.

—DR. RICHARDSON, of Australia, now on a visit to England, was one of the most active leading Spiritualists in Melbourne. His lecture recently given in the Cavendish Rooms displayed considerable ability, and was much above the average quality. Can he not give more of his spare time to the public advocacy of Spiritualism in England?—*London Spiritualist*, Sept, 15th, 1873.

POSITIVISM.

The system of philosophy which bears the name of Positivism, is perhaps the best exponent of modern thought that has originated in later times. Yet it has some queer excrescences, little suspected by those not thoroughly familiar with it. Its birth-place was France; its first mouth-piece Auguste Comte but no where has it found a more congenial home than among Englishmen of letters. When we know that John Stuart Mill was one of its chief disciples; when we read occasionally in the advertizing columns of such papers as the *Athenæum*, notices for lecturers, writers, &c., holding Positivist views, and, still more, when an acquaintance with the system enables one to trace its teachings in many places where the name is not acknowledged, we begin to understand that here is a new power in the world which it were well neither to despise, nor to be ignorant of. Unfortunately a very peculiar, and not engaging style, and very voluminous writings, hedge in the Positivist system in a most forbidding manner. He who would penetrate to its very centre, must overcome as many difficulties, and endure as many fatigues as did the Prince who succeeded in traversing the enchanted thicket that surrounded the castle of the Sleeping Beauty.

The admirable translations that have been made from Miss Martineau on, and Comte's own efforts to generalize his views, have all failed to bring the subject within the range of ordinary, reading.

Many an intelligent Spiritualist, Unitarian, or other liberal thinker, when defending his own opinions, and claiming them as those commonly accepted at the present time, would be surprised to be answered. "Yes, my friend, those are your doctrines now, but it was Auguste Comte who first formularized them." It is this wide-spread and but little suspected influence of Positivism, that has induced us to offer to our readers a brief survey of a system, some may not care to explore in detail for themselves. Not that we wish to convert any one to its dogmas;—No, far from that. But we like to give honor where honor is due, and we hold it a duty to endeavor to point out the strength and the weakness of the great moving forces of the world.

Is Positivism then dogmatic? Indeed it is. Comte, perhaps, would say as dogmatic as Mathematics or Astronomy. Professor Huxley, in his epigrammatic way, has called it, Catholicism with the Christianity left out, which looks as if he thought it dogmatic. But do not let us be led by the nose by Mr. Huxley any more than by M. Comte or the Pope of Rome. Let us see for ourselves and judge for ourselves.

And first, what is Positivism, and how came it by such a name?

The word Positive, says M. Comte is usually understood to refer to *reality* and *usefulness*. The term also implies *certainly* and *precision*, qualities by which the intellect of modern nations is markedly distinguished from that of antiquity. Again the ordinary acceptation of the term implies a directly *organic* tendency. Now the metaphysical spirit is incapable of organizing; it can only criticize. This distinguishes it from the Positive spirit—By speaking of Positivism as organic M. Comte wishes to imply that it has a social, a re-organizing purpose; that purpose being to supersede Theology in the spiritual direction of the human race.

Positivism, also proposes to base all its beliefs and to limit its enquiries by that which can be positively known, proved and established by evidence such as supports the facts of material existence and the deductions of science. Hence its name; hence it condemns alike the faiths of Theologians and the speculations of Atheists and Meta-physicians it considers them all equally futile, because they all deal with the unknowable, with insoluble mysteries.

But it does not stop at this; it would be but a barren rock if it did. It claims to be pre-eminently constructive. Comte declares that it is essentially a Philosophy and a Polity, and that as such its work is two-fold,—to generalize our scientific conceptions, and to systematize the art of social life.

It may not be inconvenient to consider it from these

two points of view. But it would be scarcely fair not at the same time, to warn our readers that there is another division of the subject much more commonly accepted by critics of M. Comte's works. They distinguish between Positivism and Comteism, and many students who would own to a full belief in the first, would repudiate the second. In other words, many an earnest thinker accepts as true all M. Comte's system that recommends itself to him as positively or scientifically true, while he rejects, in part, or *in toto*, M. Comte's views of social re-organization, M. Comte's Polity, and M. Comte's Religion. Positivism, as an attempt to generalize our scientific conceptions justly deserves the attention of any one who would be *en rapport* with the times. Comteism, as a religion, or as an attempt to re-organize our social system, has so strong a flavor of the fantastical about it, that any one may be excused for hesitating to accept it.

M. Comte's Classification of the Sciences, is briefly this; He claims that the history of man's thought, shows that our speculations, upon all subjects whatever, pass necessarily through three successive stages: The Theological stage, in which free play is given to spontaneous fictions admitting of no proof; then the Meta-physical stage, characterised by useless digressions and subtleties of the intellect; Lastly the Positive stage, based upon an exact view of the real facts of the case. Every branch of human knowledge begins with theological Imagination, thence passes through Meta-physical Discussion and reaches at last Positive Demonstration, where it permanently flourishes, and brings forth good fruit. Each science passes through the three phases of development before the one succeeding it, according to a law of Classification which requires that whatever deals with phenomena of a simple character, should mature before those of a higher complexity. Thus Mathematics attained its stage of Positive development before any other science. Next came Astronomy, then Physics, then Chemistry, then Biology, and last of all Sociology, for the sake of which all the others exist. Careful study is necessary to enable any one to decide fairly on the value of the ample arguments and evidence M. Comte brings forward in support of this supposed law, and without continual reference to this theory of Classification, it is quite impossible to judge of any part of M. Comte's system, for he carries it into the consideration of all departments of human activity. For example, in treating of human Progress he considers it of four kinds—Material, having reference to our surroundings; Physical, concerning our own nature; Intellectual and Moral. These are to be treated on the same principle as the sciences;—according to the increasing complexity in the phenomena. But whether it be the scale of the True, or that of the Good, the conclusion is the same in both. Both alike indicate the supremacy of social considerations; both point to universal Love as the highest ideal. All true happiness consists in right feeling, right thinking is but a means to it, therefore the Intellect must serve the affections; the affections must serve Humanity. And this Humanity it is which, to the Positivist, is to replace the Deity of all preceding theologies. That man must worship something, Comte holds proved by all history and experience. Let him, then, worship that which he can know, love, study, comprehend—Humanity, considered as an entity not separate from but containing or composed of the whole human race, that is *le Grand Etre*,—the Great Being,—whom alone the Positivist supremely worships. Any other Creator, Father, Lord, is among the things unknowable.

In the domain of politics, Comte recognises as hopeless the task of reconstructing political institutions without the previous remodelling of opinion and life. Nominally he allows republicanism to be the highest form of government; but it is a republicanism in which the people are to be content with social rather than political power, they having been educated to perceive that while moral sway should be as widely diffused as possible, political should be concentrated. Taking this in conjunction with what he himself calls, his leading principle in politics, the separation of the temporal from

the spiritual power after the model of the Middle Ages which he much admires, one may be allowed to fear that his republicanism would be of a very Papistical kind. Moreover one is surprised on investigating a little more closely, to discover how much, in this new state of society, which we are assured is rapidly approaching, one is to be taken care of, and looked after and preserved from forming wrong opinions, and how thoroughly society is to be protected from any mistaken exercise of individual liberty.

The position of Woman, in the new state, will not be widely different from that which she has hitherto held. Only in addition to her family and social life she is to be as much worshipped as a Greek goddess, and as purely loved as a fair lady of the Age of Chivalry.

The worship of Woman indeed is a necessary introduction to that of Humanity; he who has no personal experience of the one, cannot attain to the other. Our author gives occasional glimpses of his own devotion to her whom he calls "My Saint Clotilda" almost as touching as the tender love, outlasting death, that John Stuart Mill cherished for his wife. Marriage in the new state is to be entirely indissoluble, even death will not dissolve the bond; widowhood is to be perpetual, and second Marriage impossible.

Fortunately for some people M. Comte wisely postpones the time when these regulations are to come in force until we shall be educated up to them. Modern theories about Woman are all dismissed as sophisms. The family and the *salon* are to be her world. Man is to provide for her support. Indeed the active classes are in all cases to support the Speculative, and it becomes one of the first duties of Capitalists and Proletaries so to regulate wages that Women, Priests, Philosophers and all who choose to give themselves up to intellectual pursuits, may have a tolerably easy life of it.

As we read these curious dogmas of M. Comte's and his plans for a great philosophical body to be placed at the apex of modern society, we wonder if he ever heard of a legend of similar plans partially carried out by Pythagoras on the sunny shores of Magna Græcia and of the collapse of the whole fine scheme for getting common folks under the thumb of Philosophers, and of the ignominious expulsion of the great man just when he thought he had everything all right.

Strange, wild and retrogressive as many of M. Comte's plans may seem, this is not the time, nor are we the people, to despise or ignore them, for they are powerfully affecting many of our most cultivated English writers who, in their turn are influencing and educating us. It is well that we should fully understand and know how to estimate the source from which they draw so much of their inspiration. Our very slight sketch of Positivism, is certainly not sufficient to enable any one to judge either of the hinted Positivism prevalent among English men of letters, or of the more full and complete Comteism,—with high Priests and ceremonious rituals,—professed by a few. But our remarks may suggest to thoughtful readers the true origin and purport of some ideas not unfrequently met with in current literature, and may lead them to test more carefully the true drift of what they might otherwise receive too easily for the sake of the great names attached to it. That M. Comte has given to the world many true, wise and noble thoughts, we do not doubt. But we do gravely doubt whether his teaching is not often mixed with error, even sometimes with folly, and we do doubt whether he, or his disciples, may safely be considered as true guides or prophets of the Progress of the Future.

SPIRITUAL VISION.—We offer a hint to the Spiritualists in the following fact, which may have escaped their learned consideration. A student of divinity at Bordeaux, it is said, was accustomed to rise in the night time and to read and write without the use of his eyes. The Archbishop of Bordeaux, in order to test the young man, interposed an obstacle between his eyes and the paper he was reading or writing, but he read and wrote with the same facility and accuracy as before.—*London Spiritualist, Sept. 15th, 1873.*

QUESTIONS AND ANSWERS.

BY MOSES HULL.

Why is darkness required for certain forms of manifestation?

Answer.—Before entering upon a direct reply to the above, permit me to ask a few questions. Why were the great Biblical manifestations nearly all performed in the dark? Even when heaven and earth were created it was in the dark; "and darkness brooded on the face of the deep." (Gen. i. 1-2.) The Bible God "dwells in the midst of thick darkness." (1 Kings viii. 12.) When God threw Jacob in his wrestling-match it was in the dark. As soon as it began to be light, he pleaded, "let me go, for the day breaketh." (Gen. xxxii. 24.) The miracle of pulling Pharaoh's limbpins out was done in the dark. (Ex. xiv. 20-30.) Jesus' resurrection, the greatest of miracles, occurred in the night, so that he appeared to the woman before daylight. (John xx. 1.)

All who have investigated the subject tell us that darkness is a negative condition of the elements. The reason spirits cannot speak to us in the light as well as in the dark is, they cannot speak to our physical ears without forming physical organs of speech; these organs are organised from elements in the presence of a medium. Light is an agitator, travelling at the rate of twelve millions of miles per minute: it so agitates the elements that spirits cannot gather and use them. There is not a reader of this book who can sleep as well in the light as in the dark. Machinery will run more easily and with less friction in the dark than in the light. If spirits cannot sufficiently control elements to appear in a physical form as well in a lighted as in a partially darkened room, how can it be expected that they can pick knots, or chemically separate and join together particles of iron or steel, as well in a lighted room as in the dark? I yet hope to see Spiritualism reduced to a more perfect science when these things can be done in the light.

Question.—Is Spiritualism sometimes immoral?

Answer.—No, never. Always directly to the contrary. Yet mediumship may sometimes call into activity the slumbering devils of the organism. I do not understand that mediumship ever does more than to arouse the latent powers of the organism. Mediumship quickens. A person with a large front brain will therefore be more intellectual under spirit influence than without it. Mediumship stimulates and calls all the latent qualities of the brain into activity. So a large top brain will be more reverential or devotional under influence than without it. A large back brain, with no frontal brain to balance it, will, of course, be stimulated under influence, and the conduct of the medium will be prompted by the back brain. That being the case, he may be more destructive, combative, or amative under influence than without. Does the reader, from this, draw inference that Spiritualism is bad? That is illogical. The shining of the sun, the falling of the rain and dew, certainly quickens and calls into activity the latent germs of life in the earth. Beans, peas, and potatoes, hyacinths, roses, and dahlias, grow under these combined influences; so does pig-weed and deadly night-shade. Shall we drag the sun from the heavens, or declare against the summer showers, because they develop thorns, thistles, and poison? Nay, while Spiritual influence develops, and calls into activity that which we call evil in the human organism, it also calls out the good. If a person has the good parts of his organism dwarfed by the theories of the present and the past, he may, for a time, be worse in his overt acts for becoming mediumistic, yet as sure as mediumship strengthens all there is of the medium, so sure it will eventually bring the moral and spiritual up to balance all other parts of the organism.

The *Daily Telegraph* and *Argus* of the 28th ultimo contain accounts of "A Spiritualistic Sell," in re John Pagan, whose spirit, it was asserted, spoke through a Melbourne medium at Weber's Rooms in June last. As usual, the press assume the medium referred to, to be a Representative Spiritualist, and make Spiritualists generally responsible for her errors. We shall treat this matter fully in our next issue.

LYCEUM AT SANDHURST.

Projected Lyceum at Sandhurst.—We understand that at a recent meeting of the Energetic Circle, the members formed themselves into a Committee and adopted preliminary steps for establishing a Lyceum in connection with the Progressive Spiritualist movement. Mr. Forbes the Chairman of another Circle was appointed Leader and Treasurer, and requested to take the requisite steps for carrying out the foregoing resolution as soon as the necessary arrangements could be made for the purpose. Mr. Forbes has consented to act, and, we understand, proposes to have a meeting of the parents early in the new year. He has placed to the credit of the Lyceum Funds in one of the local Banks, the sum of £11 18s. 6d., being the balance handed over to him from the late "Evening at Home" Committee.

MATTER, ETHER AND SPIRIT.

BY I. DILLE.

Materialism is the ruling dogma of our age. Our scientific leaders insist that molecular force and molecular polarity are the grand agents in working out all the phenomena of Nature. Some go so far as to dispense with the necessity of an Intelligent Creator, claiming that intellect may originate from no intellect, and intelligence from dumb, unthinking matter. The rising scientific minds of Europe are coming up as a sect of Sadducees, holding "that there is neither God, Angel, nor Spirit."

Our Theologians denounce the materialism of science, while they hold to the resurrection of the material body, and "look for a new heaven and a new earth," to be peopled by material bodies of the risen saints. The difference between the materialism of science and the materialism of theology is, that the first relies upon matter for the source and origin of all life, the other looks to matter as the end of life in its highest and purest development.

This is not the place to discuss the theological question; but I may assume to say that, upon the authority of the Bible, the future state of man is spiritual, not material. The Apostle Paul expressly teaches that "flesh and blood cannot inherit the kingdom of God." The Egyptians, in the belief that their bodies should again be animated, embalmed those of their distinguished dead, to preserve them for the return of the vital spark, when Phesh should recall the nephesh to reoccupy them.

The experiments, observations and inquiries of Liebig, Mayer, Helmholtz, Fresnel, Arago, Foucault, Huxley, Spencer, Darwin, Carpenter, Bastian, and Tyndall, are chiefly with matter and concerning matter, and their deductions are drawn from the actions of atoms and molecules upon each other. Tyndall frequently approaches the great truth, especially in his investigation of the laws of heat, light, actinism, and electricity, but he stops just where Spencer should begin his researches, and where Darwin might find the clue to the true theory of development.

Dr. Buchanan, with broader views and keener perception, has been led to a more substantial basis for a theory of Force. In his article on the "Philosophy of the Nineteenth Century," published in the first number of this journal, he asserts that the forces are imponderable, and, without explaining his meaning, seems to consider all as spiritual which is not material. It is not to be supposed he would be so understood, for there is a long catalogue of forces between matter and mind, which play an important part in nature, all of which are imponderable, and cannot be classed as spiritual.

At present chemistry recognizes sixty-three elements of matter, of which the rarest and lightest is hydrogen, the densest or heaviest is platinum, and the hardest the diamond. Of these elements several in their pure state are gases, but all enter into combinations, under favorable conditions, making innumerable compounds, which constitute the world of matter. These compounds

are of all kinds, chemical, mechanical, sedimentary, etc. The two latter are merely mixtures, by design or accident. The chemicals are formed by affinities—by the aid of a force which is imponderable. The atoms or molecules must be in a state of freedom for the force to seize and place them; for two solids may have the strongest affinities, and will lie indefinitely in contact without any chemical union. Even two gases may remain together and not unite for an indefinite period, as oxygen and hydrogen, but will embrace with great vigor by a charge of electricity, and water is the result. In the organic world the vital force is potent in bringing into solid compounds gaseous elements that are otherwise indifferent to each other. These two last-named forces are imponderable, or more properly speaking ethereal.

The forces recognised by science are heat, light, actinism, electricity, magnetism, cohesion, and gravitation. The analysis of a beam of light, by the prism, shows the existence of the first three forces within the range of the spectrum. By another ingenious experiment, Mr. Grove found electricity and magnetism in the beam of light. Instead, however, of discovering that they were different elements of ether, he employed the result to support his favorite hobby of the Correlation of Forces.

The spectrum is very instructive in its teachings of the nature and character of the forces. The visible portion of the spectrum consists of the seven principle colors, which graduate into each other by perceptible blendings. As it is now generally conceded that light is the result of the vibrations of ether, a medium which fills all space and pervades all things, the different colors in the spectrum indicate that ether is composite, having many separate elements, whose action and offices are distinct from each other. Each division of color in the spectrum indicates a wave of ether of a length in space and number in time peculiar to itself. The longest wave is the extreme red, which requires 36,918 to measure one inch, and there are 451 billions of such waves every second. The shortest waves in the spectrum are the violet, of which it takes 64,631 to measure one inch, with 789 billions to the second. It is said that between the red and the violet there are about 500 distinct measurable colors, each having its distinct length in space and number in time. That there is a peculiar element of ether for each color in the spectrum is evident from the fact that the beam of light, once analyzed by the prism, will not suffer any further analysis. The red will remain red, passing through any number of prisms. So of all the other colors. Each element of ether is true to its own peculiar wave motion, and cannot take any other.

Beyond the visible part of the spectrum two other elements of ether are manifest. The ultra-red is where the heat of the beam of light falls; on the ultra-violet chemical energy is deposited. Here, then, are more than 500 distinct elements of ether shown by the spectrum. Grove's experiment indicated two more, electricity, and magnetism. Mossotti shows the probability that every atom of matter is surrounded by a spherule or atmosphere of ether. If it be so, it explains why certain organs of the human body are insensible to heat that would burn other parts. Tyndall shows that the eye is insensible to heat that would instantly make platinum foil red hot. The matter composing the eye is wanting in the ethereal element, whose vibrations produce heat. It takes 80 times more heat to raise the temperature of water to 212° F. than for mercury.

Cohesion is the element which holds material atoms or molecules together in solids, and gravitation imparts weight to all material and ponderable bodies. It is a force extending throughout the universe, and unites, as Newton taught, every atom in creation to every other atom. It preserves the order of the orbs in space and the grand harmony of the spheres. This catalogue of ethereal forces cannot comprise the whole list. As we enter the organic empire we find causations so regular and definite in their operation, that we must refer them to fixed and established forces. The innumerable varieties in forms, qualities and habits, in both the

vegetable and animal kingdoms conclusively suggest the existence of forces adapted and adequate to produce all the differentiations in nature. This vast chain of being, from the microscopic plant or animal to the largest tree or elephant or sea-monster, are all animated by a single force, the vital, which, in the grand array of organic nature, is united with other forces to form, to qualify, and to differentiate into all the varieties of classes, orders, genera, and species. The vital initiatory germ of every individual is perhaps a single molecule, generated in the appropriate organ of the male and quickened into a force by an ethereal element, which gives vital energy to the material initium which furthers its growth until it is ready to be transferred to the ovum, which is prepared for its reception and to nurse it into being. The perpetuation of every race, in both the animal and vegetable kingdoms, is preserved in this way. But it is evident that other ethereal forms unite with the vital in the primal germ to secure the succession of each parent after its kind. Otherwise, the vine might be produced by the oak, or the lion hatched from the eagle's egg. There must be an unerring force, a directive capacity in each primal germ to associate with itself the proper materials to develop the form, the peculiarities and qualities of its kind. In the animal, this force passes from the spermatozoa to the embryo, into the fœtus, and finally into the young, born into the air and light, or, in the waters, ever preserving the distinctive character of its species, its race and sub-family.

Should it be objected that these positions require the permanent incorporation of special ethereal elements with material, it may be answered, that nature is full of such instances. The green color of leaves is doubtless obtained from the green element of ether, drawn from the ether that is found in the beam of sunlight. Is this doubted? Everybody knows that the growth of plants in dark cellars will put out the forms of leaves, but they are white, or colorless. Esculent leaves are blanched by covering them with earth, so as to exclude the light. The many-colored flowers, of all hues and tints, get their color from the proper elements of ether in the sunlight, and very few flowering plants will bloom at all without sufficient sunlight. Every farmer knows the injury to his crop by a shade of only an hour daily. It has been ascertained that even a circus cloud will diminish the energy of vegetable growth by a partial obscuration of the light.

It is the ethereal motion in light that enables the proper element of ether to unite itself with the constituent material elements of the plant. So the colors of fruit, and of the plumage of birds, and in a measure the hair of animals, and of aquatic shells are all derived from ether. The magnet is formed by filling a piece of ordinary steel with magnetism, which gives a new quality to the metal. Magnetism is ethereal, and is found in a beam of light, as we have seen in Grove's experiment.

These are visible results of ethereal combinations. The great variety of odors and taste in plants, seeds and roots, are derivable from the same source. Odor and sapidity are volatile qualities; and from the persistence of some odors, at the smallest expense of matter, it is probable that the chief ingredient in some odoriferous substances is ethereal. Musk and asafœtida are instances.

Again, Geology teaches that the progress of the organic world has proceeded by a slow progress from the lowest plant and animal up to the present time. The time required has been inconceivably long, and the advance has been by a succession of steps. It was not an inclined plane, but the degrees of ascent were discreet. This suggests that matter must be prepared for ethereal combinations, by passing through a great number of organic admixtures, before the highest types of living beings could be produced. Man came last upon the stage, and could not come earlier, for neither the material for his frame nor the condition of the world to sustain him was ready. In man there is a union of more exalted and refined ethereal elements than enters into the structure of the lower animals. Man may be composed of all the elements, material and ethereal, of

the animals below him; but he has an ethereal spark that is above any possessed by the beasts of the field. This spark is but faint in the low and degraded races and individuals, but still it exists there. In the elevated, reflecting, pure, and devout civilized Christian, who has, by a life of love, of good deeds, and broad charity, fanned this divine spark into a flame, it pervades and illumines his whole character, it shines out in his face, is heard in his voice, and sheds its benign influence all around him. He is the benefactor of his race, and his name partakes of the deathless quality of his spirit.

Everything is the product of a force, and the force that produces must be adapted and adequate. The moral force, the intellectual force are superadded to the animal forces in the best specimens of humanity.

If these positions are well taken, we may look for higher developments of Creative Wisdom and Beneficence, when matter is qualified to unite with more refined elements of ether, when the spiritual shall predominate over the carnal, and an enlightened intellect shall be directed by a heart warmed with love and holy affections, and man shall cease to be the most destructive, the most selfish, and most ungrateful of the animal creation; but "peace shall prevail on earth and good-will to men."

If this theory should be adopted, a ready and simple solution of all the vexed questions in Nature, in Revelation and in Spiritualism is presented. We find the substance which forms the spirit and the force that constitutes the soul—the psychical force. Lo! these are only a part of the works of the Creator; but it is the first lesson in the Grand Study of Creation, and will qualify us to "vindicate the ways of God to man."

The Universe of Matter compared with the Universe of Ether is infinitesimally insignificant. The Universe of Ether is an infinite and exhaustless store of forces; but the elements of ether must be vastly more numerous than of matter. It would be wild to speculate upon the probabilities or even the possibilities of future developments. The great past, however, warrants a forecast of the future, of higher, holier and happier attainments. In the past, creation has been a progress, onward and upward, and we cannot presume that the resources of the All-wise and Almighty Creator are yet exhausted, but that with His efficient and potent ethereal instruments in hand, He will yet develop a creation more grand, more sublime as a whole, and more perfect in its details, than the human mind has been able to contemplate or conceive.—*Brittan's Quarterly*.

THE PRESBYTERIAN ASSEMBLY.

The General Assembly of the Presbyterian Church in Victoria was held in Melbourne during the early part of November, and, as was anticipated, Marriage with a Deceased Wife's Sister was the principal subject of the session. Seldom in the course of religious polemics has sectarianism and creed worship been made to appear in a more sinister light than by this discussion. The whole weight of the conservative element of the assembly—captained by Drs. Cameron and Cairns—was arranged, not so much for the preservation of a scriptural doctrine, as for the maintenance of the integrity of their creed—the Westminster Confession of Faith. This voluminous instrument—the 20th, 24th, and 31st chapter of which were particularly referred to—is a relic of the age which invented salvation by faith alone, an age of bigotry and persecution for opinion's sake, when priestcraft exercised such extraordinary influence over the minds of men as to set the nearest and dearest family and friendly relations by the ears, and when prolonged and bitter controversies were waged about things not at all important to mankind, or essential to the purity and healthfulness of the social system. And yet, forsooth, this instrument, especially designed to contract and cramp the minds of men, and working most effectually to that end among its adherents ever since, must be maintained in its integrity at this day! It declares, and sets its seal to it, that God did indeed create the world out of nothing in six days, besides other things equally absurd, taken literally; and yet its integrity must not be impugned! It teaches the

exploded doctrine of a resurrection of the material body from the grave of centuries, and its occupation by its original tenant for ever, and yet we must not impugn its integrity. To what good end has science labored since this document was framed. What benefit to our race has been the art of printing, our modern libraries, our magazines and newspapers? Does the world really stand still after all? Let us rub our eyes and awake, for surely we have been dreaming that the world was being flooded with light, and had made some considerable progress since the Westminster Confession of Faith was promulgated.

And the integrity of the church standard must be maintained in defiance of the law of the land. That law, emanating from a mixed assemblage, may reasonably be regarded as more nearly representing the general views, and the average intelligence of the colony, as well as the average progress of the world at large, and the enlightenment of the times in which we live; and it would surely be in better taste, aside from the merits of the case altogether, for this fanatical hierarchy to place itself upon the side of the law, rather than to sit down in the same seat with another hierarchy in our midst, which still persistently declines to amalgamate with our civil institutions in similar respects—although fostered in the bosom of our free and progressive government.

When we remember that the Presbyterian body makes members of infants, long before they are able to lisp the alphabet, and admits them to full fellowship long before they may be supposed capable of rationally digesting the dogmas of Confessions of Faith, we may well cease to marvel at the laxity, coldness, and absence of religious enthusiasm, complained of so bitterly in its pulpit and press. Can it justly be considered a defection, when one of these infant-initials—grown since to maturity and ripeness of opinion, in the midst of freedom and enlightenment—declines to hold himself responsible for an act performed upon him while at the breast? We wonder how many Presbyterians have carefully read and inwardly digested that immense instrument of dogmatic cramp before uniting with this self-styled church of Christ? And we wonder, also how many who have since done so, continue to accept it in its integrity? The fewest number, we venture to say! Is it not clear to a wayfaring man, then, that the mass of the so-called members, are so only in name, and that its numerical strength, which it annually holds up for the admiration of a gaping world, is a myth or a gigantic exaggeration? The Church of Rome has a similarly facile system of creating members, and is far more skilful in the use of it. It is related that the Jesuit propagandists of that holy faith, when "christianizing" the "heathen"—the poor Indians in Mexico, for example—took occasion, when large herds of these benighted savages were collected together, to baptize or sprinkle the whole mass, without so much as "by your leave!" and counted them as *proselytes ever after!* Should our beloved brethren of the Presbyterian Church adopt this measure, would they be very much astonished at the defection of such sweepingly made converts, when in after life they came to "know better," and manifested great laxity and lukewarmness towards their mother church? And why should they marvel at it under the existing circumstances, when probably more than 50 per cent. of their members were made such in infancy, or, at any rate, before maturity? The subject, truly, will not bear the light of rational investigation, or serious consideration.

But, not to speak of the laity, we wonder how many of the clergy of the Presbyterian Church had rationally digested that monstrous invention of a cruel and dark age—the Confession of Faith—before taking their orders. Many of these, when clothed with the clerical dignity, were young men whose minds, we may suppose, had not fully reached maturity. Did they bind themselves not only to advocate and maintain the confession intact, but likewise never to suffer their minds to expand with the march of human enlightenment—to close up resolutely every cranny of their intellect through which might penetrate, even the mere suspicion of the presence of such light? Was it the nature and essence of their ordination vow to accept the Confession of Faith unquestioned,—as, indeed, the very canon of God, pro-

mulgated by heaven-directed men, and, like the laws of the Medes and Persians, unalterable? Was it part of that vow never to grow wiser—never to allow the Almighty Giver of all truth to teach them anything more? The Jews were so well satisfied with the old revelations of Moses and the prophets—that when new light came into the world, they could see in it nothing but blasphemy. Is it the nature of a Christian minister's vow to reduce him to the same state of mind? If so, how is the world ever to progress?

These are awful questions, if rightly considered. They lay bare, in all its deformity, this whole system of manufacturing clergymen out of men, of shaping and warping their mentality to suit a specific creed. God save us from such guides; save us from treading the paths they walk in; save us from thus deforming our God-given reason, by the possession of which alone we are responsible beings. Above all, God save our youth from the cramping, blighting, influence of these men—wise only in the wisdom of the sixteenth century, faithful only to a tradition, and equally unable and unwilling to discuss and decide a moral question of the day simply on its own moral and social merits.

A NEW SPIRITUALISTIC LECTURER.

(From the *Daily News*, 22nd September, 1873.)

Last night St. George's Hall was thronged to its extreme capacity with an audience who came together to hear an address, or lecture, or oration, or sermon—for it possessed some of the characteristics of each—by Mrs. Cora L. V. Tappan, of New York. In a paper distributed before the oration, Mrs. Tappan is described as being "under spirit influence," and the testimony of R. D. Owen is adduced that "a more enlightened, a more judicious, and a more eloquent exponent of the principle which in modern phrase is termed spiritualism" does not exist than this lady. Mrs. Tappan, whose maiden name was Cora Scott, is a delicate lady, *petite* in person and in face. She is extremely fair, and her hair, if not "thick," is full, "with many a curl." A bit of blue ribbon was its only adornment. She was dressed in black, with a white border around the neck, bust, and wrists. Her appearance is prepossessing; her voice is sweet, and, it might be said, weak, if it were not that it is so modulated and attuned as to be capable of filling large spaces in which a louder voice would fail to be heard. Her style is excellent—clear, precise, and deliberate, and meditative. She uses but little action, and what she does use is confined principally to the motion of the wrists and fingers. Last night she spoke for nearly an hour and a half, and was listened to with breathless attention. The only indication of applause was towards the end of her oration, when her voice for a moment failed, and the only indication of dissent which we heard was at a point of her discourse where, having referred to the discovery of a sixth sense about four years ago by members of the French Academy, called the "sense of Intuition," and the probability of a seventh sense still remaining to be discovered, a gentleman near us said, in an undertone, "nonsense." There was no nonsense, however, in Mrs. Tappan's mode of dealing with the question, and the use of the word "judicious" by Mr. Owen in recommending her to the British public could not be more happily applied. As to the substance of the oration, we can only say here that it was an able and thoughtful pleading for mind as against matter, and for immortality as against annihilation. She said that the Scientists, with their gross mechanism of experiment and analysis, were unable to deal with the difficulty; entreated them to give up the idea that only material atoms and molecules were in existence, and to apply their intelligence to the discovery of the solvent that would explain the union of mind and matter. She quoted the names of Von Reichenbach, Faraday, Kant, Mesmer, Gall and Spurzheim, R. Hare, W. Howitt, Robert Owen, Robert Dale Owen, and Judge Edmonds. She admitted that there was no supernatural; but insisted that there existed a super-mundane, and that there was no more unreason in believing in a super-mundane post-office and telegraphic system than in a mundane one. Her peroration was very eloquent, and prophesied the union of all dissident sects and religions

under the new principle, and the triumph of spirit over death. Mrs. Tappan, after a brief pause and the singing of a hymn from the "Spiritual Lyre," gave a recitation in poetry, and finished with invoking the blessing of God on the assembly. It was resolved that steps should be taken to give her a further opportunity of developing the principle of spiritualism. The audience seemed highly pleased with the discourse.

JESUS THE COMMUNIST.

Let us revert, for a moment, to those great practical communists of the past, Jesus and the Apostles. The Nazarene, gifted with the intellect of man, and the love of woman, loathed that reform which talked platitudes of well-meaning and no work. His promise was "to him that doeth the will of my father." The present "land-shark" talk about the sacredness of private property, constituted no part of Jesu's teaching. The Apostles, imbibing his spirit, pronounced woes upon the selfishly rich. "Go to now," says St. James, "ye rich men; weep and howl, for your miseries that shall come upon you; . . . your gold and silver is cankered, and the rust of them shall be a witness against you." Few need to be reminded of the "gift of tongues," and the other rich spiritual gifts showered upon trusting hearts on the "Day of Pentecost." The power was so marvelous that "three thousand souls" were moved to repentance. And of these, it is recorded, "all that believed were together and had all things in common, and sold their possessions and goods, and parted them to all men, as every man had need." On this auspicious day the Jewish Apostolic Church, or genuine Christian Church, under the inspiration and baptism of the *Christspirit*, began to exist. The communism was absolute. These newly baptised souls, full of fervor, were willing to surrender selfish ownership for the common good. Their principles were "peace, purity, and all things in common," constituting the Millennial Church, the Church of the Ages. *Ekklesia*, translated *Church*, means, literally, assembly. As understood apostolically, it implied a sympathizing assembly, convened and welded for a heavenly purpose. "Now there were in the Church (*Ekklesia*, assembly,) that was at Antioch certain prophets." (Acts xiii: 1.) These prophets, apostles, "women of Samaria," and believers generally, quickened by the Christ-principle, constituted themselves into spiritual families, brotherhoods, and communities holding "all things in common." But says one, "Men naturally like to have their own." Granted; and so some men naturally like to have their neighbors'! Thieves are of this kind. But it is no more natural for thieves on a low physical plane to steal, and misers to clutch and hoard, than for the philanthropic and spiritually-minded to adopt a broad fraternal communism. The angels in the heavens are certainly communists. And I have yet to learn that spirits put patches of the summer-land into market, loan money or speculate in corner lots! When men pray, "Thy will be done on earth," why do they not go to work and do it? Jesus came centuries ago. When is salvation coming?—J. M. Peebles.

SPIRITUALISM.

The first of four public meetings promoted by several well-known spiritualists with a view of enabling "all who wish to obtain correct information on a subject at present puzzling the minds of many persons," was held last evening in the Assembly Rooms, Gower-street, the leading item on the programme being an address by the Rev. Dr. Monck, a Baptist minister of Bristol, upon "Phenomenal Phases of Spirit power." The meeting was a successful one in point of attendance, the novelty of a public discussion of spiritualism exercising no doubt a good deal of attraction. The chair was occupied by Mr. Enmore Jones, of Norwood, who, in opening the meeting, said that advocates of spiritualism were to be found amongst members of every religious sect and denomination, and although there might be a diversity of opinion upon theological matters, they were all agreed upon the two points which constituted

spiritualism proper—viz., 1. A knowledge that man passes out of his body a living intelligent substance; 2. That, under certain conditions, many such can and do visit, and also as “ministering spirits” assist the families they are connected with by ties of affection. Those were the elements of that night’s thought, and at the conclusion of Dr. Monck’s address sceptics would be invited to state their objections. Dr. Monck then proceeded with his speech, primarily addressing himself to the question of whether the spiritual phenomena had been proved to be true, of which he took an affirmative view. What was termed “modern” spiritualism was, he maintained, as old as the hills; and history, lay and ecclesiastical, teemed with its marvellous wonders, the evidence of which could only be rejected upon the monstrous hypothesis that the best and noblest of all ages had conspired to propagate a gigantic lie; and modern experiences endorsed the historical evidence. Science had been hard at work trying to explain the phenomena by attributing the manifestations to “unconscious cerebration,” “brain waves,” “muscular force,” and so on; but these explanations failed to cover more than two-thirds of the phenomena, and those the least important, whilst the spiritual theory embraced them all. In concluding his address the speaker related two cases of recent phenomena, within his own experience, in one of which he averred a female spirit form became materialised in the light, whilst in the other a “levitation” of his own person occurred. Objectors being then invited by the chairman to express their opinions, one of the audience got up and characterised the doctor’s speech as “illogical, a tissue of assertions, and an evasion of the subject,” whilst another, who wore the garb of a blacksmith, came to the foot of the platform, and expressed himself quite willing to undergo a “levitation” process for the edification of the rest, and, finding his request unheeded loudly expressed an opinion that “they had got no power to do it.”

Dr. Sexton, a well-known spiritualistic lecturer, replied to the querists, on behalf of Dr. Monck, and the meeting was brought to a peaceable termination in the conventional manner.—*The Standard*, 18th Sept., 1873.

CHAPTERS FROM THE BIBLE OF THE AGES.

ANALYCTS OF CONFUCIUS.

THE GOLDEN RULE.

Chung-kung asked about perfect virtue. The Master said: “It is, when you go abroad, to behave to everyone as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice: *not to do to others as you would not wish done to yourself*; to have no murmuring against you in the country, and none in the family.” Chung-kung said: “Though I am deficient in intelligence and vigor, I will make it my business to practice this lesson.”

Tsze-kung asked, saying: “Is there one word which may serve as a rule of practice for all one’s life?” The Master said: “Is not RECIPROCITY such a word? What you do not want done to yourself, do not do to others.”

UNITY.

The Master said: “A man should say, I am not concerned that I have no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known.”

The Master said: “Sin, my doctrine is that of an all-pervading unity.” The disciple Tsang replied, “Yes.”

The Master went out, and the other disciples asked, saying: “What do his words mean?” Tsang said: “The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others—this and nothing more.”

The Master said: “The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain.”

The Master said: “When we see men of worth we should think of equalling them; when we see men of a contrary character, we should turn inward and examine ourselves.”

The Master said: “Learning without thought is labor lost; thought without learning is perilous.”

The Master said: “The study of strange doctrines is injurious indeed!”

The Master said: “Yew, shall I teach you what knowledge is? When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it; this is knowledge.”

The Master said: “If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid.”

Hold faithfulness and sincerity as first principles.

Have no friends not equal to yourself.

When you have faults, do not fear to abandon them.

The Master said: “High station filled without indulgent generosity; ceremonies performed without reverence; mourning conducted without sorrow; wherewith should I contemplate such ways?”

PERFECT VIRTUE.

Tsze-chang asked Confucius about perfect virtue. Confucius said: “To be able to practice five things everywhere under heaven constitutes perfect virtue.” He begged to ask what they were, and was told: “Gravity, generosity of soul, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others.”

Tsze-kung said: “*What I do not wish men to do to me, I also wish not to do to men.*” The Master said: “Tsze, you have not attained to that.”

Yen Yuen asked about perfect virtue. The Master said: “To subdue one’s self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?”

Yen Yuen said: “I beg to ask the steps of that process.” The Master replied: “Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety.”

KATIE KING.

The Sandhurst Circle is steadily progressing, new manifestations being gradually developed. We had expected to receive a report from the Chairman for publication in this issue, but it is not yet to hand. Some time since we preferred a request through the Chairman to the Spirit “Katie King,” for a lock of her materialized spirit hair, and received a promise that we should have one. Several weeks had elapsed without our hearing anything further about it, and we had almost despaired of the fulfilment of the promise, when we received the following letter from the Chairman:—

DEAR FRIEND,—The long looked for at last. Last evening Katie King—per her medium—took one of my hands and rubbed it across a paper on the table, then folded it up and gave it to me in the dark. On lighting up, I found to my gratification that it contained a lock of her hair for you, and a message written in her own hand. Several of us felt her hair again last night, we not having that pleasure for a great many sittings previously. She also stated verbally that she had been with you last evening at 7 o’clock, that you felt an influence, and wondered. Is this true? And that she would be again with you on Thursday evening next.

The lock of hair is a light golden color and very fine. The words on the paper (stated to be direct spirit writing,) are “for Mr. T—from K. K.” On the following Thursday we were present at a Circle in Melbourne, as soon as the Medium was controlled, he turned to me and said in a girlish voice “did you get my hair” and we found the control was “Katie” who had come in fulfilment of the promise given at the Sandhurst Circle. The hair, together with Katie’s portrait may be seen at our office.

VARIETIES IN SPIRITUALISM.

EVERY shade of thought and great varieties in life are to be found in the ranks of Spiritualism, and some of the extremes are ever in attendance at our great gatherings like the recent camp-meetings. Chauncey Barnes represents one extreme bordering closely on insanity, and roaming in the wildest vagaries and most ridiculous prophetic absurdities, full of self-importance and egotistic nonsense. No one doubts his mediumship, and on this he bases the actions that attract in various ways a few persons who sometimes urge him forward as a representative of Spiritualism—which, of course, renders it ridiculous in the estimation of intelligent minds who are strangers to its truths and beauties. On the opposite extreme stand such minds as Wm. Denton and Dr. Gardner, who require solid, scientific and rational truths, or their minds are not satisfied, and they will not give any unsettled ideas to the listeners. They have no marvels, but only facts and philosophy; and hence those who seek the marvellous will go to some source where they can be fed. Between these extremes come all mediums, of whatever shade; and each, no doubt, has some good and some work to do.

Our religion has so wide a range that Parker Pillsbury says it is the only bow of promise in the religious horizon of the country. He seems to see that free religion has too much of forms and ceremonies in its "cultured free thought," and that it is too much wedded to dead issues and the removal of old forms to build the temple of the future. Perhaps he is right, although we have had much hope and confidence in free religion and its progressive character. One point is certain: Spiritualism has life in it, even though much of it is a fungus growth of absurdities, and much is miseltoe and moss growing on the dead carcass of Christianity, whose spasmodic efforts to throw it off are utterly ineffectual. When we witness the various manifestations of mediumship, and the various teachings of those who expound and confound it, we do not wonder that it cannot be centralized and organized for consistent and efficient action. No sooner does one class of believers put forth its views or opinions than another is ready to repudiate them and present others; and we are inclined to the opinion that the most intelligent spirits that work in the opening intercourse wish to prevent, at present, any central organization of our forces, perhaps fearing we will go into the nuts of the Christian system and become sectarian, as they are not, perhaps, with its persecutions, but with its narrow-gauge rules on all subjects but that of spirit intercourse. On the social question, Spiritualists are occupying all points between the extremes of absolute freedom and the strictest Christian system of undivorceable marriage; and on this there is quite a disposition to divide and discuss, but no chance to settle upon a policy, because there all shades of opinion. As the discussion goes on, the necessary changes will no doubt be made in the social system and all others.

Advertisements.

TO SUBSCRIBERS TO ENGLISH SPIRITUALISTIC PERIODICALS.

From some as yet unexplained cause none of the English magazines or papers came to hand by last mail.

W. H. TERRY.

GRAND SPIRITUALISTIC PICNIC.

A Picnic of the Victorian Association of Progressive Spiritualists, and the Spiritualistic and Free Thought Propagandist Association, will be held at the Survey Paddock, Richmond, on Christmas Day, December 25th. A Ring for Dancing and Music will be provided. Refreshments obtainable on the ground. Tickets to admit to the Dancing, &c., 1s. each, obtainable at MR. TERRY'S 96 Russell Street, MR. TYERMAN, and members of either committee.

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