

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

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

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

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ALTHOUGH the question "What is Spiritualism?" has been asked and answered again and again, there seems to be a necessity to define it from time to time, to correct as far as practicable, the erroneous ideas that arise in the public mind with regard to the subject in question. Any peculiar phase of spiritualistic phenomena that is brought under public notice is immediately seized upon as the central or basic feature of Spiritualism—upon which its existence depends; and, if the particular feature fails to come up to public expectations, Spiritualism is condemned as worthless, and we are gravely told that it is dead. In the face of the steady progress of Spiritualism, both as regards a belief in its philosophy and the evidences of its facts, not only here, but in Europe and America, those journals which circulate the untruthful reports referred to display either gross ignorance of the subject treated upon, or intentionally mislead their readers. Spiritualism proper is a system of philosophy, founded upon the evidences of a future state of existence received from those now enjoying that state. The amount of evidence of the fact of spirit intercourse is immense; no scientific matter, however generally believed, could bring so many practical demonstrations of its reality as can be brought to testify to the facts of spirit intercourse, and yet the large majority of Spiritualists do not rest satisfied with this overwhelming evidence of its truth, but verify by actual experiment the experiments of their predecessors in the field. The impression sought to be conveyed by its opponents of the press is—that Spiritualists, as a class, are a weak-minded and visionary set of people, whereas in reality the great majority of them are Rationalists, accepting nothing as truth until it has been demonstrated to their reason as such, yielding faith only to evidence, and reaching conviction not at a leap, but by

the gradual accumulation of evidence. In all ranks of society there is a craving for more light or evidence of a future state. The evidences outside of Spiritualism are to the reasoning mind miserably insufficient, and it is this class of mind that is generally attracted to an investigation of Spiritualism, in hopes of finding in it something more tangible than is discoverable in existing systems of religion. Hence the majority of investigators are thinkers—men and women whose activity of mind and progressive tendencies have carried them beyond the narrow bounds of theology. It is rare that such minds enter into the investigation without obtaining ultimately the necessary amount of evidence to convince them of the fact of human immortality, and from that they radiate into the philosophy based upon it. This philosophy teaches that man is essentially a spirit, that spirit is eternal and progressive, the real and lasting, whilst matter, which is looked upon as the real and durable, is evanescent and transitory. That our physical organisms here are merely temples, connecting the spirit with matter during its rudimentary life on this material world. That at the change called death the spirit takes to itself a new body appropriate to its improved condition, and acquires new powers of volition and vision, that a change analagous takes place from time to time as the spirit progresses to higher and more refined conditions of existence. That the spirit always retains its individuality and a consciousness of its experiences from the commencement of its existence as an individualized being. That its progress is eternal, and as it progresses its faculties expand in all directions, tending always to an equilibrium of love, will, and wisdom, which are believed to be the three great attributes of the Deity. The progressive Spiritualist conceives of God as a beneficent Father, whose laws are immutable, and whose all-pervading influence sustains and controls the illimitable universe—That all things work for good, and that which is called evil is simply the result of ignorance of God's laws, and as the spirit advances to a fuller comprehension of these laws the good becomes the positive principle and is naturally directed to the eradication of evil in every form. Although Spiritualists have no binding creed, we think the following from Emma Hardinge's spiritual

commandments will meet with general acceptance among progressive Spiritualists;—

"Thy first and last duty upon earth, and all through thy life shall be to seek for the principles of right, and to live them out to the utmost of thy power; and whatever creed, precept, or example conflicts with those principles, thou shalt shun and reject, ever remembering that the laws of right are—in morals, JUSTICE; in science, HARMONY; in religion, THE FATHERHOOD OF GOD, THE BROTHERHOOD OF MAN, the immortality of the human soul, and compensation and retribution for the good or evil done on earth.

It is apropos at the present time to make some allusion to what is called by a few local enthusiasts "Christian Spiritualism," but which we think should be more properly called "Doctrinal Spiritualism," inasmuch as the teachings are limited to those corresponding with the dogma held by the persons forming the circle, and any spirit presuming to teach erroneous doctrine is immediately exorcized. This form of Spiritualism is probably adapted to a certain class of minds which are not yet prepared for more light; as a proof of immortality it is comforting, and the kindly messages of departed friends must have a refining influence on the participants. But amongst these Christian Spiritualists there is too little of the truly Christian spirit of toleration, and too much of the pharisaical one of "Thank God that we are not as other men are," the same egotistical assumption of infallibility held by the Churches, that they have the whole truth, and are custodians of the only gate of heaven. Whilst we sympathise with any movement tending to demonstrate the facts of spirit intercourse, we deprecate the presentation of these narrow views as the faith of Spiritualists in general. The Spiritualists in general are on a par with the advanced thinkers of the day, and more exempt from sectarianism or bigotry than any other religious system extant.

To Correspondents.

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

CASTLEMAINE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—The enclosed manuscript of a lecture delivered by Miss Mary Finlason in the Mechanics' Institute at our Sunday evening services, is sent for insertion in your paper. It is a most able lecture, and given in the usual forcible manner of that talented lady, who has so nobly come forward, filling the gap made by the vacancy caused by our much respected lecturer, G. C. Leech, Esq., being compelled for health's sake to take a rest. And as the old saying, "Out of Evil cometh Good," our great misfortune, in losing the continuous services of Mr. Leech, brought forward two lecturers from amongst us to the front, Miss Finlason and Chas. Pritchard, Esq., so that our platform is now filled by one or the other every Sunday evening, Mr. Leech kindly filling any vacancy; and judging from his last two discourses, the much-needed rest is bearing good fruit, for two finer lectures were never given by him. The last entitled "Sin, What is It?" was a gem and much regret expressed by many that it was not reported.

Our various Circles are making favorable progress. One or two are in abeyance until the warmer weather sets in, the wretched weather we have had lately making the roads anything but pleasant for pedestrians more especially in the evening, the time all the Circles are held.

Yours fraternally,

BETA.

[Want of space necessitates our holding over the lecture referred to, till next issue.—Ed. H. L.]

THE SANDHURST CIRCLE.

DEAR HARBINGER—

Since my last letter to you our circle has been continuing its sittings regularly twice every week, and, I am happy to say, with marked success. Previous to our mutual friend Dr. Richardson leaving for England in the "Atrato," he and his friend Mr. C. paid a visit to our circle, and was duly commissioned by Alfred Longmore, one of the band of spirits who control our medium, to trace him should he visit Brompton. He told him to "look in at the Old Swan, Do. Lane, Fulham Road," to be sure and not forget, as he would be near. Your readers will remember that this spirit came to our circle in the latter part of the previous year, and stated that his name was Alfred Longmore, aged 35 years, and died 15 years ago at a place called Brompton, London. Not one of the circle knew whether these particulars were correct or otherwise, and we gave them to you as they came to us. But we are all in hopes of Dr. Richardson being able to find out their truth. Friend Longmore, since coming to the circle, has proved himself a truthful spirit, for he faithfully fulfils all his promises, and that is more than can be said of many spirits still in the flesh. He told us we should have as good manifestations as the Fox family, but would have to wait longer for them, all of which is gradually coming true. He not only writes in a large scholarly hand per the medium both in the light and the dark, but he exhibited his power to perfection in the extraordinary tying phenomena which made the Davenport Brothers so famous in Europe and America. For months in the presence of dozens of visitors (from two to eight each sitting), these wonderful tyings were done to the wonder and astonishment of all who witnessed them. Two or three months ago a strange spirit, who had more power than Longmore, came to aid him. His name was "George Abell, born at Halifax in 1715, and died at Leeds in 1778." Through this spirit there began to come, imperfectly at first, what is known as direct spirit-writing. The writing was very small, and in short epigrammatic sentences. The visitors continued to apply for admission to the serious inconvenience of the circle, and it became evident that their presence in such large numbers was keeping us back very much. The spirits at length requested us only to admit four at each sitting; and, lately, when we were not expecting it, told us if we would discontinue admitting visitors for a time, we should have better manifestations. This has been done for the last three or four weeks and with very marked results. The character of the manifestations has entirely changed for the better. The whole of the tying phenomena have ceased. It has been made evident to us all that these were continued simply to gratify the visitors and that we are now to receive manifestations of a higher class. The direct spirit-writing continues, but it is now done under such circumstances as carries conviction to the minds of the whole circle that it is genuine and the work of our dear spirit friends. The Medium is carefully searched before entering the circle, all the papers marked, also examined to see that there is no writing on any of them, and "the circle pencil" handed to a member seated farthest from the Medium. In the light and while he is entranced, he will take hold of the two open hands of any of the members, place them flat on one of the numbered papers, put out the light, and in a minute or so, on relighting, the paper will be covered with writing, and of an unusually small character. He will also take hold of a member's hand and draw his finger across the paper as if in writing, and on lighting up, there will be messages just as if written with a pencil. It is also done with extraordinary rapidity. The writing is so small sometimes as to require a magnifying glass to read it, and even then with difficulty. On Sunday evening (before last), whilst my hands were placed on one of these papers, deathly cold hands large and small, passed and repassed over mine. Several other members of the circle have also felt these hands whilst those of the medium were held either by them, or by others. G. A., has promised that we shall soon see the materialized body of a female spirit, and next his and Alfred Longmore's. Meantime, her hand and arm as far as the

elbow has been repeatedly placed in mine, the fingers and hand being beautifully formed, the wrist covered with something that felt like gauze, and the arm the sleeve of a gown. My hand has also been allowed to rest on what felt like a face covered with gauze, and last Sunday evening whilst repeating "the Lord's prayer,"—the Medium's hands being held by the Vice-Chairman at the time—a very large hand and arm came from the direction of the Medium's chair and grasped me by the calf of the leg. At the previous sitting George Abell brought a strange spirit with him, who announced himself in the handwriting of George Abell as follows:—"I have arrived from 11th Avenue, New York, with George Abell. You are advancing well, but you must improve. I have come to do much for this circle. I am known by the name of King the noted; also my daughter. Be much united for many reasons; also be strong, and I will do much. G. A., for K." (I enclose the original for your perusal and that of your friends.) It was written whilst the Vice-Chairman's hands were on the paper; and just as I was in the act of striking a match, the Vice-Chairman's hands were gently raised and the paper whisked away by an invisible hand. We found on lighting the candle the Medium pointing to my desk at the far end of the circle on which was the minute book. It was brought and there, sure enough, was the paper. This has taken place several times lately. The writing is much larger than most of George Abell's writing. The same night my two hands were held by the Medium, and King cut with my scissors a piece off his robe, and gave it to me. I thought it was hair, but on lighting up, I found it was something in the shape of gauze. A lock of his hair was given to a lady which has since evaporated. So startling are all these things that they must seem incredible to outsiders who have never investigated the subject of Spiritualism. And most probably we shall be subjected to the usual amount of ridicule. Let them fire away. I have stated the truth, the whole truth, and nothing but the truth, and can, therefore, afford to treat the remarks of ignorant and malicious critics with the contempt which they merit. We shall see the spirits bodily before long, and then the laughing will be on the other side.

I am, Dear Harbinger,

Yours fraternally,

THE CHAIRMAN.

Sandhurst, 18th July, 1873.

We have received the following since the above was in type:—

We had a circle last evening and a very successful one too. There were 15 members present. In addition to friend Druce, we have a young lady whom the spirits are developing into a Medium also. She is controlled by a spirit who calls herself Fanny Stuart, and lately is controlled by John King's daughter, Katie. Amongst other things done, I may notice the following: After prayer all hands being on the table, Druce's being held by the Vice-Chairman, and the lady Medium seated on the other side of the circle, a hand as palpable as my own suddenly came round by the back of Druce's chair and grasped me by the ankle. Later on, the Vice-Chairman was asked to look at the number of the paper on the table which was (39) and to place his hands upon it. The light was then put out, when in a minute or so raps came for it to be relit, the Vice-Chairman informing the circle that his hands had been raised and the paper whisked away as soon as the raps for light came. On lighting up, the paper as marked above, was found in the minute book on my desk, and beyond the reach of the Medium. There was a letter from G. A., on it. A little later we had very beautiful spirit-lights. Then the Medium still entranced, took hold of my hands, and there passed and re-passed across my right hand, a hand, wrist and arm as far as the elbow. To the touch, the hand was cold, was harder than a human hand, and felt like wax. I felt like a frill or ruffle at the wrist, and the arm was covered with something that felt like cloth. The Medium, or spirit through him asked me to get the scissors and cut a bit off for myself, I did so, and send it to you. I am ready to take my solemn oath that it came to me in the way described. It is perfectly

genuine so far as the Mediums and the circle are concerned; but my own impression is that it is not of the spirit's own manufacture, although in that I may be wrong. I express no opinion on the point *at present*. Our circle was formed to investigate the phenomena of Spiritualism, and we are honestly to the best of our ability doing so. So I feel bound in honor to send you an account of these things as they occur. Later on in the evening, seven of us saw standing in front of the lady Medium a short white cloudy figure, and in front of Mr. Druce, a very tall figure of a similar description. They were seen by us quite distinctly, but no features were seen. Katie King said we should see them as plainly as we could see ourselves, but would have to wait a little longer yet. The *seance* was a very interesting one. If you think this short account of it, worthy of a place in the *Harbinger*, you are at liberty to publish it as an addition to my former epistle.

THE CHAIRMAN.

Sandhurst, 21st July, 1873.

[The writing referred to though very small, is clear and distinct, the lines straight, but diagonal to the paper, and is as follows:—"I have arrived from the 11th Avenue, New York, with George Abell. You are advancing well, but you must improve. I have come to do much for this circle. I am known by the name of King, the noted, also my daughter. Be much united for many reasons, also be strong, and I will do much. G. A., for K."]

With regard to the piece of muslin, there is a peculiarity about it, although at first glance it has a very material appearance. An expert to whom we have shown it says that he never saw a similar piece in the course of his experience.—Ed. H.L.]

It has long been the wish of the Spiritualists of Sandhurst and probably also of the whole of Victoria to find developing a trance-speaking Medium of a high class, one who could be listened to with delight by the most critical audience the colony could collect. This desideratum has it is hoped been found. With a party of friends we were invited on the evening of the 24th inst., to hear a young lady speak, who is said to be controlled by the Spirit of Lord Brougham.

To give any idea through the medium of words, of our delight and surprise at the eloquence of the address is simply impossible. Sceptics and Spiritualists were alike impressed with the feeling that there was present an intelligence, exalted far beyond the capabilities of the medium in her normal state, or of those of anyone, either present in the room, or existent in the colony. But few there could say, that they had at any time been present at a deliverance of an hour and a quarter's duration so powerful, so connected, and so well rendered. The most critical could not find fault with the articulation, nor with the choice of or application of the words made use of. The defects in these points so often found when we hear the Spirits of intellectual men speaking through Media which they have to make use of for want of better, and which we too often notice in the utterances of our most eminent public speakers, were entirely absent. There was nothing left to desire, and it is to be earnestly hoped that the young lady will not hide her light under a bushel, but will take her part in the great work which it is evident she is so well fitted for under her present guidance.

It is a remarkable fact that Spiritualists are in a great measure, ignorant of the treasures they possess. As remarked by Lord Brougham in his address, "the different Circles are too restricted in their scope and ideas, are too envious one of the other," and thus highly gifted Media are kept within the Circles in which they were developed, and the bulk of Spiritualists too often remain in ignorance of the existence in their midst, as in this case, of gifts of a very high class. That such a Medium as this, is to be found in Sandhurst, one whom no known trance-speaking medium in Victoria is known to rival, that she exists here amongst us, and that her gifts should be known to but a few!

and that the bulk of Spiritualists should be ignorant of the privilege they possess in having as one of themselves, so highly favored a lady, is a source of wonder almost as great as that created by hearing such a forcible and eloquent utterance as that listened to with rapt attention and astonishment by the visitors kindly asked to enjoy such a rare treat. The only regret felt, was that we were not accompanied by a shorthand writer, that the substance of the address could be presented to our absent friends.

J.

EXTRACTS FROM J. M. PEEBLES' LETTERS OF TRAVEL.

(From the *Banner of Light*.)

BALLARAT.

Accompanied by Dr. Richardson and Mr. Watson, both solid thinkers and earnest Spiritualists—and also by Miss Armstrong, an excellent medium—I found myself upon a sunny morning stowed away in a stage-coach and ticketed for Ballarat, a city second only to Melbourne, in Victoria. The diversified scenery along the way was delightful, and the trip decidedly interesting—especially the conversation upon Spiritualism between the fellow-passengers and Mrs. R—, wife of a Presbyterian clergyman. Ballarat, lying about one hundred miles from Melbourne in a northerly direction, is five thousand feet above the level of the sea, has fifty thousand inhabitants, is famous for mining interests, enterprising in railway matters, and prints five dailies, one of which, the *Ballarat Star*, is a leading journal in the colony. It reported our lectures delivered in Alfred Hall fairly and handsomely. Mrs. Minchin is the only avowed Spiritualist in the city. Many are investigating, Mr. John Finlay, residing at Gracefield, some three miles from the city, is a zealous Spiritualist, reformer, and Shaker, praying for a more rapid spread of the millennial Church. He has thought seriously of emigrating to Mount Lebanon, America, to join the fraternity of Shakers. He is the master in a fine suburban academy, and has long been a patron of the *Banner of Light*.

The stranger at Ballarat sees nothing but prosperity among the gold-diggers. The wages of the miners average about forty-five shillings—English money—per week. They work eight hours a day, thus reaching that acme of the workman's bliss.

"Eight hours for work, and eight for play;
Eight for sleep, and eight shillings a day."

CASTLEMAINE.

Formerly a rich alluvial mining town, three thousand Chinamen at one time either walked its streets, or camped around the outskirts. Nearly all nationalities being represented, they studied toleration, and sang

"With spades and picks we work like bricks,
And dig in gold formations."

The city was named after an Irish peer. It numbers at present some seven thousand; is lighted with gas; has an excellent library; publishes two spicy dailies, and is surrounded by a rough agricultural and vine-growing country. Here I found a fine congregation of liberalists and Spiritualists. Mr. G. C. Leech, a prominent attorney and gentleman of culture, lectures each Sunday. He is now on his third year's engagement. Think of it, Americans! A flourishing assemblage of Spiritualists with a "settled speaker" in the mountainous regions of Australia! Mr. Bamford, brother-in-law of W. H. Terry, residing here, sells the *Banner of Light*, the *Harbinger*, and other literature relating to Spiritualism.

Meeting us at the dépôt, the first enquiry was, after the welcome, "Has the Boston fire burned the *Banner of Light* office? Do tell us, do!" You can hardly imagine the intense anxiety felt in this distant land touching the Boston fire and the permanence of the *Banner of Light*. It was the sad inquiry for weeks and weeks. "Aye!" said the good Mr. Terry; "what a misfortune—the destruction of a journal that, like Jacob's ladder, unites earth and heavens!"

We lectured in Mechanics' Institute—Mr. Leech occupying the chair. The building was densely crowded. Though there have been marvellous physical manifestations in this city, bigotry is still rampant. The pious Archdeacon of Castlemaine—"whose face doth shine"—* * * declined to attend the funeral of Mrs. Grabb because she utterly refused to see a clergyman during her last sickness—sensible woman! Mr. Leech officiated. None wore habiliments of mourning; gentlemen kept on their hats during the service; a spiritual song was sung at the grave, and flowers thrown upon the coffin.

SANDHURST.

This wide-awake city, originally called Bendigo, lies about one hundred miles from Melbourne, Victoria, in a northerly direction, and numbers some twenty-five thousand inhabitants. It is the headquarters of vast quartz ranges pronounced absolutely inexhaustible. The public buildings are fine, and everything save the gardens, indicate enterprise and thrift. Our lectures were delivered in the Rifles' Orderly Hall. Mr. Denovan, an ex-member of the Colonial Parliament, occupied the chair. This gentleman is as universally esteemed as he is brave in the utterance of his convictions. The city sustains three daily papers, one of which, aping the Melbourne Telegraph, is exceedingly hostile to Spiritualism. Spiritualists should drop it. Silly is that folly which pays for being abused. There are several mediums in this vicinity, Mr. Bruce excelling in the line of physical manifestations. Several circles for development are in operation, and the interest is increasing. These circles should be organised upon scientific principles, and those attending should be systematic, sincere, and aspirational.

GEELONG.

Sharp and earnest was the struggle between this city situated upon Corio Bay, and Ballarat for pre-eminence. The latter, more enterprising, gained the victory. Geelong, named after a native chief, noted for its harbour, botanical gardens, and suburban orchards and vineyards, has a population of about twenty thousand, a number of whom are Spiritualists, but exceeding coy. They need an infusion of moral firmness and spinal stiffening. Our lecture was delivered in Mechanics' Institute, Dr. Richardson presiding. The reports in the dailies were just and manly.

STAWELL.

This stirring place, a long distance from Melbourne contains a large number of free-thinkers and Spiritualists, though the latter are somewhat divided just at present upon the subject of re-incarnation. They have an organised society, and—what was equally admirable—they erected a fine building for their Sunday meetings, called *Lyceum Hall*. This renders them quite independent. Mr. B. S. Naylor is their settled speaker. An author and an elocutionist, he frequently lectures upon literary subjects as well as Spiritualism. It will be remembered that Mr. Naylor published the pioneer sheet in Melbourne, called the *Glow-worm*, and, further, that he gave the first public lecture upon the subject of spirit-communion in the city. His words will never die. He is considered, both by Spiritualists and Liberalists, a brave, earnest, and honorable man; and yet he was shamefully persecuted by the snarling press and yelping bigots of Melbourne. These narrow-souled sectarists—puling "babes in Christ," call out our tenderest pity. Let us deal gently, kindly with such little ones.

GEORGE A. STOW.

As Mr. Conant is connected mediumistically with the *Banner of Light*, and Mr. Morse with the *Medium*, of London, so is Mr. Stow with the *Harbinger of Light*, edited and published by Mr. W. H. Terry. He is found during business hours in the bookstore, where both himself and Mr. Terry diagnose disease and prescribe for the sick under spirit direction. Marvellous cures have been wrought through their agency. Previous to mediumistic development, Mr. Stow was a member of the Independent Church, and a teacher in the Sunday school. From this position he has advanced to a healing, writing and trance medium. His seances,

orderly and harmonious, held twice per week, are so thrillingly interesting that the teachings are taken down by a short-hand reporter.

MR. THOMAS ADAMSON.

There is frequent complaint in the English colonies of the Pacific that the reigning power in Washington does not send out such a class of foreign representatives as it should to fully honor the United States government. Mr. Adamson, formerly in the Consular service at Pernambuco, then at Honolulu, and now two years in Melbourne, is an exception. This gentleman is highly esteemed in Victoria by all who know him. Tall in person, cool and dignified in bearing, he maintains—as well as his excellent lady—a high social position in the city. Educated a Quaker, and attending the Unitarian Church in Melbourne, his religious views are nevertheless decidedly spiritualistic. He attended a portion of our lectures both in Temperance Hall and the Prince of Wales Theatre.

THE PRESENT STATUS.

of Spiritualism in Victoria is truly encouraging. The Harbinger of Light, under the supervision of Mr. Terry, is doing a praiseworthy work. It stands upon a sound financial basis, and is continually increasing in circulation. The Rev. Mr. Tyerman, the recent convert from "Orthodoxy" to Spiritualism, and who for several months lectured to the progressive Spiritualists in Masonic Hall, is about starting a Spiritualist weekly.

Just before our arrival in Australia, the Spiritualists of Melbourne had organized a Children's Progressive Lyceum. Mr. Terry was the Conductor. Dr. Dunn assisted them in the details of organization, besides drilling the leaders and children in marching and gymnastics. The Lyceum, in token of appreciation, presented the Doctor, before leaving, with a beautiful metallic memento. Other Lyceums will doubtless spring up in the colony. There are now two regular Sunday gatherings of Spiritualists in Melbourne—one in Masonic Hall, where Messrs. Charles Bright, George Walker, and other able lecturers address the people, the other, at the Polytechnic Hall, where the Rev. Mr. Tyerman ministers each Sunday evening. This gentleman has recently published a pamphlet against reincarnation. Referring to this, reminds us of James Smith, a thoroughly cultured gentleman and Spiritualist, formerly editing the *Australasian*. Though believing firmly in a conscious intercourse between the two worlds, he considers the wide-spreading Spiritualism of the present to be *demonism*—all save a little self-elected clique in Melbourne, termed the "magnetic school." To this churchly notion he adds "re-incarnation," a "future judgment," and the destruction of the world, within a few years, by a fearful magnetic fire-wave. Only the righteous who have "obeyed the Father," will be saved. This psychologic spell will soon pass away, and then—well, let us pass on.

DR. HOWITT.

Amongst the pleasant gentlemen we have frequently met in suburban Melbourne is Dr. Howitt, brother of the eminent author, William Howitt, of London. The Doctor is an old resident in Australia, a successful practitioner in the past, and a distinguished botanist and naturalist. Taking our leave of Dr. Howitt, he said:

"Tell my brother William, when you reach London, that I am ill, suffering a great deal of pain. He knows the nature of my disease. It is doubtful if I stay in the body long—and I am only too anxious to go! As soon as permitted, after the change, I shall visit and communicate to him. United in life, we shall not be divided in death!"

THE SUMMARY.

Reaching Melbourne, I was quite disappointed. The thrift and enterprise of the country, the climate, the magnitude of the City, the choice libraries, the beautiful parks and gardens, far excelled all my preconceived opinions; but neither a broad toleration nor the condition of Spiritualism were as far advanced as I had supposed. Considered rather conservative in America, I did not expect to be called in Melbourne by the press a "Yankee adventurer," a "long-haired apostate" and

a "bold-faced blasphemer!" But appealing from a wheedling mercenary press to the people, by advice of Thomas W. Stanford and others, a grand victory was achieved! Week after week I lectured in the Prince of Wales Theatre to audiences of 2500 and 3000. Sometimes hundreds would go away unable to gain admission. To God and the angels be all the praise.

Never has it been my good fortune to meet nobler or more honorable and generous men than the Spiritualists of Victoria. All my relations with them were harmonious and pleasant. The McIlwraiths, Stanfords, Brights, Walkers, Motherwells, Brothertons, Addisons, Richardsons, Carsons, Rosses, Dempsters, Terrys, Tyermans, Stowes, Purtons, Gills, Sanderses, Watsons, &c., &c., will be most cordially remembered by me when I sit in my own cozy home. And though I shall never meet them all again this side the peaceful River of Death, I shall meet them, *know* them and *love* them in heaven, where mornings of progress know no setting suns!

I have no room to describe the illuminated scroll presented me by the committee through Mr. Bright; nor the farewell *soiree* gotten up for me at the parting by the ladies and gentlemen of Melbourne interested in Spiritualism. You will receive with this the principal speeches, and the details, in the Harbinger of Light.

Melbourne, Australia, Jan. 18th, 1873.

SPIRITUALIST'S FUNERAL IN NEW ZEALAND.

The first funeral in connection with the Harmonial Progressionists on the Thames, took place yesterday in the consigning of the body of Mary Williamson to the grave, her spirit having passed away (as the brethren would say, into the summer land) on the evening of 5th July. The spiritualists, who took part in the proceedings, wore evergreen immortelles bound with white ribbon on the left breast, and were further distinguished by bouquets of flowers in their hands. On the arrival of the funeral cortege at the grave, A. Dunbar's hymn of "We are going to the spirit land" was very well rendered by the "Thames Aurelian choir," of which Mary Williamson was a member. Mr. R. T. Cunningham then delivered a very feeling address of encouragement, suitable to the occasion, when the flowers and evergreens were cast on the coffin, and the singing of Byron's hymn of "Immortality" closed the proceedings. It is worthy of remark that although the weather had been very unfavourable the whole fore part of the day, from the time the funeral started the sun shone out with splendour, and it continued fine until the return home.—*Thames Advertiser*.

ITEMS OF NEWS BY THE MAIL.

By the papers just to hand, per European mail, we are advised of the sudden departure from this sphere, and funeral obsequies of Mr. Wm. White, senior partner in the firm of Wm. White and Co., the celebrated publishers of spiritualistic literature of Boston, U. S. A. We shall give a fuller notice of this event in our next.

THE materialization of spirits is still attracting a great deal of attention, and a party of investigators have succeeded in obtaining some excellent photographs of spirits by the aid of the magnesium light. A portrait of "Katie King," taken in this manner, is published in the "(London) Spiritualist" of May 15. From a letter received from Mrs. E. H. Brittan, we regret to learn that she has temporarily retired from the spiritualistic platform. We trust she will soon return to the work, as such workers as her are much needed to keep up the tone of Spiritualism, which suffers much in America from the eccentric teachings of less progressed minds.

We have received the rules and articles of Association of the Aurelia Co-operative Land and Labor Association. We shall review it in our next.

HALF-YEARLY FESTIVAL OF THE VICTORIAN ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.

THE above festival, in the form of a tea, concert, and ball, was held at the Masonic Hall on July 9th, and was a most unqualified success. The hall was decorated with evergreens and the flags of the Lyceum; tea was laid for 200, and the tables, under the charge of a committee of ladies, presented a most attractive appearance, every seat was speedily occupied, and re-occupied as soon as vacated by numbers who were unable to obtain a place at the first sitting. After ample justice had been done to the many good things provided, the tables were removed, and the chair was taken by Mr. Henry Sanders, vice-president, who, in a few introductory remarks on the growth of Spiritualism in Victoria, and the silent but undoubted influence it was exercising on society, alluded with regret to the loss the association had sustained in its late president, Mr. John Ross, whom business matters had called to a distant part of the colony, necessitating his resignation. He was pleased to see the hall so full, and thought that if a larger hall had been used there would have been a still larger audience. He met with Spiritualists in all directions, and expected, at no distant date, to see the Town Hall as well filled for a similar occasion. The address was followed by a solo on the pianoforte, several songs and choruses by members of the choir, and a recitation by a lady—the latter, also the duett "Two Merry Hearts," sung by the Misses King and Neuman, were loudly applauded. The chairman then called on the secretary (Mr. Stow) to read the report, which was as follows:—

REPORT ENDING JUNE 30TH, 1873.

The Committee, in thus bringing before you their report of progress during the past six months, feel confident that on the whole the association has reason to rejoice at the success that now attends the movement of Spiritualism in Melbourne and the colonies generally.

It will be remembered that, at the time of the annual festival, held in the Turn Verein in January last, we had amongst us our much respected friend and visitor, Mr. J. M. Peebles, also Dr. Dunn.

Your Committee desire to express their opinion that much good has resulted from their visit to these colonies.

They also believe that Mr. Tyerman's disconnection with this association, though at the time attended with some degree of discord, has had a beneficial effect upon the cause of Spiritualism generally. As most of you are aware, there are now two associations, and each holds service on Sunday evening.

Notwithstanding this one maintains its average attendance; Mr. Tyerman's meeting is also numerously attended. Your Committee wish him every success.

The Lyceum, which had been but just started when your Committee were appointed, is now in a flourishing condition, and is no doubt the most important feature in connection with the association.

Those of our friends who have not yet visited the Lyceum, and especially those who have children, would do well to pay us a visit, and, if favorably impressed, take such steps as shall bring their children under the guidance of such free and noble principles as are inculcated in our Lyceum.

Your Committee are bound to acquaint you with the facts of finance, feeling sure that if it is not one of the most pleasant, it is one of the most important parts of our duty, and one which we have no doubt you will be equally willing to consider with the more pleasant ones.

We regret that at the present time the balance is against us, owing to the fact that, during the early part of the financial year (that is from July 1st to December last) two-thirds of the annual subscriptions had been collected, and used to meet pressing engagements; the result has been that we had but little to receive as subscriptions for the past six months. Under these circumstances we have done no more than meet our current expenses.

Your Committee regret that they have to lay before you to-night the resignation of our president, Mr. Ross, who has left Melbourne to reside in a distant part of the colony. We trust that our loss will be more than equalised by his and others gain. However, the association is called upon to elect a new President,

Hitherto your Committee have found but little trouble in filling the platform on Sundays, and hope in the future to be not less successful.

In conclusion we trust that the association will make an effort to rid itself of an obligation it is at present under to the treasurer.

However willing he may be, it is not just to him that the present deficiency be allowed to remain, when by a little concentrated effort it might be removed, and the association start upon its new financial year free from encumbrance.

I shall be happy to take down the names and subscriptions of any of our friends who are not members. The conditions are as follows:—

"At the Half-yearly Meeting of this Association the following Resolution was passed, and the Committee have deemed it advisable to adopt this method of bringing the terms of Membership under your notice:—

Resolved—"That in future, membership shall consist in Enrolment and payment of a Subscription Quarterly, in advance, the amount to be optional to the person himself at the time of enrolment."

The treasurer (Mr. Terry) then read the balance-sheet for the past half-year, showing the gross receipts to be £121 15s. 4½d. and the expenditure £116 13s. 9d. leaving a balance due to him of £22 2s. 2d. He expressed his opinion that the deficiency might be readily made up, and ample funds available for carrying on the business of the association, if the members contributed as liberally as members of other congregations did. Spiritualists were liberal in most things, but in this they were rather remiss. The following letter from Mr. John Ross was read by the secretary:—

76 Collins Street, Melbourne,
30th June, 1873.

To the Secretary of the

ASSOCIATION OF PROGRESSIVE SPIRITUALISTS—

My dear sir,

Being about to take up my residence in a distant part of the colony, I am obliged hereby to tender my resignation as President of your association. I regret that I shall not be able to attend your approaching half-yearly meeting, but I trust that the association will meet on that and every other occasion with the cordial support of all those who have at heart the cause of free religion. Bidding you and my fellow members a respectful farewell,

Believe me,

The association's faithful servant,

JOHN ROSS.

Mr. Ross's resignation having been accepted, Mr. Moore proposed, and Mr. Manns seconded, the nomination of Mr. Henry Sanders as president for the remainder of the year; and, there being no opposition, Mr. Sanders was declared duly elected. The vacancy occasioned by the elevation of Mr. Sanders to the presidency was filled by the election of Mr. H. Brotherton to the office of vice-president.

On the suggestion of Mr. Manns a committee of two, viz.—Mr. Stow and Mr. Manns—were nominated to act with a committee of the Eclectic and other associations with which Mr. Ross was connected, in getting up a testimonial to that gentleman. A series of vocal and instrumental music followed, and brought the soiree to a close about ten o'clock. Before dismissing the assembly the chairman announced that arrangements had been made for a quadrille party, to which all friends present were invited. About 200 availed themselves of the invitation, and dancing, under the direction of an efficient M.C., was kept up with spirit until one o'clock, when the company finally dispersed, all apparently delighted with their evening's entertainment.

THE PRINCIPLES AND PRACTICE OF SPIRITUALISM.

*An Address to Spiritualists. From a Disembodied Spirit.
Re-delivered at the Masonic Hall, by Mr. G. A. Stow.*

THEORIES, past and present, are an abomination, and so long as they are but theories—incapable of doing anything that is good for humanity. However true and beautiful the teachings of any man may be, one action in his life speaks with greater power than a hundred words—though every word be a gem, and every idea a brilliant. Spiritualists, and those whose minds are so far advanced as to have freed themselves from the fetters of tradition; who desire no longer to wander along the path of life by faith:—these demand *evidence* that, when this life ends there is another; and they seek that this other life should be revealed to them in its true nature and uses. Such minds have grown dissatisfied with the Scriptures, and they will be alike dissatisfied with the philosophy we offer them, unless it can be made to form a part of, and to develop itself into one grand life of action. Some of these minds are bolder than others, and proclaim themselves free-thinkers—materialists, and it would be difficult to count the number of such who still remain within the pale of the churches, still recognised as members of these churches, and apparently satisfied with the spiritual good there provided for them. But we know the unreality of this *apparent* contentment, and the reasons why they continue to hold such positions; and the time is not far distant when, their minds developing, they will find the dead weight of creeds no longer endurable: they will leave; seeking for something more real and beneficial to themselves and to humanity at large.

The philosophy of Spiritualism is simple, and depends solely upon its evidence. The Spiritualist, as commonly understood, is one who believes in the natural development of all matter from spirit—eternal, having no beginning; to which there can be no end—but constantly subject to change, constantly acting in conjunction with divine laws of which the most advanced can have but comparatively little knowledge. This unfoldment leads on from stage to stage, extending over a period of years innumerable, until it has developed that principle from which it was first derived (spirit); differing in degrees, that spirit now becomes individualised particles—all springing from one grand centre—God. The nature of these individual spirits is immortal and progressive, differing only in degree. And, as in ages past, the development of the spirit through lower forms of matter was harmonious, it is so still; steadily unfolding itself, in accordance with laws over which man has no control.

This has no bearing upon the separate actions of a man's life, but upon the general principles by which nature unfolds itself as it develops the individual spirit of all things. The spiritualist holds also, that death is but a change—one of many changes, similar to those of the past, and those that are hidden in the future. That the spirit, once individualised in man, that individuality never ceases to be, but ever advances, constantly unfolding itself, and at every stage, as your own experience informs you, becoming more refined—casting off more that belongs to earth, and gathering to itself and assimilating all those parts and principles belonging to the cause from which it first emanated. That the future life for man is a simple continuation of his earth-life; the nature of the unfoldment of the spirit is the same whether it take place in the body or in the spirit world,—and all, in the end, tend to degrees of perfection.

This is a concise definition of the philosophy of spirit life as developed in nature. We would now review, and give you our ideas as to what that life should be, and how it should manifest itself if developed in harmony with those laws underlying the grand principles of the unfolding universe. It is perhaps difficult for those whose minds have been cramped by early education and prejudice to conceive that there are laws directing and controlling the vast movements of the heavenly bodies—springing from some great, yet unknown centre—reaching on throughout all space, and at the same time developing the insignificant parts of each planet world;

that not only are these grand systems governed by this all-pervading mind, but so perfect and so incomprehensible is the power and wisdom of the whole arrangement that, while it holds and directs the planet in its course, it guides man in every stage of his being; at the same moment influencing worlds in their movements, and causing moisture to rise and fall upon the earth, light and darkness to return in succession, flowers to bud and bloom, and animals of lower types to eat and drink, to wake and sleep. Ages to come will be occupied by the human mind in investigating these sublime laws, and with every age new light will come, new beauties will be seen, but not till a very far distant day will the most advanced begin to know how these things are influenced, and how the mysteries of life and development are *inaugurated* and sustained.

To men who live above the grovelling things of material life, these thoughts are at once interesting and educational; they are calculated to protect him against influences that cramp and confine, while at the same time they unfold those inner perceptions which will never be satisfied until they drink deep at the fount of eternal knowledge. Spirit of Man, or Man the Spirit, is a being but little known. WOULD we had the power to separate every individual from his material organization, for but a brief period, that he might know who he is, and wherefore he exists! All animals that possess but little conscious life, act in harmony with, and live out the objects of their being, but man violates all—so completely has he erred that the days of his labor will be long and severe. In ages past he departed even from the laws of instinct which guide and direct the lower forms of life. Among all creatures, he is the most diseased; custom has led him so far from nature's laws that in the brief period of one year he suffers more than lower animals in a lifetime. Few men there are who enjoy even tolerable health, and when it is closely examined into, the cause will be found, if not in his own actions, in those of his predecessors. In the hands of designing leaders, he has willingly yielded up his right of reasoning for himself, and, this accomplished, his whole intellectual faculties have become a wreck. Is it not a lamentable fact that nine-tenths of the people move only in the grove marked out for them by those whose interests hang upon their ignorance—that even great minds should be thus led implicitly to believe in that there is no evidence for? And why is this? It is an important question, which will cause you immediately to look within, while those whose minds are less developed will look without. You, who know something of the true nature of your being, see that within yourselves is the kingdom of heaven, but those who profess to possess it see it at a distance, and realize the great truth that the kingdom of Satan is within! Is it for want of good advice? Surely not, for in all time there has been sufficient information, external from man's being, to lead him; but though one rose from the dead and told him of the facts of the future life he would not believe; and, if he did, it would be of little service, unless by it he were led only to see the messenger and the road. The pathway to a holier land he must see within himself.

This surely then points you to practical Spiritualism, or rather to the practical spirit life. Do you require a creed, in order that you may become wiser and happier? Will the communications you receive from our spheres be of any service to you unless the precepts contained in them are embodied in your lives? If you are hungry, and inquire what will relieve your want, the simple assurance that "bread is what you require" will not help you in the least, unless you partake of it. Yet many, seeing that within there is darkness and weakness and inability to satisfy the voice of their own consciences, act thus. They visit their churches on Sundays and ask for food, and truly they are told, "Sell all you have, and give it to the poor; take up your cross and follow me." But, alas! They are not truly hungry, for he who is so will take of the bread offered; if they truly realised the necessity for that internal growth they would accept the advice given by him who, when he said, "take up your cross," meant "boldly and unflinchingly live out the principles of your own being." Doubtless, in doing this you will have to bear your cross, and in the midst of

modern materialism, as in other ages, those who attempt to live out boldly that they know to be true and just will have to forget themselves while they think of others.

You cannot look to creeds for help; they only bind; they are but expressions of the mind as it is, and if you who are now assembled here were to form a creed, it would consist only of your thoughts of this moment—you would certainly live beyond them; but those who possess less light than yourselves would set it up in the form of an enclosure—an impassable barrier against further change or progress. What you would regard only as a resting place, upon which you might establish yourselves, while moving to still higher stages, would prove to others an injury—a stumbling block, a barrier in the road, and to you it can be of no benefit. Let each one steadily pursue his course, not violently, not rushing headlong before his own state of progress, thinking himself stronger and wiser than he is—believing himself possessed of knowledge superior to those around him. "Let those who think they stand tremble lest they fall." In this there is good advice, but it should be properly understood; it should be read "let those whose who think they are wise question their wisdom that they may be humble, otherwise, thinking they are stronger than they are, they will surely fall." Your life, if good and noble, is a strong guide and support to others who are infirm. You live in the present, an outward manifestation of a life and influence that surrounds you unseen. Endeavour to naturally unfold every part of your religious being, while you strictly avoid all that tends to cramp and restrain your best instincts. Have you habitually done this? Can each one of you, as he analyses his own religious being, say with satisfaction to himself, "I have a thorough knowledge of what is meant by my religious nature, and so far I have guarded and developed it?" We know there is not one of you who, after consideration, will be satisfied that he has done all that he can, and this feeling alone will open out your minds and lead you to seek to know what and where is that very important part of your nature—the religious. It is that part which has led man far away from the straight path; it is that which has placed in the hands of designing men and fanatics a power which has hindered the world's development—because it has ever been misunderstood and separated from the reason. How soon will you err, if you are guided by your feelings; and the feelings only are generally regarded as the religious principle in man. Yet the religious principle pervades all the actions of a true man's life; if he is religious, he must consider equally the development of his body and of his mind—conscious that he cannot fulfil the will of his Father without a healthy development of his physical frame. Thus the religion of man commences with his body, perhaps selfishly, for his mind cannot work harmoniously unless his physical organisation be free from pain and derangement. His religious nature is also his intellectual; he must be wise, thoughtful, as a religious man, bring into action the whole of his reasoning faculties, weighing all matter that is presented to his judgment, keeping his feelings within their proper bounds, and with him love will be from himself to the whole universe—free and open, having no limits—universal. This religious principle pervades the whole human family—the whole family of the universe; it is the grand principle which produces harmony and supreme love in the advanced spheres;—but love,—the affections generally recognised as the religious principle on earth—would never be productive of harmony in the spheres, or even rise to that condition which you denominate the religious principles of your being.

But you will say this religion appears to be purely selfish, and what good effect can it have on society? If you wish to take the mote from the eye of your brother, you must commence by taking the beam from your own: a true knowledge of your own nature, and of its harmonious development is necessary before you can be of practical service to another. Everyone of you that live and act out harmoniously your religious nature cast from yourselves a light and influence like seed that is sown, which must germinate and bring forth fruit.

The work of Spiritualism must not be confined to the development of the religious in man. You have only to

look around to see that the errors of civilisation are vast in number, and far reaching. It would seem almost a labour of despair to attempt to remove the thick darkness of the land, or to root up the weeds of social life; the human framework has become so completely disorganised by the false habits and diseases of society that there are few indeed who stand as a representation of the harmoniously developed man.

How then shall you proceed to grapple with these difficulties, and is it wise, is it a duty of Spiritualists to engage in their subjection? We contend that it is—that every true man is under an obligation to perform his part in the reforms of his age. He is placed in a position of trust; he is an agent, as it were, developed in order that he may assist in the continued development of the world of which he is a part; upon its development depends much of his own happiness, and it is upon earth's most advanced children that this duty falls most heavily. Those who possess most light are bound, by their own gifts, to help and instruct those who are less favoured. Social evils—diseases of society—are like cancers, that eat deeply into the vitals, and cease not to grow towards their deadly end. But like cancers of the body, also, when their causes are known, and when all the forces nature provides are brought into action, they may be subdued.

But, you may ask, where shall you commence? Those of you who are advanced in years will act as watchmen, and when you discover the enemy within the camp, you will do your part in giving the alarm. Upon those who are capable will rest the heavier duties, for the whole social edifice must fall—its very foundations must be raised, and the new and better life of mortal man must spring from its dust. The children now unborn, the very young, the rising generation, are the materials upon which you must work—that they may be instructed, not in the theories of the past, but in the knowledge of their own natures, and that they may be made to feel that there is but one guide given that will not deceive—that they may listen to none other, be led by none other but *their reason*. Never attempt to implant in their minds ideas they cannot understand—that are either too much for their limited faculties, or untrue or contradictory in themselves—not even for policies' sake; and let them bend to nothing that is not pure, noble, and true. One child trained thus, and assisted to unfold itself in harmony with the nature of its own living, will prove of more service in the cause of progress than a thousand that have been taught to rely for their guidance upon theories, upon the authority of the past—that have no mental stage of their own upon which to rest, men who look to leaders, whether they be in the political or religious world, are unsafe and unsuitable as trainers of the coming generation: they must be self-reliant and unselfish.

There are many minor matters of reform in which you should all be active, and may all be useful, and these will suggest themselves to you as you move through life. Help extended to the mental and physical wants of an individual brother will accomplish much, and will perhaps bear more certain and rewarding fruits than efforts directed to society generally, yet you should take part in associations that have for their object the elevation of man. We will allude, for instance, to those that seek to adjust the difficulties which surround the subject of unjust and excessive labor—not by angry agitation or compulsion, but by showing men who are capable of seeing that those they combat with must be reached by the harmonious development of mind over matter.

Thus may the actions of your life assert the divinity of your impulses, while the work of God which you are engaged in will be reflected upon your own souls—building them up in brightness and perfection.

NOTICE TO SUBSCRIBERS.

The fourth volume of the *Harbinger* commences with next number. Country subscribers are informed that in consequence of the reduction in the Newspaper postage rate, the subscription including postage to any part of Victoria, will be five shillings and sixpence. Neighbouring Colonies and Great Britain six shillings, payable in advance.

DR. BROMBY'S LECTURE.

Dr. Bromby has been stirring the mind of some intellectual regions hereabouts by a lecture on "Time and its Earliest Records," which has been the subject of much animadversion from private correspondents of the press.

It was a good scholarly lecture, not profoundly original nor glowingly eloquent, delivered in Temperance Hall, on the 7th July. The point which has chiefly drawn out the critics is the reproduction of an old idea that the astonishing ages of the Biblical patriarchs should be considered as really counted by what we call months instead of years. This slight change would, as Dr. Bromby points out, make Adam 75 years; Seth 73; Methusaleh, the oldest 78; Enoch not quite 28 at death.

Two sufficient answers are given, by the correspondents, from the pages of the authoritative book.

One communication, signed G. W. B. refers us to the VII and VIII of Genesis, where the commencement of the Deluge is assigned to the seventeenth day of the second month of the six hundredth year of Noah's life, and its subsidence to the first day of the first month of the six hundred and first year of the same, "and by totting up the number of days assigned to the several months during which the calamity lasted, it will be perceived that that year consisted of some 360 days more or less, and was therefore not a month, but a real year."

Another, "Enquirer" points out that by the Doctor's method of interpretation Jared's father Mahalalect, would have been about five years old when his son Jared was born.

Besides these answers, a good deal of carping and vexatious criticism has been flung at the Doctor for his theory, and for his admission that Noah's ark must have been ridiculously insufficient for the purposes it was to accomplish.

Another correspondent "Ranley" brings to the notice of the public a theory which probably to many of our readers will be new, and in support of which he quotes many known facts. It is that "the earth is a living organism of gradual and perpetual growth," and that, with its growth, its orbit is enlarging. Thus in ancient times the years were much shorter than at present.

How this statement can be made to tally with the nebular hypothesis, so commonly held by geologists and astronomers, which suppose the earth to have once been a very much larger globe than at present, and to have grown smaller by cooling, "Ranley" does not explain, but his theory is at least interesting from its novelty.

For our own part we take both of Dr. Bromby's statements as instances of that remarkable change of opinion which is taking place everywhere, even in the minds of clergymen, as to the manner in which the Bible is to be reviewed.

It is not so very long ago the "The Bible says so" was sufficient proof of anything. Now even Doctors of Divinity know that they must give a plausible explanation or resign the passage as an "interpolation" "a legend" &c.

With this view, the most interesting part to us of Doctor Bromby's lecture is that in which, even while avowing his full acceptance of the Bible as an inspired book, he yet admits "It taught neither art, nor science, nor did it communicate any information which could not be obtained through ordinary human channels." In its human aspect it is the literature of the Israelites, and, like the literature of every other people, it has exactly the same elements." These are the admissions of one who has been brought, with how much inward struggle and suffering we cannot judge, to see that the old blind faith, of half a century ago, is no longer tenable.

Beyond this claim to our kindly consideration we do not attach much importance to this or any other of Dr. Bromby's vagaries. They are not of a nature to exert much influence over any but minds crippled by theological study. May the number of these ever grow less!

ERRORS IN BIOLOGICAL SCIENCE.

BY PROF. J. R. BUCHANAN, M.D.

THE reasoning faculties are most especially neglected in all the prevalent systems of education; and yet the results of their direct cultivation are far nobler than anything that results from merely literary culture, or from filling the storehouse of memory with the intellectual matter called learning. In the most persistent effort to give the reasoning faculties their due prominence in education by a Socratic method of teaching, an original and philanthropic teacher in London has succeeded in rendering some of the ragged boys of the streets more proficient in political economy than the average mass of English legislators.

There must in time be a system of rational education, which, among its other merits, will develop those reasoning and creative powers of the mind, by which all our progress has heretofore been effected. At present no such culture is embraced in *even the ideals* of education. The power of truthful reasoning requires an elimination of all disturbing influences—a moral as well as intellectual discipline, which destroys all prepossession or bias, and leaves the reasoning power as nicely poised to weigh the balance of evidence as the scales of the analytic chemist.

Such reasoning is seldom found. In politics, in theology, in history, in literature generally, it is almost unknown. Even in those strongly argumentative essays which rivet our attention by their force of statement and ingenuity of deduction, we recognise rather the strength and plausibility of the bewildering advocate arguing to a foregone conclusion, than the clearness, the candor and simplicity of the true philosopher, who has looked to every source of information and given to every fact its proper relative importance.

To the popular mind the lucid truth, briefly and simply addressed by the highest order of intellect, is far less impressive and imposing than the very learned, elaborate and ingenious arguments by which minds of a lower order, but of greater ambition and animal force, overwhelm and impress the astonished reader, only to leave him confirmed in falsehood or lost in doubt.

There is, however, one department of human activity in which the majestic sway of Reason is acknowledged, and from which every rebel and rioter is expelled—from which passion and selfish partisanship are driven out when recognized, and the disorderly power of imagination is generally though not always kept under rigid discipline. That department is PHYSICAL SCIENCE; and from her stronghold in this department the sway of Reason must ere long extend into the more lawless regions of moral and social science.

I do not mean to say that all scientists are true philosophers—far from it. But in the domain of science the authority of Reason has by the slow progress of many centuries become firmly established, and scientists in general, by their devotion to science, become *pro tanto* philosophic or at least logical. And although this discipline does not entirely remove the vicious effects of an irrational education, or of congenital imperfection, it so far overcomes these evils, that scientists as a class are conceded to be the only class of the community from whom we can expect a rational and thorough investigation of any of the great problems of sociology and government.

Such being the case, it is obvious that the influence of the scientific mind and of scientific research upon the controlling powers of society must be greater and greater as the world progresses, and the time must come when Reason shall dominate over all realms of human thought, and influence if not control all human action.

But while scientists are eminently the rational class of society—they are not necessarily philosophers, for philosophy embraces all sciences and their relations, and is not to be found in the circumscribed domains of purely physical science.

Such is the imperfection of human nature, that when we become thoroughly familiar with any department of knowledge, we cannot readily enter into sympathy with another department in which new facts, new relations, and new principles are found. As the mature Englishman in studying French, or the mature Frenchman in

acquiring English, necessarily begins by making many ludicrous blunders, and perhaps never fully acquires all the idioms and peculiarities of pronunciation, so we observe that the devotees of any science seldom succeed at first in transferring their inquiries to departments very remote from their own. They are not aware of the new principles and new data which are familiar to experts in that department, nor can they conceive the necessity of the new methods of reasoning to which they have not been accustomed. Hence, with all honesty and earnestness of purpose, their best efforts are ludicrous failures. The Englishman who persists in speaking French with the tones and idioms of his own language is an amusing spectacle to Frenchmen, though the ridiculousness of the proceeding may be entirely imperceptible to his countrymen, who know no language but their own. In like manner the experts in psychological science cannot but be greatly amused at the clumsy efforts of certain scientists (Faraday and Tyndall) to discuss or dogmatize upon psychological subjects with far less knowledge of the matter than the Englishman possesses of French who has just learned to pronounce the French alphabet. To the multitude, however, who have some smattering of physical science, but no knowledge of psychology, the professor is by no means a ludicrous figure even in the coarsest exhibition of his ignorance of matters which he has not investigated.

The moral difficulty in such cases is the lack of proper modesty on the part of the scientist—an over-weening idea of the all-embracing character of his own department and of his own ability as the expounder of one science to dogmatize upon another without regard to the accumulated knowledge of experts who are already familiar with that department.

In this, however, the scientist is no greater offender than others against the dictates of modesty and true philosophy. He but imitates on a smaller scale the arrogance of theologians who have dogmatized in science without comprehension or faithful study of its principles. The error of the theologian or metaphysician consists in applying to physical sciences the irrelevant conceptions derived from another, and perhaps higher, department of knowledge or speculation. But the error of the scientist consists in applying to Biology and Psychology utterly irrelevant notions, derived from Dynamics and Chemistry, to the disregard of the relevant Biological and Psychological facts.

The limits assigned to this essay forbid a reference to the numerous instances of this violation of the spirit of Philosophy—which constitute a large part of the history of Physiology and Psychology. In the former the struggles of rational physiology against absurd mechanical and chemical hypotheses are recorded in several thousand volumes which are gradually sinking into oblivion. But the struggle is still going on. Vitalism is still assailed by the devotees of chemistry and mechanics, in a resolute effort to reduce the phenomena of life to purely mechanical and chemical laws, and thereby destroy the substantive existence of mind—in other words to ignore the facts of vital science and transfer the formulæ and principles of physical science to facts in a higher realm, to which they have no application.

To assert that matter and motion constitute mind is too flagrant an absurdity to be openly advocated at present. But all systems that ignore mind as a positive entity are compelled by a thorough analysis to disclose as their basic principle the proposition that *motion is mind*.

At present the form in which this proposition is disguised is that of a correlation between caloric and mind. It is no better evasion of the *reductio ad absurdum* than any other mechanical hypothesis, but it suits the present mood of some few physiological inquirers, and the present fashions of science and sciolism, which tolerate any crude mechanical theory of life, but forbid all examination of those facts of cerebral and psychological science which are grandly wonderful because they embrace the mysteries of life.

To prove that a man is a mere machine, the power of which may be calculated like that of a steam-engine by the amount of fuel burnt, and that heat is mysteriously transformed into force in the muscles, and into thought

in the brain, seems to be the highest aim of some speculative physiologists. Rigidly logical as they are in the statement of facts and repetition of experiments, they become wildly speculative when their mechanical theory of life is concerned.

A late writer in the *Revue des Deux Mondes* (F. Papillon) states very clearly the mechanical theory—as follows:

"From the point of view of the relation between heat and motion, the living being may thus be compared to an inanimate motor, as a steam-engine. In both cases heat is engendered by combustion and transformed into mechanical work by a system of organs more or less complex. In both cases it is at first in a state of tension, and yields motion in proportion as it is demanded for the performance of certain work. Only the living being is the far more perfect machine. While the best made steam-engines utilize only 12-100ths of the disposable force, the muscular system of man according to Hirn accounts for 18-100ths. On the other hand the animated motor has this peculiarity—that its source of heat and its mechanical arrangements are intimately commingled; that its heat is produced by organs in motion, with a sort of general diffusion; and that the machine itself becomes in turn transformed within itself into heat; an incredible complication, of which science has succeeded in unraveling the simple laws only by dint of the united efforts and resources physics, chemistry and biology.

"As some physiologists hold, heat must not only be the source of motion in the system, but must also undergo transformation into nervous activity. The functional action of the brain must be a labor, exactly like that of the biceps. *Mind itself should be regarded as engendered by heat.* Late experiments by Valentin, Lombard, Byasson, and especially Schiff, would seem to prove, it is thought, that there is a proportional and constant relation between the energy of nervous functions and the heat of the parts in which they are effected. Gavarret boldly concludes from his researches that heat has the same relations to the nervous system that it has to the muscular system; only in the case of the muscles, the force produced exhibits itself externally by visible phenomena, while in that of the nerves it is exhausted internally in profound molecular action, which eludes any exact measurement. A given sum of heat developed in the system would thus be on one side a mechanical equivalent and on the other a psychological equivalent. Gavarret, who is a cautious *savant*, and true to experimental methods, doubtless does not go so far as to maintain that *thought and feeling can be estimated in heat units*. He even asserts that there is no common measure between intelligence and heat; but less timid physiologists are not wanting who reduce every kind of vital manifestation to the strict laws of thermodynamics.

M. Papillon himself rejects these errors without any very definite reason, but as they embody as flagrant blunders in biology as the Englishman ever made in his first efforts at French, it is worth while to demolish such speculations and to teach such speculators that they cannot reduce the science of life to the science of dynamics. Indeed this kind of sciolism is so wide-spread and fashionable at present, it will require no small amount of labor in the diffusion of biological information to arrest its pernicious influence.

The analogy stated between man and the steam-engine is utterly delusive. In the engine, heat directly produces motion and is consumed in producing it. The amount of power is just in proportion to the amount of heat. In man, heat never directly produces movement at all. On the contrary, heat relaxes the muscles and directly tends to the destruction of muscular power, while cold gives tone to the muscular system. Hot climates give the ascendancy to the nervous system, at the expense of the muscular (the two being antagonistic in their vital relations), while cold climates benumb the nervous system and give predominance to muscular power.

If heat were consumed in producing muscular motion, exercise would have a cooling influence, whereas it invariably and immediately increases the amount of heat. If the dynamic theory were true a patient in fever would speedily be cooled by setting him to work to consume a portion of his heat in muscular exertion; but no mechanical theorist is insane enough to propose such a remedy for fever or for excessive heat.

There is not a particle of evidence that heat is consumed in producing muscular force. The consumption of caloric, or rather the demand for it, is proportioned to its expenditure by radiation and conduction. In a cold climate, or with scanty clothing, more rich food is required to produce caloric by its combustion in the body. In a climate at the temperature of 96° to 99° no caloric is expended by conduction or radiation, and little food is needed to generate heat—hence the appetite declines,

and if the caloric were not carried off rapidly by perspiration and the exhalations from the lungs, the appetite would utterly fail. Hence in a hot climate perspiration is necessary to health and life. If it be suppressed when we are exposed to the sun a sunstroke is almost certain to ensue.

Caloric in the animal body is like water,—it furnishes the necessary conditions of softness and fluidity for chemical and vital action, and they are continually regenerated or taken in to supply the losses by exhalation and conduction. They furnish mechanical and chemical conditions, but nothing more, and might be properly compared to the lubricants of the steam-engine.

Vital force is generated in the nervous system, and this simple elementary truth in physiology is grossly disregarded by the mechanical speculators. The source of that vital force is the reaction continually in progress in a liquid medium between the red globules of the blood (the carriers of oxygen) and the ganglion globules of the cerebro-spinal and sympathetic systems. This is the ultimate fate of human life at present.

The nerve-cell has its own attributes, according to its location, form, and invisible peculiarities of structure: in its vital action, which is both psychological and physiological, the invisible spirit power, which we know in ourselves by consciousness, participates, according to laws which have heretofore eluded human research. That the activity of the vital processes in thought should sometimes be associated with an exhalation of temperature does not indicate the temperature as their cause, any more than an occasional tear would prove that the brain is a machine propelled by water. It is not true that there is any proportion between mental action and calorification; many of our faculties, especially those of a generous and energetic character, produce an increase of heat, but others, especially such as fear and anxiety, have a decidedly chilling effect—the effects in each case being produced by their controlling power over the nerves and circulation.

The analogy to the steam-engine utterly fails when examined. The amount of fuel determines the power of the steam-engine, but the amount of food does not determine either the mental or physical power of the man. *Food does not directly make power*—it simply repairs waste of tissue, and the most perfect and powerful specimens of humanity are those men of heroic mould in whom the tissues are most highly vitalized, tough, healthy and hardy, in whom the waste or disintegration is at its minimum, and the demand for food is moderate. Such men as Kossuth, who, under the terrible excitement of the Hungarian revolution, ate but one meal a day, are infinitely more efficient than the gluttons who gorge themselves four times in the twenty-four hours. I have never seen any human being in whom the brain had such an intensity of action as in Kossuth.

The truth is, *food is not a criterion of power*, but rather of weakness. It is the patchwork of life, and he who is weakest needs the most frequent patching and repairing. The infant must be fed often—but the power of abstinence increases as the constitution matures, and reaches its maximum in the hero.

The steam-engine furnishes no proper analogy to life. The only physical illustration applicable will be found in fire and flame, which, like the animal, are supported by the atmosphere, and which destroy the material used, giving off heat and light from the fire and flame, as the living body displays life and mind.

The analogy in this case is close—all life is maintained, like fire and flame, by the oxygen of the atmosphere, in which is a boundless magazine of imponderables, that are liberated in combustion or oxidation, and become the motive powers of life. The subtler forms of these imponderables have not yet been grasped or analyzed by science.

The heat-machine theory of life, which hardly deserves a scientific refutation, as it comes chiefly from mere chemists who are not physiologists, or from sciolists who delight in easy hypotheses, is entirely incompatible with the fact that vital processes evolve instead of consuming heat. The muscle is heated by contraction and the head is slightly warmed by study or by active emotion.

There is no evidence of any consumption of heat by

vital processes. The total production of caloric by combustion in the body is needed to keep it warm and supply the loss of heat by exhalation, conduction and radiation.

The usual allowance of farinaceous and nitrogenous food for men in public institutions (prisons, asylums, and barracks, in England and the United States) gives us a fair basis for calculating the amount of heat that can possibly be produced in the human body. The combustion of the carbon and hydrogen in this food, after making proper deductions for loss by urea and fecal matter, would furnish from ten to twelve thousand units of heat daily; twelve thousand might be assumed as a fair estimate for persons active and well fed, in the prime of life. Of this it requires about five thousand units to supply the loss of heat by transpiration of watery vapor from the skin and lungs, leaving only seven thousand units to maintain the heat of the body in a colder medium, and to heat the 360 cubic feet of cold air which are passed through the lungs in 24 hours.

This estimate is sustained by experimental researches. According to Andral and Gavarret, the average pulmonary exhalation of carbon by an adult is 8 ounces troy, which corresponds to the production of 9,333 units of caloric,—about 2½ per cent. additional, according to Prof. Scharling, represents the carbon burnt and exhaled through the skin,—making a total of 9,566 units, to which we may add the calorific power of the hydrogen burnt and discharged as water (in addition to that which combines with the nitrogen and oxygen of the food), which increases by fifteen per cent. the total calorification, making 10,966 units, one-half of which is carried off in watery vapor from the skin and lungs.

Moreover, as it is estimated that nitrogen equal in amount to 1-75ths of the oxygen consumed is regularly exhaled, the conversion of the solid nitrogen of the food into the gaseous form is another process for the consumption of heat.

That the sole purpose of the evolution of caloric in the body is to maintain its temperature is shown by the fact that the combustion of carbon and evolution of heat are strictly proportioned to the coldness of the medium in which we live, and our consequent loss of heat. A very small amount of unstimulating food sustains life in tropical climates—but large amounts of the richest food are required to sustain the vital combustion in arctic climates. At the wintry temperature of 32°, animals evolve from two to three times as much caloric (as shown by the exhalation of carbonic acid) as at a high summer temperature. This shows how large an amount of heat passes off from the surface of the body into the atmosphere, for in winter the transpiration of moisture from the skin is at its minimum.

The human constitution might as well be compared to a machine propelled by water as to a heat engine. Water and caloric are equally necessary and answer similar purposes in maintaining the tissues in the state which admits of chemical and vital action. Water and caloric are largely generated in the body, in the oxidation of hydrogen, and serve alike to maintain the tissues in an active state while retained, until they are discharged into the air, going mainly together in their discharge as watery vapor.

The currency of these fanciful hypotheses of life shows how little is known by the educated classes generally of Biology and Psychology. The midnight darkness which invests the science of the brain in our colleges, and the prevalent ignorance of such subjects in society, account for the popularity of such specimens of brilliant superficiality and chimerical speculation as Figuier's "To-morrow of Death," and Hinton's brilliantly superficial treatise on "Life in Nature," which has even won the commendation of Professor Youmans' "Popular Science Monthly," by its pleasing style, and has been greatly bepraised by the unscientific literary periodicals.

Mr. Hinton, who writes more like a liberal speculative clergyman than a physiologist or scientist, devotes himself to showing, not by any decisive facts or experiments, but by plausible analogies and vigorous declamation, that the actions of life are merely a process of decomposition; that the decomposition of a muscle causes its

contraction; and the decomposition of the brain evolves thought. Such hypotheses, ingeniously presented, might greatly interest the mass of unscientific readers, but among well-educated medical men would hardly be honored with a serious refutation.

The science of life is a very tempting subject to speculators who, without making a single experiment or contributing a single new fact, are willing to furnish the world with hypotheses to solve every mystery.

Let it be understood, however, that Biological and Psychological sciences are cultivated fields, and not a vacant border-land through which every Quixotic adventurer from the adjacent realms of chemistry and metaphysics can ride at pleasure upon no better steed than a lean and starveling hypothesis.

RECLAIMED.

(Concluded.)

Now, Mary, said the spirit, you have kindly listened to the story of my short and sinful life, and you know something of the parentage of the dear child you now shelter under your roof. You took him into your house thinking him to be either a forsaken or a lost child, and so far as the world is concerned he is "lost," but in a truer and a deeper sense he is not lost; God has always taken care of him, and by his mother he has long since been "Reclaimed."

I never leave him, Mary, and so long as he needs the love, care, and guardianship of a mother, never shall.

So spoke the departed mother of poor "Grim." It seemed to me as it were in a dream, but so real, so natural, that her embrace and kiss as she uttered those last words were as like the embrace and kiss of my long lost sister, I could almost fancy it was her, and everything seemed so heavenly I could have dreamed on for ever.

Why, Mary, said my dear husband, who was standing by the bedside when I opened my eyes, you have slept it out this time: it seemed to me you never meant to awake. If you had slept all day you would not have been disturbed by me, for you were so sound asleep.

Oh, William, how could you let me sleep so long, it must be very late; but I am glad now you did not awake me, for I have seen the angel again.

You seemed restless and unwell the early part of the night, so I thought sleep would do you good; you always go off dreaming when you are not well.

Dreaming, William! This seems like something more than dreaming; what I have seen and heard since going to bed last night is as real to me as the occurrences of yesterday, or any event of my past life. I know now of a surety that the poor lost child you found in the swamp and brought home the other day was left when an infant upon a door-step in Melbourne, and his mother died insane through grief and shame (poor thing), and that the angel who visited me (as the angel visited the mother of Jesus and the mother of John), is none other than the spirit of the mother of this poor boy. William, Grim is no longer a lost child, nor was he lost when you found him; his spirit-mother says she was with him, and although she once cast him away, in her ignorance and error, he is now "Reclaimed" by her. I intend to be a mother to that boy William, for his angel mother will ever watch over him, and if I never see her again while I am in the flesh she will meet me in heaven.

It is now about nine or ten years since that dear angel visited me in such a manner as she did on that night. My husband applied to the proper authorities for permission to adopt the boy, and they gave him up to us, and we called him "Grimes Ploughshare." He has now grown a fine strapping young man, and seems proud to call me mother, although he says he knows he has a dear mother in the spirit-world, for he has often seen and conversed with her.

During the ten years our adopted son has been growing up great changes have occurred in my religious opinions. My dear minister, Mr. Cabyn, made his visits like as they say angels are, "few and far between," and when I became fully convinced that good and loving spirits came to visit mortals on earth, and that it was possible for them to communicate with us through mediums, through tables, and in many other ways; he ceased to come to see me again altogether, saying to me

on the occasion of his last visit that I was led astray by the devil, who had appeared to me as an "angel of light," and to justify himself in forsaking me (who was considered one of the sheep of his fold) as in obedience to the command of scripture which said, "ye shall come out from among them, and touch not the unclean thing." "And ye shall have no dealings with the unfruitful works of darkness," which he said all applied to this seeking after intercourse with spirits, and then he shut the door. I shall never forget that morning, for it seemed as though he had closed the door of heaven against me and left me out in the cold and darkness to grope my way to heaven as best I could.

Finding myself a castaway from the church, I began to fear I might be eternally lost, the parting words and the angry manner of the Minister of Christ whom I had loved and venerated so much gave me such a turn that I was weeks and weeks recovering from. It seemed to me that if Christ's Ministers acted in such a manner towards me, perhaps Christ himself might also tell me to depart from him on the day of judgment, and take my portion with the unbelievers.

After my mental sufferings had continued so long that my dear husband feared my health was becoming much undermined (for I was sinking almost to a shadow), he consulted with Grimes as to what would be best to do with me. "I tell you what it is, Grimes," said my husband, "unless we can do something with your mother she will soon be in her grave."

Grimes, you must know, had been put to a trade in town, and he had got acquainted with some people they called Free-thinkers, and he said he had heard of a Mr. Naylor, who lived in Stephen-street, whom he thought would be able to advise us. Accordingly, we all three went to see this gentleman, and when introduced I thought his venerable appearance contrasted strangely with the heterodox opinions to which he gave utterance.

"You may depend upon it, Mrs. Ploughshare," said Mr. Naylor, "that the existence of spirits in an individual form and their power to hold communion with mortals is a demonstrated fact. And what is more, the clergy as a body will do their best to put down inquiry into these things, and no wonder. If it be possible for the members of their churches to hold direct intercourse with the inhabitants of the spirit-world, and if the information they receive from their spirit friends is more in accord with reason and common sense than pulpit teachings, why the trade and occupation of parson is gone."

This shocked me very much, as I had never conceived it possible for those holy men called to the ministry of the cross to have mercenary motives for holding office. But my husband and son seemed to think with Mr. Naylor, that parsons, as men, were little better than other men, quite as selfish, and as to their being called by God in a special manner to the work, that was all "bunkum."

When we left Mr. Naylor's, I found my mind much more at ease than before, and the result was a thorough investigation into the subject of spirit-intercourse. For this purpose a circle was formed in our own house, and our dear boy developed into a trance and speaking medium.

And now my story is ended; we are a confirmed spiritualist family, very much scorned by the clergy in our neighbourhood, and very much pitied by the goodly sort of neighbours surrounding us; and though given up as eternally lost to the church and heaven, and led by the devil at his will, we were never so happy in our lives.

We as a family look back with gratitude to God for bringing in our way that lost child, and for all the truth and love which has been brought to our household through him.

IS THERE A DEVIL?*

This pamphlet is a finishing touch to the now almost obsolete doctrine of a personal Devil, it is ably written and the arguments logically conclusive to those who admit reason as the test. Mr. Tyerman concludes by recommending those Christians who still believe in the Devil, to get up a prayer meeting for his conversion.

*IS THERE A DEVIL? or the Scarecrow of Christendom unmasked. J. Tyerman, Brierly Street, Carlton. Price 4d.

CHRISTIAN SPIRITUAL COMMUNICATIONS.

Since our last issue a new Trance Medium has appeared before the Melbourne public. The Newspapers of Saturday the 14th June, contained the following advertisement:—

"CHRISTIAN SPIRITUAL COMMUNICATIONS."

"The spirit of John Pagan, who when in the body, lived in Rochdale, England, will through a Christian Medium, deliver a sermon, on the "Deity and Divinity of our Saviour Jesus Christ," at Weber's (late Hockins) Assembly Room Elizabeth Street, on Sunday evening, the 13th July. Services to commence at seven o'clock. No collection."

We attended to watch results not without some trepidation as to the issue of the experiment, and must confess that our prognostications were fully verified, the room was not only well filled but overcrowded, and a more disorderly gathering has not been witnessed for some time in our city.

Our worthy Mr. W. H. Heginbotham under whose auspices this lecture was given to the public, had unfortunately allowed his zeal to overcome his prudence, in admitting indiscriminately an unruly mob. It is true the noisy and boisterous element was in the minority, yet sufficiently numerous to cause a painful exhibition of indecent riot, worthy of the gods' gallery in a theatre. Had the "ticket system" been followed out different results would necessarily have followed. We noticed a fair sprinkling of almost all religious persuasions present, amongst them were many Progressive Spiritualists, we believe a number of sincere enquirers were there, and feel sorry that they should have been disappointed. The Medium (Mrs Rayner) was soon entranced, and delivered a sermon presumedly from John Pagan, whose progression does not seem to have been very great in religious matters, about on an average with a mediocre-local preacher. His arguments fell harmless in defence of his ambitious profession of proving the Divinity of Christ, he may have possessed in the flesh good ordinary abilities on the advocacy of other classes of teaching, but when he enters upon sacred ground he is comparatively "at sea," nevertheless we cordially wish John Pagan, God speed in his endeavours, and hope that his return to earth will not spoil his true progress. He plainly pointed out the evil of preaching the popular doctrine of some sects, viz: Everlasting damnation—he also said that infants are born without sin—that man is a free agent, and that he is a progressive being, that sin brings its own hell with it, that there are seven spheres, which in turn are each divided into seven—the lowest is a sort of purgatory of Suicides and Murderers—that the others are on the progressive scale—in fact if he would eliminate the weak dogma he was going to prove on Sunday, he might be an acquisition to the long list of Spiritual teachers, but holding this view, cramps the good efforts within his reach to clear from our religious atmosphere, the dark clouds of bigotry and intolerance. On Thursday the 18th, another lecture was advertised. Admission by tickets 1s. and 2s. each. The seats were fully occupied, the same room was selected, the audience very quiet and harmonious. The hearers exercised great patience in listening to Mr. Heginbotham for half an hour, his "first appearance," on the platform. We sincerely wish him well in his efforts to enlighten his fellows in the mysteries of the great unseen, but would advise him to put on the mantle of Charity on the next occasion, it is a good old covering and which many a prophet and teacher has not been ashamed to wear.

The Medium (Mrs Rayner) spoke about one hour and twenty minutes, one hour of which we believe John Pagan used for his own teaching, viz: that Heaven is a progressive state, and showed our duties in this life in order to fit us for the next—that our friends watch over us daily, for good—were an improvement on the previous, but on the following Sunday, although the audience were quiet and attentive, the old theological theme was again taken up. The mythological story of the fall of Man, the vicarious atonement the only road to Heaven, the blood of the Lamb, Christ the only gate, "Believe it who may, deny it who dare!" &c. After some

instructions for testing the Spirits as to the soundness of their theology, John Pagan left, and was succeeded by a female spirit who gave the name of "Mary Goodall" she said she knew some who were present, and came to tell them she was happy. John Pagan again took possession, and offered up a prayer for the audience, hoping they would be reconciled through the Son, and thereby obtain life everlasting. For our own parts, never having quarrelled with God, we did not apprehend a necessity for reconciliation, and to judge from the expression on the countenances of the audience, there seemed to be a large majority in the same state of mind. We think John Pagan and his friends would do much more good if they eschewed Dogma, and confined themselves more practically to simple Christianity. If doctrinal questions are introduced it will require much stronger arguments to impress any unbeliever, and a better delivery of them, to interest a critical audience.

From the report of the Co-operative Congress held at Newcastle on Tyne in April last, the movement appears to be making rapid progress in England and Scotland. From an article in the *Glasgow Sentinel*, we glean that there are 255 Societies in Scotland alone, and the number continually increasing. The numbers are not given for England, but are admittedly in excess of those in Scotland. The congress was attended and addressed by several members of Parliament, who favor the movement.

MISS TURNER AND HER CRITIC.

THE PROBLEM OF EVIL

This great bug-bear of all the Christian sects and churches, was the subject of a sermon which has attracted more than ordinary notice in Melbourne. It was preached recently, by the now celebrated female preacher, (Miss Turner) of the Unitarian Association here, and though it does not fully express our own thoughts upon the subject, yet it well merits notice, both on account of all that has been said about it, and because it is a fair average example of the lady's style. The chief characteristic of that style we apprehend to be an earnest and remarkably successful endeavour to draw forth comforting and strengthening thoughts for the life trials of to-day, from all parts of the scripture, often from texts one would think the most unlikely to yield them. Certainly a holy and womanly work. Who would wish her to keep silent? One would suppose that even those who differ most widely from her in opinion, would be glad to see the old quotations that have been worn threadbare by prolonged efforts to make them enforce this or that dogma, turned to such good account. But no, there is a Pharisee of the Pharisees among us, (writing for the "Weekly Times," who calls himself "the Critic in Church" and he thinks far otherwise. He acknowledges to "a fixed prejudice against female preachers" yet he begins his criticisms by attempting to judge of Miss Turner's merits, as if he did not really know, that it would be impossible to do justice to any one against whom the critic had "a fixed prejudice." He is clearly quite incapable of understanding her, and therefore can see no merit in her.

He goes to a Unitarian Church and is disgusted to find neither in sermon, prayers, nor hymns, any recognition of the Trinity, the vicarious atonement or of justification by faith. He ridicules the preacher because she does not attach to the words, "to make the Captain of their salvation perfect through suffering," the dogmatic meaning of his school.

He finds fault with her low and gentle voice and quiet manner, in which he sees no touch of feeling. But what did he expect to see? He leaves us in no doubt about that. "Haunting Associations of Hypatia in the adytum of Alexandra" had filled him; he was disappointed at not finding "victorious beauty" and "a superb chignon." The quiet, cultured, English lady was not to his taste. But seriously, to any one who accepts the doctrine of a vicarious atonement, Miss Turner's more rational faith must doubtless be unpalatable. It is a sweet comfort to the indolent, that

some one should work for them; and a like comfort to others who shrink from pain with cowardly fear, to believe that some one has borne the pain in their stead. Miss Turner, however teaches that "the world is not saved by the sufferings of one man only, but by the sufferings of the race collectively, raising all from lower to higher levels."

MR. CHARLES H. FOSTER.

We extract the following interesting account of a Seance with the above celebrated medium from the *Spiritual Magazine*, for May last:—

Springfield, February 1st, 1872.

DEAR DR.,—I have copied my notes of the first seance with Foster, and before sending you more, I wish to say a few things on the subject which may help to explain, in a measure, what as yet no one can fully understand. In the first place media are, as you doubtless see from Owen's books, various, not only in degree, but in the nature of their powers, or of the manifestations to be obtained through them. Foster is considered to be one of the best, if not the best test-medium in this country. I think it likely that his powers, are somewhat affected by his habits. All mediumship produces more or less nervous exhaustion, and temptation to recruit the bodily forces by stimulants is great. As a result, many mediums get into the habit of using intoxicating drinks (particularly those who become noted for their great powers). They are called upon to sit so much and so long that prostration is produced, which seems to make some stimulant necessary. Mr. Foster is much loved by his friends, and is considered by Dr. Gray and others who know him to be an honourable, warm-hearted man. He is not a man of education and refinement, but he has seen a good deal of the world, and his experience in this way, together with his kind heart, prevent his being what I call *coarse*. You may imagine that his physical condition is often such as to interfere with his mediumship; that it does not do so more surprises me.

From what I learned through Owen and Mrs. Dr. Taylor, I come to realize that a person going to any test-medium with the names of twenty persons or more, to most of whom he is not bound by any tie of friendship, and with none of whom he cares particularly to communicate in any world, is very likely to be disappointed—not altogether, but in a measure. Spirits are those who have exchanged the "terrestrial" for the "celestial" body—*nothing more*. They are not omnipotent nor omniscient. If we call for information from those who are not likely to be drawn to us in any way, the confusion of impressions and influences becomes such that the medium is entangled in their maze, and blunders. All other things have laws and limitations, and if Spiritualism is *anything* it can be no exception to this universal rule. Yet people go to media perfectly ignorant on the subject, and demanding impossibilities, because they regard the power to produce spiritual manifestations as a sort of miracle-working, and therefore unlimited by natural restrictions; or else, if it fail to do *everything* or anything they see fit to require, they declare the whole thing to be mere humbug. Perhaps what I have said may clear the path for you a little in regard to our experience with Foster.

Yours ever lovingly,

LOUISA.

FIRST SITTING WITH FOSTER.

January 6th, 1872.

About noon to-day Dr. Gray drove with me to Mr. Foster's house, and having an engagement, left me there without mentioning my name. Foster desired me to seat myself at a rather large square table in the centre of the room, the doors being closed, and no other person present. He seated himself on my right, as it were at the head of the table, I being on one side of it, telling me to place both hands upon it. The raps came loud and desisted the moment after we were seated. I was asked by the medium whether there was any particular spirit with whom I wished to communicate, and on my replying in the affirmative, he desired me to

write upon slips of paper with a pen the names of several departed friends, not allowing him to see what I wrote. I wrote the names, "Mr. E. A. Jones," "Joseph Andrews," "Thos. P. Jones," "Harold," "Ernest Augustus," folded each up separately and closely, and mixed them together, so that I did not myself know one from another. I gave them into his hand. After holding them a moment, he let them all fall upon the table, and taking up a pencil, wrote with the greatest rapidity, "Dear mother, words cannot express how glad I am to be with you; I am by your side most of the time, and would assist and help you upward to the spirit-life, where we shall meet and be happy with each other. I love to come to you, and you shall often be made aware of my presence.—Harold." I asked if the words were exactly the same as those of the spirit, and Mr. F. replied that the phraseology might be modified in passing through his brain, but not the thoughts expressed. I was here asked by the medium to put any question I chose. I asked, in spoken words, "Can he tell you the cause of his being taken from this world?"—the reply coming instantaneously, "He tells me he was killed." I then asked, "Will he give me, through you, the name of his brother?" Foster desired me to point one after another at the letters of a printed alphabet upon a card held out of his sight under the table. Three loud clear raps came at each letter of the name, "Launcelot," and then suddenly, almost simultaneously with the last rap, the medium's hand wrote, with lightning-like rapidity, "Dear mother, as a test to you that I am here, I want you to give *Launcelot* my tools.—Harold." The words *Launcelot* and *tools* were underscored as here. "But," said Foster, "is that a given name? I never heard it. You do not spell it with a 'u' in it, do you?" (I might think this ignorance strange had I not had the same remark made several times by uncultivated people.) I requested Foster to ask whether my little boy could spell out the name of a little child whom he loved very much. Three loud raps answered without Foster having spoken. The medium called the alphabet, but the raps were frequent and confused; I then pointed it, with the same result, so that I feared it would be a failure, when Foster called out, "Stop; he says he can write it on my hand," and, giving a slight exclamation of pain, as one might do from a pin prick, he held out his hand, closed, immediately in front of me. At first I saw nothing, but in an instant the name "Bertie," in large writing letters appeared on the back of the hand, as if formed with a pen dipped in blood—or rather, as if small veins just beneath the surface, formed in perfectly distinct and legible characters, the name I had asked for, and which had been neither spoken nor written by me. Foster spoke of other spirits being present, of the influence being very strong, and added, "One says he is 'Ernest Augustus,' and thinks he could manifest in form through Dr. Slade." I here asked, "Will Harold spell for me his second name? As before, the frequent eager raps failed to give the spelling on pointing the letters, but Foster's hand wrote "Harold Saxon Andrews," the name Saxon not having been on either of the slips of paper, nor spoken by me. After Bertie's name appeared on Foster's hand he wrote, as if from sudden, eager impulse, "Give Bertie something," and then, listening a moment, added, in spoken words, "He says, give him one of my books; he wants mother to choose which. Will you," addressing me, "write the name of several books which he had, and several which he had *not*, and fold the strips up as before?" I did so, saying, "One of these books my little boy read oftener than any other; I wish he would tell me which one it was?" After a moment's pause, as of one listening to a low whisper, Foster spoke, "He says it was the book of German Fairy Tales;" which we all know to be correct. "Your little boy also says," added Foster, "Give Bertie one of my coats." I asked which? "He says the light or white coat," replied Foster. I am not certain which coat was meant. As a crowing test, I asked our darling to tell me if he could remember what were the last words he spoke to me. Foster said he feared I should not get this; that from forgetfulness, or some other cause, the spirits often failed to answer this

question, when, after a pause on the part of the medium, as of one waiting to hear or trying to remember something, he burst out with the words, "Ask Robbie Day to wait; I will not be gone five minutes."

Before the end of this *seance* Dr. Gray came in and seated himself near us. When the "last words" were spoken I was overcome, and could not control my emotions. Mr. Foster kindly laid his hand on my shoulder, saying, "Oh, don't grieve, you know that he is happy and near you now," when Dr. Gray, with a sympathy and understanding born from like experiences, said, "Oh, let her weep; she will never again shed such bitter tears as in the past." And I think that time, and if need be further trial, will prove the truth of his words. In these notes I neglected to mention (it seemed to me of so little importance) that before I left Foster asked me to rise, he doing the same, and both of us holding our hands some inches from the table; he then asked, "Will the spirits please lift the table?" It was lifted so high that it was difficult for me to reach above it, and remained suspended while I counted twenty. But this kind of thing I cared little about, and never asked for; it was not what I sought.

WHERE IS THE FOUNTAIN.

I long ago made up my mind that the fountain of all true happiness is *within* the individual who seeks it. I do not by this mean to deny that we can, for the time being, be made measurably happy by the society of others. I do mean to say the happiness occasioned by others is neither of the highest type nor the most lasting. How often persons are heard to say, "My happiness depends on the society or love of such a person." Let me say to all interested, (and I speak partly from bitter experience,) When you depend on influences or persons outside of yourself for happiness, you stand on a slippery foundation, and are liable at any time to fall.

1 Should your source of happiness continue true to your tastes and desires, when circumstances of any kind take him or her from you, you are miserable, you are bankrupt, inasmuch as the one in whom your happiness was invested is not with you.

2 You will find complete happiness in no one whom you have fathomed. It is only while you are weighing, measuring, taking the soundings, or, if you please, exploring one, that you find real happiness in him or her. After such persons have given you all they have, you have no more use for them. All have their weak points; and as soon as we have been anything like thorough in our investigations of even the best and wisest men and women in the world, we have found their failings; and when they are found, the person possessing them falls in our estimation in proportion to their number and magnitude. If there is one place in a rope one hundred feet long that will not bear a weight of more than five pounds, it is not safe to attach more than five pounds of weight to it; so, no man or woman is stronger than his or her weakest point. When all are measured by this rule it will be found that all come so far short that it would be better to cultivate *self* rather than depend too much on others for happiness.

3 If an absolutely wise and loveable person could be found, it would not be probable that such a person would or could give all of his time to those whose happiness depends upon his immediate presence; hence if another depended entirely on that one for happiness, such a person must be miserable the most of his time.

4. Now let me tell you what to do—develop within yourself a fountain of happiness, then though all men, women, and even angels forsake you, you can dig happiness up from within; that fountain is a never-failing one. The more one deals with this world, the more he learns its shams, its baubles, its hypocrisies, its empty professions, and that many of those whom he mistakes for his best friends are only parasites, leeches, who will stick to him while they can draw his life-blood, and but little longer. When such persons for any cause leave you, you are compelled to retire within yourself. How sad the case when one in this condition finds himself bankrupt. On the other hand, one who has learned to

commune with his own heart and soul, can be happy whether he has company or not. Lock him in a prison cell, deny him books and papers to read, and he can retire within and find a life-study. Bring such persons out and put them in company, and they can draw from their own treasury that which will benefit all. *M. Hull.*

BRITTAN'S (QUARTERLY) JOURNAL.

THE second number of this excellent journal is to hand, and fully maintains the estimate we formed of the first one. In addition to "Errors in Biological Science," which we reprint in another column, it contains a biography of the Rev. James Richardson, a liberal unitarian minister and avowed Spiritualist, well known among progressionists in the United States. An Argument for Immortality, by William Williams, showing the prevalent belief in, and evidence of communion with the spirit-world of many of the greatest minds in ancient and modern times, and demonstrating that this belief was not simply truth, but based upon reasonable evidence. "Nature's Dualism," by William Fishbough, is a very interesting article on the "Woman's Rights" question, taking a new but very rational view of the subject. "The Relation of Religion and Politics," by Alfred Cridge, shows the analogy between the political condition of a people, and their conception of a God.

Souls and Scenes in Spirit-life (number two) is deeply interesting. "Dangers of the Republic," by S. B. Brittan, has reference to the present political condition of America; so also "The Impending Question" (female suffrage) has a local application; short biographies of Living American Reformers are recherche and pithy; that of Maria B. Hayden, M.D., is full of interest. Some editorial etchings and poetic selections complete the number. We hope this journal will be well circulated by subscribers, as the matter it contains is calculated to attract the attention of educated progressionists, and give them a better insight into the higher phases of Spiritualism.

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