

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."

No. 13.

MELBOURNE, SEPTEMBER 1st, 1871.

PRICE SIXPENCE.

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As a traveller journeying into a land of promise pauses to contemplate the distance traversed and the difficulties surmounted, even so may we, with our fellow Spiritualists, rest a moment to regard what we have together accomplished, hand in hand, on the track to truth and eternal progress. A twelvemonth has passed since this journal was commenced with the object of disseminating a knowledge of Spiritualism, recording its phenomenal manifestations, and supplying an arena for the expression of liberated thought. During this period we have been enabled to note a remarkable advancement and spread of interest in the great questions involved in Spiritualistic belief. Amidst all classes there arises rapidly around us an awakening desire to examine a creed and teaching whose great truths have been thoughtfully recognised by millions among the cultivated minds of Christendom. Nor is it surprising that, when it once reaches the knowledge of reflecting and sober intelligence how Spiritualism demonstrates the soul's immortality, there should awaken in the mind an ardent curiosity to investigate the subject. Indeed no adequate excuse or rational explanation can be offered by those who refuse to come face to face with the all-important discovery which Spiritualism claims to prove, and either confute, or acknowledge, or, at least, patiently and temperately reason upon the evidence. Among the professing religious people of the earth there are millions who hope for eternal life, and millions who believe it awaits them; but the Spiritualist relies not on changeable hope—rests not on mere belief—he *knows* of immortality.

The great written testimony to Spiritualism is in the Bible itself. It contains a history of Spirit manifestations and influence existing through all time. The most

ignorant and uncivilised savages, who never heard of Christ, have been discovered to have ideas of future existence obtained through inspiration—i.e., the intervention of spirits. Spirit-inspiration is in our midst to-day as much as in the time of the apostles and prophets; and it is given to us with all the purity that the disembodied spirit is capable of imparting, and with no more. Thus it has always been. Since reason was developed in man—and we are justified in believing that there was a time when man lived without this spark of the Divinity—inspiration has been among the constant governing laws of Nature. It descends upon the human mind in innumerable forms, it flows in diversified degree, and distributes its gifts among people of every rank and condition; but Spiritualists alone know and feel that its illuminating influence comes from the unseen intelligences that hover round us from the spirit world.

The foremost among philosophers of the present age, that most profound and acutely discerning student of Nature, Charles Darwin, is, (perhaps somewhat unconsciously,) doing more to guide and press the course of thought that is to advance the cause of Spiritualism than any man living. For the last quarter of a century what is known as the Darwin theory of Development has been mystically shadowed to our view through spirit commune; but our finite understanding needed assistance to compass the full meaning of these revelations. If the Darwin theory is true, which men of scientific mark throughout the world—men reputedly gifted with large powers of perceptiveness—are ready to maintain, then must we regard its author as a chosen instrument, eminently prepared by natural faculties and industrious study, to bring within the wide grasp of common intelligence a knowledge inspirationally laid open. Ten thousand attestations, ready to assure, outweigh ten million speculations impregnated with doubt. Inspiration baptizes the intellect with charity, and a love for what is excellent and true and good. Regarding the Darwin philosophy, we may illustrate it by the dawn of reason within the frame of an infant. Can any one determine the particular period in that child when reason commenced? Is it not a gradual unfolding? Go further back, and place the child amidst the chaotic germs of Mother Earth. It was but a formation pointing to reason

through development. Where—it has been asked of slavish orthodoxy—is the fallacy shown in the idea of man being developed in this way, until crowned with reason? Reason is the height of human development. It culminates into the sceptre of man's existence, and, in accordance with its fulness, comprehends the source from whence it came.

It is difficult, when touching upon a subject so widely interesting, and abounding in opportunities for illustration, to be concise within necessity. However, to return to the progress of Spiritualism, there appear through all the countries of Europe, and their colonies, noteworthy signs of the speedy breaking up of the bigotry, intolerance and degrading superstitions of old Theology. The Disestablishment of the Irish Church was one step. The inspired attitude of Dr. Döllinger, as champion of man's right to exercise his reasoning powers and judgment unshackled from the fetters of priest rule, is another significant movement. In England, one by one, Protestant clergymen of high attainments in learning, and commanding intellect, have declared themselves unable to conscientiously adopt a literal interpretation of the Bible, and endure any longer the intolerant dogmas of their church. Then, let us look at the Communistic outbreak in France, and underlying its mad excesses and intemperate fury can be discerned that sublime idea of common rights and possessions and unity of interest which will one day reign upon the earth. Shun the thought as we may, the period is coming, and may occur within the lifetime of millions who now breathe upon this planet, when the fruits and the treasures of our earth shall be as free as the rain and sunshine that help to replenish and develop them. So we are taught by our spirit friends, and so the course of events appears to be shaping with undeviating progression. It is cheering and noteworthy when we see a highly-influential weekly Melbourne journal manifest the courage to place dispassionately before its readers the governing principles of the true Communists, with the cardinal points of their creed. On every side tokens and evidences abound of the strengthened vitality of emancipated thought. In the United States its right of expression is asserted (especially with regard to Spiritualism,) in places where twenty years ago it dared not venture utterance. It is moreover gratifying to remark that in the great American Republic, the stronghold of Spiritual belief, the demand for the literature of Spiritualism is largely and steadily increasing; and a hundred thousand volumes are annually disposed of. Wherever the Saxon tongue is spoken these books will be read, and many who read them will thereby be stirred to free their creed-bound intellects and do battle with superstition and error. We ask none to believe in Spiritualism who have not wrought out for themselves a conviction of its truth. The faculties of mind must not be enslaved. But we earnestly ask of every one to reason and to think. All knowledge comes by effort; no one can obtain it, in satisfying form, for another; and ignorance, distrust, and doubt is the portion of him who seeks in this manner its possession.

The progress of Spiritualism, and of investigating minds who turn to Nature, is steadily increasing in this community. Of this we have no more present doubt than we have that summer is advancing and will reach us before December. What is herein written will be read by some persons of independent reflection, as well as by some whose thoughts follow only the example set

by others. Would that we were warranted in supposing the first-mentioned class to be as numerous as the latter.

Let the reader retrace the steps of scientific progress, look attentively on the past, and observe how the seeming paradox of one age is seen to be a proven fact in the next. What would have been thought a hundred years ago of the assertion, if then made, that one of the most (perhaps the most) abundant of metals on the face of the earth was not known to man, or even suspected to exist. The truths of science await their interpreters, and it remained for Sir Humphrey Davy to discover the metal sodium.

## COMMUNICATION.

Why wonder at the slow progress of the work? The sun does not rise to light the world in a moment of time, the flower must have its period of formation, all things follow their regular law, and nothing will tempt them, animate or inanimate, to depart from it. Once get to look on these things with the prophetic eye of the spirit, which you may all of you do by accustoming yourselves to the spirit conception of things, and you will see that the inception of these things is as sure a sign of their future perfection as the dawn is of the noon, as the bud is of the full-blown flower. Man, with all his wishes, hopes, aspirations, and desires, will fade as the noon fades into evening, as the full blown flower fades into the withered relic, but as his body fades his spirit grows with its decay. His spirit gains its experience, it grows, enlarges, and expands into that perfect flower of heavenly wisdom and love which blossoms in the fields of Heaven, and throws its fragrance down again upon earth, to nourish and feed the hungry humanity of the lower spheres. These things are not an allegory or a fable; they are as firm a reality as the world on which you live; indeed, they are a firmer reality, for they are abstract truths which cannot fade. Every atom of your world is capable of disintegration, may be dissolved into its elements, and may change and be dissipated, and assume new forms. But truth is eternal; it never alters in the crash of worlds, in the various phases and revolutions of man's mind. The spirit-world, my friends, is the only true reality, your world is the more imaginary of the two!

## Poetry.

### GROWTH.

#### A SPIRIT POEM.

##### I.

'Twas a little seed in the dark, cold ground  
That said, "Why must I slumber here,  
With the mist and the dampness all around,  
Where no ray of light can ever appear?"  
And a voice shot down on a beam of the sun,  
One morning, before its birth was begun,  
And said, "Little germ, why murmur you so?  
It is your mission to lie there and grow."

##### II.

'Twas a little bird within the shell  
That mourned 'midst darkness there compressed,  
And said, "Why must I in sorrow dwell,  
When I long to feel the soft mother's breast?"  
And the mother whispered it gently and low,  
"Lie still, little bird; you have time to grow."

##### III.

'Twas an acorn within the woodland wild;  
It blossomed and grew on a lofty tree;  
And then, at the last, a little child  
Picked it up, and one day, thoughtlessly,  
Trod it beneath the ground, at play;  
And the acorn grumbled the time away,  
And said, "Oh, dear! I once was free!"



But now I am prisoned eternally."  
And then came a whisper down through the air,  
That stirred midst grass-blades green below,  
"Lie still, oh, thou foolish acorn, there,  
It is your business to rest and grow."

## IV.

Deep in the mire of a darkened pool  
A bulb all silently must stay;  
Around, the slime lay damp and cool,  
Above, was the warmth and light of day.  
And the lily-bulb said, with mournful tone,  
"Why must I linger in darkness so?"  
But a voice seemed to wake in the wilderness lone,  
"By and by 'tis a lily, but now you must grow."

## V.

A soul, within a body enchained,  
Dropped down to earth, despised, reviled,  
With darkness and with doubts sore pained,  
Unconscious of the life that smiled.  
It said, "Why am I prisoner here?  
Why bound to form of clay so low?"  
And a voice fell soft, like an angel's tear,  
"Be quiet soul, 'tis your time to grow."

## VI.

And thus each darkened place of earth  
Holds some sweet germ of a brighter day;  
And where there is coldness, gloom and dearth,  
There shall the richest glories play!  
And for every struggling soul that sings,  
Wailing its wearisome march below,  
There shall bud and blossom an angel's wings!  
So be still, be cheered, there is time to grow.

## To Correspondents.

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

### MR. M'LEAN'S REPLY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Thanks to Mr. Harrison for his courtesy in attaching his name to his critique (which, by the way, every gentleman is morally bound to do, when he attacks another by name), and although I may not trespass so much on your space as to comment upon every peculiar sentence, perhaps, Mr. Editor, you may allow me to remind Mr. Harrison that whoever does not see his subject clearly, cannot express his views clearly upon it; and that the pivot upon which his peculiarity turns, is the false notion he entertains of what he calls *supernatural*. If this word has any meaning, it must mean *above* natural, something more than natural; and it strikes me that Mr. Harrison's "idea of logical rules" is self-evidently illogical; such as no clear-thinker can for a moment entertain; as, throughout all that is nature and creature.

"There is no *supernatural* law, because,  
All that exists, exists by *natural* laws."

We must admit that the whole of our Heavenly Father's creation is ruled, governed, and controlled by the laws created by Him in the beginning for governing and controlling; and to perform a miracle in the sense as comprehended by the priesthood generally, would be to break those laws, thereby disturbing the whole, from the highest to the lowest, for—

"All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul."

In admitting the omnipotence of God in framing laws we must completely dispel the necessity for anything having the semblance of miracle, unless we persist in retaining the priestly degrading conceptions of the Deity and His attributes, which I beg leave to most emphatically denounce as mean, and thereby God-dishonouring. Spiritism, when properly realised, completely blots out the two words "miracle" and "supernatural" from all unbiassed minds, and determines that every phenomenon, ancient or modern, are reducible to *natural* occurrences, "under the unchangeable laws of an endless cycle."

It is a flagrant blunder to ascribe many of the startling physical spirit manifestations to *supernatural* laws;

telling us that, if they exist, they are in direct opposition to the laws of nature. Such things we have been told over and over again, by those who are fonder of talking than of thinking, that the rising of a table, chair, or person from the floor, and the suspension of the same in mid-air, is in direct opposition to *natural* law, and said by learned professors to be an utter impossibility; but we who have witnessed such so-called *impossibilities*, attribute the assertions of our opponents to sheer ignorance, for when a force, an *unseen* attractive power, is applied to a table, a power sufficiently strong to more than counteract the law of gravitation; bearing upon the article, the rising of the table and its suspension in air is not in opposition, but in harmony with, *natural* law.

As to the ridicule cast upon Spiritists for talking about *unseen* forces, we have fully discovered that ridicule is by no means a reliable test of truth; and Spiritists have also discovered that there are many *unseen* forces in nature: such as *life*, *magnetism*, *electricity*; even *heat* is unseen, until, by ignition it bursts into smoke or into flame; and what is more, *light* itself is invisible; and, to crown the whole, we tell our *learned* opponents, that *all* force is *unseen*.

Yours,

JAMES M'LEAN.

Willowdale, Pleasant Creek,  
22nd August, 1871.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In your last issue Mr. T. Harrison demurs loudly to the expression, introduced in a lecture on Spiritualism by Mr. M'Lean, that "a miracle is scientifically and philosophically impossible." How can anything be impossible to the Supreme and Omnipotent Ruler of all things, reasonably urges Mr. Harrison. Very much of the confusion and conflict of ideas which pervade discussion of this subject arises from the negligent or maladroit use of inexact terms. Certain terms will always be introduced in argument which are essentially ambiguous. Whately illustrates this in the words "capable" and "incapable." We speak of a man as incapable of doing a mean action, in a different sense from that in which we speak of him as incapable of writing a fine poem or playing the violin. In like manner the word "miracle," may convey to varying minds very dissimilar ideas. Before further discussion of the question at issue between Messrs. Harrison and M'Lean, would it not be as well to clear the ground by determining in what sense "miracle" is to be understood. To my knowledge, the word is very vaguely interpreted. "Impossible" is also a term recognised as ambiguous, and appears so even when connected with M'Lean's qualification. With this brief suggestion,

I remain, Sir,

Yours truly,

COLONUS.

### INSTRUCTIVE COMMUNICATIONS.

THROUGH MRS. S. E. PARK.

AMONG the many mysteries crowding the intellect, there is not one that makes the mind so humble, patient, and aspiring as the fact of spirits communing with their earth friends.

Inspiration is a blessed boon to man—the certainty of a communion with the spiritual, coming through the aid or channel of minds who have tasted of glory, richness, and power beyond this world, and feeding our minds even as they are fed from a still higher source. In the heterogeneous man, forming communities, what an elevation there might be above the present standard of right, if all were aware of the fact that they could ask of their spirit friends and receive that information they so much desire regarding the future; and how great the contrast with receiving through a channel foreign and unknown! How benign the influence when given understandingly, and divested of mystery!

If all labour on the part of spirits for the good of mankind should cease, progress would be slow: centuries would pass without one ray of light that now is pouring as a constant flood to illuminate human advancement.

## A LETTER FROM LONDON.

THERE is nothing so difficult to chronicle as the progress of Spiritualism. Its career and the symptoms of advancement which it manifests from time to time are no less deceptive to Spiritualists than to the outside public. If a wonderful phenomenon occurs, and if it gets into the newspapers, the mouth of society is full of the great event, and Spiritualism is supposed to be an accomplished fact. Again, if these extraordinary events become scarce, and if the curiosity of the phenomenalist and news-monger is in a latent state, then the verdict goes forth that Spiritualism is dead, that the "gullibility of the public" has been appeased.

I repeat, these symptoms are delusive. The real progress of Spiritualism is not characterised by any such popular manifestations. There is an under current, a process of germination, awakening into life, continually taking place in the public mind towards the Spiritual, which is the only indication of real advancement. It is exceedingly hard to judge of this state of mind. Some of our most hearty Spiritualists are so situated that they have no opportunity of judging of such matters, and hence their hopes are in a state of chronic lassitude for want of encouraging stimulus. From my peculiar connection with the movement in this country, I am, however, glad to afford to all who are not so favourably situated the most earnest assurance that Spiritualism has never sustained any retrogression here, but that its onward career is characterised by accumulating force and rapidity, and that at no period of its history did it grow with a more healthy development than it does now.

We have a variety of agencies at present in operation particularly tending to such a result. The various periodicals seem to be in full action; but more notably is the influence of the *Medium*—the only weekly which we possess—noticed as an ever busy promoter of the movement. Closely connected with the press, we may associate the labors of Emma Hardinge. Her orations have been reported in all our publications, but more particularly in the *Medium*, in which her Sunday evening services in London have been given week by week. This has brought the whole of the Spiritualists of Great Britain within reach, so to speak, of Mrs. Hardinge's voice, and the effects of her marvellous inspirational teaching are most manifest.

We have also been singularly favoured by the peculiar flow of originality which has pervaded these Sunday evening discourses. Mrs. Hardinge has attempted and successfully carried out one of the boldest enterprises which it is possible for the human mind to undertake, and which no person but a Spiritualist, and one under the influence of Spiritual powers, could have accomplished. Her gigantic task has been neither more nor less than to hew out of the facts of existence a unique system of religious belief, or, in other words, a scientific theology.

At the close of her services in London, previous to her departure for the provinces, the ladies of her congregation presented her with the following address, which very succinctly indicates the scope of her labors:—

"We cannot allow the present course of Orations to conclude without giving some expression to the pleasure and admiration which your labours have occasioned in speaking to us of 'The Gospel of the Divine Humanity.' Your noble effort has been to demonstrate, in a logical and scientific manner, the existence of the Eternal Cause, an infinite and spiritual Being, a wise and beneficent God, the prime Source of all finite existence, the kind and loving Parent of man as a spiritual being. While other religious systems have isolated man from his spiritual origin and inheritance, except in special instances and by exceptional means, Spiritualism, under your able exposition, has restored an ever-present and all-powerful God to the universe as in the beginning, and man to an indisputable because demonstrable immortality. This great intellectual task has been accomplished on your part, assisted by inspiring guides, entirely from the testimony of the Creator's works as found in Nature, which you have rendered clear to the apprehension of all, without resorting to the authority or revelations of sects or sacred writings in this or past ages.

"We gratefully acknowledge the inestimable service which such demonstrations must afford to the cause of true religion and human enlightenment, and gladly recognise spiritual inspiration, now, as at all periods of man's history, as the true source of all knowledge relating to immortality and spiritual existence.

"That you may be long spared to fill the exalted position in which the spirit-world has called you, and that we may yet again

have the pleasure of listening to your eloquent pleadings for truth, is the heartfelt wish of the subscribers and attendants of the London Sunday Services."

Mrs. Hardinge was five weeks in the Midland and northern counties of England, during which time she gave 26 orations, and met hundreds of inquirers in social life. This is the first effort of the kind which has been undertaken by the Spiritualists of this country. True, J. M. Peebles and J. Burns have taken frequent trips and done good service in their way, but the late tour by Mrs. Hardinge has been productive of results which could not have been dreamed of by the greatest enthusiast a few weeks ago.

The fruits of this effort have suffered somewhat from the inexperience of those who conducted the meetings, and the crude state of organisation generally pervading the ranks of Spiritualism. The press throughout the country has been forced to acknowledge her labours in a respectful, and, in most cases, an appreciative tone. The moral effect of this is incalculable, and must for ever elevate Spiritualism in public opinion above the low status which it has unfortunately borne hitherto. Notwithstanding the primitive nature of our organisations, the results of the meetings have been remunerative in most places, and might have been so everywhere if unity and experience had directed the operations of our committees. Mrs. H. is again with us in London for a short time, where her lectures on Sunday evenings are attracting larger audiences than ever. In fact I may say that Spiritualism is in a much more backward state in London than in many other parts of the country, and were it not for the indefatigable perseverance of an exceedingly limited number, Mrs. Hardinge could not have had the opportunities for reaching the public mind which she has turned to such good account in our metropolis.

Some wonderful phenomena have lately occurred through the mediumship of Messrs. Herne and Williams. A few weeks ago, Mr. Herne was transported by spiritual power, during broad daylight, a considerable distance, and was found inside of Mr. Guppy's house, in the act of falling to the ground. At a circle held two weeks ago, Mrs. Guppy was carried by spirits, almost instantaneously, from her house at Highbury, to the place where the seance was held, in Lamb's Conduit Street, a distance of nearly two miles. An elaborate account of this event was published in a daily paper by a gentleman who was present, and the occurrence has caused a great deal of interest.

J. BURNS.

Progressive Library,  
15 Southampton Road, London.

## PROGRESSIVE VIEWS ON VACCINATION.

THE following question and answer are reported in the *Banner of Light*, as conveyed through the mediumship of Mrs. J. W. Conant:—

"Q. The virtue of vaccination is questioned in some quarters have you any information on that subject?

"A. Yes; to my mind it is the mark of the beast spoken of by John the Revelator, and has been one of the greatest causes of physical suffering known to man—one of the greatest of all physical evils that has ever had an existence among mortals. It is true it proves quite efficacious in certain cases—very few cases; but the majority suffer, and suffer from causes so remote, that it is impossible to trace them back to their starting point. But they are all lodged in the physique of the individual by vaccination, producing a combination of diseases which, in future years, spring up in different forms of new disease, which baffle the skill of medical men, and carries its thousands and tens of thousands off the earth; and, more than this, it is the cause why millions of souls are groaning to be delivered from the bodies that are encumbered with disease, all over the land; and its originator finds cause for deep remorse, in viewing, as he is able to do, this monstrous mistake. But let us thank the great Father of wisdom that his children are beginning to see the wrong, and to speak against it, to agitate the subject; and by and-by it will be known no more except by its effects, which will last for ages. It will take ages to wash out the stain which this one mistake has flung on the garment of humanity."

"I WILL do and say what I think is a debt of justice and truth, without the least regard to clamour and reproach."—DE FOE.



## SPIRITUALISM.

IN THE LIGHT OF SCIENCE, REASON, AND ASPIRATION.

The following address was read by the President of the Eclectic Association, at the adjourned debate on "Spiritualism" by the members of that Society, on the evening of 3rd August:—

LADIES AND GENTLEMEN,—

As the object of our discussions in this Association is not to gain a barren victory over one another, but the far grander and more serviceable aim of eliciting truth, I trust you will approve of the course I this evening purpose taking. It would be, I imagine, an easy task to pass in review before you the various arguments and assertions advanced against Spiritualism by those who have on previous occasions during this debate addressed you; but it seems to me little or nothing would be gained by such a proceeding, however successfully it might be accomplished. I shall, therefore, at once set about dealing, in my own way, with the main subject we are discussing.

What is termed Spiritualism, as all of you will by this time be aware, naturally divides itself into two great branches. There are Phenomenal Spiritualism and Philosophical Spiritualism. The former I think it almost a waste of words to debate. It must approve itself to each one by personal experiment and investigation, and when it has succeeded in convincing an inquirer of the fact of Spiritual existence, it has achieved all that can be reasonably anticipated from it. On this ground no rational mind can be influenced at second hand. What I have seen and heard may be all-persuasive, powerful and sufficient for myself, but can have but little satisfaction for you. The phenomena in such cases are so opposed to what we have been educated to consider the totality of the workings of nature, that the strictest evidence of their *bona fides* is requisite before an intelligent person can admit their truth. This evidence, I repeat, must not be hearsay. To stimulate inquiry, however, it may be mentioned that in almost every known instance where candid and continuous scrutiny by competent and patient investigators has been instituted, the result has been a full and perfect admission of the principal facts of phenomenal Spiritualism. Men of science and education by the hundred have come, like Balaam to the Jews, to curse Spiritualism, and have been compelled to bless; they have been attracted towards it to expose its futility and baselessness, and have ended by becoming its warmest, ablest, and most active missionaries. I might if it were worth while marshal a host of well-known names in proof of this assertion, and weary you with extracts from papers and letters on the subject which have been published. But this task has been often performed, and I leave it therefore for the more congenial, and I think profitable one, of urging the claims of Spiritualism upon you from its philosophical aspect.

To avoid the possibility of misapprehension, I would at the outset explain what is understood by modern Spiritualism. It is affirmed by its exponents that human life is continuous, not broken by the catastrophe we have termed death; but, on the contrary, freed by that event from many trammels attaching to its earthly vestment, and enabled to develop more rapidly towards perfection. It is further alleged that the life beyond the grave is not distant from this life, but is bound to it by ties of affinity, and can, under certain natural conditions, make its presence known to spirits abiding in the flesh, and influence in various ways their mental and moral progress and development. Now what I would feebly attempt to show to you is that these ideas are no way antagonistic to science so far as science has at this point advanced, that they are not in the slightest degree opposed to human reason, and that they are completely in harmony with human aspiration.

The cosmogony, according to science, is as you know widely different to the cosmogony according to Moses, or the writer who has given his lucubrations to the world under cover of that name. The creator of the world, as presented to us by the author of Genesis, is a sagacious individual, who takes counsel with a ministry of angels before setting about his task of world-making,

gets through so much work one day, and so much work next day, surveys his achievements each evening with evident self-satisfaction, discovers various errors and misconstructions as he proceeds, and to the best of his ability rectifies them, and eventually takes his rest on the seventh day, pretty well fagged and worn out. This is the creator *a la* Genesis. It is not the creator revealed to us by science. The testimony of the rocks and the illustrations of nature supply us with a world-builder in sublimity as far transcending this as the mythical Jehovah of the Jews transcends the Fetish God of the Hottentots. Science, with unerring finger, points to a creator ever creating, as active in his mighty and incomprehensible force now as at the moment when this planet's crust began to harden over its mysterious fires. God ever working by law, and only truly known indeed by the laws through which his creative force manifests itself—this is the God of the Gospel according to Science. Confining our attention for the present to his operations upon this planet, we can trace through myriads upon myriads of ages his gigantic handiwork. We find the mineral period advancing by slow but certain stages to the vegetable period, the two blending, as it were, in the seaweed, whose component parts, are found to be in many instances more mineral than vegetable. Then plant after plant appears as conditions favour its development, and the world is filled with life—life, though stationary. The next process is life movable, and the animal kingdom begins, the two kingdoms linked together so intimately that to this day it is a moot point with naturalists whether certain things—the zoophytes—are animal or vegetable. On again through countless ages the work of creation advances, species following species as natural conditions dictate, until at last a being appears, which thinks, and plans, and wonders, and aspires. Again, the link joining the animal and the human is remarkably close. The gorilla clambering about his native forests, protecting his wife and little ones with broken branches when attacked, beating his bosom and moaning when distressed, is only a brute after all. The Bosjesman jabbering his monosyllabic patter, braining his enemy with a rudely-sharpened stone, and living in caves and hollow trees, is a man—the basis from which Nature gradually produces her Homers, Platos, Shakespeares, and Newtons. Are we to suppose the creative power stops here, because science, as yet, knows no more? Shall there be no kingdom higher than the human, because there is nothing higher clearly discernible to our mortal vision? When something higher begins gradually to demonstrate its existence, need science, judging by what it has already learned, experience surprise?

Looked at from another point of view, what should science say to the force men are beginning to call Spiritual. Let us trace back again. The earliest force known to science was the mechanical—hard, substantial matter acting upon hard, substantial matter, in a manner palpable to the least cultivated sense. The next force was the expansion of vapour—gas, invisible, but still sufficiently palpable, and evidently far more potent than the merely mechanical. The next force science has recognized is the electrical or magnetic, invisible—mysterious—only known as yet by its manifestations, which are of the most extravagantly surprising character. Shakespeare thought doubtless he was allowing his imagination to run sufficiently wild when he made his Puck say he would put a girdle round the earth in forty minutes. This strange magnetic force, which sober science has come recently to recognize can out-Puck Puck, and send a message round the globe in less than a second. Along a telegraphic circuit of thousands of miles in America, signals have been sent in an inappreciable fragment of time. Note that as the natural force increases in power, it becomes less and less easily cognizable to our coarse human faculties. Next there begins to announce itself a force declared to be Spiritual, more subtle than magnetism, more startling than electricity, as invisible as the gas we term steam, but unlike steam or electricity, not to be grasped by an ordinary perception. Should science, judging from the analogies of the past, be astounded at such a force? Should science brand it as opposed to "fundamental cosmic law." It seems to me that assuming there are to be discoveries of

a new and unsuspected force, this is as likely a direction as any in which to look for it.

It may be contended, however, that even granting that out of humanity in the process of creation a spiritual kingdom is developed, and in the progress of force, a spiritual force exerted, this affords no argument that the individual man will engender the individual spirit, and enjoy a continuity of existence. I admit there is nothing in this connection which can be advanced as definite proof, yet, looking at the economy of Nature, how in the caterpillar the butterfly lies hid, in the tadpole the frog can be traced, and in the acorn the oak reposes, the peculiarities in this case also would rather incline us to expect that the corporeal man should turn out to be but the husk of the interior spirit form. Science knows that when a substance is consumed by fire, the atoms composing that substance are only changed, not destroyed. To the uneducated human perception the thing has passed into nothingness, but science knows better. Remembering then what a marvel man is as compared with any other earthly compound, ought science to be perplexed if it learns that when the outer portion of the man decays, the inner essence lives on.

Let us next consider how the philosophy of Spiritualism stands in the light of human reason. Reason as opposed to faith tells mankind that what is termed miracle is impossible—that nothing can happen excepting by natural law, that to speak of something above or beyond nature is an absurdity. Spiritualism says the same thing, merely widening immensely the field of nature, and presenting a vaster plain for reason to revel in. When a revelation purporting to be divine tells mankind that human reason is carnal, and must be crushed under the weight of faith to secure salvation, human reason is justified in rebelling against such a revelation, and closely scrutinising its credentials. All previous revelations have unfolded this message. It is not astonishing that they should, because the mediums through which they were given knew only of order maintained by authority, and scarcely dreamed of a time when order should come by each man rightly ruling himself. Few things are more certain than that every revelation which has dawned on the world has been largely influenced by the mediumship through which it has been transmitted. The materialist will urge that there is no revelation in the case, but that what we call such is due only to the imaginative powers of the mediums themselves. I need not stop to answer this objection, because I am only arguing that, conceding the Spiritual assumption, there is nothing in the modern Spiritual revelation obnoxious to reason, whereas in all previous revelations reason has been directly attacked. So far from assailing reason, the Spiritual philosophy crowns it as the true king, and warns humanity that everything—its own pretensions included—must be tested in reason's crucible. In the Spiritual scheme of salvation you have no justification by faith, no vicarious atonement, no death-bed repentance, no magical transformation of a sordid sinner on earth to a psalm-singing saint in heaven. On earth and in heaven God's loving justice ever reigns supremely equitable. Punishment is remedial, not revengeful. It grows out of the awakened conscience, and blesses as it grows. It teaches the undeveloped human nature that restitution is necessary as well as repentance, and that only by active goodness to others can peace and happiness to self be secured. To a system of salvation of this character, dependent upon works not faith, effect following cause with the same certainty as in other natural operations, reason can have no opposition to offer. All it can say is, "Prove this to be the actual course of Nature, and you will only prove yet more clearly than ever how rational Nature is in all her works."

And now we come to look at Spiritualism by the light of human aspiration—to survey it from the poetic side of our diverse nature. No occasion to travel far to find how completely in harmony with human hope and desire is the idea of perpetual angelic presence and sympathy, and of individual human immortality. The philosophers may be the exponents of science and reason, but the poets are the interpreters of our aspirations. What do they say?

"The Spirit-world around this world of sense,  
Floats like an atmosphere, and every where  
Wafts through these earthly mists and vapours dense  
A vital breath of more ethereal air."

"It is a beautiful, a blest belief,  
That the beloved dead, grown angels, watch  
The dear ones left behind."

"How oft do they their silver bowers leave,  
To come to succour us that succour want?  
How oft do they with golden pinions cleave  
The flitting skies like flying pursuivants,  
Against foul fiends to aid us militant?  
They for us fight, they watch and duly ward,  
And their bright squadrons round about us plant;  
And all for love, and nothing for reward;  
Oh! why should heavenly love to man have such regard?"

You know I might quote similar strains from every poet who ever sang. The aspiration to be, always, is one of the keenest, intensest sentiments known to humanity, and the poets could not help giving full expression to it. The hardest, coldest materialist cannot deny the existence of this feeling, and indeed admits it, to lay upon its shoulders the entire burden of man's belief in immortality. There is no immortality, says the materialist; man wishes that there was, and out of that wish creates his heaven. To me the argument presents a different aspect. Looking throughout Nature we do not find her a niggardly mother. She provides all creatures with the sustenance for which they crave. I therefore am inclined to think that Aristotle was right when he argued that the existence of a desire implies the wherewithal to gratify that desire. However this may be, it is certain that when Spiritualism proclaims its theory of perpetual development, and offers its independent and objective proofs of spiritual existence, it meets with a ready reception from the aspirations of humanity.

I have thus endeavoured to demonstrate that whatever individual savants, rationalists, or preachers may say about Spiritualism, it ought not to be regarded as antagonistic to science, reason, or aspiration. All I ask from its opponents is that it shall be judged by its highest lights. That it is accompanied by impostures and impaired by delusions, I am as free to admit as any one in this room can be. In fact, all its best and ablest expositors are perpetually warning us to be on our guard against deception, conscious or unconscious. In a paper by Emma Hardinge, in a recent number of "Human Nature," wherein she descants on the extraordinary mental illumination and development of an American farmer lad, named Hudson Tuttle, she cautions the Spiritualists of England against a too ready credence in the genuineness of alleged Spiritual manifestations. She declares there exists "a vast amount of self-delusion and psychological irritation," and observes—"I am now writing in a country where the strange lines, curves, dots, spots, flowers, fruits, and figures of accomplished and artistically educated ladies are put forth as evidences of the most conclusive character that they executed these wonderful (?) productions under the influence of angels and archangels, or the spirits of the great masters of antiquity; where whole volumes of M.S. twaddle of less real value than the essays which their authors performed at school as composition exercises, are read to weary listeners as the inspirations of Milton, Dante, Swedenborg, &c.; and where really well-educated and capable people declare themselves to be under the influence of Moses, Daniel, Elijah, &c., if they shut their eyes and pour forth the reflections of their narrow views of orthodoxy."

Opponents to Spiritualism, who attack these things which Spiritualists themselves condemn, are warring with thistledown while the great Spiritual battery remains untouched beyond. In dealing with a subject of this ever-widening and most remarkable character, it is as foolish to hurriedly condemn as it is to hastily believe. Study it well in all its various branches—for it is worthy of and will repay study—study it with an unflinching determination to yield nothing to prejudice on the one side or the other, but influenced only by an ardent desire to discern and promulgate truth.



## "MY ADVENT."\*

[UNTIL the last twenty years, the teachings respecting the whereabouts of the inhabitants of the so-called dead, their surroundings, and occupations, have been given to the world by the ambassadors (self-styled such) between God and Man. These being worthless, from the entire want of knowledge shown by these masters in Israel, and the author of "Alpha" (E. N. Dennys) having, in fulfilment of his last earthly pledge, again held converse with this world's denizens, the positive intelligence of the immortal sphere is here presented in a condensed account of his Spiritual Advent—assuring those who knew and loved him when he was in the flesh, of his continuance in the work of his life; and also of his nearness to, and power to assist by his counsel, those of his friends who are more immediately occupied in carrying out the work he had commenced.]

To accomplish this purpose, he selected J. J. Morse, the now well-known inspirational speaker, to be the medium for his communication. The former visited, from time to time (until the narrative was completed) at the house of the editor of this edition, who always invited one or more friends to be present with him during the giving of the "Advent."

The medium at each sitting, and previous to the commencement of the narrative, was thrown into a state corresponding to that induced by mesmeric passes, the operator in this case being in the Spiritual world. During the continuance of this semi-trance state, the medium was made to think the thoughts which passed through the author's mind, and thus to give utterance to the "inspired" description of persons, places, and events, which will be found in the "Advent."

Since the departure of the Author to the golden shores of the Summer-land of life, the writer of this, and many friends, have frequently seen and conversed with him on the relation of the Physical to the Spiritual life, and kindred topics,—much to their physical, mental, and spiritual improvement.]

## PART 1.

"There are more things in Heaven and Earth, Horatio, than are dreamt of in your philosophy."—*Hamlet*.

WHEN I became conscious that Physical dissolution was near, I experienced sensations of exquisite delight. I felt as if I were sinking into an atmosphere of indescribable happiness which, from its intensity, gradually overpowered my bodily senses, and caused a profound slumber. This slumber lasted about three days, at the end of which I awoke, and became conscious that the change called "death" had passed over me, and that the veil which, for more than threescore years, had hidden the realities of existence from my sight, was removed and for ever.

When I awoke, I found myself in an apartment, the like of which I had many times pictured but had never before realised. It was circular in shape, having walls of a translucent substance, nearly resembling alabaster, and a bright, yet mellow light pervaded the whole of it. I found myself reclining on a couch, formed to resemble a white lily. Floating around me, and filling the room, was a perfume-laden atmosphere, the inhalation of which gave me a new sense of being, coursing through my veins like ethereal ether, and filling me with joyous life: I had not, however, fully realised my new condition; it was so much like a dream that I arose from my couch, and rubbed my eyes, and felt myself to ascertain whether I was dreaming or awake. After some little consideration, I became fully conscious of an elevation of myself in every sense; when, quietly thinking for a while, I suddenly observed the curtains part at the side of the couch furthest from me, and a person of a most benevolent aspect stood in the opening.

He was clothed in a long flowing robe of emerald color, and bright as the diamond. It was fastened round the waist by a golden cord, with two tassels depending from the ends thereof. His head was bare, and his long wavy hair fell in heavy masses of gold around his

shoulder. He quietly advanced to the centre of the apartment, and I felt myself irresistibly impelled to rise and approach him. When we met, we cordially embraced each other, as dear friends who meet after a long absence. On my part, I was (then) ignorant of the cause, although I felt as if I had a dear brother, from whom I need hide nothing.

After the first blissful sensations were toned down, the following conversation ensued between us.

Myself.—"It is strange, dear friend, and I feel you are a dear one, that you and I, who have never before met, should be so attracted; for I never felt myself so drawn towards another in the whole course of my existence as I am towards yourself."

He.—"My dear Brother, it is not strange! We have met before. Many a long year have I been ever near you; and, assisted by others, have been helpful to you in your interior unfoldment."

"But what reason had you for attaching yourself to me?"

He.—"That I will explain anon; you must now seek to clear the mind of the undefined shadow that rests upon it."

Myself.—"True. The shadow, if it can be so called, is this,—I feel myself changed, elevated, and also conscious that my work on earth is but partially completed. Am I entirely separated from the sphere of my labours, consequent upon this interior elevation? I know the higher can descend to the lower; but will not the lower repel the higher, and so render the descent a useless waste of time?—I hope I am not separated from my work: and yet I fear I am. Enlighten me on this point, I pray you."

He.—"Dost thou not feel an attraction encircling thee? Analyse thy sensations calmly, and trace whence the attraction comes."

I travelled backward to the scene of my first life. I felt within, the strong desire to elevate those I left behind. I had a clear conception that Intelligence rules all existence, and that Intelligence suffers nothing to exist, unless it be useful. Thus reasoning, I knew there must be some means whereby my desire could be gratified, and I said to my Brother—

"How can I compass the means which I perceive must exist? How can I approach those upon the planet whence I came; for I am conscious of another existence away from that planet; because what I now behold would be impossible thereon."

He replied—"Come with me, my Brother, and I will introduce you to the rest of our circle; you shall then receive a practical exposition of how you can fulfil the animating desire of your soul."

We arose from the couch upon which we had been seated, and passing between the curtains, which opened at our approach, we passed onward through a corridor, at the end of which I observed a landscape surpassing in beauty and grandeur all that I have ever seen or conceived.

Before us was an open plain interspersed with trees, shrubs, flowers, and streamlets; and away in the far distance rose up, like undulating waves of the grand ocean, bright and verdant mountains, dimly seen over the tops of which was the outline of what appeared to be a city, bathed in a calm, subdued light. Over our heads was a bright blue atmosphere, clear as the noonday sky, and a spirit-sun cast its soft, golden light around, bathing every object in a flood of celestial glory.

Immediately facing the doorway of the corridor, and at some two hundred paces distant, was a circular grove of feathery trees tapering towards their tops, and bending towards the centre—forming a dome of emerald brightness. Reclining in different attitudes within the circle, were many, to me, then, strangers.

Immediately my Brother, who preceded me, had announced my coming, they all rose to their feet, and, ranging themselves in a triple circle, received me into their midst, with much joy and congratulation.

When the enthusiasm consequent upon my reception had somewhat subsided, my conductor asked silence, and briefly recounted to them the history of my change; and how I had been conveyed, still sleeping, to the apartment in which I awoke. The scene about me was soul-

\* This exceedingly interesting statement, with the communication from E. N. Dennys, referred to, are taken from the March number of *Human Nature*, published by James Burns, London.

stirring; and while I was gazing in wonder around, strange, half-forgotten memories arose: faces and ideas that I saw around me seemed more like old friends (for faces here reflected ideas) than new ones; and yet I had no distinct recollection of at any time whatever exchanging a word with any who were there. The President, or Guide of the circle, observing the slight shades of perplexity which were coursing over my mind like clouds before the summer's sun, motioned me to approach him. Said he—"My Brother, gaze well around thee, and try if thou can'st not recall from the deep recesses of thy memory the duplicate of the friends you now see here in person." And e'en as I commenced to roll back the curtain of my memory, one by one their counterparts came to view, as train after train of ideas were aroused and passed before my sight; then, involuntarily, I turned around, and found that each idea was the shadowing of a leaf of one or the other of their minds. Like a flood of new light, the consciousness then flowed through my being, that my humble earthly efforts had been guided by minds far superior to mine; and I felt again—as we all must feel, sooner or later—a child entering into the broad fields of wisdom.

The brother who had conducted me (Apoletha his name) approached our president, and in a calm, respectful manner, intimated to him that I was desirous of obtaining the knowledge whereby I should be enabled to return to the planet Earth, and continue my part in the work of the universal elevation of the human family.

Before proceeding further, let me here say a few words in reference to the conduct of the individual members of the circle. Our President, Guide, or Sage—call him what you will—was one whose every motion was the harmonious beat which inwardly responded to that sweet cadence which was echoing all around. His mien was noble, but he was as simple as a child,—kind alike to those who stood next him in knowledge, as to the humblest who formed the happy brotherhood; hence, instead of servile submission to all his desires, there was the ready acquiescence of trustful loving children to a wise and virtuous parent; and truly could they write the proverb in letters of gold—"In honor, preferring one another." Would that the perfect images of such societies glistened like diamonds upon the face of your earth!

To enable me to accomplish my desire to revisit the Earth, four members composing our band, besides my conductor, advanced from the main body: Two of them were of the same character; the third less perfect in his movements; the fourth still less: yet, though standing on different plains of mentality, they were each animated by the same loving desires.

The two who were of the highest grade were appointed to be (what you would call) body-guards to myself: The one next in degree was to render them any assistance they might require: The other accompanied the excursion to enlarge and improve his mind. They were all placed under the guidance of Apoletha, who received his instructions from our Chief.

When all was arranged, we rose upward, and appeared to pass outward into the realms of space. Gradually the glorious landscape faded from my sight, and, for the first time, I found myself floating in the boundless ocean of space. How can I describe the delightful feeling that circled through me. How can I convey to you with sufficient clearness the sensations I experienced during this, to me, novel and superior mode of travelling? Only by the experienced can this joyous state be understood, and they alone can say—"Time and space are not."

Suddenly I observed away in the far distance a tiny twinkling star, to which we soon approached. As we passed it, it blazed out in magnitude superior to the sun of our system. Apoletha informed me, that when we arrived at a point whence a line could be struck to the polar centre of it, its distance from us would be 35,000,000 English miles, and that it was the centre of one of the inner systems of the fifth circle of suns, which system occupied just twice the space of that to which the Earth belongs. By this time another bright twinkling star came into view, encircling which was a wide area, or

circular sea of magnetic light, revealing internally the same relative gradations of colour as did the star itself. I inquired its name of Apoletha, and he told me that it was the solar centre of the system to which the earth belongs. By this time its proportions were distinctly seen, when, looking away to the right into the depths beyond, I observed a small, tremulous light come smoothly rolling along. Directly Apoletha saw it, he changed our course, and all descended in an oblique direction, and by that means drew near to the little orb, which gradually revealed to our eyes its spiritual life; and once again, I stood upon the planet Earth. But how changed was the view since my short absence—how dark and cloudy all things were,—the gloom being fitfully illuminated here and there by flickering rays of spiritual light, which, though ever struggling to expand themselves, but seldom succeeded, through the want of associated effort among mankind. I saw the people of earth crowding hither and thither in their search for wealth, and material reputation, stooping down and seldom or never rising beyond their mouths: good and holy were many called, but they were dark and cloudy within. I saw that many a patient, plodding tiller of the soil,—that many of the servants of the rich and so-called great, were in themselves brighter and purer, than their rulers: and, as I looked, tears of pity fell from me, and deep thrills of sympathy for suffering humanity, coursed through my nature. I wept for the ignorance and misery I saw around me. Apoletha said, "Weep not, Brother! at these sad scenes, there is endless labour yet for thee." Sorrowfully I replied, "How can I raise them now! For too truly do I find they have ears, but they hear not; they have eyes, but they see not; they have understanding, but they understand not. I cannot speak to them as I was wont: I cannot write and distribute my views as I did on earth!" Here again I felt my childhood's simplicity was revealed by the reply he made:—"Ignorance is the cause of error." You are ignorant how to communicate with your brethren in the flesh, hence the error into which you have fallen." I felt the reproach, and bowed myself in silence, reproved by mine own words.\*

This occurred in the midst of your busy city London.

We now ascended from our level and passed onwards until we found ourselves among a fresh people, where all things were strange and new to me; but swiftly came the news to my brain, "You are in the land of freedom!"† Said my guide to me, "Follow! and I will now show you how the immortals speak with the mortals."

By a process which I will describe another time, we passed into the house, and to an upper chamber, where, seated around the room, were about twenty brethren of both sexes. Instantly my inner nature responded to the stream which flowed upward from them; for they had met for the purpose of obtaining instruction and advice from the inner or spiritual life. Apoletha, throwing aside his robe, advanced to a young man who was sitting in the centre of the group; and, after he had performed some manipulations around his brain, I observed the image of the young man rise from himself and repose, peacefully sleeping, at a short distance; then the sphere around Apoletha also enveloped the body to which that image belonged, and the "medium" (as you would call him, and as I learnt such were) poured forth, under Apoletha's complete control, a flood of instructive eloquence, which was as dew to the thirsty souls. At the conclusion of the address, mortals and immortals separated,—each refreshed and invigorated by their respective work.

Then Apoletha, turning to me, said, "You have had sufficient for the time, Brother, we will return to our home, and again seek the advice of our Chief and Brotherhood, as to the best mode of procedure to ensure your success.

By the same means that we descended—the use of our Will—we ascended, passing through your solar system and several others in our upward course, till we again alighted in the Summerland of the Second-sphere.

\* Alpha, p. 104.

† America.



## PART II.

"Can such things be, and overcome us like a summer's-cloud, without our special wonder?"—MACBETH.

A LOFTY grove of trees, which united their feathery branches, formed a long avenue where the studious mind could meditate in calmness and peace. Slowly down the grove I paced, thinking of the sights and scenes I had lately witnessed, and endeavoring to form some plan by which the evils I knew to exist might be removed. But it must be one, I thought, more elaborate than any I had yet conceived. Plan after plan passed slowly through my mind; but I could not bring myself to accept any one of them; when, sad and dejected, I raised my eyes and saw my friend and brother Apoletia approaching. "Why so sad, Brother?" said he. "Come hence with me: a council of advanced Sages is to be held, and our circle has summoned a general meeting." I followed him, and met the others of our company, upon whose faces a pleasurable anxiety was depicted.

When all was ready, we commenced our journey towards the distant city I have previously mentioned, which, as he approached, and it became more plainly discernible, appeared more like a Temple than a City. We did not enter it, but passed to its left side. I now became conscious of a still greater elevation, internally and externally, than I had yet experienced; and what surprised me still more was, that upon looking back, I saw our home surrounded by its groves, at some considerable distance beneath us.

We were at this time passing over what appeared to be the brow of a mountain; and around us, on all sides, blossomed flowers of every hue, filling the whole atmosphere with their fragrant odour. The sides of the mountain, which sloped gently downward, and terminated in a broad and open plain, formed a vast amphitheatre, which was dotted here and there with groups sitting, standing, or reclining, whose countenances beamed with love and happiness. Immediately upon our entering their midst, they all rose to their feet, and bending their gaze towards us, extended their right hands, and greeted us thus, "Welcome the circle of Renethad!" To this greeting, Renethad, our chief, responded on behalf of the circle.

Gazing across the plain I saw a large Temple. Presently, there issued from its doors four young men (whom, I have since been told, were of those who lived, but to breathe, upon your earth, and then passed upward; and that their stage of spiritual development was retained for the service of the sphere.) When they had remained stationary a few moments, they spoke as follows:—The Teachers are ready: the Temple is ready: Let those who will, to the fountains draw nigh, that all trees may be watered, and none wither and die! Come, come, come!"

In answer to the request of the heralds, we arose; and, separating into three divisions, wended our way to the temple, to which there were three entrances; these at their terminations gave access to three tiers of seats rising in a semi-circle around the interior of the building.

The door at the left hand gave access to the floor of the Temple. The centre door opened to the seats immediately above. The right hand entrance admitted to the highest tier.

The seats were a species of raised work, principally flowers emblematical of the interior development of the occupier; and through each tier ran a grain of colour. The lowermost tier was red, bright spiritual red; the tier above, was a bright golden hue, slightly tinged at the edge with green; the upper tier was of the hue of the violet.

Facing the tiers was a description of ornamental work, chiefly composed of flowers twined and twisted to form seats; three of which were side by side at the top, and twenty-one others in a semi-circle beneath.

The three topmost were for the teachers of the three Divisions; (each division was divided into seven circles.) The twenty-one seats below were for the twenty-one teachers of the Circles. The whole was surmounted by the seat of the Father of the sphere.

On that portion of the floor immediately facing the platform not occupied by seats, was an immense crystal

vase. Springing from the interior of this vase were numerous rare flowers, and trailing down its outside, was a graceful creeping vine, of a kind that I had not before seen.

In the centre of the platform, close toward the front, stood a raised desk supported by two pillars, one on each side, and composed of a material that can only be described as condensed light. Between the supports of the desk was a banner of a light silky material, blue in colour, and fringed with silver, in the centre of which was imprinted a crimson heart flaming, the tip of the flame supporting a pair of scales; at the bottom of the heart was a brilliant golden crown and sceptre—a picture symbolising the guiding principles of the Council: or, Wisdom, Justice, and Love.

A deep silence now ran through the vast assembly, for the Chief had risen, and was descending from his elevated position to occupy the desk; whence, in a speech remarkable for its concentration, he stated the objects of the meeting in language of great force and beauty.

The objects, as stated by him, were briefly these:—

Firstly,—That as the heaven from the Angel World had permeated the vast mass of Western civilisation, the attention of this association, combined with the means at its disposal, should be diverted to the opposite section of the earth; taking, as its first point, the English nation; afterwards, traversing France, Germany, and Prussia; thence penetrating the more northern lands, reviving in a certain sense their ancient legendary traditions.

Secondly,—That the aim of this concentration, should be to establish the new dispensation of Intellect: by which means alone it is possible to awaken humanity to the miseries around it.

Thirdly,—That as this association is in possession of certain knowledge, it is recommended to the consideration of its members, that when the objects before mentioned have been achieved, the collective mass of the spiritual Intelligences shall unite themselves with the Western legions of Progress; as the conditions of the western legions on both sides of the "River" will then render such union possible and desirable.

Lastly,—The object of this combination, shall be to effect a resurrection of the mystical countries surrounding the equatorial regions.

In his concluding remarks, the President announced that the Delegates from the various circles would bring before the meeting the idea of the several circles, in relation to the several plans of action mentioned.

The Delegates representing the lower circles spoke first; each speaking from the vacant rostrum, for the Chief had resumed his original position. The intent of this being, that each grade of Intelligences should present its remarks entirely from its own plane, to prevent an appropriation of ideas proceeding from minds superior to its own. The effect of this regulation was to cause the various minds to exhibit their capacity to the fullest extent; and as every statement was received as the speaker's highest conception of the subject under discussion, there were no false feelings of superiority excited in the minds of any present, since all knew that individual progress is eternal.

Of the further deliberations of the Council it is not my intention now to speak: suffice it to say, that from its assemblage to its dissolution, the space analogous to six months had elapsed; and many changes, by advancement of its members, had been effected.

The number attending this Council was about equal to the population of London; but throughout the vast gathering not one single instance of disturbed harmony occurred.

The effects of the deliberations of this association will not be seen on earth for some years to come; and previous to their being known, we will endeavour to communicate through this "medium" a series of papers in reference thereto.

Commending this brief narration of my "Spiritual Advent" to all, for thoughtful consideration, I ever remain Humanity's brother in "Love and Intelligence."

EDWD. N. DENNY.

September 25th, 1870.

## MRS. HARDINGE'S CREED.

MRS. HARDINGE closed her long and eminently successful series of Sunday services at the Cleveland Hall, London, on the 30th April. The attendance increased steadily to the last, and latterly contained more strangers and persons of intellect and culture. In her Lecture on the "Science of Life," delivered on March 26, she thus gave expression to a form of belief:—

"I believe in God, the great and all-pervading soul of the universe, the intelligential mind from whom proceeds all life and being, whom we the finite can never comprehend, but whose attributes disclose to us in life and being that he is supremely good, infinitely wise, unlimited in power, ever present; the universal sympathetic mind of whom we are a part, whose life is our life, whose spirit is our inspiration, in whom we live and move and have our being.

"I believe in man the creature, as an immortal being, proceeding from a mystery, the origin of which we cannot measure any more than we can comprehend the immensity of God, but whose destiny is vaguely foreshadowed to us in various forms of revelation—the revelations written in the human heart, the revelations implanted in the longing aspirations for continued existence, and a perpetual succession of revelations through the inspiration of seers, prophets, inspired and exceptional beings, and the direct manifestation of immortal beings themselves.

"I believe in good and evil—good, as the only positive law of life designed by the infinite Mind for us to travel in; good as the supreme conqueror and ultimate end of being; evil, as the result of blindness, imperfection, and the absolute nature of a rudimental state of existence.

"I believe in progress now and for ever, demonstrated by all the works of God, proved in the present, foreshadowed in the future, and therefore confirming my belief in the ultimate supremacy of God and the final conquest of evil. I believe that the object and purpose of mortal life is to teach us, by discipline, suffering, and all the varieties imposed upon us in what we call life, to conquer evil and attain the higher good.

"I believe in communion with the immortal spirits of men passed on before; I believe that this communion under favourable circumstances has ever existed, but, through the discovery of God's laws in scientific principles, is enlarged and extended in this modern age, is continually improving, and designed by God to demonstrate the actual facts of immortality, and the results of good and evil.

"This is my faith."

At the concluding oration, delivered on April 30, Mrs. Hardinge read the following

## SPIRITUAL COMMANDMENTS.

GIVEN BY THE SPIRITS THROUGH HER HAND THE PREVIOUS DAY.

I.—Thou shalt search for truth in every department of being—test, prove, and try if what thou deemest is truth, and then accept it as the Word of God.

II.—Thou shalt continue the search for truth all thy life, and never cease to test, prove, and try all that thou deemest to be truth.

III.—Thou shalt search by every attainable means for the laws that underlie all life and being; thou shalt strive to comprehend these laws, live in harmony with them, and make them the laws of thine own life, thy rule and guide in all thine actions.

IV.—Thou shalt not follow the example of any man or set of men, nor obey any teaching or accept of any theory as thy rule of life that is not in strict accordance with thy highest sense of right.

V.—Thou shalt remember that a wrong done to the least of thy fellow-creatures is a wrong done to all; and thou shalt never commit a wrong wilfully and consciously to any of thy fellow-men, nor connive at wrong done by others without striving to prevent or protesting against it.

VI.—Thou shalt acknowledge all men's rights to do, think, or speak, to be exactly equal to thine own; and all rights whatsoever that thou dost demand, thou shalt ever accord to others.

VII.—Thou shalt not hold thyself bound to love, or associate with those that are distasteful or repulsive to thee; but thou shalt be held bound to treat such objects of dislike with gentleness, courtesy, and justice, and never suffer thy antipathies to make thee ungente or unjust to any living creature.

VIII.—Thou shalt ever regard the rights, interests, and welfare of the many as superior to those of the one or the few; and in cases where thy welfare or that of thy friend is to be balanced against that of society, thou shalt sacrifice thyself or friend to the welfare of the many.

IX.—Thou shalt be obedient to the laws of the land in which thou dost reside, in all things which do not conflict with thy highest sense of right.

X. 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.

## THE TEN LAWS OF RIGHT.

I.—TEMPERANCE in all things, whether physical, mental, moral affectional, or religious.

II.—JUSTICE to all creatures that be—justice being the exercise of precisely the same rules of life, conduct, or speech that we would desire to receive from others.

III.—GENTLENESS in speech and act—never needlessly wounding the feelings of others by harsh words or deeds; never hurting or destroying aught that breathes, save for the purposes of sustenance or self-defence.

IV.—TRUTH in every word or thought spoken or acted; but reservation of harsh or unpleasant truths where they would needlessly wound the feelings of others.

V.—CHARITY—charity in thought, striving to excuse the failings of others; charity in speech, veiling the failings of others; charity in deeds, wherever, whenever, and to whomsoever the opportunity offers.

VI.—ALMSGIVING—visiting the sick and comforting the afflicted in every shape that our means admit of and the necessities of our fellow-creatures demand.

VII.—SELF-SACRIFICE, wherever the interests of others are to be benefited by our endurance.

VIII.—TEMPERATE yet firm defence of our views of right, and protest against wrong, whether for ourselves or others.

IX.—INDUSTRY in following any calling we may be engaged in, or in devoting some portion of our time, when otherwise not obliged to do so, to the service and benefit of others.

X.—LOVE—above and beyond all, seeking to cultivate in our own families, kindred, friends, and amongst all mankind generally, the spirit of that true and tender love which can think, speak, and act no wrong to any creature living; remembering always that where love is, all the other principles of right are fulfilled beneath its influence and embodied in its monitions.

We should ever hold the above-stated principles of right to be obligatory upon all men, as they are the deductions evolved from the laws of being, and therefore in strict harmony with the divine order of creation. All views of science are dependent on human intelligence and the unfoldments of intellectual knowledge. All views of theology are dependent upon intuitive perceptions, faith, or testimony derived from varying sources—hence, man's opinions concerning science and theology are subject to change, and dependent on the circumstances of nationality, intellectual training, or incidents peculiar to personal experiences; but the religion of right, morality and love, and the commandments of life-duty, originating from the fundamental principles inherent in life and being, can never change until man ceases to be, or the harmonies of the universe are themselves changed or annihilated.

THERE is no snare more dangerous to busy and excurive minds than the cobwebs of petty inquisitiveness, which entangle them in trivial employments and minute studies, and detain them in a middle state between the tediousness of total inactivity and the fatigue of laborious efforts. The necessity of doing something, and the fear of undertaking much, sinks the historian to a genealogist, the philosopher to a journalist of the weather, and the mathematician to a constructor of dials."—Dr. JOHNSON.



## THE EDITOR OF THE BRITISH JOURNAL OF PHOTOGRAPHY, ON DARK CIRCLES &amp; SPIRIT PHOTOGRAPHS.

At a recent discussion in London, Mr. J. T. Taylor, Editor of the *British Journal of Photography*, made the following remarks:—

"Much has been said concerning the suspicion that must necessarily attach to dark *séances*, and some have unthinkingly averred that what has been alleged to have been effected in the dark, could, if it were true, also be done in the light. These, however, who make such a statement have but a very superficial acquaintance with the nature and power of light. In the meantime, and pending the efforts now being made to discover the law under which spirits can, with the majority of physical mediums, manifest better in darkness than in light, let me observe that in such a matter-of-fact science as chemistry, light is recognised as a powerful agent in inducing change. For example, if I form iodide of silver in a room from which light is excluded, it will differ in a most important degree from that formed in even a feebly lighted room; if I mix together chlorine and olefiant gas in a glass globe or bottle, they will remain together so long as they are kept in the dark, but the instant that light, even that from a luminous taper, is allowed to fall upon the mixture, they combine chemically with a loud explosion like the report of a pistol. If pure chloride of silver be sealed in a glass tube, and then be exposed to light, it will acquire a violet colour, but if it be taken in a dark room, it will regain its white colour; even the influence of a beam of sunlight in putting out a fire is recognised by many. Now seeing that these things are so, how absurd it is for people to prate with a volubility in the inverse ratio of their knowledge, about the conditions under which spiritual force should be exerted. The superficial wits of 50 years ago indulged in unrestrained merriment at the bare idea of the light radiated from a human figure ever being able to record the appearance of that figure, and yet photography is now a recognised and widely practised branch of science. Some experiments of a scientific nature made by me, warrant me in asserting that it is by no means impossible that the presence of a spirit form, either in a dark or a light room, may yet be rendered visible to the ordinary eye of sense. The reason for this will be discovered in the following, to which I invite special attention. Light, as many of you are aware, possesses a threefold property: that of rendering material bodies luminous, that of heating, and that of inducing chemical change. Now it is possible to so separate these properties as to fill a room with one to the exclusion of the others. For example, I could flood a chamber with light taken directly from the sun, which should be quite luminous, permitting us to see every object as we could outside of the house, and yet which should have all the chemical power entirely abstracted. No chemical phenomenon depending upon the agency of light, such as the taking of a photograph, could possibly take place in such a light. Then, conversely, I can flood a chamber with light which to our eyes shall be total darkness. The room may be so dark as to render it utterly impossible to distinguish any object whatever, even a white object on a black ground, and yet that room shall be so luminous, in a chemical or actinic sense, as to permit the persons sitting there to be photographed. To the eye of the camera the room shall be full of light. When I have leisure to resume investigation into the physics of Spiritualism, I purpose trying some experiments which I expect will prove exhaustive."

## RECOGNITION OF SPIRITUALISM IN HIGH SCIENTIFIC QUARTERS.

The report of the distinguished trio of philosophers, Professor Crookes, Dr. Huggins and Sergeant Cox, respecting the manifestations of Spiritualism, will have a great effect upon the public, and especially upon that large section of it which defers altogether and exclusively to the views of men of long established orthodox reputation. This report having only arrived immediately prior to our going to press, precludes any lengthened reference to its contents at present. We commend it to our readers' best attention.

## A SEANCE WITH MISS KATE FOX.

(As described by Mr. WHITTEN, on his recent visit to America.)

"Tuesday, June 1st.—As I have to describe to-day the most remarkable circumstances in regard to Spiritualism that we have yet witnessed, it will be well perhaps to inform you more particularly concerning the uses of mediums, or those persons, male or female, through whom the actions of other beings are manifested and transmitted.

"The spirits assert that there is a certain emanation or effluvia possessed by mediums, which they—the spirits—can condense, and with it form a temporary material covering for their spirit-hands, with which they can touch mortals, play musical instruments, draw, write, knock, and convey tables and other objects about the room. This temporary covering, however, does not last long, and hence it is that hands and figure are seen only for a brief space and then vanish. Mediums have this effluvia, if I may so call it, in a greater or less degree. When the power is strong in the medium, the more lasting and perfect are the spirit-forms; and, in some cases, not hands only, but the full figure of the spirit-form becomes visible to mortals. The spirits also assert that their spirit-forms are like, but of a less gross nature than, the bodies they left in this world; and hence it is that Mumler, the photographer, produces spirit-photographs. I have seen many of these pictures, and in some the features are quite perfect, in others it is a mere shade of no definite form, and this arises from the medium not always being in 'good power,' the term used by Mr. Foster, when we visited him. It is not always the best educated persons who possess the greatest mediumistic power; and, to some extent, Spiritualism has been ridiculed because of the medium's want of good breeding and gentle manners; and from this circumstance, and others equally untenable, the sceptical have attempted to explain the phenomena by reference to some law of nature or wild theory, compared with which Spiritualism is clear and simple. For, I would ask, by what law of nature, or code of figures, or scientific theory, can we account for the messages communicated through mediums, conveying from the departed comfort and hope to the bereaved on earth, certainty to the doubters of the truth of the future state, and giving truthful information, with dates of past events, of which the mediums positively knew nothing, as was proved in our interviews with Mr. Foster and Mr. Mansfield.

"Miss Kate Fox is the most powerful medium in the world, so far as is known. There is jealousy even among mediums, but all give the palm to her. She is quite young—three or four and twenty, at the outside—of great simplicity of manner, and entirely free from affectation and pretence. We obtained an introduction to her, through Mr. Livermore, a retired banker of New York, and we were invited to a *séance* at the private residence of Mr. Townsend, a member of the legal profession, in Madison Avenue. Our party consisted of Miss Kate Fox, Mr. Livermore, Mr. Townsend, and our three selves. We proceeded upstairs, to the second floor, and entered a furnished room, lighted with gas—the windows, on account of the heat, being wide open. In the middle of the room was a round table in two parts, apparently a dinner table with the inner parts removed. There were besides various articles of furniture—chairs, a sofa, a book-case, ornaments, pictures, &c., and on the round table was a musical box, with a small handle on the top for turning the mechanism within; it was about as large as a bound volume of *London Society*, and weighed three to four pounds. We took our seats at the table in no particular order, each one sitting where he liked; and when so arranged we placed our hands on the table so that they touched those of our neighbours, and thus formed a 'circle.' The object of this was that all might be convinced that whatever might happen, it would be produced without the agency of any one present. We were barely seated, when the rappings commenced; our feet and knees were touched—not pushed as by an inanimate object, but grasped by a soft yet firm hand. Various questions were asked aloud by Miss Fox, as if addressed to living beings, and replies came to all in raps, 'yes' or 'no,'

according to the question put. All long and important messages or replies were communicated by means of the alphabet, which when required were called for by the spirits by knocking in some peculiar manner, which from practice was familiar to the medium, who several times during the *séance*, on hearing a knock, would say enquiringly, 'The alphabet?' or 'You want the alphabet?' and the words were scarcely spoken, when 'Yes' was replied, by three smart raps on the table; then the medium, without producing any written or printed characters, repeated the letters of the alphabet—A, B, C, &c.—until stopped by three quick raps; the letter last spoken was then written down, and she recommenced from the beginning, until again stopped, which letter was in like manner written down, and so on, until a word, and then a whole sentence, was spelled out. The process, though seemingly slow, is not so, for, from practice, the medium, when two or three letters are given, anticipates the word intended, and speaks it aloud, and if correct, 'Yes' is indicated by three raps, or 'No' by one. Very many messages and replies to questions were communicated to us during the evening in this manner; many, too, from departed relatives, repeating or confirming what we had learnt through the mediumship of Mr. Foster and Mr. Mansfield, and being in every respect as intelligent and satisfactory as any document written by a human hand.

"More than once, some of the party had to change seats, the 'circle' not being complete; and the spirits having intimated that, if possible, they would make their presence visible to us, the gas was lowered without being actually put out. In a few moments the musical box began playing irregularly, as if turned by the fingers of a child; then there was a slight grating on the table, and we heard the box playing while floating in the air—sometimes near us, actually touching our heads, then lying on the sofa or the floor, and up at the ceiling, or beneath the table at our feet. We all sat without moving to detect any sound in the room; but not the slightest rustle was heard, beyond the tune of the musical box. I sat next to Miss Fox, and am certain that she moved neither hand nor foot. We had been sitting thus for about an hour, when a message came to 'open the table.' This, we were informed, was preliminary to the spirits being seen. The ends of the table were drawn apart some six or eight inches, and we again placed our hands so that they touched our neighbours on either side, and having sat a short time in perfect silence, waiting and listening, there came from the opening in the table bright luminous bluish lights, phosphorescent in character; sometimes they were undefined and like a bluish-grey mist, at others they were of a globe or egg shape, in which case the light was more condensed and bright, and was surrounded by a cloudy light, which followed its movement about our heads until it vanished. The most definite forms, including the surrounding light, were about half-a-yard in diameter; they floated with soft and graceful speed from one point to another, and came so near as to touch our faces had we not shrunk back as they approached. None of the lights were visible longer than about a minute; two or three came at once, and having floated away at various points, were succeeded by others equally mysterious and beautiful, and of such a brightness as might have been seen from any part of the room. We expressed a wish to see a spirit-hand or form; but the evening was not wholly favourable for such a demonstration, and it was promised that our wish would be complied with on another occasion. More than once it was observed that as the lights passed away they seemed to form a halo round the head, or hover near the person of Miss Fox, and so were lost to sight. The *séance* did not end here; as during the evening there was a remarkable communication in writing, purporting to be from Benjamin Franklin, who has on several occasions been seen in spirit-form by Miss Fox and others. The message now sent was written by the spirit guiding Miss Fox's hand, and was transcribed backwards from the right to the left of the paper, which had to be held up to the light and read from the reverse side to make out its contents. The writing was in a bold, clear hand, totally distinct from Miss Fox's handwriting. She had no knowledge of what

was being written. She was talking to us the whole time, and, although it was dark, the lines were as regularly written from side to side as could be done in a light. But this, remarkable as it was, is less so than the appearance of the spirit lights. It is not uncommon for mediums to see spirits clearly; but, so far as I am aware, Miss Fox is the only one whose mediumistic power is so great as to enable spirits to appear even as we saw them. Before we separated, the musical box was brought back to the table, the head of one of our party being gently touched by it as it passed. We then heard it reach the table, brought there by no human hands."

## COMMUNICATIONS IN THE UNITED STATES.

The following extracts are taken from Spirit answers received through some of the most distinguished women media in the United States:—

Question.—Is the spiritual body composed of elements known to earthly scientists?

A.—The substances of which the spiritual body is composed are as familiar to you as sunshine, air and water; and yet, in the absolute, there is only a portion of these known to science. Chemistry has discovered sixty or more primates—the underlying composites of matter—and every year more are found. But there are many powerful agents of which chemical analysis can give no knowledge, because they exist in such diluted quantities that they cannot be discovered by the student. Electricity, magnetism, the odour of the flower—who can tell whence they come and whither they go?

Of the known material substances, as named by your scientists, the spiritual body is not made, but of the unseen aura that is thrown out from all things it is composed. It is as the odour of the flower, as the life that trembles in the leaf. Earthly science knows a great many things that it will not acknowledge, and does not understand a great many things that it claims to. The spiritual body is composed of elements that lie in a realm which science as yet has been afraid to enter.

Q.—What is the relative or absolute difference between matter and spirit?

A.—There is no such thing in the universe as a distinction between matter and spirit; but there is a distinction between matter and soul. Spirit is attenuated matter, if you please—sublimated matter—matter that it is not common for you to realize with your outward senses. Spirit is all that substance that floats in the atmosphere, but is not discovered; that gives life and motion, but cannot be distinctly determined. Chemistry, the microscope, the most subtle experiment cannot detect it, but it is there. Spirit is sublimated matter, or matter is aggregated spirit—whichever way you choose to put it. But between soul and matter there is an everlasting and absolute difference. Soul cannot be a compound; it cannot be reckoned among the primates of matter—it is the primate of Nature. Spirit is the extension of matter, or matter is the condensation of Spirit. That which is sublimated or refined in Nature, is Spirit. But when you talk of the soul, of the mind, then it is a different thing. Mind cannot be a combination—if so, it is subject to dissolution, change and death. It is coexistent with eternity, and therefore like God. Matter is inert, lifeless—has no power of organization and separate from law and mind. Mind, on the contrary, has the primal faculty of existence, and expresses itself through matter to reach material existence. Matter is acted upon—spirit or mind acts; mind gives motion—matter cannot move without it; the combination of the two produces life—without it the forms of life could never be. Thus, when the soul of man departs from his body he is only inanimate matter; so, take the soul out of the universe, and chaos follows. Matter is a mass—spirit is life; and except it were acted upon, there is no power in matter to change. Spirit, or mind, is the acting power. This is the difference.

Q.—Since God is infinite and unchanging, of what benefit is prayer?

A.—The expression of adoration or praise is not to change God, but to benefit ourselves. Devotion is as natural as loving. When we wish to sing we feel better



if we do sing; when we have a desire to do good, we feel better if we can do it. If you were to say to a secluded wayside flower, "what is the use of your blossoming when there is nobody to see you?"—this is not the question. The business of the flower is to grow and throw off upon the air its beautiful fragrance, and then its work is done. It is our business to be as perfect as possible, unmindful of surrounding difficulties. If we can do it by performing good deeds to others, that is prayer; if we can accomplish it by the aspiration that leads us to come nearer to one another—because we are then nearer the spirit of God—that is prayer. Therefore, the use of prayer is that they who pray sincerely grow when they are praying, and do not think of changing God, but of changing themselves. In sincerity of prayer, there lies deep hidden in the heart a desire to do good, which calls upon the faculties to arouse and sustain the desire. The capacity to act sets in motion these feelings; and thus commences the work of prayer, or a change wrought by a strong desire of the will to become better, sweeping vice from life, simply by cultivating the capacity for good.

Q.—Can all the spirits of the departed at any time visit the earth?

A.—No, certainly not. Because they are the subjects of a law which law is greater than themselves, and if the law is against their coming, they must stay away until the law and their wishes are in conjunction.

Q.—Are those in the spirit-world subject to climatic changes?

A.—That we are subject to various influences analogous to those in the mortal sphere is a truth which only a disembodied spirit can understand and realize. But those conditions of matter which belong to you would have no effect upon us. We go under your water—it does not drown us; through your fire—it does not burn us; we remain in your intensely cold regions—we are not frozen. The laws of Nature are so exact in all their relations that, when the soul has ascended superior to earthly matter, earthly matter becomes its servant and not its master.

## REVIEW.

PAUL: *An Essay read before the Free Discussion Society.*  
By HOKOR.\*

The author of this brochure has evidently what is vulgarly termed "a down" on the "great apostle," and does not conclude even his introductory paragraph ere opening fire upon the obnoxious individual, by an assertion to the effect, that the book of the Acts was not written by the third evangelist but "by an adherent—if not at the dictation of Paul." By which it would appear,—as the book in question details a great deal of Paul's history—that David Garrick's propensity for writing his own critiques was not a new idea. The author goes on to establish this position, by alluding to "the direct contradiction between the 24th chapter of Luke and the 3rd to 12th verses of the 1st of Acts; the first making the ascension take place the same day as the resurrection, the latter postponing it for forty days." Admitting, however, that the contradiction really exists, the very next paragraph, taken together with an assertion upon the following page, completely demolishes any argument that may be based upon it; for there it is stated, on the authority of St. Chrysostom, that "the book of the Acts was not generally received until the 5th century;" and then, referring to Mosheim, it is further maintained that the early fathers, through whose hands all documents must have come, "did not scruple to interpolate, to falsify, and to forge—just what they thought proper." Admitting this much, therefore, the only argument advanced to show the different authorship of Luke's gospel and the Acts goes for nothing.

Three or four words fraudulently taken from, or altered in, Luke, or a few sentences added to the Acts, are quite sufficient to explain away the whole difficulty.

From one or two words, dropped upon page 8, it would seem that Hokor inclines to the extraordinary belief of the new testament Christ being a mere rechauffe of the Hindoo messiah Kristna. The real parallel between the two stories however, is about as demonstrable, as was Fluellin's celebrated similitude existing between Monmouth and Macedon, to wit, both had a river in them. Kristna was born, and of a woman. So far the parallel is complete enough relative to the two personages, as to the entire human race. Here, however, except that there is a massacre of young children—a thing not to be wondered at under the circumstances and in Eastern countries—and a flight—natural enough—at the birth of both Kristna and Christ, all traces of similitude between the two careers vanishes for ever.

This theory about Kristna is by no means the crowning one in this, our author's latest production. He has one for everything, and especially one to explain Paul's reported visit to Arabia, supposing that the apostle made this trip, as a consequence of finding himself unpopular after the destruction of Jerusalem and the scattering of the Jewish people: Jerusalem was destroyed in the seventieth, and Paul died, at Rome, in the sixty-fourth year of the Christian era, thus we hear the astounding assertion the visit to Arabia was made by Paul, just six years after Paul's death. But the only evidence we have of Paul having visited Arabia at all is found in his own statement of the circumstance, and there he says, that he went thither immediately after his miraculous conversion, on the road to Damascus. He was going to this city armed with authority from the high priest who, according to Hokor's theory could have no existence, and certainly no power, since his temple was destroyed, and his nation scattered.

Hokor, however, gets out of this, and some few other evident difficulties, by shifting the date of Christ's birth about a quarter of a century forward. Matthew's gospel he says could not have been written until, at least, 54 years after Christ's death, because it mentions xliii. 35, the death of Zacharias son of Barachias, who was killed before the altar, whilst a person of that name is reported by Josephus to have been killed in the Temple during the siege of Jerusalem by Titus. Hokor will not accept of the explanation, found in a foot note in Josephus, that the person alluded to in Matthew, is the Zacharias, mentioned in Chronicles—who was killed before the altar while the one chronicled by Josephus was not—because the father of the first was not named Barachias, but Jehoida. If Hokor will look into Josephus he will see that a similar difficulty relative to the father's name exists with respect to the Zacharias of Josephus also. Neither was he the son of Barachias but of Baruch. If the dissimilarity as to the name of the parent has force in one instance, why not in the other?

But how does Hokor avoid the explanation which his own words suggest? If the gospels are so full of interpolations and errors, and if they were not received as genuine, until so many centuries after the death of these supposed authors, what more probable than that same editor or transcriber, finding a name such as Zacharias, unaccompanied with that of the parent, and remembering that such a man was once slain in the temple, whilst forgetful of the precise date, should, influenced by a wish to "do Christianity a service," add a word which has led to all the difficulty. We do not adopt the idea of plenary inspiration, any more than does our author; possibly we do not lay much stress upon his statement relative to the interpolating propensities of the fathers, but he does, it seems, the difficulty is his not ours; he himself has advanced the theory, and placed it in the most prominent part of his production. As Frankenstein he is clearly likely to become the victim of his own creation.

THOMAS HARRISON.

THE nerve which never relaxes, the eye which never blanches, the thought which never wanders, these are the masters of victory, nothing controls men so much as the placid brow and untrembling lip.

\* Bell, Melbourne.

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