

THE Harbinger of Light.

A MONTHLY JOURNAL

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

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

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A CONTEMPORANEOUS daily paper has exhibited more inclination than skill in its efforts to bring contempt upon our first number. As a sample of its own charity, it announces that "we don't condemn the people who believe in Dr. Newton, as the *Harbinger* stoutly does, they are beneath everything but pity." Now, the *Harbinger* does not condemn the people who believe in Dr. Newton. The *Harbinger* knows, that which any one might know by a little consideration, that many things, which, when measured by common experience, at first sight appear absurd and puerile, the dreams of raving maniacs, or the fancies of diseased imaginations, often rise into the region of important facts, advancing the intellectual and material interests of humankind. If Jesus and his followers removed diseases by the laying on of hands, the legitimate inference is, that the cures must have been effected by calling into operation the agency of some natural law, and honest rationalists cannot believe in the probability of such phenomena having ever taken place, unless they are capable of being repeated. The question of possibility has to be established by direct and positive evidence, before any remote testimony can make an alleged occurrence probable, nor can we set limits to possibilities by any *a priori* reasoning. We may frame a theory of causes, and predicate events, but we have to wait for events to establish, correct, or falsify our theories. By means of effects only can we discover a sound doctrine of causes. Instead, therefore, of repudiating an alleged occurrence from our imperfect notions of possibilities, we ought to watch for new phenomena to direct us. Disease and cure have frequently been the result of sudden mental impressions, and few individuals but have some evidence of this in their own experience. This makes it so far probable, that Dr. Newton may possess material qualities and mental attri-

butes, which enable him to perform, apparently to our ignorance, miraculous cures. This requires to be proved or disproved on evidence much more reliable than the unfriendly reports of an unsympathetic press, or the opinions of scientific men, who set bounds to possibilities with an assumption of infallibility as arrogant in physics as that of the Pope in matters of religion. "One truth is clear," that every improbable novelty has, at the outset, to encounter whatever obstacles, popular prejudice, and popular ignorance can put in its way, however firmly its truth may be established eventually. It is, therefore, by no means certain that Dr. Newton is an impostor, because the weight of popular opinion is strongly against him, much less so, when positive testimony is offered in proof of the reality of his cures, for one positive witness of character (and who can impugn the integrity and characters of many who call themselves Dr. Newton's friends and witnesses) is worth a host of negative evidence. To ridicule such men is as sure to evoke popular sympathy as a vulgar joke in a theatre is safe to meet with the approbation of the "gods," and so long as this shall be the case, those who speak and "write to gain their daily victual" are likely to be unfair to any unpopular belief, although, more frequently, for want of reflection than by intention.

Were it not for this (say, unconscious) dependence upon popular sympathy, would it be likely that the following grave charge could ever have been made, being as it is, the shallowest of criticism, supported by as unfortunate an instance as could be quoted, a pure *argumentum ad ignorantiam*.—"The inspired poets the *Harbinger* quotes from, we denounce as literary thieves—kleptomaniacs as we are willing to believe. One of them, whose verse we are told is a 'two-edged sword,' writes when under the influence;

'All Nature is but one stupendous thought.'

The inspiring spirit should have more *nous* than to crib from so generally read an author as Pope."

If the "inspiring spirit" in question be a "literary thief," we have many such amongst our best authors. Shakespeare's King Henry IV. terminates his soliloquy to sleep—

"Canst thou, O Partial Sleep! give thy repose
To the wet sea-boy in an hour so rude;
And in the calmest, and most stillest night,
With all appliances, and means to boot,
Deny it to a King?"

In *Queen Mab*, the "literary thief," Shelley, "cribs" from

Shakespeare, and, with quite an air of originality, makes his king soliloquise sleep—

"Oh dear and blessed peace!
Why dost thou shroud thy vestal purity
In penury and dungeons? Wherefore lurkest
With danger, death, and solitude; yet shunn'st
The Palace I have built thee?"

Burns, in lines glowing with the fire of genius—

"Dearly bought the hidden treasure,
Finer feelings can bestow;
Chords that vibrate sweetest pleasure,
Thrill the deepest notes of woe"

uttered a sentiment "cribbed" by the "literary thief," Wordsworth, who writes, in his narrative, matter-of-fact style—

"But, as it sometimes chanceth, from the might
Of joy in minds that can no further go,
As high as we have mounted in delight,
In our dejection do we sink as low."

In the preceding instances, and they could be multiplied indefinitely, they are the ideas that happen to be repeated (let us drop the malevolent notion of "cribbing" where it can be so little justified), and not the words, the kernel of the nut, not the shell. But the lines from the "inspired poet," Warren Barlow—

"All nature is but one stupendous thought,
Which God through love and wisdom has out-wrought"—

contain a totally different idea from that contained in the lines of Pope—

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

although a similarity of sound between the words might suggest, to a superficial critic, the idea of "cribbing." Pope's idea is, as manifest in his context, the *mechanical* unity of all creation, of which God is the vital principle, supplying motive power, all being so intimately connected that if one part should go wrong, supposing such a catastrophe possible, the whole structure must suffer as a machine suffers from a "screw loose" or a wheel out of place. Warren Barlow suggests far more elevating thoughts. His leading idea is that every structure in creation is a *thought-form* of the Almighty, and that each idea, so incarnated, is but a fractional part of "one stupendous thought," as each part of creation is a fraction of "one stupendous whole;" a thought which is being constantly "out-wrought," and requires eternity to accomplish.

This line of thinking has a reflex action, and indicates the highest use of physical science to be the discovery of each fractional divine idea embodied in each fractional form of universal creation. We are, thus, by connecting idea with idea, enabled to form advancing conceptions of God himself. Since our notions of Deity are derived from nature, our every idea ought to harmonize and consist with each other in systematic unity of thought, to correspond with the unity of idea in total nature. Thus, consistency becomes a test of approximate truth, for, although our highest conceptions of truth must be very imperfect, inconsistency (in the sense of incongruity) is a sure sign of error. No idea can exist apart from activity, and the result of activity is *form*. As man extracts ideas (philosophy) from nature they become to him vital mental principles, again finding embodiment, or incarnation, in human actions and human productions, affected by, and affecting in return, human wants and aspirations, wrong ideas leading to errors in practice, and errors in practice leading to more correct ideas.

Pope's "stupendous whole" is the materialisation of Warren Barlow's "stupendous thought," and, although the one bears as close an affinity with the other as soul does with body, they are essentially different.

MR. OLIVER AT SANDHURST.

A Lecture was delivered at the Orderly room, Sandhurst, on Wednesday, September 21st, by Mr. James P. Oliver, J. S. Rymer, Esq., in the chair. The subject being "Spiritualism, theologically and scientifically considered." The chairman, in a few opening remarks, referred to the unfair manner in which all new theories and discoveries were invariably received by mankind, they should not refuse any new and startling theory an impartial investigation, but judge it by the Tribunal of Reason. The lecture, which was an exhaustive one, and occupied one hour and a half in its delivery, was attentively listened to by the audience. The lecturer clearly demonstrated that spiritualism accorded with revelation and science, and pointed out that the obstacles so recklessly thrown in the way by the clergy proved fatal to their own arguments. We are glad to observe that Mr. Oliver intends continuing these interesting lectures.

EXPLANATORY.

A correspondent, writing under the *nom de plume* of Ignotus, complains of the incomprehensibility of some portions of our introductory article, and thinks it necessary that they should be clearly understood as a basis to future matters founded upon them, so as to prevent misunderstanding or complication. The terms used seemed clear enough to us, but as it is perhaps hardly fair to measure other people's corn by our own private bushel, we will for the benefit of Ignotus and others who may be under the same difficulty, endeavor to explain as lucidly as possible the meanings intended to be conveyed by the sentences referred to. Ignotus first asks what we mean by the term "natural thought." Our idea of natural thought is, the action of the perceptive and reflective faculties in the contemplation of nature, science, and religion.

"Intuitive reason" we define as that innate power possessed by all intelligent beings of distinguishing by internal reflection, the right and wrong in principle. Many may doubt the reliability of this power; but, if they do so, it is because they have not exercised it, but allowed it to lie dormant within them. In our experience we have met with men in all states of development and in all grades of society, who in the exercise of this faculty have come to exactly similar conclusions. The untrammelled mind that looks within for the solution of theological difficulties, will find there implanted an infallible mentor, and the exercise of this intuitive faculty quickens and intensifies the perceptions of the individual to a greater or less degree, according to his or her intellectual capacity.

In reference to our correspondent's third question, it is not for us to define the precise sense in which Victor Cousin uses the word "truth," but when we use it, it is in its full abstract sense, embodying justice, perfection, and harmony.

The poetry of Lizzie Doten and Warren Barlow, may not exactly fit Ignotus's mind, but we fail to find the weakness of substratum alluded to. In our opinion those who could write without spiritual inspiration, poetry of the quality of that which we quoted, would have no need to attribute it to spirits, for they would attain for themselves a popularity and position, which under the wing of spiritualism they cannot hope for. It is and always will be our desire to make everything in our journal as clear and comprehensible as possible to our readers; and, where any difficulties are experienced in arriving at our exact meaning, through the unfamiliarity of some of our readers with the subjects discussed, we shall be happy to answer any questions that are pertinent to the matter.

In conclusion, we beg to thank our friends and the public for their liberal support. Our first number has been very generally and on the whole favorably noticed by the metropolitan and country press, and the subscriptions and sales have considerably exceeded our expectations. We shall endeavor by keeping up, and if possible improving the quality of our journal, to give our friends a *quid pro quo*.

To Correspondents.

"Bigotry and Free Thought," "Coming," "Experience," and several other communications are unavoidably held over until next issue.—[Ed.]

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I am not a little amused on reading in your first issue of the "Harbinger of Light," the reply which the Dean of Melbourne made to one of his auditory at his lecture on Spiritualism, viz.:—

"That it was improbable that the arch fiend would select inferior instruments to carry out his objects, but his cunning would naturally lead him to select from those whose moral influence would be great."

Surely he must have overlooked the fact his reply cuts two ways, viz.—that if his satanic majesty employs spiritualists, because of their "high moral characters," to work his designs, may not the Dean himself, on account of his high standing as a dignitary of the Church and of his "high moral character," be also one of his majesty's agents, employed by him to keep the minds of the masses in ignorance, chains and darkness, instead of permitting him to use his position and influence in preaching "Deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." I don't of course for a moment mean to say that it is so, but it occurred to me that if the one was *probable* the other was *possible*.

Now it has been suggested that on such a mode of reasoning as the Dean's, "where are we to stop?" To me there is no limit. Even Christ might have been one of his majesty's agents. This, however, happily for us, Christ has overthrown, for he has distinctly said, "By their fruits shall ye know them." Therefore, unless he makes the words of Christ of none effect, he must show that the lives of Spiritualists are *not* of a "high moral tone," a fact the opposition which he has, however unfortunately for himself and his arguments, admitted to be the case.

South Yarra,
12th September.

IOTA.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Will you inform me through your journal, if the thirteen millions of spiritists in America include all of the Jewish faith, for I find from their books that they are all spiritists.

In their book, called the "Book of Life," I find the following prayer—"May the Gates of Heaven be open to receive his, or her devotion, and may his, or her soul undisturbedly soar to the Heavenly abode in the Garden of Eden, there to enjoy beneath the tree of Eternal Life, the plenitude of bliss, treasured up for the righteous."

Of such a death, King Solomon says, that the day of death is better than the day of birth. The sages comment on the verse thus:—"And God saw everything that he had made, and behold it was very good."—(Genesis). These words allude to death when the truly pious and virtuous receive their full reward in the higher regions, and enjoy the celestial and undisturbed tranquility of the soul.

I also observe in their prayer on the appearance of the new moon the following words, three times—"David the King of Israel now liveth and existeth in our midst," and numerous other passages in a like manner.

I am,

Dear sir,

Yours very truly,
D. CHRISTIAN.

St. Kilda,
Sept. 10, 1870.

[The estimate of American spiritualists refers only to the believers in modern spiritualism, the majority of Jews we think, like the majority of Christians, are not cognizant of what they profess to believe, they subscribe to certain doctrines, without taking the trouble to analyze them, and are in reality ignorant of the tenets of their own religion.—Ed.]

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I have read your first number, and feel much interested in the subject, but I am convinced that unless the words you use are clearly understood, the arguments therefrom will soon become complicated. Might I ask your explanation of the terms "natural thought" and "intuitive reason" which are made use of in your introduction. And again in what sense the term "Truth" is to be accepted (as used in Ontology for instance) whether in its full abstract sense, or in its subordinate etymological sense. Lizzie Doten is very pretty but not always right, on her feet. Warren Barlow raises a question which might be resolved metaphysically.

Yours truly,

IGNOTUS.

CRITICISM WITH A VENGEANCE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Your last issue contained a review of, and extracts from, certain poems professedly written under spirit influence. In a critique appearing in a late number of the *Daily Telegraph* these poems are alluded to, and the writers thereof are very politely termed "prigs, and literary kleptomaniacs," because a particular line heading one of the extracts

"All Nature is but one stupendous thought,"

is affirmed to be a plagiarism from Pope.

Possibly I may be wrong, but the only passage which I remember of Pope, bearing the slightest similarity to the line quoted, is found towards the end of the first epistle of the "Essay on Man," and reads

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

If this is the passage to which the critic of the *Telegraph* alludes, I cannot, for the life of me, see how he is justified in stating that it is in any way a parallel one to the line occurring in Warren Barlow's poem, and given in your last number. For how it can be made to appear that no difference exists between an expression stating, that "the universe is but the development of an idea," and another which affirms, that "the same universe is a portion of some vast existence, having matter for its corporeal frame, and God for its vital principle," is not very easily discernable, judging by mere common sense logic, or by any canon of criticism which, I have, as yet, met with.

It might have been as well, perhaps, to have passed over the critique altogether, only that the same paper of Friday last, contains yet another reference to the same matter, this time in an orthodox leader. In this latter article the writer, who, although as sharp as ever in his denunciations of literary dishonesty, seems to forget that exactly one-half of his lucubration is little better than a mere transcript of certain portions of Dr. Crooke's paper on Spiritualism, in the last number of the *Quarterly Journal of Science*, the rather startling admissions of the Doctor's in favor of Spiritualism, being dexterously left out.

I do not, in mentioning this circumstance, wish to accuse the Editor of the *Telegraph* of wilful plagiarism. From painful experience, I know how extremely difficult it is to properly arrange the necessary inverted commas, in a dish up passage, like that referred to, and am, therefore, willing to regard the omission of the quotation marks as a simple typographical error. But, might it not be as well if persons, whose premises are evidently so dotted over with glass windows, would, at least, take some little trouble to see that all their shutters are up, and fastened, 'ere venturing to pelt an adversary with critical missiles, which seem to bear some resemblance to boomerangs, and to be especially given to flying back upon the fingers.

I am not, be it remembered, writing this in defence of Spiritualism or of its advocates. It's their, and your battle, Mr. Editor, is not mine, at all events for the present. Only being a tolerably old, although insignificant member of the colonial press, I do feel just a little vexed and irritated when I find fellow members, under the im-

pulse of a desire to say something clever, acting in so thoughtless a manner, as seriously to endanger the influence which newspaper literature has long had upon the public.

Plagiarism must be put down, as must robbery of any kind; but surely the proper way to achieve this object, is not exactly that of crying out "thief, thief," when there is no thief. Since if such a cry is persistently raised when all danger happens to be absent, what other are we to expect, than when some real culprit is detected, he will be allowed to walk off unpunished, simply because our over vigilant watchmen have too often sounded a false alarm.

Yours sincerely,

THOMAS HARRISON.

Yorick Club, Melbourne.
18th September, 1870.

WORK FOR THE ROYAL SOCIETY.

A little over a month since most of the papers of the colony gave brief notices of the occurrence of a singularly remarkable phenomenon. A boy was struck dead by lightning, and upon examination of his body the exact image of the tree under which the fatal accident took place, was found upon the chest. In confirmation of this statement there is at least, the evidence of two medical men, one having taken, as it is said, a sketch of the appearance, whilst both have affirmed the truth of their statements upon oath before the coroner.

It seems a pity, however, that these witnesses do not appear to have taken much trouble to back up their own evidence, by that of other scientific men, who might and ought to have been called in to examine and report upon so extraordinary an occurrence. This is the more to be regretted since vague rumours of similar appearances upon the persons of those struck by lightning, are by no means uncommon. One I especially call to mind, wherein a sailor struck dead by an electric discharge in the main top, was found to be marked with a perfect representation of a portion of the mast head. It is the repetition of stories like this; repetitions coming from different parts of the world, and vouched for by the reliable testimony of altogether independent witnesses; which give them at last, importance—quite enough to induce savans to take action in the matter, so that it might eventually be arrived at, whether in what was at first, regarded as an idle tale, something of real scientific importance may not be hidden. Possibly, our Royal Society might do something even more foolish than direct their secretary to ask the legal witnesses, in the colonial case referred to, for further information upon the subject.

In the meantime, the question seems to be exciting but little attention, save among *quid nuncs* and those especially "foolish to be pitied, and besottedly ignorant people" who will go to spiritual circles, use the planchette, and pay some slight attention to what they see with their own eyes and hear with their own ears.

At one of these circles, at which I happened to be present a few nights ago, failing any expressed opinion from scientific men, the question was put through the presiding medium as to the cause of the phenomena alluded to, when, to the best of my recollection, the answer was "That under the circumstances the tree would most probably appear, at the moment of the flash of lightning, as if lit up by a pale blue flame, and that this appearance acting through the imagination of the boy, under especially exciting conditions, would probably be transferred by the nerves so as to become indelibly marked, as by photography upon some portion of the skin."

I confess to having secretly laughed at what I considered so singularly lame an explanation of the difficulty, but, in continuation, the communication went on to illustrate the case by the no less singular markings which a fright to, or fancy of, the mother will often transfer to the person of the infant yet unborn.

Whether the spirits are right or not, it must be admitted that, in this instance, they are exceedingly happy in alluding to a parallel instance, also hitherto inexplicable, and one in which the imagination does not simply act and imprint images upon the person with whom it originates, but upon that of an altogether separate individual.

Singularly enough, whilst meditating over, and feeling strongly inclined, still, to ridicule, the above theory, I took up a book, received by the last mail, published in America a few months ago, and which I feel certain the medium through whom the theory was given, could not possibly have seen to find the author; writing upon the so called extatics of the Catholic Church, who, in many authenticated instances, bear upon them the stigmata of the cross; explain, similarly strange markings by, the effects of imagination also; and in addition says "of transference of marks, there have been more curious cases by electricity. Once the exact likeness of a tree was printed upon a person near by a flash of lightning; and further, quoting from the "Adversaria" of Isaac Casaubon, "There is an account of a storm at Wells, in England. The information was given to Casaubon by the Bishop of Wells, and other personal witnesses. On a Sunday morning in the year 1596, while the people were in the Cathedral, there was a tremendous burst of thunder, and that in their terror the whole congregation knelt together. Though a thunderbolt fell, there was no one hurt. But a wonderful thing was afterwards discovered by many persons, for images of the cross were found marked on the bodies of those, who had been at the time in the Cathedral; and the Bishop of Wells told the Bishop of Ely that his wife (and she was a most honorable woman), came to him and told him, as a miracle, that there were marks of the cross upon her body. But when the Bishop laughed at this, his wife uncovered her person and proved that what she had said was true; and then he noticed that the same very plain marks of the cross were impressed on himself, and as I think, on his arm, while with others it was on the shoulder, the breast, the back, and other parts of the body, and that most illustrious man, the Bishop of Ely narrated this to me, in such a manner as forbade any doubt about the truth of the history."

Here then is testimony coming from two, at least; dignitaries of the Church, not of Rome but of England, upon singularly cognate facts; testimony which, I for one, think by no means proves the case, but taken with other testimonies relating to other also cognate facts, ought to be regarded as good and tangible reasons why those in our midst, who are qualified to do so, should, without further delay, take action and enquire into the truth or falsity of reports of a similar fact, occurring within our colony.

Spiritualists who have been used to hear of mediums who, almost at pleasure, can call up red letters on their arms, may see no difficulty in believing such assertions, or even receiving theories as to their occurrence, like that above given; but, sceptics may not be as easily satisfied, they may wish still further information, and last, not least, may wish to set up a counter theory to that advanced. I really do not know how this latter is to be framed, save after a due examination of the facts, and to collect these would seem to be especially the province of purely Baconian philosophers who happen to be amongst us and in power and position.

R. G.

RELIGION AND THEOLOGY.

Most thinking men have, at some period of their lives, been sorely puzzled at the difficulties arising out of the consideration of the above subject; but when we reduce the thoughts which may arise to something like order, we shall find that these difficulties are not altogether insurmountable. Impressed with this idea, I thought perhaps a few of the leading differences might be stated; not with a view to exhaust the subject, but more to induce your readers to take up the thread where, for want of space, I shall be obliged to leave it. What is Religion, and of what origin? And in what relation does Theology stand towards it? are questions which must often have occurred to enquirers or, as some would prefer to call them, doubters. That there is such a thing as *natural religion* few will be found to question and that whatever may be its origin, it is universal. No nation has been discovered, no matter how savage and uncultivated, which did not worship something. No race of people, at any stage of the world's history, have ever been found who did not believe in some great ruling power quite outside and apart from themselves, and it is

this universal belief in a creating and controlling power—call it by what name you will—which induces, and it may almost be said compels worship.

Worship being admitted, the next step in our enquiry will naturally be to find out, if possible, the motives and desires of the persons so worshipping, and the differences existing between different nations, and between the same nations at different times.

Amongst savages it will be found that the impelling power is *fear*, and sacrifices are offered, sufferings undergone, and privations endured to propitiate an angry God. Human life is freely offered when occasion seems to demand it, and this, not in the smallest degree from love, for their God is a great devouring spirit of evil who will allow them to be conquered in battle, or will himself injure or destroy them unless his wrath is appeased; and in their belief, the surest and most acceptable way of attaining this end is by sacrifice. The more urgent the necessity for turning away his anger, the greater the sacrifice offered.

As we advance in the scale of development, or, as it is commonly called civilization, we find this unseen power assuming less cruel and vindictive attributes, and we come to see that the worshippers are no longer actuated solely by fear, which has now lost some of its terrors, and is divided in its influence with *hope*. Sacrifices are still offered, but not always to avert evil.

Further on in this scale of development we find *love* introduced, and sacrifices—if they are still made—are mostly given as thank or peace offerings to a good spirit, for his kind and loving assistance in any great undertaking, as well as in their ordinary, every day affairs of life. But while this improvement is going on, and these new ideas are gaining ground, the old have unfortunately, not been entirely cast away. New features have been introduced, and new motives have sprung up to impel worship, but the old ones have still been held: hence we see the introduction of other spirits, and as a consequence, a division of power. The evil spirit or spirits still exist, but are no longer absolute. One or more good spirits have entered the field and, as we have seen, claim and receive a share of homage and attention. These spirits are necessarily antagonistic, and the proportion of power believed to be possessed by the good or the bad will exactly depend upon, and be guided by, the development of the person or race so believing and worshipping.

We have, however, yet another element in worship which is as universal as the belief we have been considering, and differs in different nations quite as much. This other element is the conviction or inherent belief in an after life.

The savage we first spoke of has no higher hopes than that his enemies shall all be slain or subdued, whilst he lives victorious, and that his future hunting grounds shall be more fruitful. A life of comfort and freedom from toil is the principal desire of others; whilst the more advanced or civilized races fill their heaven with everything which seems to them most desirable. But here again comes the conflict between the good and the evil spirits. It is very evident that the two powers cannot exist in the same place; and it is also quite a settled point that if we are to be rewarded, our enemies—if we are savages—or those who differ with us in religious belief—if we are civilized beings—must necessarily be punished. Hence it follows that there must be at least two states of existence in the after life; at least one place of reward and one of punishment.

From this crude sketch, we can now catch a glimpse of the difference which I think exists between Religion and Theology. The original desire to worship, inherent in all nations, at all times, has given rise to different ideas, different forms, and different hopes or aspirations. The advantages of worshipping were opposed to the evil consequences of neglecting to worship.

These advantages and evils would differ in different nations, and would continually alter as their circumstances altered; and this not at all because the real guiding and guarding power had altered, but because their ideas and knowledge of that power had become more definite and elaborated. We may therefore reasonably conclude that Religion is the universal intuitive desire to worship, and Theology the structure built up from that desire. The science which instructs in the best mode. J. W. H.

Poetry.

FROM POE'S FAREWELL TO EARTH.

BY LIZZIE DOTEN.

Farewell! Farewell!
Like the tolling of a Bell,
Sounding forth some Funeral knell,—
Tolling with a sad refrain,
Not for those who rest from pain,
But for those who still remain;
So sweet pathos would I borrow
From the loving lips of sorrow,
Weaving in a plaintive minor with the cadence
of my song.
For the souls that lonely languish,
For the hearts that break with anguish,
For the weak ones and the tempted, who must
sin and suffer long;
For the hosts of living martyrs, groaning 'neath
some ancient wrong;
For the cowards and the cravens, who in guilt
alone are strong.
But from all Earth's woe and sadness, all its
folly and its madness,
I would never strive to save you, or avert the
evil blow;
Even if I would, I could not,
Even if I could, I would not,
From the course of Time's great river, in its
grand, majestic flow;
Grapple with those mighty causes whose results
I may not know:
All Life's sorrows end in blessing, as the future
yet shall show.
From Life's overflowing beaker I have drained
the bitter draught,
Changing to a maddening ichor in my being as
I quaffed.
I have felt the hot blood rushing o'er its red
and ramous path,
Like the molten lava, gushing in its wild,
volcanic wrath;
Like the bubbling, boiling Geyser, in the regions
of the pole;
Like a Scylla or Charybdis, threatening to
engulf my soul.
O, for all such fire wrought natures let my
rhythmic numbers toll!
Vulnerable, like Achilles, only in one fatal
part,
I was wounded, by Life's arrows, in the head,
but not the heart,
Come up higher! cried the angels;—and I
hastened to depart.

The following few lines, which are copied from "The Lyric of the Golden Age," by Harris, are certainly *imitable* in purity, and in the deep soul-stirring aspirations which they breathe after God and Truth, and show how those who have past on to the next sphere of existence still yearn after a clearer and more expanded knowledge of the Divine Father, and how anxious they are to infuse into our minds like desires:—

SHELLEY'S PRAYER.

"Transfuse me with Thy consciousness," I cried,
O Spirit of Creation! I would be
So merged in thy existence as to know,
To live, feel, meditate, enjoy in Thee.
O give Thy nature to me; let Thy soul
Through all my faculties descend; be Thou
The root of all my being, which from Thee
Shall bloom a deathless flower divine
If I have reasoned wrongly, let the light
Of thy pure Truth transform the inner mind;
Make it a glorious mirror to reflect
Thy perfect love, Thine attributes, Thyself."

SPIRITUALISM AND THE SAVANS.

As Spiritualism progresses, the opponents of its triumphant manifestations have one by one to give up their cherished positions and concede ground to the invader. At first, of course, it was stoutly maintained that the entire business was imposture. The books purporting to be dictated by clairvoyant intellects were plagiarisms, the movements of tables and other solid bodies were the tricks of conjurers, and the rappings were produced by pliable ankle bones, elastic heels, or electric wires. People who have never given the subject a moment's consideration and are utterly ignorant of the extraordinary standing it has assumed in the world, still entertain this primitive opinion. Others a little better acquainted with the work which has been accomplished talk of unconscious cerebral activity and involuntary muscular action. But this shelter for the distressed has had to be surrendered like the rest, and *bona-fide* investigators, unwilling to acquiesce in the Spiritual hypothesis, are now sorely beset. The men of science are the most disinclined to surrender their old landmarks but not one of them enters earnestly upon an enquiry into the Spiritual phenomena without finding himself compelled to do so.

The latest instance of this kind is a very noticeable one. *The Quarterly Journal of Science* ranks near the head of the scientific periodicals of Europe. Conducted by such men as Sir W. Fairbairn, F.R.S.; William Crookes, F.R.S.; Robert Hunt, F.R.S.; H. Woodward, F.G.S. and F.Z.S., and James Samuelson, of the Middle Temple, its enunciations are received with respect in all parts of the world. One of the above gentlemen—Mr. Crookes—has recently been giving a portion of his attention to the subject of Spiritualism, and in the July number of the Journal he expresses his opinion upon it as far as he has gone. He regrets that a premature announcement of the work in which he is engaged should have appeared in *The Athenæum*, and compelled him to speak out before he is fully prepared to do so. He declines as yet to adopt the Spiritual theories, but admits that there is "something" brought to light completely new to science. He says—"That certain physical phenomena, such as the movement of natural substances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am certain as I am of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish it to be distinctly understood that this firm conviction is the result of most careful investigation. But I cannot, at present, hazard even the most vague hypothesis as to the cause of the phenomena."

This admission, as it stands, may well cause a glow of pardonable pride in the face of every Spiritualist. Surely it is no slight thing for men and women who have for years been made the butt of the empty headed and the superficial to be thus proclaimed as the forerunners of science in the discovery and development of a new and mysterious force. But Mr. Crookes is not stopping here; and we venture to predict that, like Professor Hare and Professor Mapes in America, he will be compelled at the last to acknowledge the new force to be a Spiritual one. He is asking for specific tests which the advanced Spiritual mediums are pressing to afford him, and the result of these will probably be divulged in an early number of the Journal. In a foot note to the article in the current issue Mr. Crookes says—"In justice to my subject, I must state that, on repeating these views to some of the leading Spiritualists and most trustworthy mediums in England, they express perfect confidence in the success of the enquiry, if honestly carried out in the spirit here exemplified; and they have offered to assist me to the utmost of their ability, by placing their peculiar powers at my disposal. So far as I have proceeded, I may as well add that the preliminary tests have been satisfactory."

After the publication of this article in the *Quarterly Journal of Science*, we trust that even the most ignorant and prejudiced will feel ashamed of their assumption that the whole of the phenomena of Spiritualism are the product of world wide imposture or self-deception.

JEWISH NOTIONS RESPECTING THE DEVIL AND HELL. By H. GUEDELLA.

[FIRST ARTICLE.]

A belief in the devil is a perfect delusion. It detracts from the honour due to the Infinite Source of power. Can any one rationally entertain a notion of a Spiritual Being, who was hurled into the lowest depths as a punishment for his rebellion, and who is still allowed the satisfaction of corrupting mankind? The Authorised Version has rendered the Hebrew words "Singeereem" and "Shadeem," by devils; whereas "Singeereem," as its root denotes, means "goats," and not "fallen angels" or "rebellious spirits." Our grammarians do not at all agree respecting the derivation of "Shadeem;" but though the difficulty of forming a correct opinion of it is increased by the few times that expression is met with in Holy Writ, still the first passage wherein it is employed palpably draws a marked dissimilarity between "Shadeem" and the factious spirits that are imagined to have been banished from Heaven, but which, nevertheless, hold sway upon earth. Moses, in his last memorable song, thus expressed himself: "They sacrifice unto Shadeem and not to God." I may assert, without fear of contradiction, that the Hebrew Scriptures do not contain a single phrase that can be interpreted as countenancing the belief in a spiritual tempter who inveigles men away from the duties they owe their Creator. I do not even consider the first verse of 1 Chron. chap. 21, as by any means contradictory of this assertion: "And Satan stood up against Israel, and provoked David to number Israel." Compare it with that in 2 Samuel, chap. 21.

The Heavenly volumes teem with passages which emphatically teach that obedience and disobedience to the law are the effects of one's own free will. Maimonides, discussing this theme, wrote as follows: "Let none be led astray by the idea prevailing among the ignorant of all creeds, that God decides at the hour of birth whether an individual shall be righteous or wicked! for it is not so. Each person has it in his power to become as righteous as Moses our preceptor, or as wicked as Jeroboam; learned or illiterate; kind or cruel; niggardly or liberal. In like manner regarding other moral qualifications. His deeds are not in any way compulsory or predestined; no means are employed to draw him in either way, save those to which he himself resorts; for, as Jeremiah exclaims: "Out of the mouth of the Most High proceed not the evil and the good," which means, that the Creator does not decree that man shall follow what is right or what is wrong." Again, he says of the subject at issue, "This is a great moral principle in the law; it is the pillar of our religion."

Except as an allegory, how can otherwise be explained the rapid succession of so many misfortunes as those which befel Job; and the remarkable circumstance that at each recurrence of a calamity only one individual should alone escape to report the woeful tidings? In fact, some of our sages did regard it in that light when they declared that "Job was not a created being, but he was offered to us as an example." These wise instructors of our people did not purpose to deny by that the existence of the personage himself, for the prophet Ezekiel names him in conjunction with Noah and Daniel; but they entertained the opinion that, as he was renowned for his integrity, he was chosen as the hero of a poem in which the knotty question about the prosperity of the wicked and the unhappiness of the righteous is debated by its unknown author.

It may be argued that whatever constitution be given to the preface of that sublime production, the doctrine of the existence of "Satan," or of a spiritual adversary of human felicity, obtains from it strong support. But such reasoning, which at first blush appears very plausible, is, nevertheless, fallacious. According to the Nazarene theology, the devil is an outcast from the abode of bliss. He is a rebel against God, condemned to dwell in "adamantine chains and penal fires." Satan in the book of Job is an inmate of Heaven, bound to obey the command of God, from which he does not swerve. The devil is supposed maliciously to entangle man in sin in order to frustrate the design of the merciful Creator; the Satan of Job accuses man, but only to manifest that

the adoration the latter tenders to his Maker is prompted by interested motives; that it ceases when the benefits received are also at an end. But why draw the contrast any farther? Surely, it does not require great acumen to discriminate between a divine messenger and a fiendish opponent.

Maimonides has exclusively devoted a chapter in his philosophical work, called "A Guide to the Perplexed," to the book under consideration.

The sons of God who presented themselves before the Eternal, are the natural faculties of the mind that raise it aloft; Satan is the evil inclination growing from worldly enjoyments; wherefore we read, that he, "goeth to and fro on the earth, and walketh up and down thereon," signifying that our vices are our accusers before the throne of the Most High. In support of this thesis, Maimonides cites the famous apothegm of the sages: "Satan, evil imagination, and the angel of death are exactly the same thing."—A. M. S.

THE A. B. C. OF SPIRITUALISM. BY SIGMA.

I HAVE often been puzzled to understand how it is that the phenomena which the investigation of spiritualism develops should be so obstinately denied by the thinking and the learned. It is true that a number of the scientific men of the day have been shunted from the rails of modern thought into those bye-ways of mystery that accompany with their inscrutable networks every advance in knowledge. The threshold may be easily reached, but the moving shadows inwards and around amaze the thinker with the limitless extent of the probable that lies before. Our only means of proving the present is by comparison with the past. The "miracle" of yesterday is but the feature of to-day. Across all the ridges of time there come the same experiences of lost arts and new discoveries, the tangle of the archaic is still the complex enigma it ever was. We may lift away the brambles of ages and catch the echoes of a past period, or trace the footprints of generations in decayed greatness; but to us they still remain the merest footprints on the vast shore of time by which the march of thought and the aspirations of nations now silent may be indexed. It is here, and in the pursuit of this very study, that man finds what the real and the palpable of the world is, not the weed grown ruins or the crumbling architecture of a savage or aesthetic age but that of which they are the simple mile stones. The immaterial of man—that spiritual part—that grows and progresses and speaks from the pyramids and the colossi of a gone world. These remain as loud toned as when the slave had ceased the toiling, and thanksgiving was uttered in mystic ceremony to the god of ages—still the same god whether worshipped as the Jehovah of the Jews, the Vishnu of the Indians, or the Zeus of the Greeks.

From out these time bleached records there is the one fact which threads the whole of the histories like a golden warp—that fact is spiritualism. So far as our knowledge goes this belief has lived with man, and come down to us from ages into which we can but dimly pierce, the resonance of the faith is still there, and the iteration of its potency and generality grows louder to the antiquarian, the farther he penetrates back through the silent aisles of time. Spiritualism is as much a part of our higher organization as is any of those qualities with which God has endowed our more sensuous nature. It develops in superstition, and is the great foundation of all religion. On this quality is built every moral sense and every mental sentinel that raises man from the races below him. This one quality of the mind through the infinite varieties of the phases of its outcome in all nations is one of the abiding and distinguishing characteristics of man as the ultimate of creation. In our day we believe that the spirits of men are immortal, that the spirit world is as real as our own; but when arguments are adduced to prove to the simplest comprehension that which all christians bring to them as the very essence of their faith, and hope hereafter, they rise and scream at the daring as an innovation, much as some sects do at surplises and lower orders of creation at a strange

plumage. The christian churches still proclaim that the whereabouts of spirit land or the state of the spirit after death, during a mysterious period, which they variously interpret, is not for us to know because it has not been revealed. But I urge that it has been revealed, and that such revelation has been made by Jesus Christ, when he held converse with Moses and the prophets, when he spoke with angels who ministered to and comforted him, and when he told the thief upon the cross that he would be with him in the shades, paradise, or hell as it may be variously interpreted.

In my last article I dealt with the simplest phenomena of spiritualism, and I purpose hereafter referring to those higher manifestations of which so much has been said and written. In the meantime it will be my purpose to show that either the belief of christians must be the merest fable or they must, perforce, admit the reality of that spiritualism which has so startled them from their comfortable lethargy, and made priests stare at the reviving belief that comes thundering to their walls. I have not yet heard any orthodox christian teachers explain upon what grounds they deny spiritualism. All believe in guardian angels and ministering spirits; all admit that we are compassed about with a great cloud of witnesses, but all seem to assert that the functions and powers of spirit life have changed since the time when the prison doors were thrown open to the apostles, and the fetters knocked from their limbs. If the "invisibles" were able to do this when the twelve went forth preaching the word, followed by the signs and wonders which were promised to them; if from the days of the patriarchs down through the whole biblical history angels held communion with men; if from the earliest traditions of all people the same kind of intercourse is as clearly authenticated as is any other historical fact; if in these latter days the saints of the Roman Catholic Church have each and all claimed the reality of a similar communion; if Stilling, Lavater, Kerner, Swedenborg, Wesley, Fletcher, Fox, and even Martin Luther, gave their testimony in its favor, we may justly conclude that such communications are not miraculous but rather within the compass and power of spirits under certain conditions. A phenomenon may be bound in the miraculous frame and hung up for contemplation so long as it is rare. But if the study of the past reveals the same thing constantly recurring in a chain of evidence as unbroken as Jewish history, we must cease to regard such manifestations as contrary to the course of nature. Indeed ministers have got so far as to make a one-sided admission in favor of devils, but from the records of holy writ, I ask them to prove that the spirit with whom a spiritualist holds intercourse to-day is an angel that has fallen in the distant cycles and not a disembodied spirit, any more than Moses was not a disembodied spirit when the disciples saw him. The statement that asserts the one will prove the other, and the argument that sustains such statement disproves the evidence of the evangels. If the theory be admitted at all the admission is two-edged; and if it be disproved or scientifically shown to be an impossibility, the whole superstructure of christianity must necessarily melt away. If some inexorable anti-spiritual Colenso should arise and mercilessly scatter the fabric of spiritual intercourse by rigid proof, and lead out to the cold merciless truth—truth being the goal—no one would rejoice more than the writer of this article. But more are concerned in the spiritualistic fall than those styled spiritualists, the whole spiritualism of christianity inevitably goes with it.

There is no force in nature so strong or so subtle as that which may be denominated popular thought; it is a current as invisible and decided in its effects as magnetism, and it sways conformably to its course as certainly as the needle is turned to the poles. Popular opinion is against spiritualism here, and I predict for it a very upward and troublous course before it arrives at anything like a broad reception. A materialistic age has hung up to the cloud which must be penetrated, while the preachings to materialistic tunes is the difficulty with the churches. There is the cold materialism of the sceptic in one direction and the sensual materialism of the preacher in the other. The materiality of good livings and comfortable incomes, and well appointed tables too often induce that quiet gliding with the materialistic current of which the ad-

vantages set forth constitute the reward and consideration. Materialists preached to in *post prandial* tones and in the common places of that phraseology, and those creeds and doctrines before which Faraday said he must prostrate his reason, originate the very cradles where the materialist is rocked and grows. This much for us with our science and civilization, and that subtle force of popular opinion mentioned before. The spiritualistic belief, however, creates no surprise amongst those who live the purest and most patriarchal lives, amongst the seers of the Highlands, amongst the Fins, the Norwegians, the various races of mountaineers, in most countries, and the simple fishermen of the wilder coasts. With these spiritualism is a living daily fact in their existence, through the media of oral communication and of sight. This from our superior light of civilization we would call superstition, but it is a superstition with such startling and interlaced coincidences that the hardest sceptic, if impartial must retreat from the investigation astounded. Our scientific men might be as blind to such a belief as to the grass bent by the light mocassin in the solitary prairie, nevertheless, the footprint would be there to the eyes of the red man as palpably as though marked in snow at a London threshold. Because our man of science did not see the track, and the man of nature did, it does not follow that an enemy has not passed that way. The proof is the caught fugitive in the one instance and that convenient leaning post "coincidence" in the other. Amongst communities like these when the belief is popular, it possesses the force that ultimately sways to admission, however hardened and laminated may be the "trained" mind.

Has it ever occurred to my readers what a blundering lot spiritualists must be (looked at as imposters) that they did not make their communications dovetail with orthodox teaching? They have turned respectability and that great lever of respectability—the Church—against them. But how is the miracle, as Professor De Morgan points out, not one whit removed in quality from the communication with spirits;—that amongst media and organizations that have never seen or heard of each other, thousands of miles removed and scattered over every part of the globe, *the teachings are substantially the same*. What a strange coincidence, made up of a thousand coincidents! Here is a coincidence with a vengeance.

Spiritualism has been driven back for more than half a century by the spread of materialism, like the moa, its appearance is regarded with startled wonder, and the once living form of a world's religion is as clearly indexed thereby as the existence of an extinct species by the appearances and remains of these lonely residuals. Unlike the moa the extinction is not yet, the border land of science is invaded at all points. The million voices are whispering its reality with a pertinacity that no positivism can silence. The historical repetition of history will find another exemplar here. We are surprised at it, much as we always have been at any new phase of nature's laws made palpable after a lapse of time, though co-existent with the world and abreast of every record in the world's history. Let my readers study the past on this matter, they will wonder at the narrowness of the blank which the materialistic philosophy of the day has flooded. They will find here and there a something that "sways" these scientific waters with a strong reality. Among the whirling eddies of atheism the links of spiritualism crop up and ripple the evenness of the flow. The cable, though submerged, is there still connecting the ages and bearing down and along them the same messages of peace and good-will.

"THE HUMAN SOUL may be likened to a flower. It contains the germ of inward life, which unfolds beneath the gentle breath of heaven. The flower should not be placed in the cold and dark, where it would be chilled and withered, but it should be caused to unfold, with the aid of the congenial influences which are seen in the sunlight and the dew. So the soul should not be confined in the prison-house of Materialism, where all its noblest powers are suppressed and stunted, but should be placed beneath the light of truth and the still breathings of wisdom, whose power is felt by immortal beings in the development and expansion of their nature."

PLANCHETTE COMMUNICATION.

Mighty truths lie hidden in the soul, which bring peace and happiness when found. Like all precious jewels, they shine brighter when the light of Heaven sheds its rays upon them. Every deed done in the flesh has its ghosts, that haunt the chambers of the soul, and when the deeds are evil they thunder in the ear of the spirits, their unceasing retribution. When the acts are performed by a benevolent mind, and true charity instigates the movement, then do angel-voices sing in loving strains of harmony rising to the Almighty Giver of all Good, and the soul is filled with dew from the Spiritual Heaven. The universe of mind rolls on from stage to stage—building upon the wrecks of the past,—each generation thinking they are favored above their ancestors. So shall the coming eras prove to those who will succeed. Thought is powerful to work either good or evil. A good thought reverberates through spheres of love and wisdom—making glad the hearts of angels, and is echoed back in harmonious strains to the believing and listening spirit, while a bad thought chains the spirit in darkness, and has a baneful influence upon the undeveloped inhabitants of the lower spheres in the spirit world.

The combat of earthliness with the spirit forces is keen, but spirit will gain the victory, though it be a hard struggle.

I, with a mighty host of tried and purified friends, am striving to aid you in your upward march to this better land, where we will hail with joy your entrance, when you have finished your course and fought the good fight. Adieu, my dear friend.

Lecture 1.

(By DR. R. J. HALLOCK.)

SPIRITUALISM CONSIDERED AS A SCIENTIFIC PROBLEM.

It being the object of this our Lyceum, to consider man in his various aspects and relations, from the standpoint of science and fact, in the place of mere traditionary assumption and history; and no clear insight as to his present being possible that does not also embrace his future, it is fitting we should commence with an examination of the grounds upon which that future is supposed to rest.

I define Spiritualism, for the purpose of this essay, to be that doctrine which boldly asserts the continuity of human consciousness and individuality, unbroken by the event popularly, but most unscientifically, denominated death. Spiritualism, as thus defined, I purpose to consider as a scientific problem. The light, of course, in which I shall examine it as a problem, is reflected from its facts and teachings; for it is the day in which I live. A man can not step outside of his own experience to look at any thing; at least with any certainty of seeing it with profit. The subject suggests its own importance. Obviously the fact as to whether human consciousness is limited to threescore and ten years, or whether that or any other number of years, has no relation whatever to its duration, makes all imaginable difference with respect to the problems of the present. The absolute solution of all these rests upon the *scientific* solution of that. I say scientific solution, because we shall not escape the necessity of such solution, by taking the proposition for granted: that is to say, by accepting immortality, though it be a truth, as a matter of mere faith. For it to be of the least use to us, in this world of duty and of effort, we must know not only that it is, but *how*, and why we accept it. Without further apology, then, I proceed to examine it, aside from its facts.

By way of commencing at the beginning, I purpose to look at it as a problem not yet solved, or as one not capable, say, of demonstrative solution—in other words, to consider the *a priori*, the inductive, rationality of its claims. Waiving, then, for the present, all right to its stupendous accumulation of demonstrative evidence, I ask, what are the rational evidences of its truth? or, what has Science to say to Spiritualism?

Science is, by inherent nature, an infidel and a necessitarian. She accepts only what she cannot deny or reject. She has no reverence for authority—she is her own authority. She never asks, What saith the Lord God?—her perpetual question is, What doeth the Lord God? Her astronomy derives no strength from Joshua—her axioms were not invented by Solomon. She has no ears, only eyes: no mercy, only truth. I wish to confront this infidel with Spiritualism, with an eye to whatsoever family resemblance may exist between them.

I start with the proposition, that, in the scientific scale, USE, of all substances, whether classified as ponderable or imponderable, is the primary—that this is the newly discovered imponderable to which all else is subsidiary, and that there is no getting beyond it, and no stopping short of it, for any apostle who follows strictly where science points the way. I illustrate it by this example. An oak, as it stands revealed to the external senses, is a *force* and a *form*. In it, are the possibilities of a ship, a house, a shade, a medicine, &c., the totality of which is expressed by the simple term, *use*. The oak, then, as to its externals, is a *form of use*, and from it, as an ultimate, we are to trace the primary. Between its ultimatum in form, and the acorn or germ, all is relatively free from mystery. But it may be useful for the investigator to pause awhile with the acorn in his hand, to consider the apparent discrepancy between the acorn and the full grown oak, which is its future history. There are within that acorn, five hundred years, crowded with perpetual change, and ever varying manifestation; and stretching out beyond all this there is an infinite series of consequential uses

—“Folded up
In the narrow cell of that tiny cup.”

which a six weeks' grasshopper would find inconveniently small for the purpose of his morning ablutions! There is significance in this, which points to significance more occult—to a cause as remote from the acorn as a form, as the acorn itself is from its future history. We cut through the silex, the carbon, the potash, the water, &c., together with a large family of imponderables, to find these, *not a cause*, but that which a cause *behind* them has *fixed*, and reduced to active service in its own behalf; that is to say, to build the *body of a use*. Now, that substance which compels all others to minister to itself, must be regarded as primal. It must be held also to be what it *does*, and from its doing, we name it—USE. The tree we have been considering, then, is simply the record which Use has written upon the voluminous pages of time and space. That which has enwrapped itself with the relatively inconsequential mass and glossy coat of an acorn, and which we must name Use, is the true oak, minus this history.

In the last analysis, then, we reach use as the basic substance, and finding it back of the oak as a form, it must necessarily be that which is the producing substance and cause of all form. Retracing our steps thence, we find the pen with which use records its voluminous transactions, to be FORCE, and that the first bound edition of its infinite history, is FORM. *Force is the graver's tool, wherewith Use, the sculptor, moulds his living statuary.* It stands thus. Use first, or primary, then force, which is the machinery of use, and constitutes use *doing*, without which use were not—then form, which is its ultimate or continent. By this analysis, man as a personality must be defined as a form or body of use; and next in the order of consideration, is the bearing this fact has upon Spiritualism. It is not pretended that any individual oak, or animal, is a perpetual form or body of use, and the inquirer naturally asks, how then is perpetuity predicable of man, from any ground yet stated? The first distinction to be noticed is, that their uses are all subordinate to his use, and actually ultimate in him. Man is the continent of them all. They are not, themselves, the temple of perpetual use; they are a part of the materials used in its construction. Man, as we shall see, is that temple. Science has found all their properties resident in man, and by this finding has demonstrated, that the *all* of man is not in them. For this reason she is forced to pronounce him a *super-animal*. And his superiority is farther seen in this; that, whereas their uses are observed to terminate in man, the terminus of

human uses has never yet been discovered. When an animal has perpetuated its kind, and has entered into the organism of the human as a constituent thereof, no farther use of it as an individuality is either traceable or conceivable. But this is the point where the use of the human, or super-animal, may be said to begin. The need of such men as Jesus, and Socrates, and Cicero; such men as Luther, and Washington, and Franklin, is by no means limited by the years which they lived on the earth. We can conceive of no time in the future when the race would not be benefited by the inspiration, of their genius, intellect, and fidelity to truth, as of old it was blessed by their presence in the body. Hence it is, that the patriot, whatever his intellectual faith may be, in the hour of doubt and trouble, intuitively invokes the aid of Washington. The artist and the artisan, when the brain is giddy with the mighty thought they would incarnate, implore the inspirations of departed genius, as instinctively as they inhale the vital air; and the Christian, though eighteen centuries have passed away, still turns to Jesus of Nazareth as the “present helper,” when Nazareth itself and even Jerusalem, with all its grandeur and glory, are forgotten! These are, among the universal and involuntary testimonials to the perpetual use of man. As a mere commodity to work up into cotton and molasses, what a compliment is paid to man away down in Louisiana. There, the price of him ranges so high above that of mere oxen and asses, that in these days, they have it in serious contemplation to go over to Africa and *steal* him. Louisiana does not think of making up her deficiency of cattle in that way. It is to be observed also, that human uses are never duplicated. This is seen in all the prominent instances of it, which illustrate human history. When an animal is eaten up, or in any other way used up, we may go to the exchange and buy another equally as good and useful. But man is not thus exhausted of value. The Jews have waited near two thousand years for another Jesus, and the Christians have been equally expectant for nearly the same length of time, of the re-appearance of the first. Their testimony is concurrent, that the race has produced but one. And if he is felt to be a need now, when eighteen centuries have passed, is it not a fair presumption that he will remain so for at least eighteen more? The facts then, which would seem to be established, are these: First, that use creates form, which is its body. Secondly, that an individualized form or body of use, is commensurate in duration, as an individuality, with the specific or individual use of which its form is the expression. Thirdly, that man, by authority of science, supported by the involuntary testimony of all classes and conditions of mankind, is a perpetual use. I leave science to state in her own terms, what is the natural conclusion from these facts.

I proceed now to the consideration of another question, strictly within the domain of scientific inspection—the question as to what it is that, in the form of little boys and girls, we send to school to be intellectually educated. Clearly, it is not bone and muscle with their appurtenances, which we send there for that purpose; we send these to the gymnasium and the play-ground. Whatever it may be as to substance, there is at least one ascertained power belonging to it, and that is *memory*, without which education were impossible. Now, there is one condition scientifically inevitable to the manifestation of memory, which is, that the subject remembering, must be present in person with the event remembered; that is to say, if a man at fifty, remembers a circumstance that occurred when he was but fifteen, then he must have been absolutely present at the time. All other knowledge of the past, is history or tradition. But *what* of the man of fifty, was present at fifteen? Not a particle of his present bone, and muscle, and nerve, was there at that time, for it is approximately truthful to say, that during the intervening thirty-five years, there have been at least four entire changes of all the atoms composing the forms of these, and all their appurtenant substances and organs. Hence the *real* man that was present then, is not the merely phenomenal man, visible to the external senses at the end of thirty-five years from the date of the remembered circumstance, but a man who can leap the barriers of all these changes, and carry with him the

consecutive memories of all these thirty-five years, whilst bone, and muscle, and nervous tissue, have not consisted of the same atoms for any consecutive thirty-five seconds of the whole time! Again, I leave it for science to state, in whatever terms she conscientiously can, what kind of a man this must necessarily be. Place him by the side of the *spirit-man* of the "Rochester knockings," and we may leave her to her own thoughts on the question of resemblance at least, if not of identity.

But we send dogs to College, and we have learned pigs, and industrious fleas, together with goats and canary birds who enact tragedy and comedy; and all these remember, are educatable as well as man. True, to a certain extent. But the first thing to notice in your canine college is, that in all its departments, a *man*, and not a dog, invariably occupies the professor's chair; and that when a monkey enacts Othello, it requires a man, instead of a goat, for stage manager and prompter. The four-footed graduate with the mystic letters A. B. tagged to his tail, is a thorough niggard of his new-blown honors—he never confers them upon his fellows. The English mastiff, though wonderfully teachable, never sets up a school for young puppies. This suggests the question involved in the phenomenon of education, as it is exemplified by both men and animals, as to what it is they really acquire by the process. In other words, what is it that, through education, expands the child-mentality into that of man-kind—and what is it which, through the same means, performs the same office for the dog? Here is growth in both cases; and growth is only predicable of substance, with power to accrete other substance homogeneous with itself. The rigid, scientific meaning of education is, that the subject, be he boy, or be he puppy, has been eating, digesting and assimilating *something* that has made him bigger and stronger in his mentality. What have they respectively eaten and carried through the processes of digestion and assimilation? If the similarity which is apparent in the methods which for popular purposes we name education, and apply with equal propriety to both, is to be found also in the substances mutually assimilated, then of necessity, a corresponding similarity of general consequences must ensue, as well as in the specific consequence, which is growth. Among these consequences, would be similarity of duration; that is to say, all other things be equal, two structures being composed of the same materials, must be equal in their power to resist decomposition. And here it is proper to remark, that so arbitrary and universal is the law of relation between *use* and *durability*, that even animal memory is concluded by it. The facts of maternity live not in the memory of the animal, beyond the point required by determinate use. But to return. Now, if science can determine what it is that, by education, is deposited in the mental organism, she can trace the destiny of both men and animals with respect to duration, with her own finger.

Let us note the facts she has to offer upon this point. She has already noted a dissimilarity of teachers. She finds that men can teach men what dogs know, but that dogs can not teach each other what men know. She observes also, that an animal can be taught only that which is phenomenal or superficial. He can not be indoctrinated as to truths or uses lying beneath the surface. A parrot can be taught to repeat the alphabet, but he never uses it to record his private opinions. This determines to a nicety, how far he has progressed in his intellectual education. No learned pig has yet produced a poem. The cognition of such forms, (not their uses,) as relate directly to the individual needs of the animal, is a finality with him. Not so with the human; his education begins where that of the pig and parrot ends. She further observes the fact, that sameness of material, and not form or shape, determines for both the same final de-composition of their respective bodies. Having seen that similarity of material results in similarity of duration, and having observed the fact that animal mentality takes cognizance only of forms, and not at all of the uses or truths, of which they, (the forms) are the ever changing expression, it follows, of necessity, that the animal, as a totality, consists wholly of the substance necessary to the expression of form, and of consequence, there can be nothing within him that can escape the

universal destiny of form, which is perpetual change. This fact alone, disposes of the animal. That which can not digest and assimilate the meat and drink of *use* and *truth*, can not be an ultimate form of those eternal verities. Life, which is use creating, pronounces by authority of its known laws, that no individualized manifestation of it can be perpetual, into the composition of which nothing that is substantial or permanent can enter.

A house builded of wood is limited in the possibility of duration, by the length of time that wood can resist the law of disintegration. Our warehouses and our soul-houses, our merchandise and ourselves, are subject in this respect to the one law—if they are identical in material, they must be alike in duration.

But they are not. No merchandise can enter into the composition of human mentality. You can not purchase a cargo of lumber, and out of it construct a human soul. It is not builded of form, but of the use and truth which create form: and the process is as open to observation as its corresponding physical phenomenon—the building up the bodily structure. As thus: Out of any material you choose, (say of gingerbread,) construct the form of a triangle. Now the boy is not educated or developed mentally, by transferring that form to his physical stomach—that which develops the intellect never takes that direction. He is mentally strengthened and developed by assimilating with his own consciousness, not the *figure*, but the *use* or truth of it. Having partaken to his heart's content of that, he may eat up the diagram which expressed it, with profit to his body, and no loss whatever to his soul. In this they do but take their appropriate courses—the transitory to the body, the eternal to the soul. That body of use which is man, is the embryotic form of all the knowledges and uses of the universe. His form, then, is Divine, necessarily the ultimate or complex of all form, and absolutely indestructible, by virtue of the durability of the substance which composes it. Scientifically deduced therefore, man stands forth a *Divine form of eternal use*—eternity itself being but another name for the activity of use—perpetual using. And having God and eternity within himself, man, in the light of this inevitable deduction, is in perfect accord with what the facts of a far more comprehensive science than any yet recognized by the schools, demonstrate him to be.

Again: science reveals this fact, that of the round thousand, (be the same more or less,) of what she names laws of nature, nine hundred and ninety-nine of them are known to be actively engaged with one accord, in the production of man. They build solar systems, perfect and beautify worlds, not to produce dogs as a finality, but men. Now, it is for her to consider the scientific probability, of nine hundred and ninety-nine laws, working harmoniously through innumerable ages to perfect a single result, and the thousandth and last of the series, annihilating it the moment it is reached! There are no such words as miracle and chance in her vocabulary; man stands there as the ultimate of all law—the final form to which all other forms have ministered. Every line she can trace from the great heart of nature, outwardly, through suns and systems, force and forms, manifestation and law culminates in him. Therefore, as the totality of law and force is perpetually busy with the production of man, science will be obliged to step outside of the infinity of law, to find one sufficiently at leisure to destroy him—all the forces within the reach of her telescope being quite otherwise engaged.

Mention must be made of one more fact that science has disclosed, its inferences being too pointed to escape notice in the consideration of this problem. Man is known, under certain conditions, to manifest all the functions usually attributed to the organs of the external senses, with perfect independence of their normal activity. As, for example, he has perfect vision when the external eye is closed. The facts of science, then, disclose to us a man, performing the wonderful functions of a man, independently of what seems to be the man himself. The conclusion is natural, therefore, that what *seems* to be the man is not so in reality, but that the *real* man stands back of, and on a plane superior to, his sensuous form. If science can build a loop-hole of escape from this conclusion I am ready to accept it with gratitude.

A man in the night time, with eyes turned partially upside down, lids closed and bandaged, with a pair of silk gloves thrust underneath to absorb what little light there might possibly be sifted through it, *seeing clearer, and vastly farther*, than with his external optics in their best estate, assisted by the light of day—what does this and its kindred facts signify? Is there any escape from the conclusion, that they are spiritual phenomena, indicating that man himself is in fact a spirit, and that spirit itself is not the undefined fog of popular conception, but the substantial, the internal and governing power, which subordinates all else to itself? I repeat, what escape is there from this conclusion, save through the door of facts able to demonstrate this to be a *false fact*? That alone can overturn its inevitable deductions. But instead, after experiments innumerable, made by skepticism the most unyielding, that eye still looks with its deep blue calmness, through the mists and clouds which invest the base of the mount of science, as if from the height it had attained, it reveled, in every deed, amid the glories of eternal sunshine. And well it may, for the facts of that higher science, to which allusion has been made, have revealed it, flashing from beneath the brow of an angel. No fact within the store-house of science, has yet revealed in the animal the existence of this inner and spiritual eye. That eye and its cognate organs which perceive *truth* as well as fact, *use* us well as form, by authority of observed facts, belongs exclusively to the human.

And now, upon this brief and very imperfect statement of the case, with a "cloud of witnesses" still to examine, I pause to ask, what is the verdict? How looks rigid, scientific induction which gives no mercy and begs no favors, side by side with the facts of that Spiritualism, which, for the last ten years, the most of her opponents have denounced and persecuted with open contempt and ridicule? Spiritualism is no new problem which ought to have taken the disciples of science by surprise; it has rapped at the door of every thinker throughout the ages for a solution. Wanting it, the popular thought, misdirected by a theology that was stone blind, and which still remains so, has invested the immortality of its own faith with *grave clothes*, and converted it into a *scare-crow*!—transforming the most beautiful and sublime process whereby humanity is glorified, into a ghastly skeleton, which its ignorance has named death, and converted it into an object of the profoundest horror. It was for science to strip these rags from the immortal spirit: Why has it not been done?

One of her noblest ornaments said of a certain star, ere yet its image had honored the speculum of any telescope—*It must be there; turn your glass in a certain direction, and you will find it. It was found.* Why had science no Leverrier competent, by authority of induction from established fact, to say of the human Spirit, *It must be there.* It is the bright particular star, wanting which, your vaunted system of science revolves about no center, can have no fixed orbit, is without order, and void of all conclusion. Hence *it must be there*, and the telescope of observation shall yet reveal it. Had she possessed such a man, the ghastly immortality of the popular faith, fanned into horror by a theology void of facts, would long since have passed away. Had not the apostles of science betrayed her for a "consideration;" had they been true to themselves and to her, such a one would have made his advent long ago, with that truth stamped upon his inductive brow; and his fellow-apostles, from all her observatories, would have been ranging their telescopes in ardent expectation of its near approach; and when interrogated—"Watchman, what of the night," would have answered, "Lo! the dawn appeareth!"

In the absence of this fidelity, the breach between the so-called science and religion (there never was any breach between the true,) necessarily grew wider and deeper. Men turned with instinctive disgust from the simples she was said to present as the all of man in the final analysis. So the young and vigorous science, which was able to dispute with the doctors of the temple, in their sanctum, when but twelve years old, came at last to the "crown of thorns," the "wormwood and the gall" of

priestly domination and ecclesiastical contempt. Her disciples were quite ready (and are so still) to array themselves on her right hand and on her left, in her kingdom of popular esteem, provided she ever gets possession of it but found it inconvenient to drink of her cup, or to go down with her in baptism to the waters of public ridicule; so in her hour of trial, when she was about fully to establish her divine mission, one betrayed her, another began to curse and to swear, saying he knew her not, and all forsook her and fled. No man of them all showed a friendly face, and when she arose from the dead, for she *has* risen, she was seen first and greeted first, of *woman*. She has since been seen by at least *five hundred*. Her betrayers did not destroy her, they only committed suicide—their diploma-invested skeletons appear in our streets, playing their fantastic tricks "in the face of Israel and the sun," trampling upon their acknowledged principles, and, in the sacred name of science, setting their profane hoofs upon her very heart, and trampling out all her established methods of procedure. Some of these refuse to read Buckland, for fear it will unsettle their faith in Moses! As if truth could be divided against itself, and it were a duty imposed by religion upon science, to hurrah with the bigger half—as if discord could exist between physics and metaphysics. Others convert the laws of the solar system into a propitiatory sacrifice to the *great Joshua*, and offer them upon an altar of the ram's horns wherewith he blew down the walls of Jericho. And they do it too, on the scientific principle established by the Dutch justice, who decided that a man might bite of his own nose, *provided* it was the will of God. Others of them deem no object or subject worthy their special regard, that is of newer date than the *old red sand-stone*. In lyceum and hall, in club and convention, you shall see them, sitting like galvanized mummies; one, rasping his intellectual bumps with the serrated edges of an over-grown tooth, supposed to belong to some antediluvian shark; another, picking his scientific grinders with the tail of a trilobite; and, in these days, when the subject of Spiritualism is mentioned in their presence, each, from his favorite perch, hoots in concert, like an august conclave of owls disagreeably affected by the close proximity of day-light.

BEYOND THE GRAVE

Is the title of a very interesting Lecture, delivered at the Mechanics' Institute, Castlemaine, on Sunday, September 18th, by G. C. Leech, Esq. In it, that gentleman to the surprise of many of his audience, strikes boldly into the subject of Spiritualism, acknowledges his belief in spiritual intercourse, and gives to the world, two very appropriate communications which he says were received in his presence. In introducing the subject of Spiritualism, Mr. Leech says, "Therefore I say unto you and the world, as I have said to myself: examine, investigate, and weigh. Accept nothing that is not commendable to your reason, but do no reject that which is made patent to you as men and women of common sense. Remember above all things, that material nature alone will not afford us true happiness. Pleasure may spring from, and grow out of material things, but age weakens and surfeits, and reiteration makes all things insipid. All these things blunt the edge of appetite. When the hair grows white, when the limbs grow feeble, spiritual enjoyments will lose none of their power, but they will become possessed of the fullest and highest means to make your life happy. Therefore, reject no opportunity of cultivating 'Spiritual Gifts.'" He then introduced the communications with these few remarks. "They were received in my presence, and I have no more doubt of the good faith of the two ladies who were the media, than I have of the honor of my wife."

We were aware that Mr. Leech was investigating Spiritualism, and are not surprised at the result, we only wish that others, who like him have become satisfied of the reality of Spiritual intercourse, would bring their light from under the bushel, that their less favored brethren may participate in its illumination.

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GRATIS.

A LETTER TO THE MEMBERS OF THE OECUMENICAL COUNCIL.

(Reprinted from "The Fortnightly Review.")

FROM THE COUNCIL TO GOD.

One thousand five hundred and forty-four years ago, the first Oecumenical Council of believers in the religion of Jesus met together at Nice. You are now met together in a new Council—your last—in Rome. The first Council was the solemn and venerable consecration of the triumph and organized unity of the religion needed by the age. The present Council—whatever you intend by it—will proclaim the great fact of the death of a religion, and, therefore, of the inevitable and not distant advent of another.

Thirty-seven years ago I wrote certain pages, entitled, "From the Pope to the Council." In those pages—misunderstood, as usual, by superficial readers—I declared the Papacy to be morally extinct, and invoked the meeting of a Religious Council to declare that fact to the peoples. But the Council I desired was not yours. It was a Council convoked by a free people, united in worship of duty and of the ideal; to be composed of the worthiest in intellect and virtue among the believers in things eternal, in the mission of God's creatures upon this earth, and in the worship of progressive truth; who should meet together for the purpose of religiously interrogating the pulsations of the heart of Collective Humanity, and to demand of that prophetic but uncertain instinct of the future which exists in the peoples: *What portions of the old faith are dead within you? What portions of the new faith are weakening into life within you?*

At a later period (in 1847), when the same Pope who now bids you declare him infallible was hesitating between the suggestions of vanity flattered by popular applause and the inherent tendencies of despotic power; when all the Italians, both learned and unlearned, frantically endeavoured to make of him their leader in their struggle for nationality and liberty; I alone—in a letter also misunderstood—frankly declared to him the truth: *that the new faith was destined to take the place of the old: that the new faith would not accept any privileged Interpreter between the people and God; and that, if he desired to avail himself of the enthusiasm by which he was surrounded, and become himself the initiator of the new epoch and the new faith, he must descend from the Papal throne, and go forth among the people an apostle of truth, like Peter the Hermit preaching the Crusades.* I quote myself, reluctantly, that you may know that in thus addressing you I am neither moved by the hasty impulse of a rebellious soul, nor by foolish anger at the Pope's withholding Rome from my country. We shall have Rome—even before your fate is sealed—so soon as the republican banner is again raised in Italy. It is from a profound conviction, matured by long and earnest meditation, and confirmed by the study and experience of more than the third of a century, that, in the face of a Pope who, by his syllabus, has thrown the gauntlet of defiance to the idea of the progressive mission of humanity, in the face of a Council composed of the members of one Church only, without the intervention of any possible representatives of the dawning Church of the future, I declare to you:

That your faith is irrevocably doomed to perish: that, whether as promoters of a new schism, if you separate on the question of the Pope's pretensions, or as suicidal destroyers of the primitive conception of your Church, if you submerge it in the arbitrary will of an individual, you are and will be inevitably cut off from and excommunicated by humanity; and that we, who are believers more than you, and more than you solicitous of the religious future of the world, reject beforehand your decrees, and appeal from your Council to God: to God the Father and Educator of man: to the God you comprehend not; you who seek to enclose his eternal, progressive, continuous revelation within the limits of a single book, a single epoch, or the inspiration of a privileged Intermediate: to the God of life, not of things dead; to the God of all men, not of a caste.

II.

The 320 Bishops who met together at Nice did lawfully represent the multitude of believers: they were the issue of a democratic inspiration, which is the soul of every rising faith: they were the elect of the clergy and the people.

You are but a pitiful aristocracy, created and consecrated by power; and, like the elements of all falling institutions, without root in the heart of the Church, the people of believers. You represent nothing but a hierarchy, the reflex of the thought of others, in which every spontaneous thought is regarded as rebellion.

The majority of the first Council bore upon their brows the signs of sacred sorrow felt for the numberless races of slaves disinherited of every human right, and the traces of persecutions undergone for the sake of the faith that promised them emancipation; the greater number of them were poor.

You make display of luxury and wealth—there is no sign upon your brows of the sorrows that purify and refine; nor pallor, save that of the constant inertia and idle ease of indifference to the miseries of millions of brothers given to you by God, and to the vital questions by which our hearts are tormented.

In the face of the brute force of the corrupt and tottering empire, whose frontiers echoed to the threatening footsteps of the barbarians, those bishops raised the banner of a moral idea, of a spiritual power, destined to save civilisation, and win over the barbarians to its rule.

You worship Force: force which, from Prometheus to Galileo, has ever sought to enchain the revelers and precursors of the future to the motionless rock of present fact. Before this force do you bow down and preach to the peoples blind submission, even when it violates the moral law; as you invoke its aid, whether proffered by infidels to your faith or not, whenever you are threatened in your usurped temporal power.

The believers of Nice initiated an era, and blessed the peoples congregated at its threshold. You are struggling to recommence a worn-out and exhausted past, and you curse the generation which will not, cannot, follow you in your labour of Sisypheus.

I am no materialist. Young men of narrow intellect and superficial education, but warm-hearted and irritated to excess against a dead past which still would dominate the present; whose vanity is flattered by an idea of intellectual daring; who lack capacity to discover in that which has been the law of that which shall be, are led to confound the negation of a worn-out form of religion, with denial of that eternal religion which is innate in the human soul; and in them materialism assumes the aspect of a generous rebellion, and is often accompanied by power of sacrifice and sincere reverence for liberty. But when diffused among the peoples, materialism slowly but infallibly extinguishes the fire of high and noble thought, as well as every spark of free life, through the exclusive worship of material well-being, and finally prostrates them before successful violence, before the despotism of the *fait accompli*. Materialism extinguished every spark of Italian life amongst us three centuries ago; as, eighteen centuries earlier, it had extinguished all republican virtue in Rome; as it would—should it again be infused among our multitudes—extinguish every germ of future greatness in our new-born Italy.

Morally, materialism is disinherited of all criterion of right, or principle of collective education. Between the idea of an intelligent, preordained law, which assigns to human life an aim, and the idea of a blind, unreasoning, fatal force of facts, or transitory phenomena, there is no middle path; and materialists, by ignoring the first, are necessarily driven to the worship of the second, and prostrate themselves, sooner or later, before the despotism (whether its method be Bonapartist bayonets or republican guillotines is of little matter) of force. Admitting neither a providential conception regulating the existence of collective humanity, nor the immortality of the individual *Ego*, they may, illogically, utter the holy words *progress and duty*; but they have deprived the first of its basis, and the second of its source. The senseless, brutal doctrine cancels from men's minds the only real virtue, sacrifice; for, although individual followers of that doctrine may be urged by a religious instinct within them to fulfil it, they cannot teach it. What avails martyrdom for a holy idea, when all pledge of future benefit to the race, or even to the individual himself, is destroyed? Amid the darkness of a world deprived of all ideal: in a brief, tormented existence, ungoverned by any law save sensation and the appetites to which it gives rise, the answer of mankind to every moral lesson will be, *Egotism*. Such as, in fact, been their answer in all those periods when a common faith has passed away, and given place to the anarchy of cold and sterile negations: *panem et circenses: each for himself; Interest, lord of all.*

Scientifically, materialism is based upon a periodical confusion in men's minds of the instruments of life with life itself: of the manifestations of *Ego*, with the *Ego* itself; of the consequences and applications of thought, with the thinking being itself; of the secondary forces revealed in the operation of the organism, with the initial force which excites, moderates, examines, and compares those operations; of the limited, transitory, relative, and contingent phenomena which alone are accessible to the organism, with the life which links them all to that absolute and eternal truth which alone gives value and significance to those phenomena; of the application of the human faculties to the external world, with the faculties themselves; of effects, with causes; of the real with the ideal; of facts, with the law by which they are governed.

That *Ego* which reflects upon the phenomena of the organism, is not that organism; that life which forms the harmony and unity of the whole, which, consciously and mindfully directs the special functions towards a given aim, is not those functions themselves; the being which ponders of the future, of providence, of God, of immortality, of the infinite, of choice between good and evil; which resists the impulse of the senses, and denies their sway—now in Athens and now on Golgotha; now in the prison of Petroni* and now on the national battle-field, in sacrifice of self—is not those senses themselves.

The *experimentalism* of those children lispings science who call themselves materialists, is but one fragment of science; it simply verifies through as many facts as it can muster the discoveries of intuition; those sudden, spontaneous discoveries made by the rapid, intense concentration of all the faculties upon a given point. And

(*) Petroni, a distinguished lawyer of Bologna has languished in the Papal dungeons since 1853. He was offered a means of escape, but as his fellow-prisoners were not included, he decided to remain with them.

the facts themselves which, being embraced and explained by hypothesis and discovery, demonstrate truth, require, in order to be usefully observed, interpreted and classified, the guidance of a principle, a pre-accepted conception of law. Synthesis, the innate supreme faculty of the human soul, illumines the path of analysis from on high; without its aid analysis could but stumble uncertainly and impotently along a labyrinth of facts, of aspect, and bearing constantly differing according to their relation to other facts.

There is a harmony between the order of things and the human mind, pre-existent to all experiment; which does but ascertain and define that harmony. Equally inaccessible to experiment are man's consciousness of himself, the mode of transmission between the inert, inorganic matter and the living and thinking matter; the universal, perennial and dominating intuition which exists in a limited and imperfect world, ruled (according to the materialist theory) by chance, or the blind unconscious sequence of facts, of an ideal, a conception of indefinite perfectibility; the power of free activity which exists in man; the undeniable existence within us of a something which is not enchained in any special organ, but passes from one to another, examining, deciding upon, and connecting their operations; and the hourly visible influence of moral force, of will upon the material world.

Experiment may give us the accidents, not the essence of things; to reach that essence, science must maintain its connecting link with religion. Without a theory or method, all real, true, and fruitful science is impossible. The method is furnished by our conception of the aim of life: the aim, once ascertained, affirms the relation between man and humanity, between humanity and the universe, the universe and God—law and life. Now the aim, which is the discovery and progressive realisation of the design according to which the universe is evidently organised, and of which material laws are the means, can only be found through a philosophico religious conception.

Science reveals and masters the material and intellectual forces given to man wherewith to realise the aim; but the aim itself is determined by the religious synthesis of the period; and the religious synthesis is the sanction of the duty of each man to avail himself of those forces in furtherance of the aim, according to his faculties. To break this union is to render science sterile. Humanity pursues a different course, and when the history of science shall be rightly written, it will demonstrate that to every great religion is attached a corresponding epoch of fruitful scientific progress; and that although during the periods of transition between the fall of one religion and the rise of another, science may discover phenomena and collect facts which offer materials for the new synthesis, she will misconceive alike their value and their law, as is the case at the present day.

Historically, materialism is inexorably, invariably representative and characteristic of a period of transition between one religious faith and another, when all unity of conception and of aim being lost, and lost every sense of a common doctrine and true philosophic method, human intellect invariably falls back upon the mere anatomy of facts, refuses the guidance of synthesis, and is left with one criterion of truth only—the *Ego* disjoined from Collective Humanity and God—negation and anarchy. It is but a funeral lamp that dimly illumines a bier, and is only extinguished when, inspired by the breath of the future, the bier is transformed into the cradle of the new faith, not ascertained, but invoked by the majority, and forefelt to be inevitable and near. This moment is approaching more rapidly than is generally believed, in spite of all that you men of the past, and true prolongers of the disastrous period of transition, can do to prevent it.

Meanwhile materialism denies humanity, in which the religious sense, like the artistic and philosophical, is an inalienable element of life; it denies tradition—the harmony of which with the voice of individual inspiration and conscience is the sole criterion of truth we possess on earth: it denies history, which teaches us that religions are transitory, but Religion is eternal: it denies the solemn witness borne in adoration of God and the Ideal, by the long series of our greatest minds, from Socrates to Humboldt, from Phidias to Michel-Angelo, from Æschylus to Byron: it denies the power of revelation innate in man, in order to date the discovery of truth from the meagre labours upon a fragment of creation studied by one single faculty of the mind of a Moleschott, Buchner, or other.

Not for you do I write this—you are nearly all of you practical materialists—but for my young fellow-countrymen, good, but misled; and because I hold that no man who assumes to speak of the future of our rising Italy, has henceforth a right to keep silence as to his own religious belief, or to abstain from uttering his protest against the irruption of the Barbarians of thought who rave amid the ruins of an epoch.

I am not ungrateful to that epoch, nor irreverent to those grand ruins. I am not forgetful of the gigantic step taken by humanity towards its destined aim, through the religious faith in the name of which you are met together. Neither have I forgotten that we owe to it, not only the idea of the unity of the human family, and of the equality and emancipation of souls, but also the salvation of the relics of our anterior Latin civilization, and the recall of my fast-expiring country to the life half extinguished by her barbarian invaders, by awakening her to the consciousness of her second mission in the world.

The salvation of Christianity, and through it of European civilization, through the unity of your hierarchy, during a period of darkness and anarchy—the spirit of love towards the poor and afflicted outcasts of society, which inspired your early bishops and popes—the severe struggle sustained by them in the name of the Moral law against the arbitrary power and ferocity of feudal lords and conquering kings—the great mission (misunderstood in our day by those who know nothing or comprehend nothing of

history) fulfilled by the giant of intellect and will, Gregory VII., and the fruitful victory won by him in aid of the rule of mind over royal arms, of the Italian over the German element—the mission of civilising conquest you fulfilled among semi-barbarous peoples, the impulse given to agriculture by your monks during the first three centuries, the preservation of the language of our fathers, the splendid epoch of art inspired by faith in your dogma, the learned works of your Benedictines, the commencement of gratuitous education, the foundation of institutions of benevolence, your sisters of mercy—I remember all these things, and bow down in reverence before the image of your past.

But wherefore do you, in a world wherein all things, by God's decree, die and are transformed, seek to live for ever? Why pretend that a past, which has been extinguished for ever beneath five hundred years of inertia and impotence, should live again in the future? How is it that, in the face of three centuries of dismemberment into an infinitude of Protestant sects, and of a century of philosophical incredulity; amid the reappearance of all those signs and warnings which characterised the intermediate period between the fall of Paganism and the rise of the Christian era, you see not that your mission is concluded; that the world is urged onward in search of a new heaven and a new earth? Wherefore, in the face of the grand tradition of humanity, throughout the course of which God reveals to us the Law of life he gave to all; which teaches you through its succession of religions one gradual continuous revelation of a Truth of which each historic epoch requires a fragment, and none the whole, do you persist in believing, or asserting—you, whose own religion had its beginning, and who represent but one epoch among many—that you hold that entire truth within your grasp? How dare you strive to violate alike the Providential design and the free conscience of mankind, by restricting within a given narrow circle the limitless ascending spiral traced by the finger of God between the universe and the Ideal it is destined slowly to attain?

III.

I do not accuse you, as do our copyists of other (French or German) copyists of the eighteenth century, of having—impostors from the earliest times—built up a religion in order to attain to power. Humanity does not tolerate a lying fable for eighteen hundred years. If the majority amongst ourselves were believers as fervent and sincere as were the men of your faith during the first thirteen hundred years, God's new truth—of which at present we have but the faintest glimpses—would already unite the multitudes in harmony of belief.

I do not accuse you of having disseminated errors, which for long years past have impeded or misled mankind upon questions which have become of vital moment at the present day. Every religion is the issue of the times, and the expression of an essentially imperfect stage in the education of the human race; but each contains a truth destined to live for ever, although overshadowed by passing error; and that amount of truth which it was possible for the age to accept and to incarnate in action, was widely and beneficially diffused by you.

I do not accuse you—though I might with better foundation—of having been the inexorable persecutors of all who differed from you. I remember how terror was erected into a system, only sixty years back, by the advocates of liberty; and I know, moreover, that every religion founded upon the belief in an immediate, direct, and superhuman revelation, cannot fail to be intolerant.

I do not accuse you of persisting in the attempt to nail us down to a conception of God and of the relation between God and man belied by science, and against which every faculty of heart and mind granted to man for the discovery of truth, and matured by eighteen hundred years of aspiration, study, suffering, and victory, protest at the present day.

I do accuse you of maintaining a divorce between faith and science—the two wings given to the creature wherewith to elevate himself towards the divine Ideal—which must inevitably result in mental slavery or materialism.

I do accuse you of insanely pretending that a beacon kindled eighteen hundred years ago to illumine our journey across a single epoch, is destined to be our sole luminary along the path of the infinite.

I do accuse you of destroying the unity of Collective Humanity by dividing mankind into two arbitrary sections; one devoted to error, and the other sacred to truth; and of blaspheming against the eternally creative and revealing power of God, by imprisoning the Word within an insignificant fraction of time and space.

I accuse you of having utterly misunderstood the holy soul of Jesus—superior to every other in aspiration and fraternal love—by transforming him, in spite of his sublimest presentiments, into an eternal and vulgar tyrant of souls.

I accuse you of having closed your eyes in vanity and lust of power, and refused to perceive that, even as one existence succeeds another, so does one mission succeed another, and each and all are governed and sanctified by a religious synthesis.

And, above and before all, I accuse you of living no real life; of having no other existence than that of the phantoms seen wandering among tombs to delude mortals into superstition, or degrade them by terror; but doomed to vanish at the first blush of dawn.

Life is love. You know no longer how to love. The voice of your chief is only heard in groans of discouragement; the formula of your declarations is an anathema.

Life is movement, aspiration, progress. You deny progress; shrink in terror from all aspiration; crucify humanity upon Calvary; reject every attempt to detach the idea from the symbol, and strive to petrify the living Word of God. You reduce all history (which is the successive manifestation of that Word) to a

single moment; you extinguish free will (without which no consciousness of progress can exist) beneath the fatalism of hereditary responsibility, and cancel all merit in works or sacrifice by the omnipotence of grace.

Life is communion: communion with nature and with man, whosoever he loves, struggles, or hopes, and with God. You have attempted, by denying the continuity of creation, and the universal diffusion of the creative spirit, to imprison the Deity in one sole corner of the universe, and one brief period of the immensity of time. You seek even now, by the immoral antagonistic dualism you establish between earth and heaven, to banish from men's minds all reverence for nature (which is a form of the divine thought); and you refuse, in the name of an individual salvation to be achieved through faith and prayer, all communion with the great collective sorrows, the holy battles, and the emancipatory hopes of mankind. Kepler, when he taught mankind how the universe opened upon the field of the infinite on every side, felt God more than you; and Byron—whom you condemn as a sceptic—worshipped him more truly than you, when he sacrificed wealth, genius, and life for the cause of liberty in Greece.

Life is production: increase of that already gained; and you have for upwards of five centuries been struggling, with ever lessening power, merely to conserve.

When a religion no longer either creates, determines, or directs action: when it rouses no power of sacrifice; when it no longer harmonizes and unites the different branches of human activity; when its vital conception ceases to inform new symbols, or new manifestations in art, science, or civil life,—that religion is expiring. You may still, by help of the deceptions of your ministers and the pomp of your rites, gather a numerous concourse of apparently devoted followers around you, and you will continue to do so, so long as their sole choice lies between the records of a faith once grand and fruitful of good, and the arid negations of a brutalizing materialism; but demand of these followers that they should die for you and for the faith you represent, and you will find a martyr among them. You did not find one when we confronted your banner with our own in Rome, upon which was inscribed the Word of the future, *God and the People*, and proclaimed—through the unanimous vote of the very men who, the day before, declared themselves believers in you—the abolition of your temporal power and the Republic.

Your Pope fled in disguise; and all of you vanished utterly: the constant intrigues with which you endeavoured when at Gaeta to raise up internal enemies amongst us, were fruitless. You were reduced to beg the aid of bayonets, the instruments of the tortuous policy and ambition of a vulgar pretender, whom you well know to be as infamous as he was unbelieving in your doctrines. Our men died—they still die for the sake of the glimpse vouchsafed them of that new faith which, ere it has enlightened their intellect, has fired and warmed their hearts—in dungeons, or upon the scaffold or the battle-field, with a smile of defiance upon their lips; but around you I see none but mercenaries greedy of rank or gold.

Be not deceived: faith is perishing around you. Even as lingering sparks still issue from a dying fire, the expiring faith of the day finds its expression in the prayers muttered before your altars through the force of habit at stated brief moments: it evaporates at the church door, and no longer rules and guides men's daily life: they give one hour to heaven and the day to earth—to its material interests and calculations, or to studies and ideas foreign to every religious conception.

Science proceeds onward; regardless of your doctrine, heedless of your anathema and of your councils, destroying at every step another line of the Book you declare infallible. Art wanders in the void: now retracing its steps toward the pagan ideal, now doubtfully pursuing religious aspiration other than yours; and new, as if in despair of finding any other God, reduced to worshipping itself; but always apart from the Christian synthesis, always irresponsible to the conception which inspired your architects and painters in ages past.

The iniquitous Governments of the day, to whom it is a necessity to maintain your authority in order to prop the tottering foundations of their own, deny it, none the less, in the practical exercise of their power: "the law" for them "is atheist,"—the separation of the temporal from the spiritual power is their supreme rule of guidance; and the very king who implores your benediction in secret, affects before his subjects to despise it the day after.

The men of highest power, whether of intellect or eloquence, belonging to your creed, from Lamennais down to Père Hyacinthe, detach themselves from you one by one. Not a single one of the vast strides made upon the path of progress in our age was either suggested or consecrated by your faith.

Two nations, once sisters—the Greek and Italian—have burst asunder the walls of the tomb wherein they had laid buried for ages, and they have neither asked nor could obtain one holy word of baptism from you.

Four millions of black slaves have been emancipated—in pledge of other emancipations—across the Atlantic, in the name of the immortal human soul within them, and they owe it to no crusade of yours, but to a war of an exclusively political character, fought by men whose sole idea was one of national unity.

Like the great German family at the downfall of paganism, and as if as a warning of the approach of a similar epoch, the Slavonian family is in movement upon a zone extending from the North Sea to the Adriatic, and eager to proffer its word at the fraternal European banquet; while you—the sometime distributors of distant lands among the monarchs—appear scarcely conscious of the fact. They ask for aid in their work, not from you, but from us.

Mute, and disinherited alike of inspiration and affection, having abdicated all power of intervention in the events that transform and improve God's earth, you, who were once the world's centre, are gradually being driven back to its extremest orbit, and are destined

to find yourselves at last alone in the void beyond. Motionless sphinxes in the vast desert, you ineptly contemplate the shadow of the centuries as they pass. Humanity, whom you should have guided, has gone elsewhere. Faith is perishing among the peoples, because the dogma that inspired it no longer corresponds to the stage of education which they, in fulfilment of the providential plan, have reached.

IV.

The Christian dogma is perishing. The arch of the Christian heaven is too narrow to embrace the earth. Beyond that heaven, across the fields of the infinite, we discern a vaster sky, illumined by the dawn of a new dogma; and on the rising of its sun your own heaven will disappear. We are but the precursors of that dogma; few as yet, but earnestly believing; fortified by the collective instincts of the peoples, and sufficiently numerous to convince you—had you sense to comprehend it—that when the tide of materialism shall recede, you will find yourselves confronted by a far other foe.

We worship not anarchy: we worship Authority; but not the dead corpse of an authority the mission of which was concluded in a now distant past, and which can therefore only perpetuate its power through tyranny and falsehood.

The authority we revere is founded upon the free and deliberate acceptance and popular worship of the truth conquered by our epoch; upon that conception of life which God reveals to mankind in time and measure through souls devoted to Him and to his Law.

Your dogma may be summed up in the two terms, *FALL and REDEMPTION*: our own in the terms, *GOD and PROGRESS*. The intermediate term between the Fall and Redemption is, for you, the Incarnation, at a given moment, of the Son of God.

The intermediate term for us, between God and his Law is, the continuous and progressive incarnation of that law in Humanity, destined slowly and gradually to discover and to fulfil it throughout the immeasurable, indefinite future.

The word *PROGRESS*, therefore, represents to us, not a mere scientific or historic fact, limited, it may be, to one epoch, one fraction, or the series of the acts of humanity, having neither root in the past, nor pledge of duration in the future. It represents a religious conception of life radically different from yours: a divine Law, a supreme formula of the eternal, omnipotent creative force, universal as itself.

The root of every religion is a definition of life and its mission. For you that definition of life is the doctrine of Original Sin, and of resurrection to God through *faith* in a Divine Being who descended upon earth to sacrifice Himself in expiation of that sin.

Our definition of life asserts the *imperfection* of the finite creature, and its gradual self-correction by virtue of a capacity of progression, give to all men, through *works*; through the sacrifice of the egoistic instincts for the sake of the common improvement, and through faith in a divine Ideal, which each is bound to incarnate in himself.

God, the Father and Educator,—the law prefixed by Him to life—the capacity, inborn in all men, to fulfil it,—free will, the condition of merit,—Progress upon the ascent leading to God, the result of right choice,—these are the cardinal points of our faith.

In the dogma of Original Sin, which is the keystone of your edifice (except the *presentiment* it contains of that human solidarity which you do not comprehend), we see nought but Evil profanely made the baptism of life: the absolute impossibility of accounting for the inequality of evil tendency manifested among men, and an hereditary *doom* which denies alike human free will and responsibility.

In the Redemption through the incarnation of the Son of God (except the symbol it contains, by you neglected, of that aspiration which impels the finite towards union with the infinite) we only see subtraction made of the divinely educating force; the substitution of an arbitrary fact for the majesty of a divine law; a solution of the continuity of the collective life of humanity, and the sanction of an unjust dualism between the generations anterior and posterior to the Cross.

From this diversity in the foundations of faith, follows a series of consequences which affect both heaven and earth—the Dogma and the Moral Code.

You believe in the *divinity* of Jesus. I can well understand the origin of this belief in times when it alone was able to secure the doubtful victory of Christianity; when the idea of Progress was unknown, and consequently unknown the conception of the gradual manifestation of God through his Law. You could not void attributing to the Announcer of truth a character which would compel mankind to obey his precepts.

We, who at the present day believe in the continuous revelation of God throughout the collective life of humanity, have no need of a sole immediate *Revealer* to teach us either to adore his power, or to feel his love.

The divine incarnation of both these attributes is perennial in the great facts which bear witness to the collectivity of life; in the great intellects, sanctified by virtue, who prophecy or interpret that universal life; and in the grand aspirations of individual conscience, which foretell or accept truth.

We venerate in Jesus the Founder of the epoch that emancipated individual man; the Apostle of the unity of the divine law, more largely understood than in times anterior to his own; the Prophet of the equality of souls: we reverence in him the Man who loved

(*) By this word dogma—now generally misunderstood, because usurped and accepted exclusively in the Christian sense—I mean a truth of the moral order, which, usually perceived in the first instance by philosophy, or prepared by the progress of science, and still more by the civil condition of one or more peoples, becomes incarnate in the life of one or more individuals privileged in love and virtue, and wins over the mind of the multitude and gradually transforms itself into a religious axiom.

more than any other; whose life—an unexampled instance of harmony between thought and action—promulgated as the eternal basis of every future religion, the sacred dogma of Sacrifice; but we do not cancel the Woman-born in the God; we do not elevate him to a height whereunto we may not hope to follow him: we love him as the best of our human brothers; we do not worship and fear him as the inexorable Judge, or intolerant Ruler of the future.

You believe—think depriving yourselves of every basis of intellectual certainty and criterion of truth—in *miracles*; in the supernatural; in the possible violation of the laws regulating the universe.

We believe in the Unknown; in the Mysterious—to be one day solved—which now encompasses us on every side; in the secrets of an intuition inaccessible to analysis; in the truth of our strange presentiment of an Ideal, which is the primitive father-land of the soul; in an unforgotten power of action granted to man in certain rare moments of faith, love, and supreme concentration of all the faculties towards a determinate and virtuous aim,—deserved therefore,—and analogous to the power of revelation which the increased concentration of rays in the telescope communicates to the human eye; but we believe all these things, the pre-ordained consequence of laws hitherto withheld from our knowledge. We do not believe in the miraculous, as you understand it; in the infringement of laws already known and accepted by arbitrary will; in contradiction to the general design of the creation, which would, we consider, simply testify to a want of wisdom or of justice in God.

You appeal in support of your theory to an idea of divine Free Will. We deny it. We are free, because imperfect: called to ascend, to *deserve*, and; therefore, to choose between good and evil; between sacrifice and egotism. Such free will as ours is unknown to God, the perfect Being whose every act is necessarily identical with the True and Just; who cannot, without violation of our every conception of his nature, be supposed to break his own law.

You believe in a God who has created and reposes. We believe in continuity of creation; in a God the inexhaustible source of the Life diffused perennially throughout the infinite; of thought, which in Him, is inevitably identical with action; of conceptions, realised in worlds.

You believe in a heaven extrinsic to the universe; in a determinate portion of creation, on ascending to which we shall forget the past, forget the ideas and affections which caused our hearts to beat on earth. We believe in *One Heaven*, in which we live, and move, and love; which embraces—as an ocean embraces the islands that stud its surface—the whole indefinite series of existences through which we pass. We believe in the *continuity* of life; in a connecting link uniting all the various periods through which it is transformed and developed; in the eternity of all noble affections, maintained in constancy until the last day of our existence; in the influence of each of these life-periods upon the others; in the progressive sanctifications of every germ of good gathered by the pilgrim soul in its journey upon earth and elsewhere.

You believe in a divine hierarchy of natures essentially distinct from our own and immutable. From the solemn presentiment enfolded in the symbol of the angel you have deduced no better conception than that of a celestial aristocracy—the basis of the conception of aristocracy on earth—and inaccessible to man. We recognise in the *angel* the soul of the just man who has lived in faith and died in hope; and in the inspiring, or guardian angel, the soul of the creature most sacredly and constantly loving and beloved by us on earth, having earned the recompense of watching over and aiding us on earth. The ladder 'twixt earth and heaven of Jacob's dream symbolises, for us, the ascending and descending series of *man's* transformations on the path of initiation in the divine Ideal, and the beneficent influence exercised over us by the beloved beings who have preceded us upon that path.

You believe in an Eden surrounding the cradle of mankind, and lost through the fault of our first parents; we believe in an Eden towards which God wills that humanity—traversing the path of error and sacrifice—shall constantly advance.

You believe that the soul can pass at one bound from its human existence to the highest beatitude, or to absolute, irrevocable perdition. We believe the human period of our existence too distant from the highest ideal; too full of imperfections to allow that the virtue of which we are capable here below can suddenly deserve to reach the summit of the ascent leading to God. We believe in an indefinite series of re-incarnations of the soul, from life to life, from world to world; each of which represents an advance from the anterior; and we reject the possibility of irrevocable perdition as a blasphemy against God, who cannot commit self-destruction in the person of the creature issued from himself; as a negation of the law prefixed to life, and as a violation of the idea of love which is identical with God. It may be that we shall traverse the stage over which we have already passed, if we have not deserved to ascend beyond it, but we cannot, spiritually, either regress or perish.

You believe in the resurrection of the body, such as it was at the termination of our earthly existence; we believe in the *transformation* of the body (which is naught other than an instrument adapted to the work to be achieved) in conformity with the progress of the *Ego*, and with the mission destined to succeed the present.

All things are, in your creed, definite, limited, immediate; bearing the stamp of a certain immobility, which recalls the characteristics of the materialist conception of life. In our creed all is life, movement, succession, and continuity.

Our world opens upon the infinite on every side. Your dogma *humanises* God: our dogma teaches the slow, progressive *divinisation* of man.

You believe in grace: we believe in justice. You, by believing in grace, believe—more or less explicitly, but inevitably—in predestination; which is but a transformation of the pagan and aristo-

cratic dogma of the two natures of man. Grace, according to you, is neither granted to all, nor to be achieved through works; it is arbitrarily bestowed by the Divine Will, and the *elect* are few. We believe that God called us, by creating us; and the call of God can neither be impotent nor false. *Grace*, as we understand it, is the tendency and faculty given to us all gradually to incarnate the Ideal; it is the law of progress which is his ineffable baptism upon our souls.

That law must be fulfilled. Time and space are granted to us wherein to exercise our free will. We can—through our action and endeavour—hasten or delay the fulfilment of the law in time and space: multiply or diminish the trials, struggles, and sufferings of the individual; but not, as the dualism taught by your dogma would do, *eternise* evil, and render it victorious. Good only is eternal: God only is victorious.

Meanwhile, that dualism which dominates your doctrine of *grace*, of *predestination*, of *hell*, of *redemption* half-way upon the historic development of humanity, and every portion of your dogma inspires and limits your Moral Code, and renders it irremediably imperfect and inefficacious to guide and direct human life at the present day.

V.

Your dogma is expiring. Your moral code is therefore rendered sterile and expires with it. It is deprived of its origin and its sanction; of that faith in the duty and necessity of regulating human life by its precepts, whence it derived its power to govern men's individual instincts, passions, and free will. You have but to look around you in order to perceive this.

The moral code is eternal you say, and you point to the precepts of love towards God and man, of sacrifice, of duty, of preference given to the salvation of the soul over the desires and interests of a day.

Yes: those precepts spoken by the lips of Jesus do live, and will live; they are as undying as our gratitude towards Him. His cross, as symbol of the sole enduring virtue,—sacrifice of self for others,—may still be planted, without any contradiction, upon the tomb of the believer in the new religion; but a moral code which is to have a fruitful, active influence upon mankind, requires far more than this.

The precept of love, which is inborn within the human soul, is the basis, more or less apparent, of all religions; but each religion gives a different value and larger interpretation to that general formula of Duty. The moral problem, the solution of which progresses with the epoch, is the problem how we are to worship God, how we are to love man, how we are to work out the soul's salvation, and it is the mission of the religion of each epoch to give the force of a law, supreme over all and equally binding upon all, to the definition of the *How*, and to compel the fulfilment of the *duty* thus defined by linking it with heaven, tracing it back to the Divine conception of the creation. Even if your moral code were sufficient for the intelligence and the aspiration of the epoch, it would still remain sterile; a mere inert, inefficacious dead letter, because this link is lost. Your heaven exists no longer, your conception of creation is proved false. The telescope has destroyed it for ever in the fields of the infinite; geology has destroyed it on earth; the recently-recovered tradition of the past of humanity has destroyed it in the kingdom of intelligence, and the presentiment within us of a new law of life has destroyed it in our hearts. But your moral code, holy as it was before it had become adulterated by your corruption, intolerance, and cowardly compromise with the atheistic powers of the world, is unequal to the obligations imposed upon us by God.

The dualism of your dogma, transferred into your moral code, generated that antagonism between earth and heaven, matter and spirit, body and soul, which, no matter to what grade of the doctrine you belong, essentially narrowed your conception of the unity of life, and of its mission here and elsewhere, rendering it impossible that the great social questions of the day should be solved through help of your religion.

In the face of an empire believed to be omnipotent, and founded upon the prestige of material force placed between a religion which sanctioned the dogma of the two human natures (freeman and slave) and a philosophy which consigned mankind to the dominion of fatality, in a world in which there existed no conception of the collective life of humanity, or of an innate faculty of progress in individual man—having to address himself to men either intoxicated with tyranny and lust, or crushed by poverty and the abject servility induced by despair of a better future—it was impossible for Jesus to conceive any other mission for the benefit of the brother men he loved so well, than that of effecting their moral regeneration, or any other consolation for their wickedness on earth than that of creating for them a country of freemen and equals in heaven. It was his purpose to teach men how to save, to redeem themselves, in spite of, and against, the earth.

From the legend of the temptation, in which the earth is evidently the heritage of the evil spirit, down to the "render unto Caesar the things that are Caesar's" of the three first Gospels; from the opposition between the law of God and the flesh, of Paul (Rom. vii.), down to the "love not the world," of John (2 Ep. ii. 15), the teachings of Jesus and the Apostles constantly insist upon our divorce from all terrestrial things, as a condition of moral improvement, of salvation. In their eyes, our earthly abode is overshadowed by the curse of sin and temptation; and our sole hope of salvation from this curse lies in our suicide of the man within us. As Tell even in the midst of the tempest spurned from him the bark that bore the oppressor, each of us is held bound to spurn from him the earth, to cast loose every tie that binds him to it, in order to raise himself on the wings of faith to heaven.

(To be concluded in our next number.)

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. 2.

OCTOBER 1st, 1870.

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A CONTEMPORANEOUS daily paper has exhibited more inclination than skill in its efforts to bring contempt upon our first number. As a sample of its own charity, it announces that "we don't condemn the people who believe in Dr. Newton, as the *Harbinger* stoutly does, they are beneath everything but pity." Now, the *Harbinger* does not condemn the people who believe in Dr. Newton. The *Harbinger* knows, that which any one might know by a little consideration, that many things, which, when measured by common experience, at first sight appear absurd and puerile, the dreams of raving maniacs, or the fancies of diseased imaginations, often rise into the region of important facts, advancing the intellectual and material interests of humankind. If Jesus and his followers removed diseases by the laying on of hands, the legitimate inference is, that the cures must have been effected by calling into operation the agency of some natural law, and honest rationalists cannot believe in the probability of such phenomena having ever taken place, unless they are capable of being repeated. The question of possibility has to be established by direct and positive evidence, before any remote testimony can make an alleged occurrence probable, nor can we set limits to possibilities by any *a priori* reasoning. We may frame a theory of causes, and predicate events, but we have to wait for events to establish, correct, or falsify our theories. By means of effects only can we discover a sound doctrine of causes. Instead, therefore, of repudiating an alleged occurrence from our imperfect notions of possibilities, we ought to watch for new phenomena to direct us. Disease and cure have frequently been the result of sudden mental impressions, and few individuals but have some evidence of this in their own experience. This makes it so far probable, that Dr. Newton may possess material qualities and mental attri-

butes, which enable him to perform, apparently to our ignorance, miraculous cures. This requires to be proved or disproved on evidence much more reliable than the unfriendly reports of an unsympathetic press, or the opinions of scientific men, who set bounds to possibilities with an assumption of infallibility as arrogant in physics as that of the Pope in matters of religion. "One truth is clear," that every improbable novelty has, at the outset, to encounter whatever obstacles, popular prejudice, and popular ignorance can put in its way, however firmly its truth may be established eventually. It is, therefore, by no means certain that Dr. Newton is an impostor, because the weight of popular opinion is strongly against him, much less so, when positive testimony is offered in proof of the reality of his cures, for one positive witness of character (and who can impugn the integrity and characters of many who call themselves Dr. Newton's friends and witnesses) is worth a host of negative evidence. To ridicule such men is as sure to evoke popular sympathy as a vulgar joke in a theatre is safe to meet with the approbation of the "gods," and so long as this shall be the case, those who speak and "write to gain their daily victual" are likely to be unfair to any unpopular belief, although, more frequently, for want of reflection than by intention.

Were it not for this (say, unconscious) dependence upon popular sympathy, would it be likely that the following grave charge could ever have been made, being as it is, the shallowest of criticism, supported by as unfortunate an instance as could be quoted, a pure *argumentum ad ignorantiam*.—"The inspired poets the *Harbinger* quotes from, we denounce as literary thieves—kleptomaniacs as we are willing to believe. One of them, whose verse we are told is a 'two-edged sword,' writes when under the influence;

'All Nature is but one stupendous thought.'

The inspiring spirit should have more *nous* than to crib from so generally read an author as Pope."

If the "inspiring spirit" in question be a "literary thief," we have many such amongst our best authors. Shakespeare's King Henry IV. terminates his soliloquy to sleep—

"Canst thou, O Partial Sleep! give thy repose
To the wet sea-boy in an hour so rude;
And in the calmest, and most stillest night,
With all appliances, and means to boot,
Deny it to a King?"

In *Queen Mab*, the "literary thief," Shelley, "cribs" from

Shakespeare, and, with quite an air of originality, makes his king soliloquise sleep—

"Oh dear and blessed peace!
Why dost thou shroud thy vestal purity
In penury and dungeons? Wherefore lurkest
With danger, death, and solitude; yet shunn'st
The Palace I have built thee?"

Burns, in lines glowing with the fire of genius—

"Dearly bought the hidden treasure,
Finer feelings can bestow;
Chords that vibrate sweetest pleasure,
Thrill the deepest notes of woe"—

uttered a sentiment "cribbed" by the "literary thief," Wordsworth, who writes in his narrative, matter-of-fact style—

"But, as it sometimes chanceth, from the might
Of joy in minds that can no further go,
As high as we have mounted in delight,
In our dejection do we sink as low."

In the preceding instances, and they could be multiplied indefinitely, they are the ideas that happen to be repeated (let us drop the malevolent notion of "cribbing" where it can be so little justified), and not the words, the kernel of the nut, not the shell. But the lines from the "inspired poet," Warren Barlow—

"All nature is but one stupendous thought,
Which God through love and wisdom has out-wrought"—

contain a totally different idea from that contained in the lines of Pope—

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

although a similarity of sound between the words might suggest, to a superficial critic, the idea of "cribbing." Pope's idea is, as manifest in his context, the *mechanical* unity of all creation, of which God is the vital principle, supplying motive power, all being so intimately connected that if one part should go wrong, supposing such a catastrophe possible, the whole structure must suffer as a machine suffers from a "screw loose" or a wheel out of place. Warren Barlow suggests far more elevating thoughts. His leading idea is that every structure in creation is a *thought-form* of the Almighty, and that each idea, so incarnated, is but a fractional part of "one stupendous thought," as each part of creation is a fraction of "one stupendous whole," a thought which is being constantly "out-wrought," and requires eternity to accomplish.

This line of thinking has a reflex action, and indicates the highest use of physical science to be the discovery of each fractional divine idea embodied in each fractional form of universal creation. We are, thus, by connecting idea with idea, enabled to form advancing conceptions of God himself. Since our notions of Deity are derived from nature, our every idea ought to harmonize and consist with each other in systematic unity of thought, to correspond with the unity of idea in total nature. Thus, consistency becomes a test of approximate truth, for, although our highest conceptions of truth must be very imperfect, inconsistency (in the sense of incongruity) is a sure sign of error. No idea can exist apart from activity, and the result of activity is *form*. As man extracts ideas (philosophy) from nature they become to him vital mental principles, again finding embodiment, or incarnation, in human actions and human productions, affected by, and affecting in return, human wants and aspirations, wrong ideas leading to errors in practice, and errors in practice leading to more correct ideas.

Pope's "stupendous whole" is the materialisation of Warren Barlow's "stupendous thought," and, although the one bears as close an affinity with the other as soul does with body, they are essentially different.

MR. OLIVER AT SANDHURST.

A Lecture was delivered at the Orderly room, Sandhurst, on Wednesday, September 21st, by Mr. James P. Oliver. J. S. Rymer, Esq., in the chair. The subject being "Spiritualism, theologically and scientifically considered." The chairman, in a few opening remarks, referred to the unfair manner in which all new theories and discoveries were invariably received by mankind, they should not refuse any new and startling theory an impartial investigation, but judge it by the Tribunal of Reason. The lecture, which was an exhaustive one, and occupied one hour and a half in its delivery, was attentively listened to by the audience. The lecturer clearly demonstrated that spiritualism accorded with revelation and science, and pointed out that the obstacles so recklessly thrown in the way by the clergy proved fatal to their own arguments. We are glad to observe that Mr. Oliver intends continuing these interesting lectures.

EXPLANATORY.

A correspondent, writing under the *nom de plume* of Ignotus, complains of the incomprehensibility of some portions of our introductory article, and thinks it necessary that they should be clearly understood as a basis to future matters founded upon them, so as to prevent misunderstanding or complication. The terms used seemed clear enough to us, but as it is perhaps hardly fair to measure other people's corn by our own private bushel, we will for the benefit of Ignotus and others who may be under the same difficulty, endeavor to explain as lucidly as possible the meanings intended to be conveyed by the sentences referred to. Ignotus first asks what we mean by the term "natural thought." Our idea of natural thought is, the action of the perceptive and reflective faculties in the contemplation of nature, science, and religion.

"Intuitive reason" we define as that innate power possessed by all intelligent beings of distinguishing by internal reflection, the right and wrong in principle. Many may doubt the reliability of this power; but, if they do so, it is because they have not exercised it, but allowed it to lie dormant within them. In our experience we have met with men in all states of development and in all grades of society, who in the exercise of this faculty have come to exactly similar conclusions. The untrammelled mind that looks within for the solution of theological difficulties, will find there implanted an infallible mentor, and the exercise of this intuitive faculty quickens and intensifies the perceptions of the individual to a greater or less degree, according to his or her intellectual capacity.

In reference to our correspondent's third question, it is not for us to define the precise sense in which Victor Cousin uses the word "truth," but when we use it, it is in its full abstract sense, embodying justice, perfection, and harmony.

The poetry of Lizzie Doten and Warren Barlow, may not exactly fit Ignotus's mind, but we fail to find the weakness of substratum alluded to. In our opinion those who could write without spiritual inspiration, poetry of the quality of that which we quoted, would have no need to attribute it to spirits, for they would attain for themselves a popularity and position, which under the wing of spiritualism they cannot hope for. It is and always will be our desire to make everything in our journal as clear and comprehensible as possible to our readers; and, where any difficulties are experienced in arriving at our exact meaning, through the unfamiliarity of some of our readers with the subjects discussed, we shall be happy to answer any questions that are pertinent to the matter.

In conclusion, we beg to thank our friends and the public for their liberal support. Our first number has been very generally and on the whole favorably noticed by the metropolitan and country press, and the subscriptions and sales have considerably exceeded our expectations. We shall endeavor by keeping up, and if possible improving the quality of our journal, to give our friends a *quid pro quo*.

To Correspondents.

"Bigotry and Free Thought," "Coming," "Experience," and several other communications are unavoidably held over until next issue.—[Ed.]

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I am not a little amused on reading in your first issue of the "Harbinger of Light," the reply which the Dean of Melbourne made to one of his auditory at his lecture on Spiritualism, viz.:—

"That it was improbable that the arch fiend would select inferior instruments to carry out his objects, but his cunning would naturally lead him to select from those whose moral influence would be great."

Surely he must have overlooked the fact his reply cuts two ways, viz.—that if his satanic majesty employs spiritualists, because of their "high moral characters," to work his designs, may not the Dean himself, on account of his high standing as a dignitary of the Church and of his "high moral character," be also one of his majesty's agents, employed by him to keep the minds of the masses in ignorance, chains and darkness, instead of permitting him to use his position and influence in preaching "Deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." I don't of course for a moment mean to say that it is so, but it occurred to me that if the one was *probable* the other was *possible*.

Now it has been suggested that on such a mode of reasoning as the Dean's, "where are we to stop?" To me there is no limit. Even Christ might have been one of his majesty's agents. This, however, happily for us, Christ has overthrown, for he has distinctly said, "By their fruits shall ye know them." Therefore, unless he makes the words of Christ of none effect, he must show that the lives of Spiritualists are *not* of a "high moral tone," a fact the opposition which he has, however unfortunately for himself and his arguments, admitted to be the case.

South Yarra,
12th September.

IOTA.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Will you inform me through your journal, if the thirteen millions of spiritists in America include all of the Jewish faith, for I find from their books that they are all spiritists.

In their book, called the "Book of Life," I find the following prayer—"May the Gates of Heaven be open to receive his, or her devotion, and may his, or her soul undisturbedly soar to the Heavenly abode in the Garden of Eden, there to enjoy beneath the tree of Eternal Life, the plenitude of bliss, treasured up for the righteous."

Of such a death, King Solomon says, that the day of death is better than the day of birth. The sages comment on the verse thus:—"And God saw everything that he had made, and behold it was very good."—(Genesis). These words allude to death when the truly pious and virtuous receive their full reward in the higher regions, and enjoy the celestial and undisturbed tranquility of the soul.

I also observe in their prayer on the appearance of the new moon the following words, three times—"David the King of Israel now liveth and existeth in our midst," and numerous other passages in a like manner.

I am,

Dear sir,

Yours very truly,

D. CHRISTIAN.

St. Kilda,

Sept. 10, 1870.

[The estimate of American spiritualists refers only to the believers in modern spiritualism, the majority of Jews we think, like the majority of Christians, are not cognizant of what they profess to believe, they subscribe to certain doctrines, without taking the trouble to analyze them, and are in reality ignorant of the tenets of their own religion.—Ed.]

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I have read your first number, and feel much interested in the subject, but I am convinced that unless the words you use are clearly understood, the arguments therefrom will soon become complicated. Might I ask your explanation of the terms "natural thought" and "intuitive reason" which are made use of in your introduction. And again in what sense the term "Truth" is to be accepted (as used in Ontology for instance) whether in its full abstract sense, or in its subordinate etymological sense. *Lizzie Doten* is very pretty but not always right, on her feet. *Warren Barlow* raises a question which might be resolved metaphysically.

Yours truly,

IGNOTUS.

CRITICISM WITH A VENGEANCE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Your last issue contained a review of, and extracts from, certain poems professedly written under spirit influence. In a critique appearing in a late number of the *Daily Telegraph* these poems are alluded to, and the writers thereof are very politely termed "prigs, and literary kleptomaniacs," because a particular line heading one of the extracts

"All Nature is but one stupendous thought,"

is affirmed to be a plagiarism from Pope.

Possibly I may be wrong, but the only passage which I remember of Pope, bearing the slightest similarity to the line quoted, is found towards the end of the first epistle of the "Essay on Man," and reads

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

If this is the passage to which the critic of the *Telegraph* alludes, I cannot, for the life of me, see how he is justified in stating that it is in any way a parallel one to the line occurring in Warren Barlow's poem, and given in your last number. For how it can be made to appear that no difference exists between an expression stating, that "the universe is but the development of an idea," and another which affirms, that "the same universe is a portion of some vast existence, having matter for its corporeal frame, and God for its vital principle," is not very easily discernable, judging by mere common sense logic, or by any canon of criticism which, I have, as yet, met with.

It might have been as well, perhaps, to have passed over the critique altogether, only that the same paper of Friday last, contains yet another reference to the same matter, this time in an orthodox leader. In this latter article the writer, who, although as sharp as ever in his denunciations of literary dishonesty, seems to forget that exactly one-half of his lucubration is little better than a mere transcript of certain portions of Dr. Crooke's paper on Spiritualism, in the last number of the *Quarterly Journal of Science*, the rather startling admissions of the Doctor's in favor of Spiritualism, being dexterously left out.

I do not, in mentioning this circumstance, wish to accuse the Editor of the *Telegraph* of wilful plagiarism. From painful experience, I know how extremely difficult it is to properly arrange the necessary inverted commas, in a dished up passage, like that referred to, and am, therefore, willing to regard the omission of the quotation marks as a simple typographical error. But, might it not be as well if persons, whose premises are evidently so dotted over with glass windows, would, at least, take some little trouble to see that all their shutters are up, and fastened, ere venturing to pelt an adversary with critical missiles, which seem to bear some resemblance to boomerangs, and to be especially given to flying back upon the flingers.

I am not, be it remembered, writing this in defence of Spiritualism or of its advocates. It's their, and your battle, Mr. Editor, is not mine, at all events for the present. Only being a tolerably old, although insignificant member of the colonial press, I do feel just a little vexed and irritated when I find fellow members, under the im-

pulse of a desire to say something clever, acting in so thoughtless a manner, as seriously to endanger the influence which newspaper literature has long had upon the public.

Plagiarism must be put down, as must robbery of any kind; but surely the proper way to achieve this object, is not exactly that of crying out "thief, thief," when there is no thief. Since if such a cry is persistently raised when all danger happens to be absent, what other are we to expect, than when some real culprit is detected, he will be allowed to walk off unpunished, simply because our over vigilant watchmen have too often sounded a false alarm.

Yours sincerely,
THOMAS HARRISON.

Yorick Club, Melbourne.
18th September, 1870.

WORK FOR THE ROYAL SOCIETY.

A little over a month since most of the papers of the colony gave brief notices of the occurrence of a singularly remarkable phenomenon. A boy was struck dead by lightning, and upon examination of his body the exact image of the tree under which the fatal accident took place, was found upon the chest. In confirmation of this statement there is at least, the evidence of two medical men, one having taken, as it is said, a sketch of the appearance, whilst both have affirmed the truth of their statements upon oath before the coroner.

It seems a pity however, that these witnesses do not appear to have taken much trouble to back up their own evidence, by that of other scientific men, who might and ought to have been called in to examine and report upon so extraordinary an occurrence. This is the more to be regretted since vague rumours of similar appearances upon the persons of those struck by lightning, are by no means uncommon. One I especially call to mind, wherein a sailor struck dead by an electric discharge in the main top, was found to be marked with a perfect representation of a portion of the mast head. It is the repetition of stories like this; repetitions coming from different parts of the world, and vouched for by the reliable testimony of altogether independent witnesses; which give them at last, importance—quite enough to induce savans to take action in the matter, so that it might eventually be arrived at, whether in what was at first, regarded as an idle tale, something of real scientific importance may not be hidden. Possibly, our Royal Society might do something even more foolish than direct their secretary to ask the legal witnesses, in the colonial case referred to, for further information upon the subject.

In the meantime, the question seems to be exciting but little attention, save among *quid nuncs* and those especially "foolish to be pitied, and besottedly ignorant people" who will go to spiritual circles, use the planchette, and pay some slight attention to what they see with their own eyes and hear with their own ears.

At one of these circles, at which I happened to be present a few nights ago, failing any expressed opinion from scientific men, the question was put through the presiding medium as to the cause of the phenomena alluded to, when, to the best of my recollection, the answer was "That under the circumstances the tree would most probably appear, at the moment of the flash of lightning, as if lit up by a pale blue flame, and that this appearance acting through the imagination of the boy, under especially exciting conditions, would probably be transferred by the nerves so as to become indelibly marked, as by photography upon some portion of the skin."

I confess to having secretly laughed at what I considered so singularly lame an explanation of the difficulty, but, in continuation, the communication went on to illustrate the case by the no less singular markings which a fright to, or fancy of, the mother will often transfer to the person of the infant yet unborn.

Whether the spirits are right or not, it must be admitted that, in this instance, they are exceedingly happy in alluding to a parallel instance, also hitherto inexplicable, and one in which the imagination does not simply act and imprint images upon the person with whom it originates, but upon that of an altogether separate individual.

Singularly enough, whilst meditating over, and feeling strongly inclined, still, to ridicule, the above theory, I took up a book, received by the last mail, published in America a few months ago, and which I feel certain the medium through whom the theory was given, could not possibly have seen to find the author; writing upon the so called extatics of the Catholic Church, who, in many authenticated instances, bear upon them the stigmata of the cross; explain, similarly strange markings by the effects of imagination also; and in addition says "of transference of marks, there have been more curious cases by electricity. Once the exact likeness of a tree was printed upon a person near by a flash of lightning, and further, quoting from the "Adversaria" of Isaac Casaubon, "There is an account of a storm at Wells, in England. The information was given to Casaubon by the Bishop of Wells, and other personal witnesses. On a Sunday morning in the year 1596, while the people were in the Cathedral, there was a tremendous burst of thunder, and that in their terror the whole congregation knelt together. Though a thunderbolt fell, there was no one hurt. But a wonderful thing was afterwards discovered by many persons, for images of the cross were found marked on the bodies of those, who had been at the time in the Cathedral; and the Bishop of Wells told the Bishop of Ely that his wife (and she was a most honorable woman), came to him and told him, as a miracle, that there were marks of the cross upon her body. But when the Bishop laughed at this, his wife uncovered her person and proved that what she had said was true; and then he noticed that the same very plain marks of the cross were impressed on himself, and as I think, on his arm, while with others it was on the shoulder, the breast, the back, and other parts of the body, and that most illustrious man, the Bishop of Ely narrated this to me, in such a manner as forbade any doubt about the truth of the history."

Here then is testimony coming from two, at least, dignitaries of the Church, not of Rome but of England, upon singularly cognate facts; testimony which, I for one, think by no means proves the case, but taken with other testimonies relating to other also cognate facts, ought to be regarded as good and tangible reasons why those in our midst, who are qualified to do so, should, without further delay, take action and enquire into the truth or falsity of reports of a similar fact, occurring within our colony.

Spiritualists who have been used to hear of mediums who, almost at pleasure, can call up red letters on their arms, may see no difficulty in believing such assertions, or even receiving theories as to their occurrence, like that above given; but, sceptics may not be as easily satisfied, they may wish still further information, and last, not least, may wish to set up a counter theory to that advanced. I really do not know how this latter is to be framed, save after a due examination of the facts, and to collect these would seem to be especially the province of purely Baconian philosophers who happen to be amongst us and in power and position. R. G.

RELIGION AND THEOLOGY.

Most thinking men have, at some period of their lives, been sorely puzzled at the difficulties arising out of the consideration of the above subject; but when we reduce the thoughts which may arise to something like order, we shall find that these difficulties are not altogether insurmountable. Impressed with this idea, I thought perhaps a few of the leading differences might be stated; not with a view to exhaust the subject, but more to induce your readers to take up the thread where, for want of space, I shall be obliged to leave it. What is Religion, and of what origin? And in what relation does Theology stand towards it? are questions which must often have occurred to enquirers or, as some would prefer to call them, doubters. That there is such a thing as *natural religion* few will be found to question and that whatever may be its origin, it is universal. No nation has been discovered, no matter how savage and uncultivated, which did not worship something. No race of people, at any stage of the world's history, have ever been found who did not believe in some great ruling power quite outside and apart from themselves, and it is

this universal belief in a creating and controlling power—call it by what name you will—which induces, and it may almost be said compels worship.

Worship being admitted, the next step in our enquiry will naturally be to find out, if possible, the motives and desires of the persons so worshipping, and the differences existing between different nations, and between the same nations at different times.

Amongst savages it will be found that the impelling power is *fear*, and sacrifices are offered, sufferings undergone, and privations endured to propitiate an angry God. Human life is freely offered when occasion seems to demand it, and this, not in the smallest degree from love, for their God is a great devouring spirit of evil who will allow them to be conquered in battle, or will himself injure or destroy them unless his wrath is appeased; and in their belief, the surest and most acceptable way of attaining this end is by sacrifice. The more urgent the necessity for turning away his anger, the greater the sacrifice offered.

As we advance in the scale of development, or, as it is commonly called civilization, we find this unseen power assuming less cruel and vindictive attributes, and we come to see that the worshippers are no longer actuated solely by fear, which has now lost some of its terrors, and is divided in its influence with *hope*. Sacrifices are still offered, but not always to avert evil.

Further on in this scale of development we find *love* introduced, and sacrifices—if they are still made—are mostly given as thank or peace offerings to a good spirit, for his kind and loving assistance in any great undertaking, as well as in their ordinary, every day affairs of life. But while this improvement is going on, and these new ideas are gaining ground, the old have unfortunately, not been entirely cast away. New features have been introduced, and new motives have sprung up to impel worship, but the old ones have still been held: hence we see the introduction of other spirits, and as a consequence, a division of power. The evil spirit or spirits still exist, but are no longer absolute. One or more good spirits have entered the field and, as we have seen, claim and receive a share of homage and attention. These spirits are necessarily antagonistic, and the proportion of power believed to be possessed by the good or the bad will exactly depend upon, and be guided by, the development of the person or race so believing and worshipping.

We have, however, yet another element in worship which is as universal as the belief we have been considering, and differs in different nations quite as much. This other element is the conviction or inherent belief in an after life.

The savage we first spoke of has no higher hopes than that his enemies shall all be slain or subdued, whilst he lives victorious, and that his future hunting grounds shall be more fruitful. A life of comfort and freedom from toil is the principal desire of others; whilst the more advanced or civilized races fill their heaven with everything which seems to them most desirable. But here again comes the conflict between the good and the evil spirits. It is very evident that the two powers cannot exist in the same place; and it is also quite a settled point that if we are to be rewarded, our enemies—if we are savages—or those who differ with us in religious belief—if we are civilized beings—must necessarily be punished. Hence it follows that there must be at least two states of existence in the after life; at least one place of reward and one of punishment.

From this crude sketch, we can now catch a glimpse of the difference which I think exists between Religion and Theology. The original desire to worship, inherent in all nations, at all times, has given rise to different ideas, different forms, and different hopes or aspirations. The advantages of worshipping were opposed to the evil consequences of neglecting to worship.

These advantages and evils would differ in different nations, and would continually alter as their circumstances altered; and this not at all because the real guiding and guarding power had altered, but because their ideas and knowledge of that power had become more definite and elaborated. We may therefore reasonably conclude that Religion is the universal intuitive desire to worship, and Theology the structure built up from that desire. The science which instructs in the best mode. J. W. H.

Poetry.

FROM POE'S FAREWELL TO EARTH.

By LIZZIE DOTEN.

Farewell! Farewell!
Like the tolling of a Bell,
Sounding forth some Funeral knell,—
Tolling with a sad refrain,
Not for those who rest from pain,
But for those who still remain;
So sweet pathos would I borrow
From the loving lips of sorrow,
Weaving in a plaintive minor with the cadence
of my song.
For the souls that lonely languish,
For the hearts that break with anguish,
For the weak ones and the tempted, who must
sin and suffer long;
For the hosts of living martyrs, groaning 'neath
some ancient wrong;
For the cowards and the cravens, who in guilt
alone are strong.
But from all Earth's woe and sadness, all its
folly and its madness,
I would never strive to save you, or avert the
evil blow;
Even if I would, I could not,
Even if I could, I would not,
From the course of Time's great river, in its
grand, majestic flow;
Grapple with those mighty causes whose results
I may not know:
All Life's sorrows end in blessing, as the future
yet shall show.
From Life's overflowing beaker I have drained
the bitter draught,
Changing to a maddening ichor in my being as
I quaffed.
I have felt the hot blood rushing o'er its red
and ramous path,
Like the molten lava, gushing in its wild,
volcanic wrath;
Like the bubbling, boiling Geyser, in the regions
of the pole;
Like a Scylla or Charybdis, threatening to
engulf my soul.
O, for all such fire wrought natures let my
rhythmic numbers toll!
Vulnerable, like Achilles, only in one fatal
part,
I was wounded, by Life's arrows, in the head,
but not the heart,
Come up higher! cried the angels;—and I
hastened to depart.

THE following few lines, which are copied from "The Lyric of the Golden Age," by Harris, are certainly *imitable* in purity, and in the deep soul-stirring aspirations which they breathe after God and Truth, and show how those who have passed on to the next sphere of existence still yearn after a clearer and more expanded knowledge of the Divine Father, and how anxious they are to infuse into our minds like desires:—

SHELLEY'S PRAYER.

"Transfuse me with Thy consciousness," I cried,
O Spirit of Creation! I would be
So merged in thy existence as to know,
To live, feel, meditate, enjoy in Thee.
O give Thy nature to me; let Thy soul
Through all my faculties descend; be Thou
The root of all my being, which from Thee
Shall bloom a deathless flower divine
If I have reasoned wrongly, let the light
Of thy pure Truth transform the inner mind;
Make it a glorious mirror to reflect
Thy perfect love, Thine attributes, Thyself."

SPIRITUALISM AND THE SAVANS.

As Spiritualism progresses, the opponents of its triumphant manifestations have one by one to give up their cherished positions and concede ground to the invader. At first, of course, it was stoutly maintained that the entire business was imposture. The books purporting to be dictated by clairvoyant intellects were plagiarisms, the movements of tables and other solid bodies were the tricks of conjurors, and the rappings were produced by pliable ankle bones, elastic heels, or electric wires. People who have never given the subject a moment's consideration and are utterly ignorant of the extraordinary standing it has assumed in the world, still entertain this primitive opinion. Others a little better acquainted with the work which has been accomplished talk of unconscious cerebral activity and involuntary muscular action. But this shelter for the distressed has had to be surrendered like the rest, and *bona-fide* investigators, unwilling to acquiesce in the Spiritual hypothesis, are now sorely beset. The men of science are the most disinclined to surrender their old landmarks but not one of them enters earnestly upon an enquiry into the Spiritual phenomena without finding himself compelled to do so.

The latest instance of this kind is a very noticeable one. *The Quarterly Journal of Science* ranks near the head of the scientific periodicals of Europe. Conducted by such men as Sir W. Fairbairn, F.R.S.; William Crookes, F.R.S.; Robert Hunt, F.R.S.; H. Woodward, F.G.S. and F.Z.S., and James Samuelson, of the Middle Temple, its enunciations are received with respect in all parts of the world. One of the above gentlemen—Mr. Crookes—has recently been giving a portion of his attention to the subject of Spiritualism, and in the July number of the Journal he expresses his opinion upon it as far as he has gone. He regrets that a premature announcement of the work in which he is engaged should have appeared in *The Athenæum*, and compelled him to speak out before he is fully prepared to do so. He declines as yet to adopt the Spiritual theories, but admits that there is "something" brought to light completely new to science. He says—"That certain physical phenomena, such as the movement of natural substances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am certain as I am of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish it to be distinctly understood that this firm conviction is the result of most careful investigation. But I cannot, at present, hazard even the most vague hypothesis as to the cause of the phenomena."

This admission, as it stands, may well cause a glow of pardonable pride in the face of every Spiritualist. Surely it is no slight thing for men and women who have for years been made the butt of the empty headed and the superficial to be thus proclaimed as the forerunners of science in the discovery and development of a new and mysterious force. But Mr. Crookes is not stopping here; and we venture to predict that, like Professor Hare and Professor Mapes in America, he will be compelled at the last to acknowledge the new force to be a Spiritual one. He is asking for specific tests which the advanced Spiritual mediums are pressing to afford him, and the result of these will probably be divulged in an early number of the Journal. In a foot note to the article in the current issue Mr. Crookes says—"In justice to my subject, I must state that, on repeating these views to some of the leading Spiritualists and most trustworthy mediums in England, they express perfect confidence in the success of the enquiry, if honestly carried out in the spirit here exemplified; and they have offered to assist me to the utmost of their ability, by placing their peculiar powers at my disposal. So far as I have proceeded, I may as well add that the preliminary tests have been satisfactory."

After the publication of this article in the *Quarterly Journal of Science*, we trust that even the most ignorant and prejudiced will feel ashamed of their assumption that the whole of the phenomena of Spiritualism are the product of world wide imposture or self-deception.

JEWISH NOTIONS RESPECTING THE DEVIL AND HELL. BY H. GUEDELLA.

[FIRST ARTICLE.]

A belief in the devil is a perfect delusion. It detracts from the honour due to the Infinite Source of power. Can any one rationally entertain a notion of a Spiritual Being, who was hurled into the lowest depths as a punishment for his rebellion, and who is still allowed the satisfaction of corrupting mankind? The Authorised Version has rendered the Hebrew words "Singeereem" and "Shadeem," by devils; whereas "Singeereem," as its root denotes, means "goats," and not "fallen angels" or "rebellious spirits." Our grammarians do not at all agree respecting the derivation of "Shadeem;" but though the difficulty of forming a correct opinion of it is increased by the few times that expression is met with in Holy Writ, still the first passage wherein it is employed palpably draws a marked dissimilarity between "Shadeem" and the factious spirits that are imagined to have been banished from Heaven, but which, nevertheless, hold sway upon earth. Moses, in his last memorable song, thus expressed himself: "They sacrifice unto Shadeem and not to God." I may assert, without fear of contradiction, that the Hebrew Scriptures do not contain a single phrase that can be interpreted as countenancing the belief in a spiritual tempter who inveigles men away from the duties they owe their Creator. I do not even consider the first verse of 1 Chron. chap. 21, as by any means contradictory of this assertion: "And Satan stood up against Israel, and provoked David to number Israel." Compare it with that in 2 Samuel, chap. 21.

The Heavenly volumes teem with passages which emphatically teach that obedience and disobedience to the law are the effects of one's own free will. Maimonides, discussing this theme, wrote as follows: "Let none be led astray by the idea prevailing among the ignorant of all creeds, that God decides at the hour of birth whether an individual shall be righteous or wicked! for it is not so. Each person has it in his power to become as righteous as Moses our preceptor, or as wicked as Jeroboam; learned or illiterate; kind or cruel; niggardly or liberal. In like manner regarding other moral qualifications. His deeds are not in any way compulsory or predestined; no means are employed to draw him in either way, save those to which he himself resorts; for, as Jeremiah exclaims: "Out of the mouth of the Most High proceed not the evil and the good," which means, that the Creator does not decree that man shall follow what is right or what is wrong." Again, he says of the subject at issue, "This is a great moral principle in the law; it is the pillar of our religion."

Except as an allegory, how can otherwise be explained the rapid succession of so many misfortunes as those which befel Job, and the remarkable circumstance that at each recurrence of a calamity only one individual should alone escape to report the woeful tidings? In fact, some of our sages did regard it in that light when they declared that "Job was not a created being, but he was offered to us as an example." These wise instructors of our people did not purpose to deny by that the existence of the personage himself, for the prophet Ezekiel names him in conjunction with Noah and Daniel; but they entertained the opinion that, as he was renowned for his integrity, he was chosen as the hero of a poem in which the knotty question about the prosperity of the wicked and the unhappiness of the righteous is debated by its unknown author.

It may be argued that whatever constitution be given to the preface of that sublime production, the doctrine of the existence of "Satan," or of a spiritual adversary of human felicity, obtains from it strong support. But such reasoning, which at first blush appears very plausible, is, nevertheless, fallacious. According to the Nazarene theology, the devil is an outcast from the abode of bliss. He is a rebel against God, condemned to dwell in "adamantine chains and penal fires." Satan in the book of Job is an inmate of Heaven, bound to obey the command of God, from which he does not swerve. The devil is supposed maliciously to entangle man in sin in order to frustrate the design of the merciful Creator; the Satan of Job accuses man, but only to manifest that

the adoration the latter tenders to his Maker is prompted by interested motives; that it ceases when the benefits received are also at an end. But why draw the contrast any farther? Surely, it does not require great acumen to discriminate between a divine messenger and a fiendish opponent.

Maimonides has exclusively devoted a chapter in his philosophical work, called "A Guide to the Perplexed," to the book under consideration.

The sons of God who presented themselves before the Eternal, are the natural faculties of the mind that raise it aloft; Satan is the evil inclination growing from worldly enjoyments; wherefore we read, that he, "goeth to and fro on the earth, and walketh up and down thereon," signifying that our vices are our accusers before the throne of the Most High. In support of this thesis, Maimonides cites the famous apothegm of the sages: "Satan, evil imagination, and the angel of death are exactly the same thing."—A. M. S

THE A. B. C. OF SPIRITUALISM.

By SIGMA.

I HAVE often been puzzled to understand how it is that the phenomena which the investigation of spiritualism develops should be so obstinately denied by the thinking and the learned. It is true that a number of the scientific men of the day have been shunted from the rails of modern thought into those bye-ways of mystery that accompany with their inscrutable networks every advance in knowledge. The threshold may be easily reached, but the moving shadows inwards and around amaze the thinker with the limitless extent of the probable that lies before. Our only means of proving the present is by comparison with the past. The "miracle" of yesterday is but the feature of to-day. Across all the ridges of time there come the same experiences of lost arts and new discoveries, the tangle of the archaic is still the complex enigma it ever was. We may lift away the brambles of ages and catch the echoes of a past period, or trace the footprints of generations in decayed greatness; but to us they still remain the merest footprints on the vast shore of time by which the march of thought and the aspirations of nations now silent may be indexed. It is here, and in the pursuit of this very study, that man finds what the real and the palpable of the world is, not the weed grown ruins or the crumbling architecture of a savage or aesthetic age but that of which they are the simple mile stones. The immaterial of man—that spiritual part—that grows and progresses and speaks from the pyramids and the colossi of a gone world. These remain as loud toned as when the slave had ceased the toiling, and thanksgiving was uttered in mystic ceremony to the god of ages—still the same god whether worshipped as the Jehovah of the Jews, the Vishnu of the Indians, or the Zeus of the Greeks.

From out these time bleached records there is the one fact which threads the whole of the histories like a golden warp—that fact is spiritualism. So far as our knowledge goes this belief has lived with man, and come down to us from ages into which we can but dimly pierce, the resonance of the faith is still there, and the iteration of its potency and generality grows louder to the antiquarian, the farther he penetrates back through the silent aisles of time. Spiritualism is as much a part of our higher organization as is any of those qualities with which God has endowed our more sensuous nature. It develops in superstition, and is the great foundation of all religion. On this quality is built every moral sense and every mental sentinel that raises man from the races below him. This one quality of the mind through the infinite varieties of the phases of its outcome in all nations is one of the abiding and distinguishing characteristics of man as the ultimate of creation. In our day we believe that the spirits of men are immortal, that the spirit world is as real as our own; but when arguments are adduced to prove to the simplest comprehension that which all christians bring to them as the very essence of their faith, and hope hereafter, they rise and scream at the daring as an innovation, much as some sects do at surplises and lower orders of creation at a strange

plumage. The christian churches still proclaim that the whereabouts of spirit land or the state of the spirit after death, during a mysterious period, which they variously interpret, is not for us to know because it has not been revealed. But I urge that it has been revealed, and that such revelation has been made by Jesus Christ, when he held converse with Moses and the prophets, when he spoke with angels who ministered to and comforted him, and when he told the thief upon the cross that he would be with him in the shades, paradise, or hell as it may be variously interpreted.

In my last article I dealt with the simplest phenomena of spiritualism, and I purpose hereafter referring to those higher manifestations of which so much has been said and written. In the meantime it will be my purpose to show that either the belief of christians must be the merest fable or they must, perforce, admit the reality of that spiritualism which has so startled them from their comfortable lethargy, and made priests stare at the reviving belief that comes thundering to their walls. I have not yet heard any orthodox christian teachers explain upon what grounds they deny spiritualism. All believe in guardian angels and ministering spirits; all admit that we are compassed about with a great cloud of witnesses, but all seem to assert that the functions and powers of spirit life have changed since the time when the prison doors were thrown open to the apostles, and the fetters knocked from their limbs. If the "invisibles" were able to do this when the twelve went forth preaching the word, followed by the signs and wonders which were promised to them; if from the days of the patriarchs down through the whole biblical history angels held communion with men; if from the earliest traditions of all people the same kind of intercourse is as clearly authenticated as is any other historical fact; if in these latter days the saints of the Roman Catholic Church have each and all claimed the reality of a similar communion; if Stilling, Lavater, Kerner, Swedenborg, Wesley, Fletcher, Fox, and even Martin Luther, gave their testimony in its favor, we may justly conclude that such communications are not miraculous but rather within the compass and power of spirits under certain conditions. A phenomenon may be bound in the miraculous frame and hung up for contemplation so long as it is rare. But if the study of the past reveals the same thing constantly recurring in a chain of evidence as unbroken as Jewish history, we must cease to regard such manifestations as contrary to the course of nature. Indeed ministers have got so far as to make a one-sided admission in favor of devils, but from the records of holy writ, I ask them to prove that the spirit with whom a spiritualist holds intercourse to-day is an angel that has fallen in the distant cycles and not a disembodied spirit, any more than Moses was not a disembodied spirit when the disciples saw him. The statement that asserts the one will prove the other, and the argument that sustains such statement disproves the evidence of the evangels. If the theory be admitted at all the admission is two-edged; and if it be disproved or scientifically shown to be an impossibility, the whole superstructure of christianity must necessarily melt away. If some inexorable anti-spiritual Colenso should arise and mercilessly scatter the fabric of spiritual intercourse by rigid proof, and lead out to the cold merciless truth—truth being the goal—no one would rejoice more than the writer of this article. But more are concerned in the spiritualistic fall than those styled spiritualists, the whole spiritualism of christianity inevitably goes with it.

There is no force in nature so strong or so subtle as that which may be denominated popular thought; it is a current as invisible and decided in its effects as magnetism, and it sways conformably to its course as certainly as the needle is turned to the poles. Popular opinion is against spiritualism here, and I predict for it a very upward and troublous course before it arrives at anything like a broad reception. A materialistic age has hung up the cloud which must be penetrated, while the preachings to materialistic tunes is the difficulty with the churches. There is the cold materialism of the sceptic in one direction and the sensual materialism of the preacher in the other. The materiality of good livings and comfortable incomes, and well appointed tables too often induce that quiet gliding with the materialistic current of which the ad-

advantages set forth constitute the reward and consideration. Materialists preached to in *post prandial* tones and in the common places of that phraseology, and those creeds and doctrines before which Faraday said he must prostrate his reason, originate the very cradles where the materialist is rocked and grows. This much for us with our science and civilization, and that subtle force of popular opinion mentioned before. The spiritualistic belief, however, creates no surprise amongst those who live the purest and most patriarchal lives, amongst the seers of the Highlands, amongst the Fins, the Norwegians, the various races of mountaineers, in most countries, and the simple fishermen of the wilder coasts. With these spiritualism is a living daily fact in their existence, through the media of oral communication and of sight. This from our superior light of civilization we would call superstition, but it is a superstition with such startling and interlaced coincidences that the hardest sceptic, if impartial must retreat from the investigation astounded. Our scientific men might be as blind to such a belief as to the grass bent by the light mocassin in the solitary prairie, nevertheless, the footprint would be there to the eyes of the red man as palpably as though marked in snow at a London threshold. Because our man of science did not see the track, and the man of nature did, it does not follow that an enemy has not passed that way. The proof is the caught fugitive in the one instance and that convenient leaning post "coincidence" in the other. Amongst communities like these when the belief is popular, it possesses the force that ultimately sways to admission, however hardened and laminated may be the "trained" mind.

Has it ever occurred to my readers what a blundering lot spiritualists must be (looked at as imposters) that they did not make their communications dovetail with orthodox teaching? They have turned respectability and that great lever of respectability—the Church—against them. But how is the miracle, as Professor De Morgan points out, not one whit removed in quality from the communication with spirits;—that amongst media and organizations that have never seen or heard of each other, thousands of miles removed and scattered over every part of the globe, *the teachings are substantially the same*. What a strange coincidence, made up of a thousand coincidents! Here is a coincidence with a vengeance.

Spiritualism has been driven back for more than half a century by the spread of materialism, like the moa, its appearance is regarded with startled wonder, and the once living form of a world's religion is as clearly indexed thereby as the existence of an extinct species by the appearances and remains of these lonely residuals. Unlike the moa the extinction is not yet, the border land of science is invaded at all points. The million voices are whispering its reality with a pertinacity that no positivism can silence. The historical repetition of history will find another exemplar here. We are surprised at it, much as we always have been at any new phase of nature's laws made palpable after a lapse of time, though co-existent with the world and abreast of every record in the world's history. Let my readers study the past on this matter, they will wonder at the narrowness of the blank which the materialistic philosophy of the day has flooded. They will find here and there a something that "sways" these scientific waters with a strong reality. Among the whirling eddies of atheism the links of spiritualism crop up and ripple the evenness of the flow. The cable, though submerged, is there still connecting the ages and bearing down and along them the same messages of peace and good-will.

"THE HUMAN SOUL may be likened to a flower. It contains the germ of inward life, which unfolds beneath the gentle breath of heaven. The flower should not be placed in the cold and dark, where it would be chilled and withered, but it should be caused to unfold, with the aid of the congenial influences which are seen in the sunlight and the dew. So the soul should not be confined in the prison-house of Materialism, where all its noblest powers are suppressed and stunted, but should be placed beneath the light of truth and the still breathings of wisdom, whose power is felt by immortal beings in the development and expansion of their nature."

PLANCHETTE COMMUNICATION.

Mighty truths lie hidden in the soul, which bring peace and happiness when found. Like all precious jewels, they shine brighter when the light of Heaven sheds its rays upon them. Every deed done in the flesh has its ghosts, that haunt the chambers of the soul, and when the deeds are evil they thunder in the ear of the spirits, their unceasing retribution. When the acts are performed by a benevolent mind, and true charity instigates the movement, then do angel-voices sing in loving strains of harmony rising to the Almighty Giver of all Good, and the soul is filled with dew from the Spiritual Heaven. The universe of mind rolls on from stage to stage—building upon the wrecks of the past,—each generation thinking they are favored above their ancestors. So shall the coming eras prove to those who will succeed. Thought is powerful to work either good or evil. A good thought reverberates through spheres of love and wisdom—making glad the hearts of angels, and is echoed back in harmonious strains to the believing and listening spirit, while a bad thought chains the spirit in darkness, and has a baneful influence upon the undeveloped inhabitants of the lower spheres in the spirit world.

The combat of earthliness with the spirit forces is keen, but spirit will gain the victory, though it be a hard struggle.

I, with a mighty host of tried and purified friends, am striving to aid you in your upward march to this better land, where we will hail with joy your entrance, when you have finished your course and fought the good fight. Adieu, my dear friend.

Lecture 1.

(BY DR. R. J. HALLOCK.)

SPIRITUALISM CONSIDERED AS A SCIENTIFIC PROBLEM.

It being the object of this our Lyceum, to consider man in his various aspects and relations, from the standpoint of science and fact, in the place of mere traditionary assumption and history; and no clear insight as to his present being possible that does not also embrace his future, it is fitting we should commence with an examination of the grounds upon which that future is supposed to rest.

I define Spiritualism, for the purpose of this essay, to be that doctrine which boldly asserts the continuity of human consciousness and individuality, unbroken by the event popularly, but most unscientifically, denominated death. Spiritualism, as thus defined, I purpose to consider as a scientific problem. The light, of course, in which I shall examine it as a problem, is reflected from its facts and teachings; for it is the day in which I live. A man can not step outside of his own experience to look at any thing; at least with any certainty of seeing it with profit. The subject suggests its own importance. Obviously the fact as to whether human consciousness is limited to threescore and ten years, or whether that or any other number of years, has no relation whatever to its duration, makes all imaginable difference with respect to the problems of the present. The absolute solution of all these rests upon the *scientific* solution of that. I say scientific solution, because we shall not escape the necessity of such solution, by taking the proposition for granted: that is to say, by accepting immortality, though it be a truth, as a matter of mere faith. For it to be of the least use to us, in this world of duty and of effort, we must know not only that it is, but *how*, and why we accept it. Without further apology, then, I proceed to examine it, aside from its facts.

By way of commencing at the beginning, I purpose to look at it as a problem not yet solved, or as one not capable, say, of demonstrative solution—in other words, to consider the *a priori*, the inductive, rationality of its claims. Waiving, then, for the present, all right to its stupendous accumulation of demonstrative evidence, I ask, what are the rational evidences of its truth? or, what has Science to say to Spiritualism?

Science is, by inherent nature, an infidel and a necessitarian. She accepts only what she cannot deny or reject. She has no reverence for authority—she is her own authority. She never asks, What saith the Lord God?—her perpetual question is, What *doeth* the Lord God? Her astronomy derives no strength from Joshua—her axioms were not invented by Solomon. She has no ears, only eyes: no mercy, only truth. I wish to confront this infidel with Spiritualism, with an eye to whatsoever family resemblance may exist between them.

I start with the proposition, that, in the scientific scale, use, of all substances, whether classified as ponderable or imponderable, is the primary—that this is the newly discovered imponderable to which all else is subsidiary, and that there is no getting beyond it, and no stopping short of it, for any apostle who follows strictly where science points the way. I illustrate it by this example. An oak, as it stands revealed to the external senses, is a *force* and a *form*. In it, are the possibilities of a ship, a house, a shade, a medicine, &c., the totality of which is expressed by the simple term, *use*. The oak, then, as to its externals, is a *form of use*, and from it, as an ultimate, we are to trace the primary. Between its ultimatum in form, and the acorn or germ, all is relatively free from mystery. But it may be useful for the investigator to pause awhile with the acorn in his hand, to consider the apparent discrepancy between the acorn and the full grown oak, which is its future history. There are within that acorn, five hundred years, crowded with perpetual change, and ever varying manifestation; and stretching out beyond all this there is an infinite series of consequential uses

——“Folded up
In the narrow cell of that tiny cup.”

which a six weeks' grasshopper would find inconveniently small for the purpose of his morning ablutions! There is significance in this, which points to significance more occult—to a cause as remote from the acorn as a form, as the acorn itself is from its future history. We cut through the silex, the carbon, the potash, the water, &c., together with a large family of imponderables, to find these, *not a cause*, but that which a cause *behind* them has *fixed*, and reduced to active service in its own behalf; that is to say, to build the *body of a use*. Now, that substance which compels all others to minister to itself, must be regarded as primal. It must be held also to be what it *does*, and from its doing, we name it—*Use*. The tree we have been considering, then, is simply the record which Use has written upon the voluminous pages of time and space. That which has enwrapped itself with the relatively inconsequential mass and glossy coat of an acorn, and which we must name Use, is the true oak, minus this history.

In the last analysis, then, we reach use as the basic substance, and finding it back of the *oak* as a form, it must necessarily be that which is the producing substance and cause of all *form*. Retracing our steps thence, we find the pen with which use records its voluminous transactions, to be *FORCE*, and that the first bound edition of its infinite history, is *FORM*. *Force is the graver's tool, wherewith Use, the sculptor, moulds his living statuary*. It stands thus. Use first, or primary, then force, which is the machinery of use, and constitutes use *doing*, without which use were not—then form, which is its ultimate or continent. By this analysis, man as a personality must be defined as a form or body of use; and next in the order of consideration, is the bearing this fact has upon Spiritualism. It is not pretended that any individual oak, or animal, is a perpetual form or body of use, and the inquirer naturally asks, how then is perpetuity predicable of man, from any ground yet stated? The first distinction to be noticed is, that their uses are all subordinate to his use, and actually ultimate in him. Man is the continent of them all. They are not, themselves, the temple of perpetual use; they are a part of the materials used in its construction. Man, as we shall see, is that temple. Science has found all their properties resident in man, and by this finding has demonstrated, that the *all* of man is not in them. For this reason she is forced to pronounce him a *super-animal*. And his superiority is farther seen in this; that, whereas their uses are observed to terminate in man, the terminus of

human uses has never yet been discovered. When an animal has perpetuated its kind, and has entered into the organism of the human as a constituent thereof, no farther use of it as an individuality is either traceable or conceivable. But this is the point where the use of the human, or super-animal, may be said to begin. The need of such men as Jesus, and Socrates, and Cicero; such men as Luther, and Washington, and Franklin, is by no means limited by the years which they lived on the earth. We can conceive of no time in the future when the race would not be benefited by the inspiration, of their genius, intellect, and fidelity to truth, as of old it was blessed by their presence in the body. Hence it is, that the patriot, whatever his intellectual faith may be, in the hour of doubt and trouble, intuitively invokes the aid of Washington. The artist and the artizan, when the brain is giddy with the mighty thought they would incarnate, implore the inspirations of departed genius, as instinctively as they inhale the vital air; and the Christian, though eighteen centuries have passed away, still turns to Jesus of Nazareth as the “present helper,” when Nazareth itself and even Jerusalem, with all its grandeur and glory, are forgotten! These are among the universal and involuntary testimonials to the perpetual use of man. As a mere commodity to work up into cotton and molasses, what a compliment is paid to man away down in Louisiana. There, the price of him ranges so high above that of mere oxen and asses, that in these days, they have it in serious contemplation to go over to Africa and *steal* him. Louisiana does not think of making up her deficiency of cattle in that way. It is to be observed also, that human uses are never duplicated. This is seen in all the prominent instances of it, which illustrate human history. When an animal is eaten up, or in any other way used up, we may go to the exchange and buy another equally as good and useful. But man is not thus exhausted of value. The Jews have waited near two thousand years for another Jesus, and the Christians have been equally expectant for nearly the same length of time, of the re-appearance of the first. Their testimony is concurrent, that the race has produced but one. And if he is felt to be a need now, when eighteen centuries have passed, is it not a fair presumption that he will remain so for at least eighteen more? The facts then, which would seem to be established, are these: First, that use creates form, which is its body. Secondly, that an individualized form or body of use, is commensurate in duration, as an individuality, with the specific or individual use of which its form is the expression. Thirdly, that man, by authority of science, supported by the involuntary testimony of all classes and conditions of mankind, is a perpetual use. I leave science to state in her own terms, what is the natural conclusion from these facts.

I proceed now to the consideration of another question, strictly within the domain of scientific inspection—the question as to what it is that, in the form of little boys and girls, we send to school to be intellectually educated. Clearly, it is not bone and muscle with their appurtenances, which we send there for that purpose; we send these to the gymnasium and the play-ground. Whatever it may be as to substance, there is at least one ascertained power belonging to it, and that is *memory*, without which education were impossible. Now, there is one condition scientifically inevitable to the manifestation of memory, which is, that the subject remembering, must be present in person with the event remembered; that is to say, if a man at fifty, remembers a circumstance that occurred when he was but fifteen, then he must have been absolutely present at the time. All other knowledge of the past, is history or tradition. But *what* of the man of fifty, was present at fifteen? Not a particle of his present bone, and muscle, and nerve, was there at that time, for it is approximately truthful to say, that during the intervening thirty-five years, there have been at least four entire changes of all the atoms composing the forms of these, and all their appurtenant substances and organs. Hence the *real* man that was present then, is not the merely phenomenal man, visible to the external senses at the end of thirty-five years from the date of the remembered circumstance, but a man who can leap the barriers of all these changes, and carry with him the

consecutive memories of all these thirty-five years, whilst bone, and muscle, and nervous tissue, have not consisted of the same atoms for any consecutive thirty-five seconds of the whole time! Again, I leave it for science to state, in whatever terms she conscientiously can, what kind of a man this must necessarily be. Place him by the side of the *spirit-man* of the "Rochester knockings," and we may leave her to her own thoughts on the question of resemblance at least, if not of identity.

But we send dogs to College, and we have learned pigs, and industrious fleas, together with goats and canary birds who enact tragedy and comedy; and all these remember, are educatable as well as man. True, to a certain extent. But the first thing to notice in your canine college is, that in all its departments, a *man*, and not a dog, invariably occupies the professor's chair; and that when a monkey enacts Othello, it requires a man, instead of a goat, for stage manager and prompter. The four-footed graduate with the mystic letters A. B. tagged to his tail, is a thorough niggard of his new-blown honors—he never confers them upon his fellows. The English mastiff, though wonderfully teachable, never sets up a school for young puppies. This suggests the question involved in the phenomenon of education, as it is exemplified by both men and animals, as to what it is they really acquire by the process. In other words, what is it that, through education, expands the child-mentality into that of man-kind—and what is it which, through the same means, performs the same office for the dog? Here is growth in both cases; and growth is only predicable of substance, with power to accrete other substance homogeneous with itself. The rigid, scientific meaning of education is, that the subject, be he boy, or be he puppy, has been eating, digesting and assimilating *something* that has made him bigger and stronger in his mentality. What have they respectively eaten and carried through the processes of digestion and assimilation? If the similarity which is apparent in the methods which for popular purposes we name education, and apply with equal propriety to both, is to be found also in the substances mutually assimilated, then of necessity, a corresponding similarity of general consequences must ensue, as well as in the specific consequence, which is growth. Among these consequences, would be similarity of duration; that is to say, all other things be equal, two structures being composed of the same materials, must be equal in their power to resist decomposition. And here it is proper to remark, that so arbitrary and universal is the law of relation between *use* and *durability*, that even animal memory is concluded by it. The facts of maternity live not in the memory of the animal, beyond the point required by determinate use. But to return. Now, if science can determine what it is that, by education, is deposited in the mental organism, she can trace the destiny of both men and animals with respect to duration, with her own finger.

Let us note the facts she has to offer upon this point. She has already noted a dissimilarity of teachers. She finds that men can teach men what dogs know, but that dogs can not teach each other what men know. She observes also, that an animal can be taught only that which is phenomenal or superficial. He can not be indoctrinated as to truths or uses lying beneath the surface. A parrot can be taught to repeat the alphabet, but he never uses it to record his private opinions. This determines to a nicety, how far he has progressed in his intellectual education. No learned pig has yet produced a poem. The cognition of such forms, (not their uses,) as relate directly to the individual needs of the animal, is a finality with him. Not so with the human; his education begins where that of the pig and parrot ends. She further observes the fact, that sameness of material, and not form or shape, determines for both the same final de-composition of their respective bodies. Having seen that similarity of material results in similarity of duration, and having observed the fact that animal mentality takes cognizance only of forms, and not at all of the uses or truths, of which they, (the forms) are the ever changing expression, it follows, of necessity, that the animal, as a totality, consists wholly of the substance necessary to the expression of form, and of consequence, there can be nothing within him that can escape the

universal destiny of form, which is perpetual change. This fact alone, disposes of the animal. That which can not digest and assimilate the meat and drink of *use* and *truth*, can not be an ultimate form of those eternal verities. Life, which is use creating, pronounces by authority of its known laws, that no individualized manifestation of it can be perpetual, into the composition of which nothing that is substantial or permanent can enter. A house builded of wood is limited in the possibility of duration, by the length of time that wood can resist the law of disintegration. Our warehouses and our soul-houses; our merchandise and ourselves, are subject in this respect to the one law—if they are identical in material, they must be alike in duration.

But they are not. No merchandise can enter into the composition of human mentality. You can not purchase a cargo of lumber, and out of it construct a human soul. It is not builded of form, but of the use and truth which create form: and the process is as open to observation as its corresponding physical phenomenon—the building up the bodily structure. As thus: Out of any material you choose, (say of gingerbread,) construct the form of a triangle. Now the boy is not educated or developed mentally, by transferring that form to his physical stomach—that which develops the intellect never takes that direction. He is mentally strengthened and developed by assimilating with his own consciousness, not the *figure*, but the *use* or truth of it. Having partaken to his heart's content of that, he may eat up the diagram which expressed it, with profit to his body, and no loss whatever to his soul. In this they do but take their appropriate courses—the transitory to the body, the eternal to the soul. That body of use which is man, is the embryotic form of all the knowledges and uses of the universe. His form, then, is Divine, necessarily the ultimate or complex of all form, and absolutely indestructible, by virtue of the durability of the substance which composes it. Scientifically deduced therefore, man stands forth a *Divine form of eternal use*—eternity itself being but another name for the activity of use—perpetual using. And having God and eternity within himself, man, in the light of this inevitable deduction, is in perfect accord with what the facts of a far more comprehensive science than any yet recognized by the schools, demonstrate him to be.

Again: science reveals this fact, that of the round thousand, (be the same more or less,) of what she names laws of nature, nine hundred and ninety-nine of them are known to be actively engaged with one accord, in the production of man. They build solar systems, perfect and beautify worlds, not to produce dogs as a finality, but men. Now, it is for her to consider the scientific probability, of nine hundred and ninety-nine laws, working harmoniously through innumerable ages to perfect a single result, and the thousandth and last of the series, annihilating it the moment it is reached! There are no such words as miracle and chance in her vocabulary; man stands there as the ultimate of all law—the final form to which all other forms have ministered. Every line she can trace from the great heart of nature, outwardly, through suns and systems, force and forms, manifestation and law culminates in him. Therefore, as the totality of law and force is perpetually busy with the production of man, science will be obliged to step outside of the infinity of law, to find one sufficiently at leisure to destroy him—all the forces within the reach of her telescope being quite otherwise engaged.

Mention must be made of one more fact that science has disclosed, its inferences being too pointed to escape notice in the consideration of this problem. Man is known, under certain conditions, to manifest all the functions usually attributed to the organs of the external senses, with perfect independence of their normal activity. As, for example, he has perfect vision when the external eye is closed. The facts of science, then, disclose to us a man, performing the wonderful functions of a man, independently of what seems to be the man himself. The conclusion is natural, therefore, that what *seems* to be the man is not so in reality, but that the *real* man stands back of, and on a plane superior to, his sensuous form. If science can build a loop-hole of escape from this conclusion I am ready to accept it with gratitude.

A man in the night time, with eyes turned partially upside down, lids closed and bandaged, with a pair of silk gloves thrust underneath to absorb what little light there might possibly be sifted through it, *seeing clearer, and vastly farther*, than with his external optics in their best estate, assisted by the light of day—what does this and its kindred facts signify? Is there any escape from the conclusion, that they are spiritual phenomena, indicating that man himself is in fact a spirit, and that spirit itself is not the undefined fog of popular conception, but the substantial, the internal and governing power, which subordinates all else to itself? I repeat, what escape is there from this conclusion, save through the door of facts able to demonstrate this to be a *false fact*? That alone can overturn its inevitable deductions. But instead, after experiments innumerable, made by skepticism the most unyielding, that eye still looks with its deep blue calmness, through the mists and clouds which invest the base of the mount of science, as if from the height it had attained, it reveled, in every deed, amid the glories of eternal sunshine. And well it may, for the facts of that higher science, to which allusion has been made, have revealed it, flashing from beneath the brow of an angel. No fact within the store-house of science, has yet revealed in the animal the existence of this inner and spiritual eye. That eye and its cognate organs which perceive *truth* as well as fact, *use* us well as form, by authority of observed facts, belongs exclusively to the human.

And now, upon this brief and very imperfect statement of the case, with a "cloud of witnesses" still to examine, I pause to ask, what is the verdict? How looks rigid, scientific induction which gives no mercy and begs no favors, side by side with the facts of that Spiritualism, which, for the last ten years, the most of her opponents have denounced and persecuted with open contempt and ridicule? Spiritualism is no new problem which ought to have taken the disciples of science by surprise; it has rapped at the door of every thinker throughout the ages for a solution. Wanting it, the popular thought, misdirected by a theology that was stone blind, and which still remains so, has invested the immortality of its own faith with *grave clothes*, and converted it into a *scare-crow*!—transforming the most beautiful and sublime process whereby humanity is glorified, into a ghastly skeleton, which its ignorance has named death, and converted it into an object of the profoundest horror. It was for science to strip these rags from the immortal spirit: Why has it not been done?

One of her noblest ornaments said of a certain star, ere yet its image had honored the speculum of any telescope—*It must be there*; turn your glass in a certain direction, and you will find it. *It was found*. Why had science no Leverrier competent, by authority of induction from established fact, to say of the human Spirit, *It must be there*. It is the bright particular star, wanting which, your vaunted system of science revolves about no center, can have no fixed orbit, is without order, and void of all conclusion. Hence *it must be there*, and the telescope of observation shall yet reveal it. Had she possessed such a man, the ghastly immortality of the popular faith, fanned into horror by a theology void of facts, would long since have passed away. Had not the apostles of science betrayed her for a "consideration," had they been true to themselves and to her, such a one would have made his advent long ago, with that truth stamped upon his inductive brow; and his fellow-apostles, from all her observatories, would have been ranging their telescopes in ardent expectation of its near approach; and when interrogated—"Watchman, what of the night," would have answered, "Lo! the dawn appeareth!"

In the absence of this fidelity, the breach between the so-called science and religion (there never was any breach between the true,) necessarily grew wider and deeper. Men turned with instinctive disgust from the simples she was said to present as the all of man in the final analysis. So the young and vigorous science, which was able to dispute with the doctors of the temple, in their sanctum, when but twelve years old, came at last to the "crown of thorns," the "wormwood and the gall" of

priestly domination and ecclesiastical contempt. Her disciples were quite ready (and are so still) to array themselves on her right hand and on her left, in her kingdom of popular esteem, provided she ever gets possession of it but found it inconvenient to drink of her cup, or to go down with her in baptism to the waters of public ridicule; so in her hour of trial, when she was about fully to establish her divine mission, one betrayed her, another began to curse and to swear, saying he knew her not, and all forsook her and fled. No man of them all showed a friendly face, and when she arose from the dead, for she *has* risen, she was seen first and greeted first, of *woman*. She has since been seen by at least *five hundred*. Her betrayers did not destroy her, they only committed suicide—their diploma-invested skeletons appear in our streets, playing their fantastic tricks "in the face of Israel and the sun," trampling upon their acknowledged principles, and, in the sacred name of science, setting their profane hoofs upon her very heart, and trampling out all her established methods of procedure. Some of these refuse to read Buckland, for fear it will unsettle their faith in Moses! As if truth could be divided against itself, and it were a duty imposed by religion upon science, to hurrah with the bigger half—as if discord could exist between physics and metaphysics. Others convert the laws of the solar system into a propitiatory sacrifice to the *great Joshua*, and offer them upon an altar of the ram's horns wherewith he blew down the walls of Jericho. And they do it too, on the scientific principle established by the Dutch justice, who decided that a man might bite of his own nose, *provided* it was the will of God. Others of them deem no object or subject worthy their special regard, that is of newer date than the *old red sand-stone*. In lyceum and hall, in club and convention, you shall see them, sitting like galvanized mummies; one, rasping his intellectual bumps with the serrated edges of an over-grown tooth, supposed to belong to some antediluvian shark; another, picking his scientific grinders with the tail of a trilobite; and, in these days, when the subject of Spiritualism is mentioned in their presence, each, from his favorite perch, hoots in concert, like an august conclave of owls disagreeably affected by the close proximity of day-light.

BEYOND THE GRAVE

Is the title of a very interesting Lecture, delivered at the Mechanics' Institute, Castlemaine, on Sunday, September 18th, by G. C. Leech, Esq. In it, that gentleman to the surprise of many of his audience, strikes boldly into the subject of Spiritualism, acknowledges his belief in spiritual intercourse, and gives to the world, two very appropriate communications which he says were received in his presence. In introducing the subject of Spiritualism, Mr. Leech says, "Therefore I say unto you and the world, as I have said to myself: examine, investigate, and weigh. Accept nothing that is not commendable to your reason, but do not reject that which is made patent to you as men and women of common sense. Remember above all things, that material nature alone will not afford us true happiness. Pleasure may spring from, and grow out of material things, but age weakens and surfeits, and reiteration makes all things insipid. All these things blunt the edge of appetite. When the hair grows white, when the limbs grow feeble, spiritual enjoyments will lose none of their power, but they will become possessed of the fullest and highest means to make your life happy. Therefore, reject no opportunity of cultivating 'Spiritual Gifts.'" He then introduced the communications with these few remarks. "They were received in my presence, and I have no more doubt of the good faith of the two ladies who were the media, than I have of the honor of my wife."

We were aware that Mr. Leech was investigating Spiritualism, and are not surprised at the result, we only wish that others, who like him have become satisfied of the reality of Spiritual intercourse, would bring their light from under the bushel, that their less favored brethren may participate in its illumination.

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OCTOBER 1st, 1870.

GRATIS.

A LETTER TO THE MEMBERS OF THE OECUMENICAL COUNCIL.

(Reprinted from "The Fortnightly Review.")

FROM THE COUNCIL TO GOD.

One thousand five hundred and forty-four years ago, the first Oecumenical Council of believers in the religion of Jesus met together at Nice. You are now met together in a new Council—your last—in Rome. The first Council was the solemn and venerable consecration of the triumph and organized unity of the religion needed by the age. The present Council—whatever you intend by it—will proclaim the great fact of the death of a religion, and, therefore, of the inevitable and not distant advent of another.

Thirty-seven years ago I wrote certain pages, entitled, "From the Pope to the Council." In those pages—misunderstood, as usual, by superficial readers—I declared the Papacy to be morally extinct, and invoked the meeting of a Religious Council to declare that fact to the peoples. But the Council I desired was not yours. It was a Council convoked by a free people, united in worship of duty and of the ideal; to be composed of the worthiest in intellect and virtue among the believers in things eternal, in the mission of God's creatures upon this earth, and in the worship of progressive truth; who should meet together for the purpose of religiously interrogating the pulsations of the heart of Collective Humanity, and to demand of that prophetic but uncertain instinct of the future which exists in the peoples: *What portions of the old faith are dead within you? What portions of the new faith are wakening into life within you?*

At a later period (in 1847), when the same Pope who now bids you declare him Infallible was hesitating between the suggestions of vanity flattered by popular applause and the inherent tendencies of despotic power; when all the Italians, both learned and unlearned, frantically endeavoured to make of him their leader in their struggle for nationality and liberty; I alone—in a letter also misunderstood—frankly declared to him the truth: *that the new faith was destined to take the place of the old: that the new faith would not accept any privileged Interpreter between the people and God*: and that, if he desired to avail himself of the enthusiasm by which he was surrounded, and become himself the initiator of the new epoch and the new faith, he must descend from the Papal throne, and go forth among the people an apostle of truth, like Peter the Hermit preaching the Crusades. I quote myself, reluctantly, that you may know that in thus addressing you I am neither moved by the hasty impulse of a rebellious soul, nor by foolish anger at the Pope's withholding Rome from my country. We shall have Rome—even before your fate is sealed—so soon as the republican banner is again raised in Italy. It is from a profound conviction, matured by long and earnest meditation, and confirmed by the study and experience of more than the third of a century, that, in the face of a Pope who, by his syllabus, has thrown the gauntlet of defiance to the idea of the progressive mission of humanity, in the face of a Council composed of the members of one Church only, without the intervention of any possible representatives of the dawning Church of the future, I declare to you:

That your faith is irrevocably doomed to perish: that, whether as promoters of a new schism, if you separate on the question of the Pope's pretensions, or as suicidal destroyers of the primitive conception of your Church, if you submerge it in the arbitrary will of an individual, you are and will be inevitably cut off from and excommunicated by humanity; and that we, who are believers more than you, and more than you solicitous of the religious future of the world, reject beforehand your decrees, and appeal from your Council to God: to God the Father and Educator of man: to the God you comprehend not; you who seek to enclose his eternal, progressive, continuous revelation within the limits of a single book, a single epoch, or the inspiration of a privileged Intermediate: to the God of life, not of things dead; to the God of all men, not of a caste.

II.

The 320 Bishops who met together at Nice did lawfully represent the multitude of believers: they were the issue of a democratic inspiration, which is the soul of every rising faith: they were the elect of the clergy and the people.

You are but a pitiful aristocracy, created and consecrated by power; and, like the elements of all falling institutions, without root in the heart of the Church, the people of believers. You represent nothing but a hierarchy, the reflex of the thought of others, in which every spontaneous thought is regarded as rebellion.

The majority of the first Council bore upon their brows the signs of sacred sorrow felt for the numberless races of slaves disinherited of every human right, and the traces of persecutions undergone for the sake of the faith that promised them emancipation; the greater number of them were poor.

You make display of luxury and wealth—there is no sign upon your brows of the sorrows that purify and refine; nor pallor, save that of the constant *inertia* and idle ease of indifference to the miseries of millions of brothers given to you by God, and to the vital questions by which our hearts are tormented.

In the face of the brute force of the corrupt and tottering empire, whose frontiers echoed to the threatening footsteps of the barbarians, those bishops raised the banner of a moral idea, of a spiritual power, destined to save civilisation, and win over the barbarians to its rule.

You worship Force; force which, from Prometheus to Galileo, has ever sought to enchain the revealers and precursors of the future to the motionless rock of present fact. Before this force do you bow down and preach to the peoples blind submission, even when it violates the moral law; as you invoke its aid, whether proffered by infidels to your faith or not, whenever you are threatened in your usurped temporal power.

The believers of Nice initiated an era, and blessed the peoples congregated at its threshold. You are struggling to recommence a worn-out and exhausted past, and you curse the generation which will not, cannot, follow you in your labour of Sisyphus.

I am no materialist. Young men of narrow intellect and superficial education, but warm-hearted and irritated to excess against a dead past which still would dominate the present; whose vanity is flattered by an idea of intellectual daring; who lack capacity to discover in that which has been the law of that which shall be, are led to confound the negation of a worn-out form of religion, with denial of that eternal religion which is innate in the human soul; and in them materialism assumes the aspect of a generous rebellion, and is often accompanied by power of sacrifice and sincere reverence for liberty. But when diffused among the peoples, materialism slowly but infallibly extinguishes the fire of high and noble thought, as well as every spark of free life, through the exclusive worship of material well-being, and finally prostrates them before successful violence, before the despotism of the *fait accompli*. Materialism extinguished every spark of Italian life amongst us three centuries ago; as, eighteen centuries earlier, it had extinguished all republican virtue in Rome; as it would—should it again be infused among our multitudes—extinguish every germ of future greatness in our new-born Italy.

Morally, materialism is disinherited of all criterion of right, or principle of collective education. Between the idea of an intelligent, preordained law, which assigns to human life an aim, and the idea of a blind, unreasoning, fatal force of facts, or transitory phenomena, there is no middle path; and materialists, by ignoring the first, are necessarily driven to the worship of the second, and prostrate themselves, sooner or later, before the despotism (whether its method be Bonapartist bayonets or republican guillotines is of little matter) of force. Admitting neither a providential conception regulating the existence of collective humanity, nor the immortality of the individual *Ego*, they may, illogically, utter the holy words *progress* and *duty*; but they have deprived the first of its basis, and the second of its source. The senseless, brutal doctrine cancels from men's minds the only real virtue, sacrifice; for, although individual followers of that doctrine may be urged by a religious instinct within them to *fulfil* it, they cannot teach it. What avails martyrdom for a holy idea, when all pledge of future benefit to the race, or even to the individual himself, is destroyed? Amid the darkness of a world deprived of all ideal; in a brief, tormented existence, ungoverned by any law save sensation and the appetites to which it gives rise, the answer of mankind to every moral lesson will be, *Egotism*. Such has, in fact, been their answer in all those periods when a common faith has passed away, and given place to the anarchy of cold and sterile negations: *panem et circenses: each for himself; Interest, lord of all*.

Scientifically, materialism is based upon a periodical confusion in men's minds of the instruments of life with life itself; of the manifestations of *Ego*, with the *Ego* itself; of the consequences and applications of thought, with the thinking being itself; of the secondary forces revealed in the operation of the organism, with the initial force which excites, moderates, examines, and compares those operations; of the limited, transitory, relative, and contingent phenomena which alone are accessible to the organism, with the life which links them all to that absolute and eternal truth which alone gives value and significance to those phenomena; of the application of the human faculties to the external world, with the faculties themselves; of effects, with causes; of the real with the ideal; of facts, with the law by which they are governed.

That *Ego* which reflects upon the phenomena of the organism, is not that organism; that life which forms the harmony and unity of the whole, which, consciously and mindfully directs the special functions towards a given aim, is not those functions themselves; the being which ponders of the future, of providence, of God, of immortality, of the infinite, of choice between good and evil; which resists the impulse of the senses, and denies their sway—now in Athens and now on Golgotha; now in the prison of Petroni* and now on the national battle-field, in sacrifice of self—is not those senses themselves.

The *experimentalism* of those children lisping science who call themselves materialists, is but one fragment of science; it simply verifies through as many facts as it can muster the discoveries of intuition; those sudden, spontaneous discoveries made by the rapid, intense concentration of all the faculties upon a given point. And

(*) Petroni, a distinguished lawyer of Bologna has languished in the Papal dungeons since 1858. He was offered a means of escape, but as his fellow prisoners were not included, he decided to remain with them.

the facts themselves which, being embraced and explained by hypothesis and discovery, demonstrate truth, require, in order to be usefully observed, interpreted and classified, the guidance of a principle, a pre-accepted conception of law. Synthesis, the innate supreme faculty of the human soul, illumines the path of analysis from on high; without its aid analysis could but stumble uncertainly and impotently along a labyrinth of facts, of aspect, and bearing constantly differing according to their relation to other facts.

There is a harmony between the order of things and the human mind, pre-existent to all experiment; which does but ascertain and define that harmony. Equally inaccessible to experiment are, man's consciousness of himself, the mode of transmission between the inert, inorganic matter and the living and thinking matter; the universal, perennial and dominating intuition which exists in a limited and imperfect world, ruled (according to the materialist theory) by chance, or the blind unconscious sequence of facts, of an ideal, a conception of indefinite perfectibility; the power of free activity which exists in man; the undeniable existence within us of a something which is not enchaind in any special organ, but passes from one to another, examining, deciding upon, and connecting their operations; and the hourly visible influence of moral force, of will upon the material world.

Experiment may give us the accidents, not the essence of things; to reach that essence, science must maintain its connecting link with religion. Without a theory or method, all real, true, and fruitful science is impossible. The method is furnished by our conception of the aim of life; the aim, once ascertained, affirms the relation between man and humanity, between humanity and the universe, the universe and God—law and life. Now the aim, which is the discovery and progressive realisation of the design according to which the universe is evidently organised, and of which material laws are the means, can only be found through a philosophico religious conception.

Science reveals and masters the material and intellectual forces given to man wherewith to realise the aim; but the aim itself is determined by the religious synthesis of the period; and the religious synthesis is the sanction of the duty of each man to avail himself of those forces in furtherance of the aim, according to his faculties. To break this union is to render science sterile. Humanity pursues a different course, and when the history of science shall be rightly written, it will demonstrate that to every great religion is attached a corresponding epoch of fruitful scientific progress; and that although during the periods of transition between the fall of one religion and the rise of another, science may discover phenomena and collect facts which offer materials for the new synthesis, she will misconceive alike their value and their law, as is the case at the present day.

Historically, materialism is inexorably, invariably representative and characteristic of a period of transition between one religious faith and another, when all unity of conception and of aim being lost, and lost every sense of a common doctrine and true philosophic method, human intellect invariably falls back upon the mere anatomy of facts, refuses the guidance of synthesis, and is left with one criterion of truth only—the *Ego* disjoined from Collective Humanity and God,—negation and anarchy. It is but a funeral lamp that dimly illumines a bier, and is only extinguished when, inspired by the breath of the future, the bier is transformed into the cradle of the new faith, not ascertained, but invoked by the majority, and forefelt to be inevitable and near. This moment is approaching more rapidly than is generally believed, in spite of all that you men of the past, and true prolongers of the disastrous period of transition, can do to prevent it.

Meanwhile materialism denies humanity, in which the religious sense, like the artistic and philosophical, is an inalienable element of life; it denies tradition—the harmony of which with the voice of individual inspiration and conscience is the sole criterion of truth we possess on earth: it denies history, which teaches us that religions are transitory, but Religion is eternal: it denies the solemn witness borne in adoration of God and the Ideal, by the long series of our greatest minds, from Socrates to Humboldt, from Phidias to Michel-Angelo, from Æschylus to Byron: it denies the power of revelation innate in man, in order to date the discovery of truth from the meagre labours upon a fragment of creation studied by one single faculty of the mind of a Moleschott, Buchner, or other.

Not for you do I write this—you are nearly all of you practical materialists—but for my young fellow-countrymen, good, but misled; and because I hold that no man who assumes to speak of the future of our rising Italy, has henceforth a right to keep silence as to his own religious belief, or to abstain from uttering his protest against the irruption of the Barbarians of thought who rave amid the ruins of an epoch.

I am not ungrateful to that epoch, nor irreverent to those grand ruins. I am not forgetful of the gigantic step taken by humanity towards its destined aim, through the religious faith in the name of which you are met together. Neither have I forgotten that we owe to it, not only the idea of the unity of the human family, and of the equality and emancipation of souls, but also the salvation of the relics of our anterior Latin civilization, and the recall of my fast-expiring country to the life half extinguished by her barbarian invaders, by awakening her to the consciousness of her second mission in the world.

The salvation of Christianity, and through it of European civilization, through the unity of your hierarchy, during a period of darkness and anarchy—the spirit of love towards the poor and afflicted outcasts of society, which inspired your early bishops and popes—the severe struggle sustained by them in the name of the Moral law against the arbitrary power and ferocity of feudal lords and conquering kings—the great mission (misunderstood in our day by those who know nothing or comprehend nothing of

history) fulfilled by the giant of intellect and will, Gregory VII., and the fruitful victory won by him in aid of the rule of mind over royal arms, of the Italian over the German element—the mission of civilising conquest you fulfilled among semi-barbarous peoples, the impulse given to agriculture by your monks during the first three centuries, the preservation of the language of our fathers, the splendid epoch of art inspired by faith in your dogma, the learned works of your Benedictines, the commencement of gratuitous education, the foundation of institutions of benevolence, your sisters of mercy—I remember all these things, and bow down in reverence before the image of your past.

But wherefore do you, in a world wherein all things, by God's decree, die and are transformed, seek to live for ever? Why pretend that a past, which has been extinguished for ever beneath five hundred years of inertia and impotence, should live again in the future? How is it that, in the face of three centuries of dismemberment into an infinitude of Protestant sects, and of a century of philosophical incredulity; amid the reappearance of all those signs and warnings which characterised the intermediate period between the fall of Paganism and the rise of the Christian era, you see not that your mission is concluded; that the world is urged onward in search of a new heaven and a new earth? Wherefore, in the face of the grand tradition of humanity, throughout the course of which God reveals to us the Law of life he gave to all; which teaches you through its succession of religions one gradual continuous revelation of a Truth of which each historic epoch requires a fragment, and none the whole, do you persist in believing, or asserting—you, whose own religion had its beginning, and who represent but one epoch among many—that you hold that entire truth within your grasp? How dare you strive to violate alike the Providential design and the free conscience of mankind, by restricting within a given narrow circle the limitless ascending spiral traced by the finger of God between the universe and the Ideal it is destined slowly to attain?

III.

I do not accuse you, as do our copyists of other (French or German) copyists of the eighteenth century, of having—impostors from the earliest times—built up a religion in order to attain to power. Humanity does not tolerate a lying fable for eighteen hundred years. If the majority amongst ourselves were believers as fervent and sincere as were the men of your faith during the first thirteen hundred years, God's new truth—of which at present we have but the faintest glimpses—would already unite the multitudes in harmony of belief.

I do not accuse you of having disseminated errors, which for long years past have impeded or misled mankind upon questions which have become of vital moment at the present day. Every religion is the issue of the times, and the expression of an essentially imperfect stage in the education of the human race; but each contains a truth destined to live for ever, although overshadowed by passing error; and that amount of truth which it was possible for the age to accept and to incarnate in action, was widely and beneficially diffused by you.

I do not accuse you—though I might with better foundation—of having been the inexorable persecutors of all who differed from you. I remember how terror was erected into a system, only sixty years back, by the advocates of liberty; and I know, moreover, that every religion founded upon the belief in an immediate, direct, and superhuman revelation, cannot fail to be intolerant.

I do not accuse you of persisting in the attempt to nail us down to a conception of God and of the relation between God and man belied by science, and against which every faculty of heart and mind granted to man for the discovery of truth, and matured by eighteen hundred years of aspiration, study, suffering, and victory, protest at the present day.

I do accuse you of maintaining a divorce between faith and science—the two wings given to the creature wherewith to elevate himself towards the divine Ideal—which must inevitably result in mental slavery or materialism.

I do accuse you of insanely pretending that a beacon kindled eighteen hundred years ago to illumine our journey across a single epoch, is destined to be our sole luminary along the path of the infinite.

I do accuse you of destroying the unity of Collective Humanity by dividing mankind into two arbitrary sections; one devoted to error, and the other sacred to truth; and of blaspheming against the eternally creative and revealing power of God, by imprisoning the Word within an insignificant fraction of time and space.

I accuse you of having utterly misunderstood the holy soul of Jesus—superior to every other in aspiration and fraternal love—by transforming him, in despite of his sublimest presentiments, into an eternal and vulgar tyrant of souls.

I accuse you of having closed your eyes in vanity and lust of power, and refused to perceive that, even as one existence succeeds another, so does one mission succeed another, and each and all are governed and sanctified by a religious synthesis.

And, above and before all, I accuse you of living no real life; of having no other existence than that of the phantoms seen wandering among tombs to delude mortals into superstition, or degrade them by terror; but doomed to vanish at the first blush of dawn.

Life is love. You know no longer how to love. The voice of your chief is only heard in groans of discouragement; the formula of your declarations is an anathema.

Life is movement, aspiration, progress. You deny progress; shrink in terror from all aspiration; crucify humanity upon Calvary; reject every attempt to detach the idea from the symbol, and strive to petrify the living Word of God. You reduce all history (which is the successive manifestation of that Word) to a

single moment; you extinguish free will (without which no consciousness of progress can exist) beneath the fatalism of hereditary responsibility, and cancel all merit in works or sacrifice by the omnipotence of grace.

Life is communion: communion with nature and with man, whosoever he loves, struggles, or hopes, and with God. You have attempted, by denying the continuity of creation, and the universal diffusion of the creative spirit, to imprison the Deity in one sole corner of the universe, and one brief period of the immensity of time. You seek even now, by the immoral antagonistic dualism you establish between earth and heaven, to banish from men's minds all reverence for nature (which is a form of the divine thought); and you refuse, in the name of an individual salvation to be achieved through faith and prayer, all communion with the great *collective* sorrows, the holy battles, and the emancipatory hopes of mankind. Kepler, when he taught mankind how the universe opened upon the field of the infinite on every side, felt God more than you; and Byron—whom you condemn as a sceptic—worshipped him more truly than you, when he sacrificed wealth, genius, and life for the cause of liberty in Greece.

Life is production: increase of that already gained; and you have for upwards of five centuries been struggling, with ever lessening power, merely to conserve.

When a religion no longer either creates, determines, or directs action; when it rouses no power of sacrifice; when it no longer harmonizes and unites the different branches of human activity; when its vital conception ceases to inform new symbols, or new manifestations in art, science, or civil life,—that religion is expiring. You may still, by help of the deceptions of your ministers and the pomp of your rites, gather a numerous concourse of apparently devoted followers around you, and you will continue to do so, so long as their sole choice lies between the records of a faith once grand and fruitful of good, and the arid negations of a brutalizing materialism; but demand of these followers that they should die for you and for the faith you represent, and you will not find a martyr among them. You did not find one when we confronted your banner with our own in Rome, upon which was inscribed the Word of the future, *God and the People*, and proclaimed—through the unanimous vote of the very men who, the day before, declared themselves believers in you—the abolition of your temporal power and the Republic.

Your Pope fled in disguise; and all of you vanished utterly: the constant intrigues with which you endeavoured when at Gaeta to raise up internal enemies amongst us, were fruitless. You were reduced to beg the aid of bayonets, the instruments of the tortuous policy and ambition of a vulgar pretender, whom you well know to be as infamous as he was unbelieving in your doctrines. Our men died—they still die for the sake of the glimpse vouchsafed them of that new faith which, ere it has enlightened their intellect, has fired and warmed their hearts—in dungeons, or upon the scaffold or the battle-field, with a smile of defiance upon their lips; but around you I see none but mercenaries greedy of rank or gold.

Be not deceived: faith is perishing around you. Even as lingering sparks still issue from a dying fire, the expiring faith of the day finds its expression in the prayers muttered before your altars through the force of habit at stated brief moments: it evaporates at the church door, and no longer rules and guides men's daily life: they give one hour to heaven and the day to earth—to its material interests and calculations, or to studies and ideas foreign to every religious conception.

Science proceeds onward; regardless of your doctrine, heedless of your anathema and of your councils, destroying at every step another line of the Book you declare infallible. Art wanders in the void: now retracing its steps toward the pagan ideal, now doubtfully pursuing religious aspiration other than yours; and new, as if in despair of finding any other God, reduced to worshipping itself; but always apart from the Christian synthesis, always irresponsible to the conception which inspired your architects and painters in ages past.

The iniquitous Governments of the day, to whom it is a necessity to maintain your authority in order to prop the tottering foundations of their own, deny it, none the less in the practical exercise of their power: "*the law*" for them "*is atheist*,"—the separation of the temporal from the spiritual power is their supreme rule of guidance; and the very king who implores your benediction in secret, affects before his subjects to despise it the day after.

The men of highest power, whether of intellect or eloquence, belonging to your creed, from Lamennais down to Père Hyacinthe, detach themselves from you one by one. Not a single one of the vast strides made upon the path of progress in our age was either suggested or consecrated by your faith.

Two nations, once sisters—the Greek and Italian—have burst asunder the walls of the tomb wherein they had laid buried for ages, and they have neither asked nor could obtain one holy word of baptism from you.

Four millions of black slaves have been emancipated—in pledge of other emancipations—across the Atlantic, in the name of the immortal human soul within them, and they owe it to no crusade of yours, but to a war of an exclusively political character, fought by men whose sole idea was one of national unity.

Like the great German family at the downfall of paganism, and as if as a warning of the approach of a similar epoch, the Slavonian family is in movement upon a zone extending from the North Sea to the Adriatic, and eager to proffer its word at the fraternal European banquet; while you—the sometime distributors of distant lands among the monarchs—appear scarcely conscious of the fact. They ask for aid in their work, not from you, but from us.

Mute, and disinherited alike of inspiration and affection, having abdicated all power of intervention in the events that transform and improve God's earth, you, who were once the world's centre, are gradually being driven back to its extremest orbit, and are destined

to find yourselves at last alone in the void beyond. Motionless sphinxes in the vast desert, you inertly contemplate the shadow of the centuries as they pass. Humanity, whom you should have guided, has gone elsewhere. Faith is perishing among the peoples, because the dogma that inspired it no longer corresponds to the stage of education which they, in fulfilment of the providential plan, have reached.

IV.

The Christian dogma is perishing. The arch of the Christian heaven is too narrow to embrace the earth. Beyond that heaven, across the fields of the infinite, we discern a vaster sky, illumined by the dawn of a new dogma;* and on the rising of its sun your own heaven will disappear. We are but the precursors of that dogma; few as yet, but earnestly believing; fortified by the collective instincts of the peoples, and sufficiently numerous to convince you—had you sense to comprehend it—that when the tide of materialism shall recede, you will find yourselves confronted by a far other foe.

We worship not anarchy: we worship Authority; but not the dead corpse of an authority the mission of which was concluded in a now distant past, and which can therefore only perpetuate its power through tyranny and falsehood.

The authority we revere is founded upon the free and deliberate acceptance and popular worship of the truth conquered by our epoch; upon that conception of life which God reveals to mankind in time and measure through souls devoted to Him and to his Law.

Your dogma may be summed up in the two terms, FALL and REDEMPTION: our own in the terms, GOD and PROGRESS. The intermediate term between the Fall and Redemption is, for you, the Incarnation, at a given moment, of the Son of God.

The intermediate term for us, between God and his Law is, the continuous and progressive incarnation of that law in Humanity, destined slowly and gradually to discover and to fulfil it throughout the immeasurable, indefinite future.

The word PROGRESS, therefore, represents to us, not a mere scientific or historic fact, limited, it may be, to one epoch, one fraction, or the series of the acts of humanity, having neither root in the past, nor pledge of duration in the future. It represents a religious conception of life radically different from yours; a divine Law, a supreme formula of the eternal, omnipotent creative force, universal as itself.

The root of every religion is a definition of life and its mission. For you that definition of life is the doctrine of Original Sin, and of resurrection to God through *faith* in a Divine Being who descended upon earth to sacrifice Himself in expiation of that sin.

Our definition of life asserts the *imperfection* of the finite creature, and its gradual self-correction by virtue of a capacity of progression, give to all men, through *works*; through the sacrifice of the egotistic instincts for the sake of the common improvement, and through faith in a divine Ideal, which each is bound to incarnate in himself.

God, the Father and Educator,—the law prefixed by Him to life—the capacity, inborn in all men, to fulfil it,—free will, the condition of merit,—Progress upon the ascent leading to God, the result of right choice,—these are the cardinal points of our faith.

In the dogma of Original Sin, which is the keystone of your edifice (except the *presentiment* it contains of that human solidarity which you do not comprehend), we see nought but Evil profanely made the baptism of life: the absolute impossibility of accounting for the inequality of evil tendency manifested among men, and an hereditary *doom* which denies alike human free will and responsibility.

In the Redemption through the incarnation of the Son of God (except the symbol it contains, by you neglected, of that aspiration which impels the finite towards union with the infinite) we only see substraction made of the divinely educating force; the substitution of an arbitrary fact for the majesty of a divine law; a solution of the continuity of the collective life of humanity, and the sanction of an unjust dualism between the generations anterior and posterior to the Cross.

From this diversity in the foundations of faith, follows a series of consequences which affect both heaven and earth—the Dogma and the Moral Code.

You believe in the *divinity* of Jesus. I can well understand the origin of this belief in times when it alone was able to secure the doubtful victory of Christianity; when the idea of Progress was unknown, and consequently unknown the conception of the gradual manifestation of God through his Law. You could not void attributing to the Announcer of truth a character which would compel mankind to obey his precepts.

We, who at the present day believe in the continuous revelation of God throughout the collective life of humanity, have no need of a sole immediate *Revealer* to teach us either to adore his power, or to feel his love.

The divine incarnation of both these attributes is perennial in the great facts which bear witness to the collectivity of life; in the great intellects, sanctified by virtue, who prophecy or interpret that universal life; and in the grand aspirations of individual conscience, which foretell or accept truth.

We venerate in Jesus the Founder of the epoch that emancipated individual man; the Apostle of the unity of the divine law, more largely understood than in times anterior to his own; the Prophet of the equality of souls: we reverence in him the Man who loved

(*) By this word dogma—now generally misunderstood, because usurped and accepted exclusively in the Christian sense—I mean a truth of the moral order, which, usually perceived in the first instance by philosophy, or prepared by the progress of science, and still more by the civil condition of one or more peoples, becomes incarnate in the life of one or more individuals privileged in love and virtue, and wins over the mind of the multitude and gradually transforms itself into a religious axiom.

more than any other; whose life—an unexampled instance of harmony between thought and action—promulgated as the eternal basis of every future religion, the sacred dogma of sacrifice; but we do not cancel the Woman-born in the God; we do not elevate him to a height whereunto we may not hope to follow him; we love him as the best of our human brothers; we do not worship and fear him as the inexorable Judge, or intolerant Ruler of the future.

You believe—thus depriving yourselves of every basis of intellectual certainty and criterion of truth—in *miracles*; in the supernatural; in the possible violation of the laws regulating the universe.

We believe in the Unknown; in the Mysterious—to be one day solved—which now encompasses us on every side; in the secrets of an intuition inaccessible to analysis; in the truth of our strange presentiment of an Ideal, which is the primitive father-land of the soul; in an unforeseen power of action granted to man in certain rare moments of faith, love, and supreme concentration of all the faculties towards a determinate and virtuous aim,—deserved therefore,—and analogous to the power of revelation which the increased concentration of rays in the telescope communicates to the human eye: but we believe all these things, the pre-ordained consequence of laws hitherto withheld from our knowledge. We do not believe in the miraculous, as you understand it; in the infringement of laws already known and accepted by arbitrary will; in contradiction to the general design of the creation, which would, we consider, simply testify to a want of wisdom or of justice in God.

You appeal in support of your theory to an idea of divine Free Will. We deny it. We are free, because imperfect: called to ascend, to *deserve*, and, therefore, to choose between good and evil; between sacrifice and egotism. Such free will as ours is unknown to God, the perfect Being whose every act is necessarily identical with the True and Just; who cannot, without violation of our every conception of his nature, be supposed to break his own law.

You believe in a God who has created and reposes. We believe in continuity of creation; in a God the inexhaustible source of the Life diffused perennially throughout the infinite; of thought, which in Him, is inevitably identical with action; of conceptions, realised in worlds.

You believe in a heaven extrinsic to the universe; in a determinate portion of creation, on ascending to which we shall forget the past, forget the ideas and affections which caused our hearts to beat on earth. We believe in *One Heaven*, in which we live, and move, and love; which embraces—as an ocean embraces the islands that stud its surface—the whole indefinite series of existences through which we pass. We believe in the *continuity* of life; in a connecting link uniting all the various periods through which it is transformed and developed; in the eternity of all noble affections, maintained in constancy until the last day of our existence; in the influence of each of these life-periods upon the others; in the progressive sanctifications of every germ of good gathered by the pilgrim soul in its journey upon earth and elsewhere.

You believe in a divine hierarchy of natures essentially distinct from our own and immutable. From the solemn presentiment enfolded in the symbol of the angel you have deduced no better conception than that of a celestial aristocracy—the basis of the conception of aristocracy on earth—and inaccessible to man. We recognise in the *angel* the soul of the just man who has lived in faith and died in hope; and in the inspiring, or guardian angel, the soul of the creature most sacredly and constantly loving and beloved by us on earth, having earned the recompense of watching over and aiding us on earth. The ladder 'twixt earth and heaven of Jacob's dream symbolises, for us, the ascending and descending series of *man's* transformations on the path of initiation in the divine Ideal, and the beneficent influence exercised over us by the beloved beings who have preceded us upon that path.

You believe in an Eden surrounding the cradle of mankind, and lost through the fault of our first parents; we believe in an Eden towards which God wills that humanity—traversing the path of error and sacrifice—shall constantly advance.

You believe that the soul can pass at one bound from its human existence to the highest beatitude, or to absolute, irrevocable perdition. We believe the human period of our existence too distant from the highest ideal; too full of imperfections to allow that the virtue of which we are capable here below can suddenly deserve to reach the summit of the ascent leading to God. We believe in an indefinite series of re-incarnations of the soul, from life to life, from world to world; each of which represents an advance from the anterior; and we reject the possibility of irrevocable perdition as a blasphemy against God, who cannot commit self-destruction in the person of the creature issued from himself; as a negation of the law prefixed to life, and as a violation of the idea of love which is identical with God. It may be that we shall traverse the stage over which we have already passed, if we have not deserved to ascend beyond it, but we cannot, spiritually, either retrogress or perish.

You believe in the resurrection of the body, such as it was at the termination of our earthly existence; we believe in the *transformation* of the body (which is naught other than an instrument adapted to the work to be achieved) in conformity with the progress of the *Ego*, and with the mission destined to succeed the present.

All things are, in your creed, definite, limited, immediate; bearing the stamp of a certain immobility, which recalls the characteristics of the materialist conception of life. In our creed all is life, movement, succession, and continuity.

Our world opens upon the infinite on every side. Your dogma *humanises* God: our dogma teaches the slow, progressive *divinisation* of man.

You believe in grace: we believe in justice. You, by believing in grace, believe—more or less explicitly, but inevitably—in predestination; which is but a transformation of the pagan and aristo-

cratic dogma of the two natures of man. Grace, according to you, is neither granted to all, nor to be achieved through works; it is arbitrarily bestowed by the Divine Will, and the *elect* are few. We believe that God called us, by creating us; and the call of God can neither be impotent nor false. *Grace*, as we understand it, is the tendency and faculty given to us all gradually to incarnate the Ideal; it is the law of progress which is his ineffable baptism upon our souls.

That law must be fulfilled. Time and space are granted to us wherein to exercise our free will. We can—through our action and endeavour—hasten or delay the fulfilment of the law in time and space; multiply or diminish the trials, struggles, and sufferings of the individual; but not, as the dualism taught by your dogma would do, *stermise* evil, and render it victorious. Good only is eternal: God only is victorious.

Meanwhile, that dualism which dominates your doctrine of *grace*, of *predestination*, of *hell*, of *redemption* half-way upon the historic development of humanity, and every portion of your Dogma inspires and limits your Moral Code, and renders it irremediably imperfect and inefficacious to guide and direct human life at the present day.

V.

Your dogma is expiring. Your moral code is therefore rendered sterile and expires with it. It is deprived of its origin and its sanction; of that faith in the duty and necessity of regulating human life by its precepts, whence it derived its power to govern men's individual instincts, passions, and free will. You have but to look around you in order to perceive this.

The moral code is eternal you say, and you point to the precepts of love towards God and man, of sacrifice, of duty, of preference given to the salvation of the soul over the desires and interests of a day.

Yes; those precepts spoken by the lips of Jesus do live, and will live; they are as undying as our gratitude towards Him. His cross, as symbol of the sole enduring virtue,—sacrifice of self for others,—may still be planted, without any contradiction, upon the tomb of the believer in the new religion; but a moral code which is to have a fruitful, active influence upon mankind, requires far more than this.

The precept of love, which is inborn within the human soul, is the basis, more or less apparent, of all religions; but each religion gives a different value and larger interpretation to that general formula of Duty. The moral problem, the solution of which progresses with the epoch, is the problem how we are to worship God, how we are to love man, how we are to work out the soul's salvation, and it is the mission of the religion of each epoch to give the force of a law, supreme over all and equally binding upon all, to the definition of the *How*, and to compel the fulfilment of the duty thus defined by linking it with heaven, tracing it back to the Divine conception of the creation. Even if your moral code were sufficient for the intelligence and the aspiration of the epoch, it would still remain sterile; a mere inert, inefficacious dead letter, because this link is lost. Your heaven exists no longer, your conception of creation is proved false. The telescope has destroyed it for ever in the fields of the infinite; geology has destroyed it on earth; the recently-recovered tradition of the past of humanity has destroyed it in the kingdom of intelligence, and the presentiment within us of a new law of life has destroyed it in our hearts. But your moral code, holy as it was before it had become adulterated by your corruption, intolerance, and cowardly compromise with the atheistic powers of the world, is unequal to the obligations imposed upon us by God.

The dualism of your dogma, transferred into your moral code, generated that antagonism between earth and heaven, matter and spirit, body and soul, which, no matter to what grade of the doctrine you belong, essentially narrowed your conception of the unity of life, and of its mission here and elsewhere, rendering it impossible that the great social questions of the day should be solved through help of your religion.

In the face of an empire believed to be omnipotent, and founded upon the prestige of material force placed between a religion which sanctioned the dogma of the two human natures (freeman and slave) and a philosophy which consigned mankind to the dominion of fatality, in a world in which there existed no conception of the collective life of humanity, or of an innate faculty of progress in individual man—having to address himself to men either intoxicated with tyranny and lust, or crushed by poverty and the abject servility induced by despair of a better future—it was impossible for Jesus to conceive any other mission for the benefit of the brother men he loved so well, than that of effecting their moral regeneration, or any other consolation for their wickedness on earth than that of creating for them a country of freemen and equals in heaven. It was his purpose to teach men how to save, to redeem themselves, in spite of, and against, the earth.

From the legend of the temptation, in which the earth is evidently the heritage of the evil spirit, down to the "render unto Caesar the things that are Caesar's" of the three first Gospels; from the opposition between the law of God and the flesh, of Paul (Rom. vii.), down to the "love not the world," of John (2 Ep. ii. 15), the teachings of Jesus and the Apostles constantly insist upon our divorce from all terrestrial things, as a condition of moral improvement, of salvation. In their eyes our earthly abode is overshadowed by the curse of sin and temptation; and our sole hope of salvation from this curse lies in our suicide of the man within us. As Tell even in the midst of the tempest spurned from him the bark that bore the oppressor, each of us is held bound to spurn from him the earth, to cast loose every tie that binds him to it, in order to raise himself on the wings of faith to heaven.

(To be concluded in our next number.)

cept when the weather and other conditions are unfavourable. When first trying to obtain the voices the Spirits may not be able to lift the tubes from the table, afterwards they often get them up in the air a foot or two and let them drop again. When they get full control over them they can carry them about up to the ceiling and to all parts of the room, and they talk to the members of the circle often while floating about above their heads. Very beautiful luminous phenomena are sometimes shown by the Spirit at dark circles. While sitting for the voices, the Spirits will tell by the ordinary table signals how they are progressing in their work of getting control of the tubes.

A NEW RELIGION.

The Jews, from whose creed sprung at least two of the most important religions of the world, Christianity and Mahometanism, cannot fail to be interested to learn that a new creed, also evidently springing from Judaism, has taken root during the last quarter of a century in the East, which was the fertile cradle of the three ancient religions which we have mentioned. This new faith is a sort of Pantheism; it was founded in Persia by MIRZA MUHAMMED ALI, a young man who is said to have been (like the founder of the Christian faith) of strikingly beautiful person, and who appears to have been a man of original and enthusiastic character and considerable genius. For a highly interesting and graphically written account of the rise and progress of this new faith, we refer our readers to last week's number of our able contemporary, *All the Year Round*, the journal conducted by CHARLES DICKENS. MIRZA took the names of BAB, or BAUB, a word meaning "Gate," indicating that he was in himself the gate of faith. The text book of the religion is a compilation called the Book of Precepts, and which contains some maxims which are redolent with the gentle and merciful precepts by which Judaism is so remarkably distinguished. Strange to say, the BAB interdicts or urgently moderates the employment of corporal punishment; this interdiction or moderation, as we unhesitatingly stated in our last number, is in direct accord with the principles of Judaism. BAB, who like MAHOMET and JESUS, was earnestly supported in his efforts by the co-operation of a woman, was, with his followers, exposed to furious attacks from the Persian Government, and was at last killed. His adherents took refuge at Bagdad, across the Persian frontier, where they appear now to be flourishing. It appears that MIRZA, the BAB, was acquainted with the teaching of the Jews, including cabalistic Jews, and of that of Protestant Missionaries; and his doctrine is a singular combination of the monotheistic and love-inspiring creed of Judaism with the incarnation dogma of Christianity. The Divine incorporation, according to MIRZA, resides in no less than nineteen persons! But the Pantheistic doctrine, which is not absolutely anti-Judaic, is its main feature. Another remarkable and substantial feature of this new creed is the regard and respect which it pays to women. In this it differs greatly from the doctrines of Islam, which suppose that women have no souls and never go into Paradise; but it copies the doctrine of Judaism, according to which, as is evident from the Bible, women always held a high place; seeing that MIRIAM and HULDAH were prophetesses, DEBORAH a judge in Israel, and Jael a heroine; while two books of our sacred Scriptures are named after women—RUTH and ESTHER; and as we know, even in that great portion of our service we designate home worship, the house-mother is the chief actor. It is true that Christians, who cannot be supposed to know much on the subject; and even, we fear, some very silly Jews; imagine that women play an inferior and unrecognised part in Judaism. But really it was reserved for Christianity (and the idea was developed and amplified by Mahometanism) to reduce womankind, to a state of inferiority and subjection. JESUS reproved his mother for her maternal love, and MARTHA for her womanly cares. PAUL, the real founder of developed Christianity, bid women subject themselves to their husbands. But the inspired MOSES, the most glorified and favoured of all mortal beings—anxious, as it would seem, that woman should have her honoured place in the home—took occasion once, in promulgating the blessed precepts taught

to him by Heaven, to place the mother's name before the father's.

What may be the issue of this new Eastern faith we cannot tell; but its very existence is a sign of the times. The world is tossed at this crisis in a stormy sea of restless belief, lack of belief, and search for belief. The old landmarks are submerged. Rocks and shoals, never seen before, lie in the ancient tracks of ancient, though—comparatively with Judasim—very modern creeds. But Judaism stands as a stalwart and lasting beacon in the fretting tempest. May the guardians of the lighthouse be ready when shipwrecked mariners turn their eyes to the one unfailing light!—*Jewish Chronicle*, May 27, 1870.

A FEW WORDS ABOUT SPIRITUALISM.

BY A RECENT CONVERT.

DURING the last twelvemonth the writer has been pretty continuously occupied in investigating, for his own satisfaction, the teachings and phenomena of this most important revelation of modern times. Twenty years ago, to have avowed what I now do—a full belief in the supernatural character of Spiritualistic manifestations—would have covered me with ridicule, or the reputation of being a disreputable charlatan. But time works wonders. What would have been thought, a quarter of a century ago, of one who asserted his belief in the possibility of men conversing through an unseen agency that conveyed questions and answers from London to Calcutta in a few minutes? Upwards of thirty years ago Dr. Lardner concluded a lecture delivered to the British Association, in Liverpool, by arrogating to himself his having therein demonstrated the utter impossibility of ships steaming to America. Fifty years since what would they have thought of the *London Daily Times*—the *History of the World for one day*—being printed by steam at the rate of *one thousand copies a minute*? "Simply impossible," would have been the complacent comment on the proposition. So it is that we are ever prone to bring our estimate of all possibility to be gauged by the measure of the little knowledge we have already attained to. Ferdinand Mendez Pinto, the Portuguese traveller, was branded throughout Europe as a liar of the most distinguished atrocity, for having written, some three hundred years ago, that there were roses in the lands of the East which bloomed once a month. This was seen at once, by the light of the floral-cultural experiences of the period, to be absolutely impossible. I will confess to having shared prejudices as stupid, as blind, and as obstinately adhered to as any of these, in my first and long regard of Spiritualism. The grotesqueness of the grosser, or what may be termed mechanical phenomena, and the pointless commonplace of the written communications, for a lengthened period encouraged a belief that modern Spiritual mediums were quacks or fanatics—the mountebanks or Cagliostro's of the present age. It may seem strange, but if I rightly analyse my reasoning on the subject, (and please do not here confound reason with reasoning), I have been far more influenced to regard Spiritualism as truthful from examining the attacks of its opponents, than from dissecting the statements of its supporters. The evidence advanced by the Spiritualists in establishment of the truth of the facts they rest on, is so abundant and irresistible, and is supported by arguments so clear and valid, that it has provoked, in my instance, a desire to know what has been said on the other side of the question. The astounding shallowness, frivolity, and doggedly affected dulness (not to speak of gross and impudent misrepresentation), which characterise the assailants of the believers in Spiritualism, have gradually served to convince me that its reality is unassailable. "If you cannot command the services of the Spirits to point out the whereabouts of lost explorers, to tell the exact spots where big nuggets yet await to be unearthed, or to picture some useful information about the war, what is the use of them?" This is the sort of triumphant interrogatory with which you are met by persons who are merely asked to examine the evidence of the truthfulness of supernatural mundane communications. "They (the Spirits) move chairs, but not half

so well as day laborers and porters," asserts a scientific simpleton, curiously departing from the question at issue. And, says the *Saturday Review* of Mr. Coleman, "He may be a trustworthy person, and above all suspicion as to his good faith, but the voices of twenty attesting witnesses to anything he might depose to, would add no weight to his testimony. *There are certain alleged facts in favor of which all the evidence, however supported by the good faith and respectability of the witnesses, is not worth a rush.* The facts quoted from Mr. Coleman's narrative are of this nature; and there is an end of the matter." This light and airy nonsense the reviewer knows to be so much trash, but he has nothing better to say. It is surprising to what contemptible disingenuousness some periodicals of high literary reputation will stoop under such circumstances.

I have before me the review of Mr. Disraeli's *Lothair* in the *Quarterly*. In this novel two ladies are spoken of as wearing "tilted hats," which are moreover mentioned as worn to screen their eyebrows. The writer in the *Quarterly* pretends not to understand what is meant by a tilted hat, and affects to suppose "tilted" to be a misprint for "titled," as the book contains so much about the peerage. Now, when the pitiful witling wrote this absurdity, he did so in full consciousness that he was penning a lie. So much for reviewers.

Some time ago a statement was given to the public purporting to come from a distinguished manufacturer of philosophical apparatus, and setting forth that he had made a vast quantity of instruments and mechanism to assist the apostles of Spiritualism in aims at deception. This statement, on reaching the knowledge of Mr. Falconer (the gentleman referred to), was by him contradicted in the completest manner, and characterised as a groundless and malicious fabrication. In like fashion, there are continually appearing in the newspapers scandalous assertions and garbled accounts, whose unfairness being speedily detected, instead of doing harm to the cause of Spiritualism, merely serves the good purpose of stimulating enquiry. Of course impostors have arisen among the professing adherents of the new faith, just as rogues and impostors have been continually discovered in the Pulpit, the Senate, or the Law Courts; but I have been astonished at the very trifling amount of trickery that has been detected in the practice of the mediums, and also at the enormous superstructure of misrepresentation that has been based upon it. There appears to me one signal source of continued wonder in the fact that physical manifestations of Spiritualistic order, similar in general character to those of the present day, should have been known in China at least five centuries ago, according to the most reliable records such as those of the Abbé Huc, Rubruk the French ambassador, Mr. Medwin, and others, and yet have caused no enquiry among the philosophers of Europe. However, the testimony of the last twenty-five years has been so abundant, consentaneous and convincing in respect of this matter, and has borne the test of such searching and intelligent examination, that nothing now can abate the ardour of rational enquiry, or hinder the advancement of a glorious truth.

COLONUS.

A LETTER TO THE MEMBERS OF THE OECUMENICAL COUNCIL.

(Reprinted from "The Fortnightly Review.")

CONTINUED.

The result of these teachings is a moral code which may be thus summed up:—Adoration of God, and faith in Christ, as the necessary intermediate to our salvation; renunciation of every natural desire; abdication of every aim of social transformation; indifference to every earthly good; resigned acceptance of every existing evil, either as a means of expiation, or of imitation of the sufferings of Jesus; war to the body and to the senses; submission to the powers that be; exclusive importance given to the work of internal purification, especially to the realisation within ourselves of faith in heavenly grace.

The holy nature of Jesus's own mind diffused a breath of love over the whole of his teachings, and generated a spirit of charity and disposition to good works in his hearers; but it was the love of men who, despairing of vanquishing the evil existing in the world, sought only to alleviate the more immediate sufferings of individuals. Christian charity was rather a means of purifying one's own soul, than the sense of a common aim, which it was

God's will that man should realise here below. It did not overpass the limits of benevolence, and led the believers in the new religion to feed the hungry, clothe the naked, and heal the sick with whom they came in contact; but to no attempt to destroy the causes of human hunger and misery. Even as the earth itself was despised, so were all the good things of the earth to be despised as a perennial source of temptation, and the gifts to the poor and to the Church testified to this belief. Poverty itself was preached by the majority of Jesus's followers as a blessed mortification of the flesh, and regarded by all as an incontestible necessity. Love of country, and that love which embraces the generations of the future, and is devoted even unto sacrifice for their sake; that love which will not tolerate the brand of inequality or slavery on the brow of a brother man, was unknown to Christian morality. The true country, the real home of Christian freemen and equals, was heaven; every man was bound to direct his course thither; and the greater his sufferings on earth, the stronger the hope he might entertain of his soul's future, and of celestial joy. The world was abandoned to Satan. Religion taught man to renounce it; religion, which was alike his isolation and his refuge; it imposed no mission of earnest and resolute struggle, and of slowly progressive, but certain victory.

Such was, such is, your Moral Code. Solitary contemplation and monastic life were its first logical consequences. At a later period, when you were triumphant, when the necessity, which all religions undergo, of transforming society in their own image, compelled you to mingle in social and political life, you frequently (with immense advantage to civilisation) obeyed that uncertain and instinctive sense of right and equality which lies at the root of your religion; but it was simply as a fact, not as a doctrine, and did not in any way alter the educational principle of your Moral Code; which was incarnated historically, in the dualism of the temporal and spiritual powers—the Papacy and the empire. The greatest of your Popes, Gregory VII., attempted to crush this dualism beneath the omnipotence of moral force; but he failed, and died in exile. The greatest of your philosophers, Thomas Aquinas, attempted to destroy the antagonism between the soul and the body, through a definition of man borrowed from Aristotle; but it was too late: not even the decrees of your Council of Vienna, in support of his attempt, could transform a moral code which had been identified with the Christian Conception of Life for thirteen centuries.

Your religion was the religion of individual man. It did not—it could not, at its origin, contemplate collective humanity. It aspired towards the ideal, the divine, and would, had it been possible, have sought to realise its ideal on earth. But the instrument failed it. The short, imperfect life of the individual (beyond which this conception did not extend) is incapable of its realisation. Your religion, as if to avenge its own impotence, cried anathema upon the terrestrial world, and referred the solution of the problem to the world of grace—to heaven.

Herein lies the secret of all you have achieved, and of all you have failed to achieve.

Christianity is the religion of individual man. The vast religious synthesis through which we are gradually advancing towards the realisation of the ideal, is resolved like an equation containing an indefinite number of unknown quantities. Every religious epoch disengages one such unknown quantity, and classes one more term of the problem among the known quantities, never more to be disputed. Two grand primary epochs—the gigantic Aryan religions of the East—concentrated their intelligence, inspiration, and labour upon the two terms—God and Nature. But in both these epochs, the ideal man (crushed by spiritualist or materialist pantheism) was absent. While Mosaism elaborated the idea of the divine unity, and preserved the sacred deposit for futurity by incarnating it in a people, a third great epoch assumed (in Europe) the office of disengaging the human unknown—beginning with the individual—and adding it to the number of known quantities. As the human individual manifests life under two aspects, personal and relative—represented by the two terms liberty and equality—so that epoch was divided into two long periods.

In the first period, polytheism affirmed the individual, and elaborated his emancipation within certain narrow limits, evolving—in the Greco-Roman world—the idea liberty. During the first labour of elaboration, however, and in the intoxication of rebellion against Oriental pantheism, the conception of the Divine unity was broken up into fragments, and all basis of durability was thus destroyed.

In the second period, your religion, having inherited from Moses its belief in the Divine unity, replaced the deity at the apex of the pyramid, and fulfilled its mission with regard to the problem of the individual, by defining his relative life, proclaiming the equality of souls, and declaring all men the children of one Father.

Such was the historic mission of Christianity; nor was it possible that the epoch, when—as it invariably happens—it deduced its political and economic constitution from its religion, should advance beyond the limits of the doctrine of individual, and the two terms (liberty and equality) by which that doctrine is represented. When the Protestant sects—moved by the corruption of Catholicism—sought to recall the multitudes to initial Christianity, they were unable to discover any other criterion of truth than individual conscience. The great political and social revolutions which, towards the close of the last century, attempted (knowingly or unknowingly) to realise the Christian principles in practical life, summed up their whole labour and endeavour in a declaration of the rights common to every individual, and prefixed as sole governing law of the development of the double life—moral and material—of mankind, the insufficient rule of liberty.

God—God and Nature—God, Nature, and Man:—three cantos of the gigantic religious Epopea which has the ideal for its subject, and the generations for its poet. Wherefore do you pretend that

God and the generations shall now be dumb? Wherefore should we bury in your sepulchre an inspiration inseparable from life itself, and silence the new canto rising to the lips of creation, which has for its theme—God, Nature, Man, and Humanity? Wherefore should not the new heaven, of which we already have dim prevision, be represented by a new earth? the new dogma, by a new Moral Code?

VI.

The earth is of God; it cannot be accursed. Life, like the God from whom it springs, is One and everlasting; it cannot be broken up into fragments, or divided into periods of a character radically opposed. There is antagonism between matter and spirit. Matter gives forms to thought, symbols to the idea; means of communication between being and being. The body, given by God as the earthly tenement of the individual, and the means of communication between his life and that of the external world, is not the seat of evil or temptation. Evil and temptation, wherever they do exist, exist in the Ego: the body is the instrument which translates either good or evil into action, according to our free choice. The dualism between the temporal and spiritual power is an immoral conception, without any basis in the nature of things. The moral law—once recognised and accepted—ought to be supreme; and the mission of the temporal power is its application to the civil and economic realities of life. Wherever such is not the case, either the moral law is—as yours is at the present day—the corpse or lying phantom of law, or he, whose duty it is to translate it in action, is false to it, and is immoral.

The earth is of God. It is a step upon the infinite ascent that leads us to heaven: our sojourn during one of our existences, wherein we are bound to prepare ourselves for the next. It is neither a dwelling of expiation nor an arena of temptation. The necessity of purification from sins committed, and the temptations to evil which are conditions of our free will, exist in ourselves; and will accompany us in every ulterior evolution of the life of the Ego. The earth is the sphere wherein we have an appointed mission to perform, with instruments of labour furnished by it; and we are bound to regard it with love and reverence, as the seat of our possible sanctification. In the ascending series of worlds, separate stages of the long pilgrimage of the Ego, the earth also has its appointed place; it also is—within prescribed limits—the cradle of the ideal; an incarnation—in time and space—of the eternal world; a note in the immense concord which harmonises and embraces creation; an essential link of the chain which unites the universe with the throne of God.

Life is a mission: human existence that portion of it which we have to accomplish here on earth. To discover, comprehend, and intellectually to master that fragment of the divine law which is accessible to human faculties, to translate it in action (as far as human powers allow) here, where God has placed us, is our aim, our duty. We are each and all of us bound to strive to incarnate in humanity that portion of eternal truth which it is granted to us to perceive; to convert into an earthly reality so much of "the kingdom of heaven"—the divine conception premeating life—as it is given to us to comprehend. Thus doing, we are slowly elaborating in man the angel; failing to do this, we shall have to retrace our path.

The moral code deduced from our dogma preaches therefore to man:

"Seek not to isolate yourselves: imprison not your soul in sterile contemplation, in solitary prayer, in pride of individual purification, in pretending to a grace which no faith not realised in works can enable you to deserve. Be not deceived by the doctrine that salvation may be achieved in spite of, and in opposition to, the earth. You can only achieve it through the earth. You can only save yourselves by saving others. God asks not, what have you done for your soul? but, what have you done for the brother souls I gave you? Think of these: leave your own to God and to His law. Labour unweariedly for others' good: such action is the holiest prayer. In God, thought and action are one. Seek to imitate Him from afar. Aim not at contemplating God in himself: you cannot do it. Contemplate Him in his works. Say not in dismay, the works of God are great, and I am nothing. God, by breathing into you a breath of his life, has decreed that you also are of worth. His works are your teachers; were it not so, would He have spread them around you? Seek in them his design, a syllable of the conception which is the soul of creation. Study that conception without foolish pride or hypocritical modesty, in the history of collective humanity, throughout which He gradually reveals to us the law of progress prefixed by Him to life. Study Him—purifying your heart as a sanctuary from every base passion, guilty desire, or idolatrous superstition—in the secret aspirations of your own soul; in those instincts of truth which spring up within you in supreme moments of devotion or affection; then when you have mastered that syllable of the law, caught that ray of the divine conception, rise, calm in conviction, and strong in will, priests and apostles of that which you know to be the aim of life. Let every word speak faith in it, every act represent it. All that is in harmony with it is good; all that tends to divert from it, evil. Help the first earnestly, combat the last openly. Avoid alike the vanity that makes display of duty, and the resignation that shrinks from its fulfilment and submits to evil. Evil is here to be fought against; that we, who have free choice, may deserve. When victory is impossible, count martyrdom a benediction of God. The angels of martyrdom and of victory are brothers; both extend their protecting wings over the cradle of your future life.

"Hold in honour your body, your faculties; and the material forces that surround you in nature. Instruments given to you by God for the discovery and fulfilment of your appointed aim, they are good or evil according as they are used for others' benefit, or for your own; for egotism is the root of all evil, as sacrifice is the

root of all virtue, and he who cries anathema on them, cries anathema on God.

"Say not that wealth and material power are of Satan. Wealth is blessed when employed to relieve sorrow and suffering; accursed, when employed to minister selfish passion, pleasure, or pride; blessed, when it emancipates a people; accursed, when it builds up the dominion of a single man, and denies God's law of progress. All that exists is given for use and aid, and you sin equally by neglect or misuse.

"You are bound to endeavour to transform the earthly dwelling assigned to you for a time into a visible temple of the law: a gem of the crown the worlds are fashioning for the Eternal; and each of you may do this according to his sphere, if he look beyond the limited horizon of self. Look from the family to the commune; from the commune to the nation; from the nation to humanity; from humanity to the universe; from the universe to God. Let every act be such as if accepted as the rule by the whole generation would increase the actual sum of good, or decrease the actual sum of evil; and be you an unlettered peasant or a ruler of men, your merit will be equal, and your tomb the cradle of a new life higher upon the scale of progress than your own.

"Love God in your fellow-men: men in the progress to be achieved for them and with them. Hold as offensive to God all that offends the dignity of the human being bound to worship Him; all that hinders the intellectual development of the being bound to comprehend Him gradually through his design; all that violates the liberty of the being bound to attune his life to that design; all that contaminates by corruption, materialism, superstition or falsehood, the being destined progressively to incarnate the ideal itself. Combat such evils by example, word, and deed, and call upon your brother men to combat with you. Evil is not eternal; but the battle against it must be a crusade, for the conquest of the ideal demands the effort of entire humanity, the sum of all the faculties vouchsafed to it by God. Develop these faculties by association as intimately and widely as possible. Association, the sole method of progress, is—substituted for charity—the religious word of the epoch. Let help, given to individual suffering and consolation to him that weeps, constitute for you the joys of life. Let the sorrows of those who suffer afar off be equally sacred; be your life's duty a watch in the night. Your battle is not with the effects, but with the causes of evil: where-soever those causes are sustained by law or opinion, wheresoever you behold upon God's creature the stamp of inequality or slavery, there is the sign of Satan; and be that sign on the brow of the negro, the working man, or the woman, you are bound to raise, with deeper meaning than of yore, the old Hussite cry, 'The Cup for all!' and either conquer or die, that others may.

"The earth's hymn to God can only be worthily sounded by the lips of freemen united in a common aim. Wrest from Satan the kingdoms of the earth with which he tempted Jesus; then may you stand erect in conscious duty done and raise that hymn. Let the banner of the new faith, God, Progress, Humanity, head the crusade. God, the origin and end of all; progress, the law He gave to life; humanity, the interpreter, in God's own time and throughout all time, of that law. Deduce your rule of action from that faith, combat for the earth on the earth, but with eyes raised to heaven. Be your love the love that gives and receives support upon the ascending path of life. Hate the sin, but never the sinner: he bears within him (though stifled now by egotism) germs of the same virtues that are in yourselves, and destined yet to be developed. Love in him your brother in the future. Punish not: protect the society in which you live, and educate the erring members of it. Preach not, labour not in the name of rights which do but represent the individual; but in the name of duty, which represents the aim of all. You have no rights save as the consequence of duties fulfilled; they may all be summed up in one right, that others should fulfil towards you the duty you fulfil towards them. Say not the sovereignty is in us. The sovereignty is in God. The will of the people is sacred only when it interprets and applies the moral law. It is impotent or null when it departs from it, and represents naught other than tyranny.

"Transform not yourselves from believers into idolaters, by accepting any privileged interpreters between yourselves and God. The sun of God shines on us all, the Word of God must illumine all. Earth's mists arise between you and the sun, and clouds of error, superstition, and egotism intervene between the human soul and God; but you can chase those clouds from the soul by educating it to religion, sacrifice, and love, and between you and God extend the links of the long and sacred chain of martyrs of thought and love, who still remember and love the earth whereon they accomplish a mission.

"Be your priests and counsellors in all the doubts and agitations of conscience those whom long years of tried virtue, and study of things eternal, have proved worthy to be such. Prophets and guides upon the weary pilgrimage of humanity are the men upon whose brow God has set the seal of genius sanctified by virtue; but forget not that the Divine element exists also in yourselves, never yield up the liberty of your immortal souls into the hands of your brother man. Love, honour, and follow, but serve not. Respect in yourselves that human unity which is a reflex of the unity Divine. The false philosophy of the day has, in the absence of a religious faith, broken up that unity by parcelling it out into faculties of reason, sentiment, and sensation, and some have worshipped one and some another of these faculties; but remember that neither thought, aspiration, nor economic fact constitutes life: they are but the instruments of life, equally necessary and equally sacred when united in action towards the realisation of its aim, the progressive incarnation of the ideal; and respect alike the inviolability of thought, the sanctity of aspiration, and the organised development of the material faculties, without which the development of the rest is impossible.

"Let labour be the basis of civil society, and let the distribution of its fruits be according to works. Let him who will not labour possess naught."

"Hold sacred the religious faith which unites the millions in a common part of love and action, but hold sacred also the heresy wherein, it may be, lies the germ of the faith of the future. Represent the first in your rites and fraternal associations, but fail not to protect the second from all intolerance."

"You owe to all men education founded upon your religious synthesis, but forget not that the supreme conception of that religion is progress, and let the last words of that education be these: we have made known to you the moral law, in the name of which the brothers amongst whom you are called to live and labour, are associated; but remember that life is given to you in order that you may endeavour to improve the society in which you live, to purify and enlarge its faith, and to urge forward on the path of eternal truth the men who surround you and who will bless your work."

You may cast your dying anathema on this moral code, but, humble individual as I am, I declare to you that the time is not far off when it will take the place of that which you, while daily violating it in your actions, proclaim eternal.

VII.

No; the Book of God is not closed. And you who blaspheme against the Omnipotent by declaring yourselves the depositaries of its last page, give the lie to the sublimest provisions of Jesus, to the prophetic words recorded in the divinest of your four Gospels, words which alone would suffice to constitute the superiority of Christianity over all anterior religions.

"God is a Spirit, and they that worship him must worship him in spirit and in truth."—JOHN IV. 24.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."—*Ibid.* XIV. 16.

"Even the Spirit of truth;.....for he dwelleth with you, and shall be in you."—*Ibid.* 17.

"I am the true vine and my Father is the husbandman."—*Ibid.* XV. 1.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—*Ibid.* 2.

"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you."—*Ibid.* XVI. 7.

"I have yet many things to say unto you, but you cannot hear them now."

"Howbeit when he the spirit of truth is come, he will guide you unto all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you the things to come."—*Ibid.* 12, 13.

All the greatest thinkers, from Prometheus to Socrates and Plato, and from them down to our time, have prophesied the fall of one belief and the rising of another. None had prevision, like Jesus, of the characteristics of the future faith. One of those rare intuitions, which make of Him a type hitherto unique amongst men, inspired the words above quoted, linking his own faith to the faith to come. It seems as if the symbolic forms of religion, the transformatory work of time upon them, the sanctity of universal tradition, and the continuous revelation of the Spirit of God through humanity, were all foreseen by Him, on the eve of the sacrifice He had accepted; when the darkness of the future was illumined by the immense love He bore to his fellow-men. You are no longer capable of love or sacrifice, and, therefore, those words have no meaning for you; unintelligible as the warning at the banquet of Belshazzar.

You will die, then—fate so wills it—but instead of dying in love, like Jesus, and invoking the coming of the Comforter to mankind, you are doomed—as I formerly declared to you—to die the saddest of all deaths, with curses on your lips.

The Book of God is not closed. The coming generations are not disinherited; they who preceded Jesus were not accursed. Children of God all of them, identical in faculties and tendencies, they transmit from each to each, in brightness growing with the growth of time and their own endeavour—the lamp of life kindled by Him, and fed and nourished by his Spirit. Revelation, which is, as Lessing says, the education of the human race, descends continuously from God to man; prophesied by genius, evoked by virtue and sacrifice, and accepted and proclaimed from epoch to epoch, by the great religious evolutions of collective humanity.

From epoch to epoch the pages of that eternal gospel (which Italians, neglected by us and persecuted by you, were the first to fortell) are turned; each fresh page, disclosed by the ever-renovating Spirit of God, indicates a period of the progress marked out for us by the providential plan, and corresponds, historically, to a religion. Each religion sets before mankind a new educational idea as its aim; each is a fragment, enveloped in symbols, of eternal truth. So soon as that idea, comprehended by the intelligence, and incarnated in the hearts of mankind, has become an inalienable part of universal tradition, even as the mountain traveller on reaching one summit beholds another rising above him, so is the new idea or aim presented to the human mind, and a new conception of life, a faith, arise to consecrate that idea, and unite the powers and activity of mankind in the fulfilment of that aim. Having accomplished its mission, that religion disappears; leaving behind the portion of truth it contained, the unknown quantity disengaged by it from its symbol, a new immortal star in humanity's heaven. As the discoveries of science have revealed, and will reveal, star upon star, until our knowledge of the celestial system, of which the milky way is zone, and the earth a part, be complete, so the religious faculties of humanity have added, and will add, faith to faith, until the entire truth we are capable of comprehending be complete. Columns of the temple which the generations are building to God, our religions succeed and are linked with one another, sacred and necessary each and all, but having each and all their determinate place and value, according to the portion of temple they sustain. You who seek to support God's temple on a single column seek the impossible. Could mankind follow you in the insane attempt, column and temple would fall together.

The world is athirst of God, of progress, and of unity. You sub-

stitute for God an idol, an infallible Pope. You oppose to progress the impotent, barren negations of your canons. You impede unity by accepting—on condition that a fraction of the State be preserved to you by force—the dualism between the temporal and spiritual power, represented by the Papacy and monarchy. The hideous idolatry will be answered by God, the destroyer of all idols, past, present, and to come. Your wretched negations will be answered by humanity, which will look upon you, smile, and pass on. The dualism you perpetuate will be answered by the people—the sole power destined to increase—who are hourly acquiring that consciousness of their own strength, which alone is needful for their victory.

The epoch of individuality is exhausted. The epoch of association has begun, and is destined—perhaps through the very Rome you desecrate and profane—to sweep away monarchy and the Papacy together.

I remember vaguely, while I write, a short poem of Byron's called "Darkness." Amid the ruins of a world expiring in icy cold, two beings alone are left. They also are doomed to perish, but they persist in struggling against the approaching dissolution. Groping amid the darkness, they reach the ashes of an expiring fire, and strive, with all the anguish of one who seeks to prolong existence, if only for a day, to revive it with their breath. When at last they succeed in raising a feeble flame they turn to gaze upon each other, to discover, with rage and terror, that they are enemies!

I know not what idea inspired those lines to Byron; but my thoughts, as I recall them, turn involuntarily to you. The last, doomed representatives of a world, from which all life is withdrawn, you, Papacy and monarchy, having sought to dominate humanity more surely by dividing it in twain. Conscious of your incapacity of re-uniting it; and yet jealous in your impotent ambition of each other, you have striven to found an impossible alliance between the powers you have disjoined, and from time to time have embraced each other upon the tomb of some once free and dreaded nation; but hating and despising each other in your hearts, and seeking to injure each other so soon as freed from any imminent danger. Now groping onwards, solitary and suspicious, amid the darkness, and vainly seeking to rekindle the fire irrevocably consumed, you bend your dying gaze upon each other in rage and fear.

Descend into the tomb you have dug for yourselves. Had you loved, forefelt the future, and adored in time the Spirit of truth announced by Jesus in dying, you might have made of that tomb an altar. It is now too late. The Angel of Death will inscribe upon that tomb the condemnation you have forgotten:

"And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—MATT. XII. 32.

JOSEPH MAZZINI.

THE A. B. C. OF SPIRITUALISM.

By SIGMA.

I THINK it is Butler who in his analogy draws a forcible and comforting parallel between the instinct which prompts the bird to build its nest as against a future contingency, and the instinct, or rather that inherent element of man's mind which urges him to live as in preparation for the Great hereafter. With equal truth and with equal fairness, I may pursue the like example in reference to Spiritualism. We all know the lines of Byron about Ghosts, and these seem to me to embody precisely the same argument, whether it is the savage crouched upon skins in the dim recess of his primitive wigwam; or, the voluptuary surrounded with all those elegancies which wealth can offer to luxury, the voices of the night are weird or startling. Every man, no matter what his temperament position or education, feels a tremour at the mysterious noises of the darkness. With all, the thoughts fly back to that region of the supernatural where Spiritualism begins, and thoughts of the departed, or of supermundane agencies spring naturally and always first and strongest, as the explanation. From this the mind again turns upon itself seeking shelter behind its education, rather than in the interpretation at once offered by its natural promptings. Here is the same instinct and the same inherent mentor that Butler pointed out—with this difference that in the Spiritualistic sense, it is invariably felt amongst all nations and peoples while in the sense in which it is adduced by this keen logician, the sphere of the application is comparatively partial. That pervading influence with which the nature of man is saturated, has proved its existence in the uncouth Baron of mediæval times—the tool of the church and of priestcraft—the unlettered serf and the more refined scholar. The feeling that beaded with sweat the Herculean warrior whose sport was war that startled and appall'd the wily plotter, is but the development of the same intuitive perception which recognises Spiritualism amongst us to-day.

It appears to me that whether minds are trained or untrained, they seek by as almost an instinctive feeling

to look for the wonderful, threading the phenomena of Spiritualism. It would appear that, that which cannot be understood is with much more readiness referred to this cause than to the operation of those laws; which, by a tortuous mode of twisting may be made somehow to bear a *mon mundane* interpretation, and this, I take to be the reason why some of the non startling phases of Spiritualism occur. If Spiritualism means anything, it must have for its object the work of conviction, and since the writing of the media fails or may be explained away, we have as well those non wonderful manifestations of direct Spirit interposition with which all Spiritualists are well acquainted. Indeed, I am prepared to go farther and say: that if the evidence of disembodied spirits existence or presence stopped short at those phenomena which might by some far strained reasoning be twisted into conformity with known agencies, such development would be useless and unfit for the great work which the operation of some natural law is now permitting, a circumstance which in itself would be at variance with all natural law—such law as established by God being ever complete and perfect; and therefore, ever fitted to attain the object of its establishment.

Those who have closely pursued the article written by Dr. Crooke in reference to his preliminary investigation into Spiritualism, will be impressed with this gentleman's desire to be convinced through his organ of wonder rather than by the mental process which would guide a differently constituted mind. Of the ability as well as the exact training of Dr. Crooke in a scientific point of view, no one will hazard a doubt; but, it does seem strange that a man of his calibre and position, should admit in his preface remarks that he has seen phenomena which can be accounted for by no known natural law of the occurrence, of which he says he is as convinced as he is of the most elementary fact in chemistry, and yet, he wants the 1000th part of a grain deposited on the pan of his balance when the case is locked. I imagine that if the requirements of this latter test were complied with a thousand times, he could but simply remain in the conclusion which he asserts he has arrived at already, viz., the occurrence of phenomena "which can be accounted for by no known natural law." But so it is, the training of the mind in a certain direction towards materialism means its education against a belief in occurrences which the narrow law-grooves of science do not span. It is precisely the same with churchmen as with the scientific. The latter rail against such because their researches into the arcana of nature are at variance with the Biblical history. When it was declared, after the conviction had been fermenting and brewing for years, that the world was not created in seven days, the pulpits of Christendom poured forth their indignant abuse at that grim growing merciless—pyramid of science, that dared to overshadow their most cherished doctrines. Yet it was but the other day, when the head of the Anglican Church in Victoria gave the geologic interpretation to the "seven days" and surrounded one of those silent outworks that have been long deserted. From many there is not a parting shot discharged—the ramparts are unmanned and the flag of science is firmly planted. But there is the great safe strong hold behind them that churchmen will not see any city of refuge for them, but Spiritualism! Why is this? Simply because its acceptance requires too much of them. Naturally, they do not like destroying their theologic gods and travelling into this far country, though it is a land that is not weary, and where the shadows of great rocks ever lie cool in the brazen glow of sunlight. Though it is a land where the sounds of trickling waters are, where the atmosphere is clear and the vision carries the gazer straight on across the banks of the silver river, and away beyond the dark valley of the shadow. The panorama lies unfolded then that aching eyes can see, and where aching hearts may read their title clear—so plain the writing that they who run may read. Priests will none of it, because the creed that ropes in their flocks around them, would pass away for ever. The serfdom and autocracy of religion would be gone, and the liberty wherewith man is indeed made free, would arise in its stead. I avow my belief that I cannot regard the present orthodox opposition to Spiritualism as at all wonderful; rather I think, would it

be wonderful if these men could cast behind them much that to the natural man is most dear, and proclaim their faith in the coming of those greater works which Jesus Christ said would follow the Faithful at once, as a token and a test. The admission of Spiritualism means much, much that those who do not give it deep consideration, cannot see. It means at the least, a fusion of the churches from their present bitter differences and the rigid conservatism of orthodoxy, to the one grand brotherhood where are none of those who "pass by on the other side." This aspect and most inevitable outcome of the spread of the belief will account for much that may be difficult to understand just now; but, the leaven is laid by a mighty hand and the world will learn its power. Rather, say the churches in effect, will we bear with materialism, rather see its cold metallic wedge stagger us from the most cherished entrenchments of our belief than admit the reality of spirit communion and spirit teachings, which saps those man-made doctrines that obscure the sublime teachings of Jesus. He with the muck rake would not see the corn; the astronomer who studied the heavens in the reflection of the puddle, would not look overhead and orthodoxy though the vista be spread out far beyond the border land—refuses the landscape as of the devil. It matters not that the beckoning hands of angels call them, that they show there is no darkness upon the "ferry"—not being the angels of the orthodox, they will have no part with them. The mother or the widow might find comfort there, the void of death and the distance of the long journey might be removed; but the doors of the churches are slammed against it, and they read of that Spirit land and of those Spirits in the records of the past which are about and around them even now. Carry it back 1,800 years, and the churches will receive it gladly, but present it to their contemplation as a sun rise that has not set in red splendor in the apostolic days, and they close their eyes to the light—rather the stars in the puddle than the bright stars of Heaven.

There is much said concerning the internal evidences of Spiritualism, and concerning Spiritualists themselves, which I not only admit to be true, but fully endorse. I allude to the many inane communications received, and to the readiness with which men of culture prostrate their reason before them. Some of these possess such an absurd family likeness as to give ample grounds for the popular belief that the character of the teaching does not vary. When I see the signature of Bacon, or Newton, or Shakespeare attached to some writings but little removed, in point of quality, from the ability of a schoolboy, I not only regret that the deception is successful, but that there are found believers thoughtless enough to flourish such communications before the world as the veritable utterances of those implied. I look upon this feature, which at the present time is opening to be a characteristic of some Spiritualistic literature, as one of the most influential militants against its reception by the thinkers of the day.

A high order of communication is still comparatively rare amongst the writing media, and for this I think they have in a great measure to thank themselves. A contentedness with what would be mediocrity amongst ourselves will not induce the condition of receptivity necessary for those exalting messages which indeed are like angels' visits. Nevertheless, when they are received amongst those so favored, the influence is never lost. They point the life-course onward, as the arrow of the sleeping Indian indicates the morrow's path on the prairie. Some of my readers will ask how it is that writings of such a low order are received, and that such deception is practised and successful? I answer, that there is much here and there that is inscrutable at the present time; but this I do draw to my comfort, as I trust many others do to theirs, that departed friends, whom we knew and cherished, write as of old when the brink from whence the last launching was taken was far removed from their pilgrimage, and when the full vigor of health and intellect was theirs. It is these, and not the effort by great names evincing intellectual failures, that point to the reality and win to the belief. It is those who, holding intercourse by modes other than mere writing, lift up the veil to the tattered pilgrim, and show "Sweet fields beyond the swelling flood."