

THE

# Harbinger of Light.

MONTHLY JOURNAL

DEVOTED TO

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

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

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In our present and last issues we publish two letters from a correspondent signing himself "Tau Beth," wherein the Scriptural argument against modern Spiritualism is very fairly stated; but although the writer fortifies his position with a formidable array of texts, and comes to the comfortable conclusion that his propositions are proved, the basis of his argument being unsound will not support the structure he has built upon it. His first proposition is "That the practice of Modern Spiritualism is contrary to the Law and Will of God, as revealed in the Old and New Testaments"; or, as he afterwards puts it, "The application to, and habitual communication with the Spirit World, as such, and apart from, and instead of God himself, is not countenanced in either the Old or New Testaments"; and to sustain this proposition he makes the assertion that all Spiritual communications recorded as of Divine authority or approval are either made by God himself or by God through angels *directly* commissioned by him or the Divinely appointed Urim and Thummim. We should like to know what distinction our correspondent draws between Angels and Spirits. To us the terms Angel and Good Spirit are synonymous. If the prohibitions given through Moses included good as well as evil Spirits, they were transgressed by Samuel, Elijah, Isaiah, Ezekiel, Daniel, and doubtless all the Prophets; for they all describe their interviews with Spiritual beings, sometimes terming them "men" and again "Angels of the Lord," and sometimes they seem to have supposed the Lord himself appeared; but we have the New Testament authority for believing that "No man hath seen God at any time." It was also transgressed by the Apostles and others in numerous instances, and lastly by John, who wrote the Apocalypse under the inspiration of an angel, who announced himself as his fellow-servant, and of his brethren the prophets. We take the prohibition to refer to the consultation of low

or unprogressed Spirits, with whom there would be a natural tendency on the part of the worldly-minded to endeavor by communication to obtain a knowledge of material things. But Paul, whom our correspondent quotes to support his position, encourages us to seek after Spiritual gifts, and John evidently realized a general communion of Spirits when he enjoins the brethren not to believe every Spirit, but to try them whether they be of God. Christ also, distinctly says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. By their fruits shall ye know them."

Our friend assumes that the Spirits who now communicate are not the agents of God but of evil, that the great God, whom we are accustomed to look upon as the embodiment of perfect Justice, has given to the Evil the power to communicate with and mislead men, while he withholds the same from those good and loving Spirits whose influence would more than neutralise the evil effects of the Satanic agencies, and prove incontestably the immortality of man.

Our correspondent does not put forward one iota of evidence to support his position, that the Spirits who now communicate to and teach us are *not* God's ministering Angels. We do not think he has had an opportunity of reading many Spiritual Teachings, or he would find that Teaching Spirits profess to be God's servants. Here is a sample of an opening of a communication received in Melbourne: "We greet you in the name of God. We are His servants! Do his will, which learn to know. Love all mankind. Love God supremely. Love is our life here, and is God's universal law on earth. Obtain a knowledge of that law, and fulfil it, &c."

Now this is plain, comprehensible, and free from the faintest odor of brimstone. We judge of the Spirits by their fruits; and where their teachings are uniformly good and elevating, we may conclude they are of God. There are many instances, in the Old and New Testaments, of Spirits acting and communicating without announcing themselves as specially commissioned by God. A Spirit spoke to Peter, and told him of the arrival of Cornelius' messengers. Another Spirit told Paul not to go up to Jerusalem. Job saw a Spirit, who spoke to him without announcing his commission; and if our friend will search his Bible diligently he may find many more instances of simple Spiritual intercourse. There is no-theology that cannot find texts to support

its views in the Bible, as it now stands; but men begin to know that an understanding of the True sense of the Bible can only be obtained by reading it in the Light of Reason, as the rev. Dr. Bromby was constrained to acknowledge in his recent lecture. To analyse the texts submitted by our correspondent would be a profitless task; we prefer resting on the broad and general tenor of the Scriptures as being a continuous record of God's intercourse with man through his good Spirits or Angels. The teachings of progressed Spirits, who communicate now, accord with the Teachings of Christ; and until Tau Beth can prove that the communicants are evil, or that Spiritualists communicate with the Spirit world as such, and *apart from God*, he has not a leg to stand upon.

### COMMUNICATION.

MAN is the Spirit of all things. He is the masterpiece of nature, and the noblest monument of God. He is the embodiment of obedient atoms, brought together by the action of natural laws instigated by God, and being coeval with creation. He is the concentration of refined matter. The omnipotent Father ordained him to exist and command the material Universe. The spirit within him is the offspring of the Creator, and its capacity for development is unbounded. God wills that man's progress should be accelerated, and the spirits of this and subordinate spheres are actively engaged in carrying out his behests. The operation of good Spirits upon the mind of man (when that mind is congenial with the operating Spirits), are highly beneficial and tend to the material as well as Spiritual happiness of the recipient. Man contains within himself all the Universe. That is to say that there is no created thing which is not to some extent embodied in man. He is a compound of refined atoms, which have passed through various stages of Spiritualisation until they culminate in his organisation, which is the highest form they can attain in our world. In the anatomy of man we find the germs of Spirit. The soul of man is the centre, around which the Spiritual forces congregate; and, often when the mind is open to influx from without, the Spirit condenses the forces which are contained within itself, and serves as a conductor to the soul of heavenly truth. For the Spirit to be enabled to develop in the body to a condition approximating to ours, it is necessary that the man should live in harmony with Nature's laws. For if the body is inharmonious the Spiritual body which lives within it must necessarily be affected, and its development and progress retarded. We will (at some future time) write through you to man in this part of your world, and endeavour to lay down those laws that are essential to health and happiness in this life and the next.

C. S. WALTON.

### To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible. Several Letters are unavoidably held over.

### AN "ANGRY" GOD!

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—I am a subscriber to the *Australasian*, and see with sorrow that some benevolent gentleman has been spending much money in publishing as advertisements Spurgeon's and other sermons, and is now calling for subscriptions to help him in what he thinks is a good work, and that £67 7s. 4d. has already been sent to him for publishing doctrines—a specimen of which I now send to you, as clipped from last week's *Australasian*. If it came from the pen of an unknown clergyman I would not have troubled you, but coming with the authority of Newman Hall, one of the leading Congregational Ministers of England, I must write and do my best (little though it is) to instil into mankind a

grander, nobler, and more living idea of the *Great Omnipotent Creator*. And for this purpose I wish you to put side by side the teaching of the Christian Minister, with the teaching of modern Spiritualism, as taken from a few extracts hastily chosen from out of Judge Edmunds's book on Spiritualism:—

(Newman Hall's Extract)

HELL AWAITS YOU! COME TO BE SAVED.

Hell is not a fable, invented by priests to frighten their fellow men; but as sure as the Bible is the word of God, so sure is it that "the wicked shall be turned into hell, and all the nations that forget God." "It is appointed unto all men once to die, and after death the judgment!" Then all men must give an account of "the deeds done in the body." "God will judge the secrets of men." Then all sinners who have not obtained pardon by coming to Jesus will be on the left hand of the Judge, who will pronounce their dreadful sentence, "Depart ye cursed, into everlasting fire, prepared for the devil and his angels!" "Who can tell the torments of that place?" The rich man can take none of his wealth with him, the gay man none of his amusements. Not only will the world and sin cease to charm, but the pleasant light of day, the cheerful voice of friends, the quiet comforts of home, will be no more. Conscience will dart its sting: past sins will be clearly remembered, with opportunities for escape now gone for ever! Oh! that one of them might come back! Oh! for one more Sabbath! Oh! for one more hour to pray for mercy! But it will be then too late, too late! Darkness for ever!—sin for ever!—woe for ever!—death for ever! Jesus speaks of it as "the lake that burneth with fire and brimstone—outer darkness, where there is weeping, and wailing, and gnashing of teeth—where the worm dieth not, and the fire is not quenched—where the wicked rich man, being in torments, cried out, 'Send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.'" There "he that is filthy shall be filthy still, and the smoke of their torment ascendeth up for ever and ever!" What misery can be greater than that which such words as these describe! How dreadful, then, to be in hell! What more horrible? And every unforgiven sinner is on his way to it! You whose eye now reads this page, if you are not pardoned, you are on your way! Every hour brings you nearer! Once there, and all hope is gone for ever! But is there no escape? Yes! Flee to Jesus!—He came to save from hell! "God so loved the world, that He gave his only begotten Son, that whosoever believeth in" (cometh to) "Him, should not perish, but have everlasting life!" Nothing will save you, if you will not come—nothing can prevent your salvation, if you do come!

(Revelations through Edmunds.)

The Spirit commencing was asked, "Your condition being one of happiness, to what do you owe it?" and it was answered:—

"To my love and kindness—to my disinterested regard for others, and to my blameless life. At another time it was said, 'imitate Christ in his humility in his submission to the will of God, and in His love to man, and you will be acceptable to God.' It was once asked 'what is the repentance which can work forgiveness of past wrongs?' And it was answered, 'Sincere sorrow alone and confession to God, accompanied by such acts of atonement as the occasion may demand.' On one occasion, when speaking of the religion which Christ taught it was said, 'It is that God is love. In every situation of life this evidence is conclusive, that God loves everything he has created. Aye, every object of his handiwork proclaims this truth, that love eternal, undying, is the very source of all his works.'

How strange it is, Mr. Editor, that we should have to turn away from the clergy in the search for the goodness of God; that those, whose duty it is to educate mankind to be like their God, should ascribe to him an attribute, that not even the worst convict that ever came to these shores would apply, namely, the keeping of millions and millions of exquisitely sensitive creatures, *his own children*, and who had no voice in their creation,



in never, never-ending physical and mental misery. How much more reasonable to think that this is the cradle of our existence, that earth is but the school time of life eternal, and that hereafter we shall advance to a higher and better and more glorious existence, more in accordance with the God spark that lies dormant in every breast.

The sincere wish that others may, like myself, be led from the fearful view of an "Angry" God to see in him all that is good and kind and great, most marvellous and most beautiful, and to feel that when we die, this good old Father does not desert us, is the reason I wish you to insert this letter.

Nov. 13, 1870.

OMEGA.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—A distinguished theological professor has recently delivered a public discourse on the subject of the After Life, respecting which the feature that impressed me most was a plea put in for independent thought. And yet it was at the same time pretty obvious that the learned lecturer was himself considerably trammelled by an amiable desire not to shock the views and opinions of the respectable orthodoxy to which he has subscribed allegiance. However, Dr. Bromby speaks—presumably in a regretful way—of the want of freedom and originality which characterises the manner of popular thinking, and such remark is indeed truly founded. Nineteen out of twenty fairly sensible, and liberally educated, persons continue—Whig or Tory, Romanist or Protestant, and adhere obstinately to this creed or that, simply because their fathers did so before them. No one could have entered life more thoroughly steeped in political prejudices than myself; and long I remained in the rankest bigotry of British Toryism, until it suddenly struck me as odd that some persons holding quite opposite, and of course altogether erroneous, opinions were most estimable in private life and excellently sensible on other topics. In my notions of religion I was equally bigoted and unreflective. The fact is I had only heard one side of certain general questions. I was like the jurymen who, having listened to the opening speech of the prosecuting counsel, wanted to give in the verdict at once, as it would be obviously mere waste of time to wait and suppose that anything more remained to be said on the subject. Once I was taught by a sturdy Protestant clergyman, that all Roman Catholics could certainly suffer capital punishment in the next world. Then the thought arose that it was *strange*, as well as sad, to reflect that 160 millions of people should be so benighted and mistaken. After this, I asked a pious Romanist, and gathered from him how that happiness hereafter was only in store for the "true believers," meaning those of his faith. Then it occurred to me that there are some 150 millions of Mussulmen, who arrogate to themselves the exclusive title to the name of "true believers." Another ambiguous and puzzling term continually encounters my experience in the words truly pious. Ask one person to name a distinguished representative of the "truly pious," and he will perhaps give you John Calvin—ask another and he might tell you the Empress Eugenie. A good Spaniard, perhaps, would not hesitate to name Torquemada the Grand Inquisitor, while a devout Italian might mention the present Pope. Many are of opinion that true piety is best exhibited in the monk of the wilderness, who lives on gruel, wears a horse hair shirt, and never uses soap. For my part, I cannot but think, from the self-sacrificing point of view, that the Indian fakir who swings in the air, dangling from a meat hook stuck in his back, has some claim to be considered truly pious. Which is right? John Calvin declared that, outside his own religious set, there was no hope for any one in the life hereafter. Pío Nono fully believes that beyond the pale of the "true church" there is no chance of future happiness for a single soul. Dr. Bromby is of opinion that in the next world we shall be dealt with in one of three ways—rewarded, punished, or extinguished—the vast majority encountering the latter fate. The grandest specimen of the human race that ever met my view, the

finest form that I ever saw combined with the most intellectual countenance, was a pagan; and, but one of a hundred thousand such, as I have reason to believe. Could one look on such a man and fancy his future doom to be total extinction, because he had not been baptized or been taught the church catechism? I should like to see a Spiritual message from that enthusiastic theologian, Charles the Ninth of France, to know how he fared after his "truly pious" demonstration on the day of St. Bartholomew. In his time on earth, he was considered the most pious and dutiful Christian monarch that ever existed. All these reflections have set me thinking, that the terms used by religious teachers, are sadly capable of being very variously interpreted. One by one, as difficulties present themselves out of the discordant beliefs, and endless conflict of dogmas—I turn to the revelations of Spiritualism, and discover a harmony of theory as to the future which I altogether fail to perceive elsewhere. The most constantly urged argument for disbelief in the reality of communications purporting to come from disembodied Spirits, viz., the mistatements and mean order of intelligence they sometimes exhibit, has been most clearly met and dealt with by writers on Spiritualism; so I merely recur to it to show how long ago the difficulty it brings has been seen to exist. Before me is a volume by Joseph Glanvil chaplain to William the Third, and Fellow of the Royal Society, London, 1700. The writer, after detailing a vast number of instances of physical and other manifestations similar to those of our day, seems somewhat reluctantly to admit that "Men of all Religions, Men of all Ages too, have been forced by strong evidences to attest the truth of such occurrences." Further he says, "These transactions, which we affirm to be true and certain, are many of them very strange and uncouth. We can scarce give any account of them, or well reconcile their passages to the commonly received notions of Spirits, and the state of the next World."

In a previous paper, I mentioned having had my attention additionally drawn to the consideration of Spiritualism, through remarking the illogical and inadequate contradictions of its opponents. A few days since, one of these latter drew my attention triumphantly to a statement from a distinguished man of science, which runs as follows:—"I have pursued an investigation into the claims of Spiritualism, but without any *satisfactory result*." My friend construes this expression as delicately implying that Spiritualism is "no good," as he phrases it. But, to my view, the words of the scientific man, who is known to be obstinately pre-possessed against the Spiritual belief, merely convey an expression of regret that he is not able to confute its truthfulness. As another illustration of loose argument; I may adduce the language of an attack upon homœopathy, recently published by a Dr. Figg. Of homœopathy, I will say (parenthetically) that I know nothing, although disposed to regard its theories with respect and considerable interest. Dr. Figg sneers at the globules as representing a bulk, incapable of conveying the requisite force to effectively combat disease. They are "no more adequate to develop such force than a popgun is to batter the walls of Paris." And yet it is popularly well known that an amount of snake poison scarcely perceptible to the naked eye, when introduced into the blood, is sufficient to destroy life—so Dr. Figg is logically nowhere. What does Dr. Figg know of the forces of Nature? What is the aggregate knowledge of all the Doctors in Christendom concerning them? A pitiful sum, indeed! A flash of lightning has melted a silver coin in a man's pocket without injuring the bearer, and shivered a forest tree into match wood at the same instant. What can we know of the mysterious operations of such a force as this? Homœopathy has nothing to do with Spiritualism, as far as I am aware, but this allusion to it is prompted by a kind of similarity of history, both discoveries, after being immensely ridiculed, appearing to have steadily progressed in popular estimation. This letter is somewhat discursive, and merely aims to suggest and stimulate independent thought. Judgment is a faculty of the tardiest growth. Desiring not to unduly occupy your space, I conclude for the present.

Yours,

COLONUS.

## "TO ANOTHER DISCERNING OF SPIRITS."

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—The letter signed "Tau Beth" which appeared in the last issue of the *Harbinger* is precisely of that description which Spiritualists should desire to see coming from the opponents of the doctrine which they hold. It is temperate and argumentative, and puts forward forcibly the reasons why a great majority of professing Christians deem it sinful to communicate with the Spirit world; and thus, by representing the thought of one class of the community, it affords the means by which the objections held by them may be satisfactorily answered. I have, however, to find fault with "Tau Beth," in that he assumes too much. The thesis upon which he rests his argument is, as I shall try to show, altogether incorrect. It was my intention to answer the writer in detail, and take up the most important of the texts which he adduces, but as a reply of this nature would occupy too much space, I will address myself to the proposition which he lays down, and upon which he founds the whole basis of his reasoning. So far as the nature and phenomena of Spiritualism are concerned the ground is already cleared, so that I may at once proceed to answer his definition of Modern Spiritualism, which he says is the "application to, and habitual communication with, the Spirit world, as such, apart from God himself." This I assert to be incorrect, though the statement is valuable here, as showing the view taken of the philosophy by those who have not sufficiently studied its teachings and doctrines. Spiritualists cannot be responsible for what the *Glow-Worm* may have said, but I cannot but believe that if the writer had studied that publication farther he would not have arrived at such a very superficial conclusion. The commencement of all communications with the Spirit world, amongst properly organised circles, is always prefaced by some act of worship to God, either through the medium of prayer or praise. His assistance is appealed to on all occasions; and what is yet more to the purpose of the present argument, those Spirits which do communicate invariably teach that His blessing and assistance should be sought before the reception of such communications. The silence, gloom, temperature, &c. of the circle which we call "conditions" would not, of course, be necessary if the Almighty himself saw fit to act independently of "those little arrangements," but I do not find in any part of the Biblical history, that he ever chose to act in the manner implied; that is to say, he spoke by the mouths of his prophets, and almost invariably required certain conditions for the working of His miracles, which can be proved by a host of texts, and which were in almost every instance parallel to "Tau Beth's" "little arrangements." I cannot conclude that God on any occasion communicated by personal presence, and I am sure it cannot be sustained that He ever spoke to or otherwise acted with man except mediately through his angels or messengers. Glancing over the texts adduced by your correspondent, I prefer to believe that in all instances it was the messenger of God, because God speaking to men is so often referred to controvertibly as the Angel of the Lord in the same narrative. How can I believe that it was the author of the universe himself who wrestled with Jacob, and smote him in the hollow of the thigh? nay more, that Jacob detained God against his will, and would not let him go, an interpretation that I cannot but regard as a silly blasphemy, notwithstanding the assertion that he had "seen God face to face." That the commands and teachings have come through God's ambassadors, with all the authority of God's personal utterance, I can believe; but in the face of the ridiculous alternative which personal presence presents, and informed authoritatively, as I am in John i. 18, that "No man hath seen God at any time," I prefer that view which reconciles these accounts to my mind, and is conformable to that reason which God has given me. Rather these late-inspired utterances than the dim records of the earlier Jewish history, wrapped as they are in such a superabundance of oriental imagery. This confusion, or rather convertibility of God with his messengers, is in no place more fully shown than in the last chapter of Revelation.

The angel would not allow John to worship, saying—"For I am thy fellow-servant," yet in the same consecutive narrative he goes on to proclaim "I am Alpha and Omega, the beginning and the end, the first and the last &c." I could bring forward a number of other examples, but this I think will suffice, and therefore I argue that God has always communicated mediately. We now come to the fact of God communicating through messengers. Until "Tau Beth" is able to show that God does not communicate through his ministering spirits with man in the present day, he has not, I think, the narrowest foothold for the conclusion which he tries to prove. Jesus Christ himself set us the example—Matthew xvii. 3; his whole life being but one continued exemplar, that we should follow in his footsteps. The Mosaic law, even if it could be shown to bear upon this question, in dealing with divination, witchcraft, &c., could be revised in one place and stamped out in another. No Christian adheres to or is guided by the Levitical code now, as "Tau Beth" well knows, and consequently I think dealing with this reference to be a mere waste of time. Now we come to God's messengers, the question being how we are to know them. Christ tells us how to judge between the good and false prophets or their teachings, and Paul tells us to try the Spirits. What does this latter inculcation mean? If it means anything it must mean that there are good and bad Spirits; and if good, they must be angels or messengers of God. That there are Spirits who exercise an evil influence no one will deny; against these, however, we are abundantly warned, while we are comforted by the assurance of ministering Spirits being sent forth to minister for them who shall be heirs of salvation. Finally, I cannot tell what "Tau Beth" means by "Creature in the Spirit." John was a creature in the flesh. Was his fellow-servant and brother a creature in the Spirit? I wish I could have put my reply to "Tau Beth" more tersely, but there is much ground to travel over. The subject is very far from being exhausted; and if "Tau Beth" (whose object I take to be fair argument) desires it I will be happy to deal with his premises in detail.

READER.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—In thus occupying a portion of your paper, I feel that I am, *by sufferance*, on the enemy's ground; and must therefore be, if possible, more careful of his time and space than of my own, however, no religious tenet is demonstrable like a mathematical theorem; for if it were, there could be no trial of our faith; and this trial I take to be necessary while the temple of God is in building, which temple we are if we be truly the disciples of Jesus Christ. Under these circumstances I can only throw together two or three of the most salient scriptures on the subject before me, and state the conclusion which appears to me inevitable; and leave the common sense of your readers to determine whether or not such conclusion is the fair out-flow of the premises set down.

My second proposition is:—There is ground for suspecting that the present intercourse with Spirits is but preparatory to the "*strong delusion*" spoken of by Paul (2 Thess. 2, xi.), and to the latter day operations of those "*seducing spirits*" who shall yet mislead the world by false doctrines—"doctrines of demons"—as intimated by the same apostle in 1 Tim. 4, i.

In accordance then with the passages quoted in the proposition (and to which others may be added) I assume it as certain that a time will come, sooner or later, when false and mischievous doctrines from the Spirit world, will be promulgated among men in some EXTRA ordinary manner. The question then is—are not the Spirits which are familiar to ordinary "circles" the "*seducing spirits*" we are forewarned of by Paul? And are not the doctrines they teach, the very "*doctrines of demons*" also mentioned by him? Now the fact of demon contact with, and action upon us, has never been doubted by evangelical Christians. It was well known in apostolic times, and to it was ultimately referred all the false



and pernicious doctrines and evil practices existing in the world. But this *un-demonstrative* action, *so well known in the Apostles' day*, could not have been precisely that to which he *especially* alluded as future, and yet it differed nothing as to its quality, which was evil; nor as to its source, which was the world of evil Spirits. The only difference supposable is that which is pointed out by Paul's language taken in the most literal sense, namely, its *modus operandi*—open and declared. In Paul's day it welled up *within the mind*, as though it were entirely *subjective*. The only supposable difference here, is that in the *future*, it should present itself *from without*—objectively. In Paul's day it was secret and impalpable to external sense; in the future then we may expect it open and palpable to sight, hearing, and touch. In Paul's day it fanned the flames of lust, anger, ambition, and avarice, associating itself *unperceived* with the workings of the mind; and the result—mischiefs, fraud, and violence—was gained without terrifying its patient with the idea that a demon was using him. For if it had presented itself to the senses in demon form, and counselled the commission of the evil, the patient must have been *frightened from*, rather than *persuaded* to it. In the future, the Tempter will present himself in objective form; but then it *must be as an angel of light*, if he would hope to succeed; and in *this way alone we should expect him*. In the phenomena of modern Spiritism then, we have all the characteristics we may reasonably look for in a literal fulfilment of Paul's prediction. Given the truths of Scripture as a rule of faith and life, and some such action as that of modern Spiritism is *due*, and might be expected with all the confidence we attach to the words of One who can neither err, nor deceive those who trust in Him according to his commandment.

The action of that "mystery of iniquity" which, as Paul said, "*doth already work*," but whose grand final development was *hindered* "that he might be revealed in his time" (2 Thess. 2. vi.), answers exactly to the theory we have deduced from the alleged *future* operations of the infernal world. This "*wicked*" (v. 8), the "*man of sin*" (v. 3), seems to be an embodied culmination of infernal wisdom and power in the person of a man, whose time of revelation *immediately precedes the Second Advent of our Lord Jesus Christ*: he is in fact destroyed by that event. The coming of this "*wicked*" is declared (v. 9, xi.), to be after the working of Satan, *with all power and signs and lying wonders*, and with all *deceivableness of unrighteousness* in them that perish, because they received not the love of the truth, etc." "And for this cause *God shall send them strong delusion, etc.*"

Side by side also with this development of evil, we must place the account given in Matt. 24. xxiv., which I assume relates to the same action by the same agency, at the same time; and states that the false Christ and false prophets would "*show great signs and wonders, inasmuch that, if possible, they shall deceive the very Elect.*" This action immediately precedes the advent our Lord is describing.

In Rev. 16. xiii. xiv., also we read of certain "unclean spirits" said to be "*the spirits of devils (demons) working miracles*," which gather the kings of the earth to the Battle of Armageddon. This battle, which students of prophecy generally recognize in Rev. 19, Zech. 14, and Dan. 7, xxi. xxvii., is *synchronous with the Second Advent*.

The same agency is also described in Rev. 13. xi. xiv., as doing "*great wonders*," and *deceiving them that dwell on the earth by those miracles which he had the power to do, etc.*" In fact, he performs the very miracle which Elijah depended on to prove the divinity of his mission. It was not permitted of old to the prophets of Baal; for God designed to rescue his people from idolatry by that means; but it will be permitted in future for the reason given above (2 Thess. 2. x.), and *none but those who are looking for the immediate personal Advent of the Lord, according to his promise and commandment, will be absolutely impervious to this "strong delusion"*.

I might note also that very remarkable passage—Rev. 12. vii. xii., which represents the devil as being cast out of the heavens, to perform the last act of this age of evil upon the earth. The "*woe to the inhabitants of the*

earth" which follows this event it is useless to speculate upon. But we may expect that forms of evil hitherto unknown will exhibit themselves, and add their *quota* to that "*great tribulation*," slaughter, and judgment, with which the great day of the Lord commences. Please to observe that this peculiar action of the demon world is, in all these cases connected with the woes and disturbances which immediately precede the Second Advent.

From these statements we may gather:—

1. That at some future period (that is future to the time of the apostolic writings) the action of the evil Spirit world will not be circumscribed to the privacy of the mind, but will have a manifest and open phase.

2. That this action will be accompanied by miscellaneous phenomena of such an astounding character that all but "the Elect" will be in danger of falling into the "*strong delusion*."

3. That this action will culminate in the development of a being called "*the man of sin*," who will be gifted with a concentration of infernal wisdom and power.

4. That this final development will immediately precede the Second Advent of the Lord Jesus Christ to reign over and judge the world.

Now if we look at the phenomena of modern Spiritism we observe:—

1. That it is intelligent and powerful, and declares itself to proceed from the Spirit world, *not* the infernal world of course; that would be quite out of the question.

2. That it effects operations beyond the power of human effort.

3. That it affects *wisdom* far higher than anything which humanity has hitherto attained—professing to have acquired it from the "*wisdom spheres*"—and delivers itself oracularly on theology and general philosophy.

4. That its theology differs in toto from what a common sense reading of the Scripture teaches; which reading it despises and sets aside as puerile and demonstrative of a very low state of Spiritual advancement.

When therefore we compare these facts of Spiritism with the plain teachings of Scripture, we perceive they are precisely what we should expect to prepare the way of the "*strong delusion*" yet to come; or already stealing upon us. And for the same reason that the detective has ground for suspecting a man who answers to the description in the "*hue and cry*," we have ground for suspecting in modern Spiritism, the deadly agent which shall introduce and carry on that short period of tempest, horror, and confusion that marks the end of the present age and the commencement of another—the Millennium.

Again, Paul says:—"But though we, or AN ANGEL FROM HEAVEN preach any *other* gospel unto you than that which we have preached unto you, *let him be accursed*." (Gal. 1. viii.) Now the gospel which he, in common with the other apostles preached, might be summed up in the words of our Lord:—"He that believeth in and is baptized shall be saved; but he that believeth not shall be damned." *Faith in Christ then is absolutely necessary to salvation*. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," (Acts 4. xii.) But now Spirits, *professing to be angels from heaven*, are gradually introducing ANOTHER GOSPEL in which the name of Jesus is not much, if any, better than that of Mahomet, Vishnu, or Buddha; and, according to which, faith in Jesus is not at all necessary to salvation—that being the common heritage of all mankind, irrespective alike of Jesus, Joe Smith, or Mahomet. If then we are to continue in the Apostles' doctrine as we are constantly exhorted to do, how must we regard *such* an angel from heaven with *such* a gospel? The answer is inevitable—we must *let him be accursed*; that is, we must regard him *not* as an angel from heaven, but *as a demon from*—I need not be more explicit.

Here then is the damning fact of modern Spiritism—it preaches *another gospel*, one which faith in Jesus is not necessary to salvation. Now the words of our Lord and the writings of the apostles—our only authorized guides—have forewarned us of something to which this modern Spiritism precisely answers; therefore we have strong reason for suspecting it to be the very thing

against which the warning was given.

I think, therefore, that this second proposition is fairly established, and shall be quite content to leave the matter in the hands of your readers, without another word; still, with your kind permission, I will wait any comments that might appear in your fifth and sixth issues, and reply to them (D.V.) in your seventh.

I remain, dear Sir,

Very truly yours,

Nov. 10, 1870.

TAU BETH.

### Poetry.

From her celestial car  
The fairy queen descended,  
And thrice she waved her wand,  
Circled with wreaths of Amaranth:  
Her thin and misty form  
Moved with the moving air,  
And the clear silver tones,  
As thus she spoke, were such  
As were unheard by all but gifted ear.  
Stars! your balmy influence shed!  
Elements! your wrath suspend!  
Sleep, ocean, in the rocky bounds  
That circle thy domain!  
Let not a breath be seen to stir  
Around yon grass—grown ruin's height;  
Let even the restless gossamer  
Sleep on the moveless air!  
Soul of Ianthe! thou,  
Judged alone worthy of the envied boon  
That waits the good and the sincere; that waits  
Those who have struggled, and with resolute will  
Vanquished earth's pride and meanness, burst the  
chains,  
The icy chains of custom, and have shone  
The day—stars of their age;—soul of Ianthe!  
Awake! arise!  
Sudden arose  
Ianthe's soul! It stood  
All beautiful in naked purity,  
The perfect semblance of its bodily frame,  
Instinct with inexpressible beauty and grace.  
Each stain of earthliness  
Had passed away: it re-assumed  
Its native dignity, and stood  
Immortal—amid ruin.  
Upon the couch the body lay  
Wrapt in the depth of slumber:  
Its features were fixed and meaningless,  
Yet animal life was there,  
And every organ yet performed  
Its natural functions! 'twas a sight  
Of wonder to behold the body and soul.  
The self-same linaments, the same  
Marks of identity, were there;  
Yet, Oh, how different! One aspires to Heaven,  
Pants for its sempiternal heritage,  
And, ever changing, ever rising still,  
Wantons in endless being.  
The other, for a time the unwilling sport  
Of circumstance and passion, struggles on;  
Fleets through its sad duration rapidly;  
Then, like a useless and worn-out machine,  
Rots, perishes, and passes.

SHELLEY.—"Queen Mab."

### EXPLANATION.

In the *Medium* of September 16th, appears a letter signed W. H. Terry, addressed to the editor of the *Medium and Daybreak*. Having never knowingly addressed the editor of that journal, I am somewhat surprised to see a portion of a private letter to a gentleman connected with it published as a direct communication to the editor. Persons may have their private opinions about others, but it is not always desirable or proper for those opinions to be made public.

W. H. TERRY.

### MESMERISM.

THE existence of mesmeric power or magnetism in the human organization is now an acknowledged fact among all intelligent people, but the extent of this power and the beneficent use to which it may be directed, is a matter with which few are acquainted. Most persons gain their information of the fact, from witnessing or hearing of the biological exhibitions of itinerant mesmerists, who for a paltry pittance, prostitute one of the greatest and most beneficial gifts of God to man.

The true application of mesmerism is to remove physical suffering, to banish disease and to restore the sick and weak to health and vigor—to strengthen the mind and purify the spirit. All that is necessary to accomplish these great ends is a healthy physical organization, a temperate life, and a benevolent spirit. He who possesses these requisites has within him an immense and almost incalculable power, which, wielded with wisdom, will enable him to become a benefactor to humanity, without injury to himself. It is my intention to explain in a simple and comprehensible manner, as far as my knowledge and materials go, the nature of magnetism, and the method of applying it to the cure of disease, the alleviation of pain, and the development of Clairvoyance.

Magnetism, I define to be a Spiritual fluid, generated by all things animate and inanimate, varying in quality and degree of refinement in accordance with the refinement of its origin. In food, drink, and respiration, man absorbs the spirit of all subordinate things and substances, and refines them in accordance with his own refinement and obedience to Nature's law, in a greater or less degree. The purity and curative efficacy of the individual magnetism depends almost entirely upon this. I do not mean to assert that a high state of mental or intellectual refinement is necessary to qualify an individual for a curative mesmerist—a simple uneducated man if temperate in his life and pure minded, may with the necessary instruction become a powerful curative mesmerist; but where a refined mind and high Spiritual perceptions are conjoined to a sound and healthy physical organization, the influence transmitted is not alone to the body, but to the Spirit of the subject, temporarily releasing the Spirit from the earthly tabernacle and bringing it *en rapport* with higher and purer individualities, with whom it can converse and receive instruction on matters pertaining to its eternal welfare. But setting aside for the present the Spiritual aspect of the subject, we will consider it as an art having a scientific basis. By practice of the art we acquire some knowledge of the principles of the science, the more we know of which the more we find we have to learn.

It is erroneously imagined by many that Mesmer was the discoverer of the science of animal magnetism, whereas it was known and practiced centuries before his time. A German nobleman, the Baron Von Helmont, a man of great scientific attainments, who flourished in the early part of the seventeenth century, in allusion to magnetism, writes—"In man there sits enthroned a noble energy, whereby he is endowed with a capacity to act *extra se*, without and beyond the narrow territories of himself, and by the natural magic of his will enabled to transmit a subtle and invisible virtue, a certain influence that operates upon an object at a very great distance." Drs. Sibley, Bell, and others practised animal magnetism in England, and performed many cures during the latter part of the last century, but Mesmer popularized the subject; and although his method of treatment and theories with regard to it were unnecessarily elaborate, he performed many cures and gave the science of magnetism a public status it had not before possessed. The opposition of the medical faculty in Great Britain prevented its making any appreciable progress there, until about the year 1838, Dr. John Elliotson then, Principal of the London University Hospital, having become convinced of its utility as a curative agent, introduced it into the treatment of the hospital, and succeeded in curing several otherwise hopeless cases. This was too much of an innovation for his medical colleagues; they could not tolerate such unorthodox proceedings, and therefore, passed a resolution forbidding the use of mesmerism in the hospital. Dr. Elliotson immediately resigned his



professorship and went heart and soul into the work, at the same time he established and edited *The Zoist*, a journal devoted to mesmeric science, which was continued for 12 years, and contains an immense number of mercuric facts and wonderful cures by its agency, among other remarkable cures that Dr. Ashburner is not the least noticable, that gentleman was so thoroughly convinced that mesmerism and that alone had saved him when all other remedies failed, that he determined to devote the life he owed to it—to the study and application of it to the cure of others. He has since nobly performed the work and published the result of his experiences in a large and interesting volume, entitled—"The Philosophy of Animal Magnetism and Spiritualism," a book which should be read by all who desire a lucid and philosophical exposition of the subject.

In my next paper, I purpose entering into a description of the mesmeric states, and how they are induced.

W. H. T.

### KNOWLEDGE AND PROGRESSION.

THESE two words may be said to embrace everything that is and shall be. Comprising, as it does, the most absolute consciousness of what is best under every possible circumstance, the omniscience which anticipates, to infinity, the sequences of cause and effect throughout the varieties of Nature, the wisdom to conceive and design, and the omnipotence to execute, Knowledge may be taken as synonymous with universal eternal Cause; and Progression, being the mode of natural operations, may be taken as representative of universal creation. Knowledge, the cause—progression, the effect—knowledge, the abstract power—progression, the exhibition of it—knowledge, God—progression, Nature.

The preceding may be true or untrue, just as it happens to be apprehended. In nature there are *conception*, design, will, &c., but not as rational characteristics of an intellectual power; for that would be inconsistent with absolute perfection. *Conception* and *design* include the *inception* of an idea not formerly perceived, or the working out of one not yet matured, which to absolute knowledge is impossible. Man, being imperfect, *reasons* that he may know—God *never* reasons, because his knowledge is perfect. The knowledge that requires to plan, *i.e.* to find out what was not previously known, and the power that requires an effort to will and to execute, are limited. The less force a man possesses the more strenuous the effort required to perform an act. A lesser effort in accomplishing a mental or physical feat, argues a greater mental or physical power: therefore unlimited power requires *no* effort. Unlimited power, then, is reduced to *essential activity*; and *divine will*, in connection with this necessity, is reduced to *acquiescence*, or harmonious tendency, as differing from the imperfect human will, which, owing to ignorance, acts in perversion of natural law. As man advances in experience and knowledge his will loses the obstructive character which gives it the *appearance* of independence, and it is gradually absorbed into conformity with the divine will, as expressed in nature. Divine perfection is that necessity and inclination go hand in hand; perfect manhood would be to live in unison with natural and social requirements. To produce this perfection the condition of man, at the outset, must be one of ignorant antagonism to nature and his fellow man. Man is a rational being—the use of reason is to obtain knowledge. Ignorance, therefore, is a necessary condition of reason, and low organisation is in association with native ignorance. There is, then, a philosophical necessity that the origin of man be of a low type.

The impulse of progression is planted in everything, man not excepted, and progression goes on of necessity. In nature, as a whole, the law of necessity operates as an impelling power; in departments of nature necessity impels and compels. An impulse in man brings him into contact with surrounding nature; and nature, by means of inviolable and self-adjusting laws, meets and checks transgressions in every possible direction, until eventually man is compelled to know and to obey. "There's a divinity that shapes our ends, rough-hew them as we will." To administer to his wants man acquires experi-

mental knowledge, in acquiring which he uses his faculties; the exercise of the faculties cultivates an improved organism, the improved organism, and the knowledge possessed are transmitted to posterity, to be increased and re-transmitted from generation to generation, and thus, however slowly, progression goes on.

Self, in man, is the centre round which everything moves, and self-interests are consulted in all his actions. When his knowledge is limited he, necessarily, takes a correspondingly limited view of his self-interests. As knowledge increases, and men perceive their mutual dependence, individual interests are found to be inseparable from the interests of others. Communities, small at first, that are formed out of common interests, with increased necessities and increased knowledge, widen their circles and extend their sympathies until it is felt that individual and provincial interests are inseparable from the interests of the nation, and, finally, nations become united in one bond of common interests; the fruit of that which begins in pure individual selfishness. A corollary from this is, that the more unselfish individual conduct becomes the more individual good is obtained, but no logical arguments, however conclusive, can affect the conduct of man without the lessons taught by experience. The process by which maturity is attained proves that, "there's no darkness, but ignorance," and the only evil undeveloped good. When laws conducive to man's interests and happiness are transgressed, what we call *evil* is the result, and this is the experience which teaches what to do, and what to avoid. Human necessities compel action—action produces experience—experience, knowledge—and knowledge, wisdom. From the very profundity of savagedom, by these means, man progresses to the highest state of civilisation; two extremes embracing ages and ages of human history—a history unrecorded, or, if recorded, lost. Not altogether lost—events have left their "footprints on the sands of time," which modern science is tracing with great clearness, and from which it collects reliable outlines of the history of pre-historic man—so reliable that popular beliefs and religious prejudices have, to a great extent, given way before the light of scientific investigation. What I have been treating as a matter of philosophical necessity scientific facts have verified; wherever nature has been interrogated the conclusive answer has been that man, in harmony with all we know of natural law, has sprung from a low origin;—the savage, so low that his intelligence could only suggest to him a club for purposes of offence and defence. Gradually he rises to the level of the stone age, having advanced sufficiently to discover the uses of flints and hard stone as weapons superior to clubs. His intellect still developing under the necessities of his nature, man adds discovery to discovery, and invention to invention, until he enters upon the iron age, when more intelligent force is used in war and commerce.

The primary history of the race is warlike. Force and compulsion are the means used to obtain advantages both for individuals and communities. For purposes of offence and defence families unite; families swell into tribes, and tribes into nations. This social state requires regulation and control, and he who is most able to rule and govern a people in peace and war (more especially war, since that is the normal condition) naturally becomes chief. In this manner kings and aristocracies come into existence; the necessities of their times create them.

In his lowest condition man fights for fighting's sake, from a purely savage disposition. The wants and necessities developed in the social condition create property and wealth, which, in time of war, become the prize and property of the victors. By-and-bye, the love of booty is mixed up with the love of war, and has often been used as a war-cry to arouse energies otherwise flagging. Through the equalisation of power neighboring tribes and nations, finding war, to a great extent, uncertain, begin to arrange difficulties and exchange commodities by means of negotiation. Thus diplomacy and commerce come into existence. Social laws might be traced in a similar manner from the lowest state where *might* was *right*. We thus see how, by natural progression, through the knowledge acquired by practice and experience, communities are formed, having social laws, governments, and policies, possessing the germ of civilisation. The

savage possesses the germ of civilisation as a tree is germinally in the seed, but circumstances and time are necessary to develop it. Unless man had the capacity implanted in his nature no series of circumstances could cause him to progress, more than can adventitious circumstances cause a lifeless seed to grow into a plant.

I have attempted to sketch human progression up to when governments are carried on by kings and aristocracies, and when international policies are divided between war and commerce, as expedience or necessity might demand. Commerce being in accordance with a higher state of civilisation must, in due time, annihilate war not only as useless, but as detrimental to human interests. Selfishness continues to be the leading feature in man's character, but the superior knowledge he has acquired leads him to consult his interests in a more intelligent manner. Commerce having become established between nations, is the leading feature in the relations of one country with another. As yet man does not understand his interests sufficiently; his commerce partakes of his war spirit, and is hampered with international restrictions. As the war spirit dies out, by means of commerce, nations are brought into closer relationship, trade becomes freer, and prosperity increases.

Out of commerce another phase of human progression is developed. Kings and aristocracies are founded upon the war-spirit; commerce introduces democracy.

"Great princes have great playthings—

Some seek diversion in the tented field,  
And make the sorrows of mankind their sport;  
But, war's a game, which, were their subjects wise,  
Kings would not play at!"

The monopolies of kings and courts consist in keeping alive this fighting element. They have despised commerce as beneath the dignity of man, so much so that the character of a freebooter and robber was held in higher estimation than that of an honest trader; kings and nobles divided the lands, and the people, as serfs, farmed them. These wrongs—these vested wrongs—are perpetuated to the present time, and materially interfere with the advancement of mankind, by causing slavish dependence and struggling poverty on the one hand, and lordly tyranny, extravagance, and profligacy on the other. As commerce prevails, the education, not at first systematic, which it initiates and requires, also prevails, and ideas more worthy of man are disseminated. Commercial wealth creates a middle class of influence and intelligence, which results in limiting the power of monarchy, and the democratic element slides in. The people now have a voice in their own government, increasing and increasing, until, finally, by some mode which future intelligence, no doubt, will discover, "the whole people shall be governed by the whole people." Thus, again, a lower order is developed into a higher, in regular succession, and by natural evolution.

The higher order, at its origin, largely partakes of the character of the order it is destined to supersede, as the lowest order of animal life is barely distinguishable from the vegetable, and as the lowest type of man is but little removed from the brute. The comparative equalisation of power between nations introduces commerce, but the temper which would make war if, with safety, it could, still rules in commercial matters. As commercial interests increase in importance beyond any advantages which could be obtained by a war, the uselessness and impolicy of war will appear, and then its cruelty and inhumanity; the moral, and, therefore, civilised sense in which it ought to be considered. Social laws, in their earlier stage, appear more like the lawlessness they succeed. Death is dealt out for minor offences, and injustice "rules with a rod of iron." As intelligence gains among the few who hold the masses in subjection matters appear to be getting worse. New crimes and new misdemeanors are catalogued, and offences and punishments increase. In this, however, is progression. Commerce and the democratic element, in due time, introduce systematic education, and progression goes on rapidly. A plant, under the forces of uncultivated nature, may slowly progress to the utmost limit of which its nature is capable, but under the training of a skilful culturist it matures in an incalculably shorter period. Civilisation is developed out of

capabilities inherent in man's nature, but when education is systematized, and not only made accessible to all, but compulsory, human progression will go on with even greater rapidity than that which has astonished the world since the beginning of this century.

The democracy which accompanies civilisation, and is a part of it, is, as yet, more like the tyranny it is to supersede. It is sufficiently enlightened to see and demand some of its own rights, but too ignorant to make a judicious use of them. True democracy is to mete out equal rights and liberties to all, and to acknowledge the brotherhood of mankind. At its present stage it is, to a great extent, selfish, intolerant, and unjust. The people, in too many instances, are liable to be instigated by unprincipled demagogues, or by honest, but misguided and misinformed men, to acts of violence and tyranny in the names of liberty and justice. I do not look upon this as a defect in democracy, but as a natural and inevitable phase of it at an undeveloped period. The intelligence of the conservative element is too limited to see that it must give way before the new power which is developing itself, and it causes convulsions and revolutions by resisting democracy, instead of gradually yielding to an intelligently perceived necessity, and every now and then making concessions as safety may permit, until, finally, both extremes meet on the same plane of intelligence, where the interests of all are studied and better understood. We are far from this happy condition yet, but we are advancing. In England, with all its proud aristocracy, a purer democracy is being developed through successive and judicious reforms than, perhaps, the world has ever seen. The international selfishness which kept alive the war-spirit, is dying out before advanced intelligence, or, more properly speaking, the advanced intelligence of nations shows them their true interests to be incompatible with a state of war. Nations, like persons, at periods of their history, contemplate to advance their individual interests, and secure their individual aggrandisements, by trampling upon the rights of others, and creating monopolies, as in the way of trade. Experience proves the futility of such exclusive measures, and the discovery is made that, as the interests of the individual are bound up in the interests of the community, so the interests of one civilized nation are bound up in the interests of the whole. We shall then not only have democracy in a nation, but the democracy of nations—signs of which are appearing by the attempts which are made, however impotent they may prove as yet to arrange international differences by conferences unimpelled by the rude force of war.

By means of his animal necessities, through stages of progressive development, man is destined to become a highly organised, intellectual, and moral being. His lowest gratifications are in connection with his sensuous appetite, but as circumstances develop his intellectual faculties, his senses become more refined. Poetry, music, architecture, sculpture, and the arts flourish, and the necessities and luxuries of life increase. Man's sympathies extend towards those who are necessary to administer to the wants of his developing nature; mutual dependence is felt, and gratitude and friendship succeed. These evoke, what we call, the virtues. Benevolence and charity spring from these extended sympathies, and the exercise of these develop a higher part of human nature. The moral region is reached, and the practice of what begins in a selfish policy cultivates the moral nature until its aspirations and longings are felt more powerfully than sensuous desires. Thus the highest moral state of man, when his chief happiness is to distribute happiness to others, springs, by progressive development, from his lowest animal condition.

Within this general law is the law of human responsibility. I do not speak of responsibility as a sign of such an imperfection in nature as a human free-will, but as something belonging to a mental sense which prompts and constrains to right action, and has some such relation to duty that hunger and thirst have to eating and drinking. Very few are so imperfectly constituted, but it requires some specious and excusative arguments to appease this voice of the conscience when passion, or an inferior motive, succeeds in tempting them from what is felt to be the right path: thus responsibility goes to make



duty compulsory—not voluntary, and cannot be neglected without bringing its own punishment as does the violation of any other law. This feeling is roused by appeals to it. It is the duty of man to try and find out what he ought to do for himself and society, and, having found it, it becomes a still greater duty to perform. We know that there is a vast amount of poverty, disease, crime, &c., in our communities—we know of many existing removable causes which conduce to these great evils, and we also know that we possess the means and ability to inquire still further, and to obtain information. What are religious teachers doing, whose duty it is to help the fallen? In the name of their God they curse human nature as incapable of improvement, except by miracle, and they preach heartless homilies, and invoke impossible agencies, instead of entering the arena of human misery with human hearts and human hands, and discovering, in the lowest of society a brother's likeness, however soiled and polluted it may be with misfortune and vice. What are the Dorcases of society—our charitable ladies, with self-imposed and well-meant labors, doing? Do they go to their fallen sisters, and speak to them in the language of love?—of sisterly affection? Do they tell these unfortunates if they can give up their pitiable mode of living, without retaining the taint of pollution in their moral natures, that, necessary, precautions being taken (for justice must season mercy, as well as mercy justice) their places in society are as open to receive them as if they never had fallen? More! that there would be joy in that society over a fallen sister who might repent? Does society speak to them in the name and Spirit of Jesus—“neither do I condemn thee: go and sin no more.” If so there is hope for many a wretch who is now a victim to social tyranny, and “immoral Godliness”—whose ruin and misery have been, not the transgression of a physical or moral law, but the overstepping of an arbitrary social boundary—a boundary unsanctioned by God, nature, or humanity; for modern science, and the philosophy it teaches, demonstrate that the orthodox morality upon which society is based is false, and injurious to the best interests of human kind. No tyrant so heartless and unjust as society—it makes its thousands of victims, kills by the most cruel and lingering of deaths, and turns the deafest ear to the cries of despair, which constantly assail it. It has generous impulses, but it mocks its victims by petty attempts at reforming them, instead of going deeply to the root of the disease by reforming itself.

Our doctors seem to make it their business to cure, not to prevent, disease. They have disputes about hospitals and asylums, and the influences to be derived from such institutions, but we never see them make similar persistent efforts to reflect some light from their science upon the causes which fill public institutions with miserable inmates. Such a conscientious, unselfish, use of knowledge, would make the public platform a far more potent means of moral reformation than the pulpit, inasmuch as scientific moralists would appeal to man's knowledge (a knowledge communicated and appealed to at the same time), and not to his ignorance; yet we find doctors consulting their own interests and convenience more than benefits to their patients, or the public health, by having caused hospitals to have been built in the heart of the city, instead of at a distance, and that in spite of their own better knowledge, and the remonstrances of an intelligent press.

We also see a magnificent Post Office, Town Hall, and other public buildings, erected as ornaments to the city, while drainage, sewerage, and works absolutely necessary to the health and comfort of the citizens are neglected. This is not civilisation! We ought not to estimate true civilisation by the grandeur of its works, but by their usefulness.

Our legislators—what are they doing? The law forbids a man to take, or administer, a poison which puts a sudden termination to life, but sanctions with its license that slow poison which kills its thousands of victims, and floods society with poverty, disease, and crime. The law forbids the accumulation of deleterious matters in populous neighborhoods, but tolerates the bringing up in our midst hundreds of families in ignorance and vice—evils of the greatest magnitude. There is an aristocracy

which has yet to be limited, and finally absorbed, by another democracy. The knowledge which the world possesses is, as yet, in the hands of a few, and they use it, principally, for their own purposes. The only true democracy—the *democracy of knowledge*, is coming. The people are beginning to feel the want, and perceive the uses of education—an education of which physiology shall form an important part—national, unsectarian, and compulsory. Intelligence will soon spread, and legislators, town councillors, officials, and professionals must act according to popular knowledge of the true interests of society. If a sound knowledge of the laws of health, and of the eternal law of truth and justice, developed man to the full capacity of his intellectual and moral nature, diseases, premature deaths, poverty, crimes, &c., with all the institutions (benevolent or otherwise) which are based upon them, might be swept off the roll of human evils, or the whole be reduced to a minimum. The idea need not be utopian, though the realisation of it may be distant. If we scan the present we can discover the germ of the good time coming. If we select from present society its best and most virtuous members, however few, and give them the knowledge—a thing impossible without experience—and the power to act up to the full integrity and truthfulness of their natures, we have a miniature picture of a general state of society to come. Society progresses by the knowledge and intellectual development that are exclusive and limited in one age, becoming more generally diffused in a succeeding one, and the natural product of the union of knowledge with intellectual development is morality, or correct conduct. First comes the age of mere savagism, with clubs for weapons, succeeded by the barbarism of the stone age. Next comes the iron age, or period of more intelligent force, with its kings, aristocracies, and wars. Then the age of commerce—of peace in theory, when man sees the folly of war—of democracy in theory, when man begins to feel his true value; the age of colonisation, education, and rapid progress. Then comes the triumph of democracy, the rule of free institutions—of toleration and unsectarianism—of generosity and sincerity—the age of cultivated morality, of most material and diffused wealth, and the prosperity and unity of nations; an age when the pomps of kings, aristocratic pride, the bestowal of dignities, titles, courtly honors and decorations, the establishment of armies and navies, lawyers, police, prisons, hospitals and asylums, doctors and compounders of nauseous drugs, &c., shall be looked upon as things of the barbarous past. Without fear of contradiction I may add *churches and parsons*, for the oracle itself avers that, in that day, “they shall teach no more every man his brother, saying, ‘know the Lord,’ for they shall all know him from the least of them unto the greatest.”

What a wonderful God! What wonderful law! What wonderful nature! (whichever you may please to call it) beyond comprehension so complete and perfect as to create all this maturity by an essential, unrelaxing, un-resting activity, dividing, sub-dividing, and fructifying itself into diversified organized forms, growing and developing as naturally, and as inevitably, as a rivulet runs, from its parent source, or a plant springs from its seed.

“All nature is but art, unknown to thee;  
All chance, direction which thou can'st not see;  
All discord, harmony not understood;  
All partial evil—universal good,  
And, spite of pride, in erring reason's spite,  
One truth is clear—*Whatever is, is right.*”

J. R.

## INSPIRATION.

FROM the great and rapidly extending interest taken in the subject of Spiritualism, which of necessity takes for granted the fact of Inspiration, it would not perhaps be out of place to devote a few moments to the consideration of what Inspiration really is, and to what extent, consciously or unconsciously, we are influenced by it. This I propose doing—not with the idea of dogmatically settling the question, but in order to induce your readers to consider it for themselves.

Inspiration, I think we shall find, may act upon us in two different ways, through either the mind or the spirit.

But in order clearly to comprehend this difference it will first be necessary for me to give some idea of the meanings I attach to these two words.

Mind, or mental capacity, I conceive to be a growth from the associating together of material particles, which we call the brain. It is not in itself a portion of these particles; but is evolved from them. Just as we see the mixing together of certain known chemical substances, produces a known result, so the particles extracted from the food we eat and the air we breathe, produce a result in accordance with the design of an all-wise creator, and that result in the brain is mind.

Spirit, on the other hand, I conceive to be the individualisation of a portion of the life principle, which is inherent in every form of matter, be it mineral, vegetable, or animal. Perhaps I shall convey a more accurate idea of my meaning if I call spirit the soul of matter, which, in man, is illumined or quickened by the introduction of the divine principle.

As we are all more conversant with the working of the mind, and its influence on our actions, than we are with the spirit and its influence, we shall perhaps arrive at a clearer understanding if we first deal with that part of our subject, "Inspiration," which is of the mind. First premising, however, that in all probability, the language made use of is not inspired, but that the *thoughts* themselves are infused into the mind, and that the reducing of these thoughts to words is an involuntary action of the medium.

The mind of man enables him to think and reason, and arrive at conclusions on what he sees, hears, reads, &c. Its quality must necessarily depend upon the quality and size of the brain which gives it birth. This is so universally admitted that it is unnecessary to prove it here by argument. If now we also take for granted that there is, or ever has been such a thing as Inspiration—a fact few will be found to deny—is it not reasonable to suppose that the capability of the medium to receive and understand the inspired thoughts will, in a great measure depend upon his organisation? Take for instance a man with a small brain, of less than average quality, give him a book on any ordinary scientific subject, and he will be unable to receive the ideas suggested by the author, and still less able to reproduce those ideas in his own language. How then would it be possible for any Spiritual influence to infuse into his mind ideas, which, if they be at all abstruse, we have already seen to be out of his depth? He would be quite incompetent to grasp the thoughts, and reduce them to writing. But it does not therefore follow that he would be incapable of receiving any ideas from a Spiritual source. He would still be capable of being influenced to the extent of his power to comprehend.

There are, however, other points to be considered, which will exert more or less influence over "Inspiration" for, not only must we note the size and quality of the brain, but also its shape or configuration; for *herein lies the individuality of the man.*

Anatomy proves that no two brains are exactly alike. All differ, more or less, in one or more points; and just in proportion as they differ—size and quality being alike—so do the minds of the owners. Some have large frontal or intellectual development—others the top part or seat of the morals—and others again the back part, where the feelings and passions are born. These different developments give distinctiveness to the mind, and enable one person to enjoy and take deep interest in what another considers dull or very dry. They give, in fact, a current to one's thoughts, so that almost any two persons reading a book will appreciate different points, and will, in all probability, seize upon and remember the points most in accordance with his own train of thought.

Education and custom will also tend in a very great measure to mould the thoughts, and limit or enlarge the understanding. All must have observed how difficult it is to think or reason out of any particular groove we have long been running in. How startling, and often how repugnant any new idea, contrary to what we have been taught to believe, appears when first it is presented to our minds, and we find it almost impossible quite to divest ourselves of this repugnance, and examine carefully and reasonably, and without allowing our previous

belief to colour or influence our investigation. But, supposing a subject presented to us for the first time, which does not appear to be in opposition to any knowledge we have already acquired: will not the education of the individual, and the customs of the country in which he lives, all have a tendency involuntarily to warp any new ideas he may receive, to make him seize upon the points he most readily understands and approves of?

We have already seen how the size and quality of the brain influences the quality—if I may use the term—of the inspired thoughts, and I think it will now be easily seen how its shape or configuration, and also how the education and habit of thought of the medium, will also exert their influence, and will involuntarily tend to present the peculiar features most readily grasped by the individual; coupled with also an involuntary colouring in accordance with his own preconceived ideas or beliefs.

If the above surmises be correct, it must inevitably follow that the inspired writings of all nations, at all periods of the world's history, will convey to us an insight, more or less complete, into the character and stage of development of the person and nation producing them.

To see how far actual fact bears out this reasoning, we will take for example that greatest and grandest of all inspired books, the Bible; examine its contents, and what do we find? Every writer in it has his own particular individuality, and reproduces that individuality in his books; and not only is this the case with every writer, but also with every age. Who can compare the different books comprised in the beginning of the Old Testament with those in the beginning of the New, and not see at once the immeasurable superiority of the latter? Compare also the ideas of God possessed by the inspired writers of the books of Joshua, Judges, Samuel, The Kings, &c., with those of Matthew, Mark, Luke, John, &c. In the former we see depicted a God of wrath and vengeance and battle; in the latter a God of infinite love and mercy.

We must now retrace our steps a little, as I have been taking for granted the fact of other books than the Bible being inspired, which will require that we should briefly consider the question of *Universal Inspiration*, which some perhaps will find rather difficult at first to admit. That it is difficult arises solely from the want of a more cosmopolitan education than we usually receive, and also from our self-conceit. When we come to consider the matter without prejudice; having divested our minds of all preconceived ideas, I think we shall be quite unable to give a satisfactory reason for supposing that we who have the Bible—a book purporting to contain divine instruction for man's guidance—should be the only people favored by God with this great gift. Why the religious books of all other nations should not also be more or less inspired, according to their people's requirements and capacity to understand.

Have not all races sprung from the same source—whatever that source may be? Have they not all the same loving father, who gave them life and immortality, and is not their future of just as much importance in his eyes, as our own?

All nations sufficiently advanced to have any written works of their own, will be found to possess what they believe to be one or more inspired religious books; and what reason can we give when we deny the inspiration? I am bold enough to say there is no reason, and that *Inspiration is universal.*

Admitting this, your readers can examine fully into details for themselves; keeping always in mind the object they have in view, viz., to see and note how each individual writer reproduces, in some measure, his own individuality coloured with the leading ideas of the nation and age in which he lived.

We also admit that God, the original source of all Inspiration is, "the same yesterday, to-day, and for ever," and that, "he knows no variableness neither shadow of turning." We may, therefore I think reasonably conclude that having once been the cause of Inspiration he would never change, but that it has continued from the beginning of the human race to the present time, and to all nations, and that it will so continue to the end of the world. Differing only in degree



and that not because of any "variableness" in him, but in the persons inspired, and differing in nations and peoples in exact accordance with their stage of development, and consequent ability to receive and comprehend divine truths.

From circumstances which, perhaps, it would be unwise to enumerate in this article, Inspiration has, no doubt, on several occasions, ceased for a time; but the time has never yet been when any could say with a show of reason, that it is a thing of the past, and will never return. Analogy all goes to prove the opposite. That we are not assuming the continuance of Inspiration without sufficient grounds, let us again refer to the pages of the Bible, and there I think we shall see Inspiration must have continued for many, many centuries, even at the lowest computation. All those who hold to the belief that the Bible is an inspired book—that it contains inspired matter from Genesis to Malachi, will know that from the time of Moses to that of the later prophets and writers Inspiration never ceased. And again in the time covered by the New Testament, it continued during the whole of Christ's life, and after his crucifixion.

And now a few words on the Inspiration of the Spirit. In order to form some conception of how the spirit acts, we will first compare the difference which exists between any two persons, one of whom we should call a highly intelligent or intellectual, the other a Spiritual, or what is usually called a Spiritually minded man. I must here observe that in using this term we should always be careful not to confound the Spiritual with the Physical mind, as I conceive them to be as distinct from each other as the Spiritual body from the Physical body. The intellectual man we have seen would think and reason on what he saw and read; the Spiritual man would feel more than think; would in fact arrive at his conclusions intuitively. Any outward influence acting upon the Spiritual mind would develop in it the new ideas, which, being absorbed as it were in like manner as we saw the physical mind absorbed its inspired thoughts, would produce their effect upon the medium just as completely, although in a less logical or metaphysical sequence.

Now, if the deductions we should draw from the preceding arguments be correct it will follow that, "Plenary Inspiration" is an impossibility, as all inspired writings must necessarily be affected by the character of the writer, but I think I need not dwell on this part of the subject, as few thinking men of even the most rigidly orthodox will be found now-a-days to uphold this dogma.

There remains now just one other point to be considered before we conclude, and that is the Source of Inspiration.

I have already alluded to God as the original source; but that he acts, or ever has acted, directly, upon any of his creatures on this earth is, I think, open to question. It seems to me to be unnecessary that he should do so, seeing that he has provided so many other means.

All nature is, in fact, open to those who study it, and is undoubtedly a grand source of Inspiration. Angels, or the spirits of those who have gone before, for they are one and the same, are always made use of as the messengers or servants of God. Instances of this are very frequent throughout the whole of both the Old and the New Testaments. We have innumerable conversations there recorded between angels and men. Dreams and visions are also of frequent occurrence, by means of which instructions were given, and in some cases, future events made known.

If then we find God using angels as his instruments for communicating information or advice, as we have here seen he does use them, and if we know that, from his perfect wisdom and power, he must always use the best means to accomplish his designs; why should we hesitate to believe that he also uses his servants for the purpose of inspiring or infusing into the minds of persons of suitable organization, ideas on any subject pertaining to their spiritual, moral or intellectual welfare.

I think, therefore, we may reasonably conclude that Inspiration will embrace all branches of knowledge, and that both ancient and modern authors of both sacred and profane writings have been, and still are, more or less inspired in accordance with the conditions we have previously considered.

J. W. H.

## COMING.

The phases which the changes of religious thought present during the last forty or fifty years is one of the most singular features of the world's history within the short span indicated. Unlike the Eastern or the Indian mind, as we know it now, ours seems to be always active and possessed of a motor that was not radical in those older residues of civilization, when greatness was at the meridian, in ages when the world was young in historic record. It would almost appear that thought like every thing else travels in cycles; and, that the more scholarly speculations of these nations, which we, for the want of a better name, call the "Ancients" constituted the height of the bow that is now travelling backwards and downwards to meet the starting point of the periphery.

Certainly peoples and nations are only spoken of in connection with their rise and fall. China, Egypt, India, Persia, Israel, Greece, and Rome, all point to the describing of that great circle which engirds them, writ and radiated with traditions, repeating the same human history in similar tracks of thought and showing above all the startling fact that the divine plan has been dispensed to and adopted by all men of every nation and tongue.

I confess it is difficult for the Christian of to-day, so far to enlarge his views of the great universal plan, as to believe that the universal God of all time and eternity could have cared for his children when the ebb and flow of civilization was travelling in the great earth circle and orbiting round the nations. The orthodox of to-day are too fond of believing that God and heaven are for them alone, and that the myriad hordes of human souls that have lived and died in the past, have been destined to hold a far lower place in the enjoyments of the future than they. It seems to me to be the dearest part of their belief, that a just and universal Father has shown especial favor to themselves; that in his justice, one portion of his family is permitted to enjoy something while they describe as a negative happiness, while they the youngest born, are predestinated angels of light.

To argue against a theory like this, is to charge the very walls of the Church. It may make "our Father" unjust, Reverentially to adopt a household expression, it may make him a step-father to those others who have been created by him, whose guiding hand directed and sustained them, and plotted out and reined their march through the centuries; but, at the expense of a God dishonoring limitation, our Churches are swathed and fed.

One of the ablest of England's philosophers has shown the growth of that religion in God's family upwards, from the hoarest records which stamps its history as God given from all time. Whether the implanted reverence bound the man to an image, or the sun there rested the principle that has travelled before the world like a pillar of fire, as far now in the van of civilization as when the first surgings of adoration were felt within the soul. How startled will many be when in following the rigid reasoning and inexorable logic of Max Muller, they find that an Indian god has been canonised a saint in one of the Christian churches. How wonderful would seem the story to others that nations long passed and silent now, had their Christs, and that the story of the redemption was received amongst some nations long before the Shemitic peoples had received the law upon the tables on Sinai. Most readers know that the Persian god, Viracocha constituted the three in one—the Lord, the Son, and the Brother, while of many other peoples the same story of religion may be repeated, built upon precisely the same substratum. Hence comes the appearance of the circle centralising religions of the earliest periods up to the present. Like a series of steps similar in outward form, differing in detail, but all cognate, the ascent from the past may be taken like the Jacob's ladder of history rising up all across the principle, as it grew out of the generations towards the great Giver.

The Rev. I. Cory argues that the triune God under various phases has been a feature of all the principal religions of the world; therefore, bringing us to the inevitable conclusion that this belief was the foundation of many religions at the time, when the Hebrews were a purely monotheistic people. It is foreign to my pre-

sent purpose to consider any of the numerous doctrines springing out of theism, my object is simply to consider the religions of the past in reference to the present, and the subtle changes which the prevailing orthodox Christianity is undergoing. I commenced by remarking upon the progress of thought which is visible amongst the Churches in all theological matters. There was a time quite within my remembrance when men were considered infidels who had the temerity to deny the existence of a material Hell, or the infinity of future punishment. But, since the privy council decided upon the latter subject, and ventured to say that it was not heresy in men to adhere to such a doctrine, England, though startled, sank back to quiet, holding the dogma with a slackening grasp, until we find that at the present day her ablest religious teachers decline to defend such a belief, knowing, I presume, how indefensible would be the position in view of foreshadowed changes. There is an upheaval of thought in these years, that is as different from the wide-spread atheism of a century ago, as dawn from night. The facts seem to be that the original of our testament scriptures, are not hidden from scholastic research as they once were, and the spread of knowledge is rapidly enabling men to search their merits and detect those interpolations which were once unquestioningly received as part and parcel of the original text. The proposed revision of the Bible is the outcrop of this in one direction, and these rebellions against the contradictions of creeds is another. Who, looking impartially upon the present, and but a short way into the past, will not admit that the majority of the learned, the scientific, and the talented, are of those who ask for more light. That, in short, the higher order of mind refuses that unhesitating submission to received doctrines which is rapidly growing to be so great a feature of the times. The text that "these things have been hidden from the wise and prudent," &c., is weak in the extreme at this period, as an argument to show the channels intended by God for their reception.

It is precisely those simple teachings of the Master that the learned of the present day receive gladly, but they halt, and are still halting upon the threshold of that theologic puzzle, which is covered by faith, justification, and the rest. Here is the ravelled skein that men cannot undo, and yet see those simple designs of a just and loving God, which Christ put forth. It is here the strata of creed and the confusions of doctrine overlaid each other; here the harmony of God's plan is hidden beneath, what I make bold to call, the rubbish of men's devices. I never could imagine why we should receive any particular creed as laid down by man, which in the least shows the torturing or straining of that word which is sent among us as a guide. The giver of that Book is no journeyman. He gave us the word to interpret it by the minds with which He has endowed us; and, if the indoctrinated deductions of one council disagree with those of another, what right have we to accept any of them, except, indeed, the churches see fit to proclaim other infallibilities, beside that of Rome. There may be various interpretations put upon much that appears in the Book, but the fundamental principles are all and always the same love to God and man. This is the great commandment. When I see Christian ministers fighting against this, if it be not combined with other dogma, in a spirit eminently unchristian, I wonder, whether like the truth of fable, the Christ principle does not lie at the bottom of all the ecclesiastical wells. The angry and intolerant "christian" preacher is something like a negro arguing in his tribal dialect that he is not only an Englishman, but of English descent. If we are to know them by their fruits, and we pluck the prickles of anger and intolerance off the tree, we naturally doubt if it was ever in the vineyard.

If Christ's teachings overrode the Jewish law given by the divinity, so should they override the interpreters who followed. I for one, am prepared to follow apostolic teaching, so far as it is consistent with Christ's, but no farther. We know the Church disputations of their days, and the contradictory nature of many of their teachings, as well as know that philological research points to the corrupted texts of some, while throwing doubt upon the very origin of others. What is more Christ-like and exhaustive than the religion which St. James de-

scribes as true and undefiled before God and the Father:—"To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." I am glad to think that the people are freeing themselves from the interweavings of doctrine I have alluded to. They are learning to see the grand simplicity of that design which does not embrace a vengeful God, a condemner to infinite hell for finite sin, a state of happiness, accelerated by the torment of the lost, a predestinator of His children to eternal condition. But, a God who through Christ, has taught that his great attribute is love, in contradistinction to the teachings now hurled from the pulpits and the chapels that his greatest (because infinite) attribute is vengeance in the eternal portion of the many who are called as against the few who will be chosen, by virtue of the acceptance with which this and kindred texts are endowed.

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