

THE Harbinger of Light.

A
MONTHLY JOURNAL
DEVOTED TO

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

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

No. 62.

MELBOURNE, OCTOBER 1st, 1875.

PRICE SIXPENCE

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THE relation of Free-thought to Spiritualism is a subject little understood, except by the progressed Spiritualist. Thousands of liberal Christians and secularists hold opinions in harmony with Spiritualists, omitting only the question of spirit communion with mortals; but ignorant of the scope of Spiritualism, and limiting their views to this particular and, to them, questionable fact, they are apt to consider Spiritualists as weak-minded and credulous, while, in reality, they are, as a rule, sceptical rationalists. Spiritualism as a system of ethics; comprehends Free-thought, Free-speech, and Free-action, in so far as the latter does not encroach upon the freedom or privileges of others. It is in harmony with every movement having for its object the advancement of mankind; it has no sectarian limits, and does not demand from its adherents any confession of faith. It is, therefore, fully in harmony with the most advanced free-thought; but, unfortunately, the great body of those who are called Free-thinkers are as bigoted and prejudiced as the most orthodox church-goers against any system which does not appear to accord with their views. Their free-thought finds its most prominent outlet in attacks and satire on, and expressions of contempt for, all existing systems of religion outside their own; it is iconoclastic, but does not build a fairer image upon the ruins of the one it destroys; nevertheless, it has its office, and performs its work in aiding the progress of humanity, though that work be roughly performed. The Spiritualist and the advanced Free-thinker perform a higher work; they not only build upon the ruins of old myths and superstitions a fairer edifice, but erect beside the idols of the present day a more beautiful image, that the worshippers may contrast the two, and seeing by this the defects in that form they have hitherto ignorantly worshipped, abandon it for the

more harmonious one presented to them. During the past decade a great change has taken place in religious thought in Victoria; there is a nearer approach to Spiritualistic ideas, and bigotry is kept considerably in check by fear of public opinion. We venture to think that Spiritualism has had much to do in bringing about this advancement; the lectures that have been given, the publications circulated, and last, but not least, the influence exerted by the large numbers of Spiritualists holding the most liberal and advanced views, who are to be found in all ranks of colonial society, like the "little leaven" leavening the whole mass. What is wanted at the present juncture is able exponents of the philosophy of Spiritualism, and means to disseminate widely an outline of that philosophy. The philosophy is more important than the facts. Those who appreciate the beauty of the philosophy are prepared to give a little time to the investigation of the facts, and no earnest investigator can fail to obtain conviction of these; whilst the demonstration of the fact to a mind unprepared to appreciate the philosophy is worthless, for it has no moral influence on the individual. The work of Spiritualism is not to proselytize, but to advance and elevate mankind; better to raise one man to a higher plane of thought and action than to convert twenty to a belief in the simple fact of spirit intercourse, unless that conversion awakens a desire to progress in mind and morals. (The Spiritualist associates with the Free-thinker and Progressionist of every grade; he is in harmony with the progressive idea, whether that idea is expressed by a churchman or a secularist, and he will co-operate with those whose religious belief is opposed to his own for the furtherance of any scheme in which there is a mutual agreement; but the limited Free-thinker fears to associate with Spiritualists, lest he should be thought to endorse their whole belief, and rest under the stigma of being a Spiritualist.) The time will come, and is not far distant, when the title of "Spiritualist" will be a honorable one, signifying to the world what it does to its possessor—a man conscious of his immortal nature, and open to the reception of truth, from whatever source it may come. Meantime let Spiritualists pursue their course with a firm conviction of the ultimate reception of their principles, which are

now spreading with increasing ratio over the whole civilized world. Let them invite the co-operation of Progressionists outside their ranks, and where this is not responded to, they can continue, as heretofore, to encourage and support all organisations or individuals engaged in work having for its object the development of humanity. The public are apt to measure the position and influence of Spiritualism by its immediate prominence, and hence some have come to the conclusion that because there have been no public lectures of late the cause is dying out; there never was a greater misconception; the philosophy, once adopted, is too captivating to be relinquished for what the churches can offer, and in most cases this philosophy has been supplemented by personal communion with those gone before. As with many other social and religious movements, there are waves constantly rising and sweeping forward, whilst the sea is tranquil between them. The spectator from the shore, when the ship disappears from his view in the trough of the sea, is apt to think she has sunk beneath the wave. We are in the trough between the waves just now, and in a little while shall rise on a higher billow, which will bring us nearer to the haven, and make us and our principles more apparent than ever to the watchers on the shore.

PLANCHETTE COMMUNICATIONS.

Beloved Friends,—You all have often read that beautiful injunction which our elder brother laid down to the assembled multitude, "Seek ye first the Kingdom of Heaven, and all things else shall be added unto." So would we have you to seek for the true, the lasting graces of the spirit, by bringing yourselves into harmony with the laws of God to develop the good which is in you in every possible way, thereby bringing yourselves into the sphere of harmony, which is heaven. Truly are there many ways to this sphere, all, however, converging to one point, where he heart's affections plead for admission, and through which all enter after being purified in the furnace of affliction, and many trials of faith and patience.

"Feed my sheep," said Jesus, but we say unto you love and help one another; preach good tidings through loving deeds and pure lives; be unto all a light in darkness, and let your thoughts be portrayed in your actions, now and evermore, giving glory to God, the Infinite Father.

THEOBALD.

"Union is strength," by the adhesive principle the combination of worlds and systems is sustained! so it is with the efforts of men, moving nations and individuals. Spiritualism, as you term the belief in our communion, is destined to rule the world. It has done so in the past, and continues with renewed and additional vigor to rule the destiny of nations. You fail to see the great benefit that well directed energy and steady perseverance in maintaining your convictions of the truth before the world will effect. All sectarian dogmas disappear before the bright light given by the palpable revelations of the present. None are denied the benefits of a full and free investigation of the glorious facts which we lay before all those who are convinced of the divine nature of the human soul, whose powers cannot be weighed or measured by the earthly experience of anyone, while inhabiting the corporeal body. Spirit communion is no new thing; it has existed since man himself, as an individualised soul, walked the earth; but as time rolls on the Spiritual gains the ascendancy, through the development of this divine nature in the mind and soul of man. We do not recommend organizations of any prescribed faith, but that all should unite in trying to develop the Spiritual nature of man.

E. B.

Poetry.

MR. J. J. MORSE A POET.

The following verses, written by Mr. J. J. Morse, the well-known English trance medium, were published in the *Banner of Light*, of June 19th last, under the title of

"I MAY NOT BE A PROPHET."

I may not be a prophet! but methinks I feel the time
When freedom's breath shall fan the cheeks of all in every clime;
When labour shall be virtue, and religion shall be truth,
And all earth's sons and daughters shall enjoy a lasting youth!

I may not be a prophet! but is not the era near, [fear!
When the Church will cease to rule men through dogma, creed, or
When human life and Nature's laws, in harmony entwined,
Will be the base of better lives, the Christ of all mankind!

I may not be a prophet; yet soon will dawn the day
When science and religion will the highest truths display;
The voice of each, eternal, shall resound throughout the land,
A system then, for head and heart, will reign on every hand.

I may not be a prophet; but the time is almost here [sphere.
When the woman with the man shall stand and take her proper
Restricted and confined she's been, in all the ages past;
Thank God! those states are almost dead—she will be free at last.

I may not be a prophet; yet how soon may it arrive—
That epoch in the world's career when love for rule shall strive;
The birth of peace, the death of war, the silencing of gun,
The prize of peace we're striving for will then be nobly won.

I may not be a prophet; yet the fabled time's at hand
In which the nations shall combine as one united band.
That day will see one God, one Church, one government on earth,
The long expected golden age, the truer second birth.

I may not be a prophet; but methinks I feel the time
When freedom's breath shall fan the cheeks of all in every clime;
When labour shall be virtue, and religion shall be truth,
And all earth's sons and daughters enjoy a lasting youth!

New Haven, Conn., May 17th, 1875.

To Correspondents.

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

IGNORANT CRITICS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Your big contemporary the *Australasian*, in his issue of the 4th September, has, as is usual with such writers, given a jaundiced account of one of our seances the particulars of which appeared in your last number. The attack is so silly and feeble that I merely notice it with the charitable purpose of asking the writer, like a good boy, to go to school before he again ventures to criticise that which he evidently knows little or nothing about. If all such persons as the writer of the article aforesaid would have the manliness of character to investigate before sitting in judgment, their statements would then be of some service in elucidating the spiritual mystery, but this it does not suit their purpose to do, and hence the stupidly ignorant paragraphs they write on the subject. "The worship of two Ghosts," says the writer in question; but since when did he acquire the information, which must be news to all Spiritualists? The writer then, after quoting from my account of the seance, says:—"Now, of course, all this is merely the production of fraud and illusion acting on weak minds." In other words, we sit twice a week for the delightful purpose of being deceived, or deceiving ourselves, and we would continue to do this for the space of nearly four years!! I fear, sir, your *Australasian* friend, when he writes about Spiritualism, becomes distraught, or he must have been imbibing overnight too heavily in Graham's XXX. Such influences, I would remind him, are apt to beget in the minds of their votaries anything but correct views of men and things. Hence the mistake, possibly, into which our opponent has fallen about our circle paying "semi-divine honors" to King, because we sing his hymn. I suppose were our *Australasian* friend to give a party, and played or sang a favourite air of one of his guests, it would be paying him semi-divine honors! But, sir, what am I writing about. Our *Australasian*

friend never wrote any such article; its all an illusion of the senses in our supposing such a thing; no such article appeared in the paper of that date, and we are all of weak minds to have supposed it did. You say you read it, and he says he wrote it; nonsense, sirs, you are either guilty of a fraud in saying so, or you are laboring under a delusion. Article, indeed! was there ever such credulity! This style of argument is applied by all such writers as he of the *Australasian*, when writing on spiritual themes, and for once I retort, with my compliments.

THE CHAIRMAN.

Energetic Circle,
Sandhurst, 27th September, 1875.

SPIRITUALISM IN THE COLONIES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Now that Spiritualism is beginning to attract considerable attention in all parts of Australia, it occurs to my mind (and I throw out the suggestion for the benefit of those whom it may concern) that it would be an exceedingly useful plan, if official monthly reports of the progress of Spiritism in the colonies were regularly published in the *Harbinger*, so that those at a distance could form a tolerably correct opinion of the position of truth in the colonies. There are several societies in Victoria, and associations have been formed in Sydney, Adelaide, and Brisbane, and I understand that one or two societies exist in New Zealand; and I think that if each of these societies furnished periodical reports of the months' work—short, and to the point—that the *Harbinger* would be additionally interesting. At all events, I trust that the idea will not be lost sight of, because by this means, or something similar, the numerical strength of Spiritualists in Australia could be arrived at.

I am, Sir, &c.,

A SPIRITIST.

September 20, 1875.

A LETTER FROM ADELAIDE.

Adelaide, 18th September, 1876.

The few friends and supporters of Spiritism in this city are very anxious that something should be done to spread abroad its principles, and I am glad to say that it is proposed to hold a public meeting somewhere in Adelaide as soon as preliminaries can be satisfactorily arranged. The difficulty is, I understand, about a suitable room to meet in. All, or nearly all, the convenient places are either directly or indirectly connected with some of the denominations, and the remainder are too large and too expensive to engage. I hope, however, that the promoters will see a way to obviate the difficulty, and I have no doubt but that they will; and I hope in my next to be able to furnish a satisfactory report. I believe the actual number of "inquirers" is about eighteen, but, as a matter of fact, it is impossible to tell the number at present. I do hope, however, that we shall succeed in laying the foundation of a really flourishing association.

Miss Turner, whose name is familiar to you, is expected to preach in the Wakefield Unitarian Church next Sunday, and a large crowd will be sure to meet. The Rev. Mr. Whitham will take Miss Turner's place in Melbourne while that lady is here. Mr. Whitham, if not a Spiritist, admits the genuineness of the manifestations. Of course, the church in Wakefield-street would not tolerate him if he dared to preach what he believes, but I am hoping when he is freed from the sectarian bonds which at present encircle him, that he will manfully determine to give the public the benefit of his investigation. It has been rumoured here that when his present engagement expires, which will be early next year, he will probably make Sydney the scene of his future operations, and in that city he will be less hampered, and I believe that we may hope for the best results.

When I mentioned last month that Adelaide was thoroughly priest-ridden, I did not know that we had so

many men—aye, and women too—who rejoice in the name of "Free Thinkers" (a term very vague in itself, but the meaning of which is comprehended by your readers). A list has been shown to me, headed by the name of the Hon. Sir R. D. Hanson, Chief Justice, and containing the names of other well-known citizens, who have intimated their intention of forming an association, based on the principles of those in London. Should anything be done in the matter, I shall not fail to lay particulars before your readers. It would really seem as though Adelaide is waking up from its slumber, and proposes to atone for the past indolence, and I cannot but hope that success will crown the efforts of those interested.

J. H. R.

SCRIPTURE VIEW OF THE SABBATH.

"What is written in the Law how readest thou?"

Let us examine the Sabbath question on the above principle, taking the common literal meaning of the words as they occur in their connexion.

In Exodus we read—"The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," &c.; "for in six days the Lord made Heaven and earth, the sea, and all that in them is, and rested on the seventh day, wherefore the Lord blessed the seventh day and hallowed it." The Jews were commanded to keep the Sabbath "from evening till evening," and to "abide every man in his place on it;" "let no man go out of his place on the Sabbath day," and whosoever kindled a fire, or violated the law of the Sabbath was to be put to death.

Of the the Scriptures we read "thou shalt observe to do according to all that is written therein." "Thou shalt not add unto the word which I have commanded thee, neither shalt thou diminish ought therefrom;" notwithstanding which, men professing to be ministers of Christ, show the utmost disregard to "what is written in the law;" coolly ignoring most of the above commandments, and adding to them.

"The children of Israel," we are told, "shall keep the Sabbath throughout their generations for a perpetual covenant: it is a sign between me and the children of Israel for ever." Yet some men tell us it was abolished; others that it has been removed to another day! to be kept "from morning to night:" others tell us it does not matter what day it is kept on, provided only we rest "a seventh part of our time;" another that God requires Gentiles to keep the first day of the week as the Sabbath, that we may kindle our fires on that day, but keep it in a different manner, and for a different purpose, and persist in trying to enforce obedience to their Sabbath upon men who are neither Jews nor Christians.

To ascertain the meaning of the terms used in the command, we must refer to the first chapter of Genesis. These are, "day," "heaven," "earth," "sea."

We are there told that "the evening and the morning was the first day." The same terms are applied to each day, evidently implying natural days; besides, these are classified with the seventh day, and also the application of it to us, which proves the same thing; for the law imports that God labored for six days in the creation, rested on the seventh, "and was refreshed," therefore the Jews were commanded, under penalty of death, to do the same, in commemoration of the event.

As to the meaning of the term "earth," we are told "and God called the dry land 'earth,' and the gathering of the waters called he 'seas,' and God called the firmament 'Heaven.'"

We are told that he spent five days in creating this little globe, but made the sun, moon, and stars in one. The sun itself, to say nothing of the other planets, is 1,000,000 times the volume of our earth, and there are stars that are 1,000,000 times that of the sun; while the milky-way alone is computed to contain 6,000,000 of suns. Here we have a demonstration of the utter ignorance of the writer of the subject he was describing, and the non-inspiration of the book.

In the margin of my Bible, creation is said to have taken place 4004 years before Christ, making the world

less than 6000 years old. This calculation is made from the genealogies contained in the Scriptures. Geology and astronomy demonstrate this period to be utterly fallacious, and, consequently, neither the genealogy nor the creation are worthy of our attention. The earth and sun and stars have existed for millions of years; but our subject is the Sabbath.

We will now refer to the New Testament on the subject.

First, the Sabbath is nowhere said to be changed in it to another day; on the contrary, the term *Sabbath* is exclusively applied to the seventh day of the week therein, which should be incontrovertible evidence that it was not changed. Secondly, the Gentiles are declared to be free from "the law."—Acts xv. 5, 28, 22. Thirdly, the New Testament contains no command that the first day of the week should be kept like the Sabbath, or entirely set aside for religious purposes. Fourthly, it contains no evidence that that day was so kept by the Apostolic Churches, but the contrary, which I shall proceed to show.

In examining "what is written" in the New Testament about the Sabbath, I shall first refer to the teaching of Jesus on that subject. "Verily I say unto you, till Heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all be fulfilled: whosoever, therefore, shall break one of the least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; and whosoever shall do, and teach them, the same shall be called great in the kingdom of Heaven." Now, the law says, "the seventh day is the Sabbath of the Lord thy God," "from evening unto evening shalt ye celebrate my Sabbath." Again, he taught his disciples saying "the Scribes and the Pharisees sit in Moses's seat, all whatsoever they bid you observe, that do, but do not ye after their works!"

This was, of course, intended for the Jews only; for Matthew informs us Jesus said, "I am not sent but to the lost sheep of the house of Israel," and he charged them not to go to the Gentiles.

Let us now refer to the Resurrection of Christ, in connection with the Sabbath, bearing in mind that the passages above referred to distinctly imply that the Sabbath was to be in force during "the Kingdom of Heaven."

Luke tells us that the women who followed the body of Jesus to the sepulchre, "rested the Sabbath day, according to the commandment," certainly implying that the Sabbath was still in force, and unchanged. Their bringing spices to embalm the body; the message sent by the Angel, and by Jesus to the Disciples, to go into Galilee; the travelling of Jesus to and from Emmaus, with the two disciples, which was about fourteen miles distant (quite unlawful on the Sabbath) are proof positive that the day of the resurrection was not kept as a Sabbath. When the disciples left Emmaus, it was "toward evening, and the day was far spent;" they had seven miles to walk to Jerusalem, consequently the evening of the second day of the week had arrived before they reached that city; and before Jesus appeared among them, John informs us that his second visit to his disciples was "after eight days" from that date, consequently, on the evening of the third day of the week, Mosaic time; which commenced on Tuesday evening, according to the law. The third time Jesus appeared was while the disciples were fishing in the Sea of Tiberius. We have no evidence whatever that any of these days were either kept as the Sabbath, or devoted to religious exercises.

We learn from "the Acts" that the Church at Jerusalem, many years after the resurrection, continued "all zealous in the law;" therefore, still keeping "the Sabbath;" given them "for a perpetual covenant; consequently, that ordinance had not been changed from the seventh to the first day of the week.

In chap. xvii. 1, 2, we are informed that "Paul, as his manner was, went in unto them (the Jews in the Synagogue) and three Sabbath days reasoned with them out of the Scriptures." More direct evidence cannot possibly be given that the Sabbath, in the judgment of the writer of "the Acts," remained unchanged on the seventh day.

See again chap. xx. 7. There we find that "when the disciples came together to break bread on the first day of the week, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." We have shown it was Paul's custom to spend "the Sabbath" with the Jews, in the Synagogue. The Sabbath ended at sunset, when the first day of the week began." He then retired with his converts to eat "the Lord's Supper," and to deliver an address to them, "ready to depart" on his journey on the Sunday morning, the morning of the first day of the week. Let not my reader forget that "it is written," "And the evening and the morning were the first day." Observe, Paul uses the term Sabbath not to the first, but to the seventh day of the week.

Next, let us enquire, Does the law require the Gentiles to observe the Mosaic Sabbath? In Acts xv. we are informed that "there rose up certain of the sect of the Pharisees which believed, saying, 'that it was needful to circumcise the Gentiles, and to command them to keep the laws of Moses,' and the Apostles and Elders, and the multitude, who believed at Jerusalem, came together to consider this matter." The following was the reply sent by that Assembly to the Gentiles in the church at Antioch on this subject:—

"It seemeth good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things, that ye abstain from meat offered to idols; from blood, and from things strangled, and from fornication; from which if you keep yourselves, ye shall do well."

Observe, no mention is here made about keeping the Sabbath!

Paul also refers to the Sabbath in his epistle to the Colossians, where "it is written." "Let no man, therefore, judge you, in meat or drink, or in respect to an holy day, or the new moon, or the Sabbath."—ii. 16.

There is one more passage to which we shall refer. "I was in the spirit on the Lord's Day."—Rev. i. 10.

Old Light Presbyterians affirm that the first day of the week is "The Day of the Lord," "The Lord's Day," and that it should be kept as the Sabbath; not only by the Jews, but by Gentiles, who believe in Jesus; and that such as do not believe should be compelled to keep it, as was formerly done in Scotland, where the first day Sabbath was first enforced on all, those who would not attend the Kirk were put to death or banished.

I take Paul's advice, care nothing about their assertions, but ask our Rev. friends, "What is written in the law, how readest thou?"

Why may not "the Lord's Day" refer to that day which God hallowed, and commanded to be kept holy by the Jews; to "be observed throughout their generations for a perpetual covenant;" and to be kept from even unto even "on the seventh day of the week? That day which He calls "My holy day?"—Isa. lviii. 13.

We know but one reason why it should not be so applied; that is, that though "the Day of the Lord" is often referred to in the Scriptures, it is never elsewhere applied to the Sabbath, or to the first day of the week, when occurring in the the Psalms, and the Prophets, or referred to by the Baptist, by Jesus, or by Peter, it is exclusively applied to "the great notable day of the Lord," which constituted a fundamental portion of the primitive Gospel (now prudentially laid aside!) many of the details of which appear to have passed before John in vision (read the opening of the sixth seal, vi. 12, 17, and of the seventh, and chaps. vii., viii., ix.) correspond with that period or event.

One thing is certain, with all their intolerance, Presbyterians do not themselves keep the Sabbath.

The reason I do not, is that through our knowledge of geology and astronomy, the laws of nature, and extent of the universe, I am convinced that the creation described in Genesis is nothing but a myth of the dark ages; a doctrine for which they possess no sound evidence, which, like their book and commission, they cannot prove to be genuine.

I am quite in favor of having one day in the week set apart for devotion, intellectual improvement, and healthful recreation; but am thoroughly disgusted with the ignorance, bigotry, and intolerance of some men, who are behind the age, and who attempt to deprive

us of the right of private judgment, setting themselves up as our rulers, as ambassadors of the Supreme Intellect of the universe; who, their book informs us, are to dwell for ever in the Temple at Jerusalem. "Son of Man, the place of my throne, the place of the soles of my feet, where I will dwell in the midst of the Children of Israel for ever." Eze. xliii. 7. A most humiliating description of the Majesty of the Infinite!

ITEMS OF NEWS BY THE MAIL.

The "Spiritualist," of 9th July, publishes an interesting letter from Mr. Morse, containing accounts of seances with Dr. Reade and Mr. Foster. It is incidentally mentioned that the latter medium intends to visit England shortly, and spend some time there. This may probably delay his contemplated visit to Australia for a time.

The same paper also contains an account of powerful spiritual manifestations on board H.M.S. Monarch.

In an article on "Spiritualism and Men of Science," having reference to the proposed scientific investigation of spiritual phenomena, at St. Petersburg, the "Spiritualist" anticipates a lack of mediums, arising from the knowledge of unfair treatment accorded by scientific men to mediums on previous occasions. Amongst other cases, allusion is made to the professors of Harvard University, who, in 1857, formed a committee to investigate spiritual phenomena. They published one report, condemning what they saw, and promised to state the result of further investigations. Among the further investigations were some experiments with the Davenport Brothers; *these they did not publish*. The London Dialectical Society followed suit, and tried to suppress the publication of their committee's report, when they found it to be favorable to Spiritualism. It is not to be wondered at that with such examples before them, mediums should be disinclined to visit a foreign country, and place themselves in the hands, and at the mercy of a number of sceptical and, probably, prejudiced men. Dr. T. L. Nichols gives the following account of the action of the Harvard professors with the Davenport Brothers:—

"At the beginning they were submitted to a cross-examination. The professors exercised their ingenuity in proposing tests. Would they submit to be handcuffed?—*Yes*. Would they allow men to hold them?—*Yes*. A dozen propositions were made, accepted, and then rejected by those who had made them. If any test was accepted by the brothers, that was reason enough for not trying it. They were supposed to be prepared for that, so some other must be found. It was no use to put them to any test to which they were ready and apparently eager to submit.

"At last the ingenious professors fell back upon rope—their own rope, and plenty of it. They brought five hundred feet of new rope, selected for the purpose; they bored the cabinet set up in one of their own rooms, and to which they had free access, full of holes; they tied the two boys in the most thorough and the most brutal manner. They have, as any one may see or feel, small wrists, and hands large in proportion—good, solid hands, which cannot be slipped through a ligature which fits even loosely on the wrists. When they were tied, hand and foot, arms, legs, and in every way, and with every kind of complicated knotting, the ropes were drawn through the holes bored in the cabinet and firmly knotted outside, so as to make a network over the boys. After all, the knots were tied with linen thread.

"Professor Pierce then took his place in the cabinet between the two brothers, who could scarcely breathe, so tightly were they secured. As he entered, Professor Agassiz was seen to put something in his hand. The side doors were shut and fastened. The centre door was no sooner shut than the bolt was shot on them inside, and Professor Pierce stretched out both hands to see which of the two firmly bound boys had done it. The phantom hand was shown; the instruments were rattled; the professor felt them about his head and face, and at every moment kept pawing on each side with his hands to find the boys both bound as firm as ever. Then the mysterious present of Professor Agassiz became

apparent. The professor ignited some phosphorus by rubbing it between his hands, and half suffocated himself and the boys with its fumes in trying to see the trick or the confederate.

"At last both boys were untied from all the complicated fastenings without and within the cabinet; and the ropes were found twisted around the neck of Professor Pierce."

Dr. R. T. Hallock, one of the pioneers of Spiritualism, and author of that excellent little work, "The Road to Spiritualism," arrived in London about the end of June last, and with Mrs. Hallock, Dr. Mack, and Colonel Robinson, were publicly welcomed by a large body of English Spiritualists, at the Spiritual institution, on Monday, 5th July. Mr. S. C. Hall occupied the chair, and his address of welcome was supplemented by Mr. Thos. Shorter. Dr. Hallock, Mrs. Hardy, and Col. Robinson replied. Some Spiritual experiences were related, and the meeting, which appears to have been a very harmonious and social one, broke up. Dr. Hallock subsequently delivered two excellent lectures at Doughty Hall.

We have not heard much of Mrs. Guppy of late. It appears she has been in the country since the departure of Mr. G., but has recently returned to her town residence, at Kensington, and commenced holding private seances, to which she kindly admits several anxious investigators. An account of one of the first of them, at which Mr. Burns was present, appears in the "Medium," of 16th July, when, among other manifestations, live fishes, of the kinds wished for by the visitors, were brought into the room. Captain James, who was present, chose "gudgeon," as he said afterwards, on account of the difficulty of conveying them any distance alive, another said "crawfish;" two of the former, and one of the latter were found, with other fish, in the previously empty bason, within a few minutes after the wish was expressed. Spirit hands were materialized and exhibited in the light, and Mrs. Guppy cut a piece of lace from a sleeve which clothed one of them. Flowers were asked for, and quite a shower of roses, lilies, &c., fresh plucked, and redolent of perfume, fell about the room. Mrs. Guppy's seances are frequented by the elite of society, including royalty.

The spirit circles in Brussels have formed an association, entitled "L'Union de Spiritisme et Magnetisme." Eighty members were present at the first weekly meeting, and steps were initiated for the formation of a Belgian National Confederation.

The wonderful materializations at the Eddy Brothers, to which Mr. Moody's letter refers, are not singular in America, similar manifestations are reported as occurring in the presence of several media. The "Religio Philosophical Journal," of 17th and 24th July, contain accounts of wonderful phenomena witnessed at Mrs. Stewart's, Indiana, several spirits were recognised by those present, and one signed herself "Mattie Mendenhall," approached a rostrum which was in the seance room, and, in the presence of all, wrote with a pencil a letter to a relative who was present, he sitting within four feet of her during the time she was writing. She was fully recognised by him, and was dressed in a costume familiar to him as worn by her when in the body.

NOTICE TO SUBSCRIBERS.

THE sixth volume of the "Harbinger" commenced with last number, and subscriptions for the current year (ending August 1st, 1876), are now due. Subscribers are respectfully requested to forward the same as early as possible. Several country subscribers are in arrear, the Green cover round their paper is intended to call their attention to that fact. We are in want of means to carry on with and cannot expect our printer to wait an unlimited time for his money, we therefore ask the friends referred to, to settle up prompt and save us the trouble and expense of special application.

"IF YOU OWE FOR YOUR PAPER, PAY UP!"

BRAHMO SOMAJ.

SOME time ago we called the attention of our readers to the movements of the Brahma Somaj, (the Society of God in India,) who hold views very similar to our own, but who seem even to outstrip us in their charity, as our readers will, we have no doubt, concede, after reading the following extract from *The Calcutta Theistic Annual*, being a portion of the report of their missionary operations in England, by Baboo Protob Mozoomdar, who lately visited that country, lectured in Exeter Hall and other places, apparently with great success.

We would call the attention of our readers to the genuine spirit of charity which characterises the account this Brahma missionary gives us of the Roman Catholic Dignitary and the Great Scientist, compared with the severe sarcastic remarks made upon both of these individuals, by many of the Protestant clergy, arising from their very narrow views of the Great Unknown Eternal Spirit that pervades the universe; the clergy go to the Scriptures for the character of God, where they find he used to walk in a garden in "the cool of the day;"* to visit the earth occasionally with a few of his companions, was on terms of intimacy with such men as Abraham; eat, and drank, and washed his feet in their tents; and was afterwards crucified, when tradition says that he rose from the dead and ascended into heaven, having first assured his disciples that he was coming back in that generation, to judge the world, that they would not all taste death till he returned, and that they knew neither the day nor the hour when the Son of Man would appear in the clouds of heaven with power and great glory. This he promised nearly two thousand years ago, but has not yet returned, notwithstanding which he is still worshipped by Christians as the God of truth, to the utter disgust of scientists, not only because they can discover no reliable evidence of the truth of the Scriptures, but upon examination find them to contain many things they consider irreconcilable with the facts and laws of nature, with reason, and sound morality; while many portions of the Scriptures are not only inconsistent with, but contradictory to, each other. In short, while the Christian forms his opinion of God by descriptions of his manifestations, acts, and laws, as these are described in the Scriptures, the scientist looks upon these as entirely fictitious, and forms his opinion of the Great Eternal Universal Cause from the phenomena of nature, which infinitely transcends any description or conception of that personality described as "the God of Abraham, Isaac, and Jacob," who was seen to the seventy elders of Israel on the top of Mount Sinai, who dwells between the cherubim in the temple, and who, when it is rebuilt, has promised to return and dwell in it again at *Jerusalem among the Jews for ever*.—Ezekiel xliii., 7. Hence Tyndal and many who are termed Atheists object to use the term "God" to the Great Incomprehensible Author of the phenomena of nature, whose works and laws they study with a devotion, which contrasts strongly with the little attention given by some of the clergy to the works, and commands, and the example of Jesus, whom Christians call God, while scientific men cannot avoid looking upon them as blind idolaters.

In reference to Father Newman he says:—

"I remember my interview with Dr. Newman at the Brompton Oratory. 'Look at this brother and at that' I cried to myself after I left the reverend father, and by the law of association contrasted him with his younger brother, our friend, Francis William. The two brothers are as different, and yet as alike, as they can be. In childlike sympathy, in honesty, firmness, and independence of character they are equal. But the elder brother is reserved, watchful, and melancholy. His whole being is absorbed in his vocation. To other demands than those of his faith he seems to be utterly unmindful. With other men's views and principles, except such as affect his own, he seems not to have the least concern. The least shadow of a concession to satisfy any man, or even to gain any sympathy, he will not make. He holds his own with a firm grasp against a whole hostile world, and in the completeness of his mastery over his own position feels that he is secure.

* Genesis iii., 8.

This security he seems to have the power to impart to others, and the Oratory over which he presides is a flourishing and peaceful place, where everything is in order. In the sharp and dry wrinkles of his shrivelled ascetic face there is somewhere a depth of gentleness, and an expression of sweetness which you realise but cannot describe. I was only a short time with him, but came away refreshed from the presence of a man whose hair has whitened over the maturity of his own faith, and who, in serving and worshipping, has found the peace and purity we all seek in our hearts. It matters not much to me that he is a Catholic; it is the reality of religious life I have sought in the world, and I can safely say that reality is in him. I have been told he is in the tenderest relations with his theistic brother, and that in losing what they both held in common at one time, they have not lost each other. And perhaps they both wait for a better union and a better brotherhood hereafter."

He had a remarkable interview with Professor Tyndall:

"My conversation with him was of course exclusively on the subject in which I am mostly interested. He seemed positively unwilling to accept the usual religious phraseology. Even to the word God, if I rightly remember, he objected. The reason for this was that he fervently disapproved of the philosophical ideas attached to such words by popular theology, the reaction against which in his mind was extreme. How far in discarding these theological ideas he has discarded the essential truths of simple theism it is not easy to determine. Only it seems logical, and therefore, in the case of a man like him, true, that holding the bold and most unequivocal creed of materialism, he cannot assent to the plain propositions as to Divine nature and its relations with the universe, that to us are so sacred. But nevertheless, the moral enthusiasm of his nature is very great, and so far supplements the deficiency of what may be technically called religious culture, that in almost denying, or very dimly perceiving the reality of religion as an element of man's higher intellectual consciousness, he clings tenaciously to what he calls 'the emotions,' and out of them constructs a 'Mystery,' that pervades all things. From that mystery he merges into a 'Life,' from that into a 'Presence,' and from the 'Presence' into a 'Spirit,' which, in the language of Wordsworth quoted by him, 'impels all thinking things, all objects of all thought, and rolls through all things.' What he did not seem to like was to formulate into a fixed doctrine this 'fluent life' and 'spirit' of the universe. As for myself, I do not complain of anyone coming to realise through life and emotion what I myself realise through mind, heart, and will alike; but I cannot accept the idea of a 'fluent' God that has no part in the fixity of human convictions, and of the laws that regulate all things within and without. If by 'fluent' is meant 'progressive,' that our ideas on the subject of God are ceaselessly growing with the growth of man's nature, I admit the word. But I admit it with the proviso that there is an element of fixity in it, an everlasting truth and certainty that ever develops and never declines, that would outlive the wreck of all false faith, and all false philosophy. I must take the liberty of observing here that Professor Tyndall's faith in this matter seemed anything but decisive. Even in my presence there seemed to be a continual ebb and flow of conviction in his mind. The impression with which I left him was that his whole nature was glowing with a deep, vague, and transcendent sense of the Divine life, beauty, and love; but his intellect, self-bound, loyal, and logical to its creed, hesitated and failed to grasp or admit the import of that Life upon the origin, growth, facts, and laws of being. It is a gross injustice to call him an atheist. 'Working in the cold light of the understanding for many years,' he said in effect to me as we rose to part, 'we here do feel the want of the fire and vigour of that Life. It is all but extinct in England. In saying so, and in not accepting it at the hands of those who have it not, I have become unpopular. Let those who have the Life give it unto us. To you therefore in the East we look with real hope; life came from those regions once before, and it must come again. Take therefore my hearty sympathy and goodwill.'

AN "EVENING AT HOME."

THE Energetic Circle of Spiritualists, Sandhurst, gave their annual "Evening at Home" in the new Masonic Hall, View Place, on Monday night, the 13th September, at which one of the largest and most fashionable audiences attended that ever assembled in that city. Some three hundred tickets were privately sold to those invited, and of these there were about two hundred and sixty present, the ladies being as numerous as the gentlemen. The large and beautiful hall—one of the finest in the colony and a credit to the craft—presented a splendid appearance. The Circle had wisely abstained from any elaborate decorations, as it would have only looked like gilding gold to have done otherwise, but the few they made were in good taste and in keeping with the rich mouldings of the hall. Above the platform there was placed a beautifully constructed crown of artificial roses, with a V. R. on each side—the work of Mr. Harry Lipman, of Short Street—and which was the subject of general praise, the wire-work having been done by Mr. T. J. Connelly, of High Street. On a table on the platform was placed a large and handsome silver flower-stand, filled with a choice selection of spring flowers from the gardens of Mr. Cartwright, Hallas' and Hunters' splendid string band occupying the other part of the platform. At the opposite end of the hall hung a large Union Jack, and along the front of the gallery the Spiritualist motto:—"Peace on earth and good-will towards men." There was a card room for those who did not dance, and the principal refreshment room was on the ground floor, being the Masonic supper-room, the tables of which were most tastefully laid out and the edibles all that could be desired. Mr. Harwood, of the Masonic Hotel, was the caterer, and so much pleased were the audience with the manner in which he had carried out his responsible duties, that he received three hearty cheers at the close. We noticed among the audience many of the most prominent of the citizens, notably so their worships the Mayor and Mayoress (Mr. and Mrs. Robert Clark), Mr. Cogdon, the Police Magistrate, Mr. Robert Burrowes, M.L.A., and Councillors Holmes, Aspinall, Bayne, Hattam, and Woodward. Dancing commenced at 8.30; members of the Energetic Circle, with the Mayor and Mayoress taking the lead in the usual quadrilles. The first set was formed as follows:—Mr. Denovan, (Hon. Sec.) and Mrs. Clark, Mr. Clark and Miss Farnsworth, Mr. McAuley and Miss Southam, Mr. White and Mrs. McAuley. There were twenty-two dances on the programme, all of which were got through by about 2.45, and throughout the entire proceedings the utmost hilarity and good feeling prevailed, everyone apparently enjoying themselves and declaring it to be "a most charming party." Mr. George Buttery acted as M.C. and gave general satisfaction by the able and unobtrusive manner in which he discharged his duties. At the close, the entire company joined hands and sang and danced "Auld Lang Syne." The band then played "God save the Queen." A hearty vote of thanks was passed to Hallas' band for their able services during the evening. Mr. Hallas played a beautiful solo on his cornet and was loudly applauded. We must not forget to notice the fine playing on the piano of a young gentleman present, (a native of Bendigo) who kindly gave his services in several impromptu dances got up during the interval, and we may add, without exaggeration, that the "Evening at Home" of '75 will long live in the memories of those who had the pleasure of being present at it. Mr. George Buttery, the M.C., received a hearty vote of thanks at the close.

The following is a list of the ladies and gentlemen who held tickets or were present:—

Mr. and Mrs. Aspinall, Miss Abrahams, Mr. and Mrs. Atkinson, Mr. Adams, Miss Agnew.

Mr. Blayney, Mr. S. C. Brown, Mr. and Mrs. Buttery, Mr. Burrowes, Mr. and Mrs. Bayne, Mr. Bonati, Mr. W. Brown, Miss Brown, Mr. Bath, Miss Bath, Mr. Buckley, Mr. T. Brown, Mrs. C. J. Brown, Miss H. Brown, Mr. and Mrs. Barbour, Mr. J. S. Braim, Mrs. De-Bazon, Mr. Boydel, Mr. Bolan,

Mr. M. Barker, Mrs. Bamford (Castlemaine), Mr. G. Bain, Mr. and Mrs. A. Bailes.

Mr. J. Carson (Melbourne), Mr. and Mrs. R. Clark, Mr. Thos. Chapman, Mr. C. H. Corrie, Mr. and Mrs. T. J. Connelly, Mr. and Mrs. Coope, Mr. Mrs. and Miss Cole, Mr. and Mrs. Thos. Connell, Mr. and Mrs. Crowley, Mrs. Cahill, Mr. J. A. Carbines, Mr. J. Cogdon, Mr. J. Campbell, Miss Campbell and Mr. W. D. Campbell, Mr. Clough, Mr. J. S. Crabbe, Miss Crofts, Mr. and Mrs. G. Conolan, Miss and Miss B. Cruikshank, Mr. W. P. Conolly and Miss Conolly, Mr. S. Cadwallader, Miss Clay, Mrs. and Miss Crawford, Mrs. Coulter, Mr. Corkadaie.

Mr. Danson, Mr. and Mrs. Davidson, Mr. Druce, Mrs. Denovan and Mr. W. D. C. Denovan, Mr. Mrs. and Miss Duncan, Miss Dickson, Mr. J. E. Dyason, Mr. and Mrs. Digby, Mrs. Dunnington, Mr. Deehan.

Mr. S. G. Elliott, Mr. and Mrs. Evans.

Mrs. and Miss Farnsworth, Mr. Forbes, Miss Forbes, Mr. Fairchild, Mrs. R. Fraser.

Mr. Gardiner, Mr. G. Gibson, Miss Golightly, Mrs. Gibson, Mr. T. Green, Miss Gibbs, Miss Gardiner, Miss Gay, Miss T. Gay, Mrs. Gardiner.

Mr. Haverfield, Mr. M. Harward, Mr. G. Heckle, Mr. Hawes, Mr. Hooper, Mr. and Mrs. Hattam, Mr. R. Hunter, Mr. J. Hill, Mr. Hemphill, Mr. and Mrs. Hobby, Mr. and Mrs. Hemming, Mr. and Mrs. J. Holmes, Mr. and Mrs. C. Hansen, Mr. D. G. Heenan, Mrs. J. Harney, Miss and Mr. T. Harney, Miss and Miss Zoe Hooper, Mrs. Heffernan, Miss Holden, Mr. Humphrey, Mr. and Mrs. Harwood.

Mr. J. Ingles, Mr. Joseph, Mr. and Mrs. Nelson Jones, Mr. J. Jeremy, Mr. J. F. Johnson, Mr. E. Jackson and Miss Jackson, Mr. W. Jackson, Miss Jewell, Mr. S. James.

Mrs. Kennedy, Miss Kelly, Mr. J. Keenan, Mr. Keely, Miss Kallagher, Mr. Kelley, Miss King.

Mr. L. W. Lewis, Mr. and Mrs. B. Lazarus, Miss Lawson, Mr. G. Lewis, Mr. and Mrs. Langham.

Mr. Moran, Mr. S. Max, Mr. W. McKenzie, Mr. and Mrs. D. Martin, Mr. and Mrs. Metcalfe, Mr. Marcellus Moran, Mr. and Mrs. D. M'Dougall, Mr. and Mrs. J. Martin, Mr. A. Moran, Miss Mackay, Mr. and Mrs. Middleton, Mr. R. Mackay, Mr. and Mrs. J. M'Auley, Mr. and Mrs. M'Feeters, Miss Maxwell.

Mr. Nissen, Mr. and Mrs. Newey.

Mr. T. O'Brien, Mr. and Mrs. J. F. O'Dwyer, Miss O'Sullivan, Miss O'Donnell, Mr. P. O'Dwyer, Mr. O'Reardon.

Mr. and Mrs. Piper, Mr. E. E. Phillips, Mr. Purcell, Mr. W. H. Petty, Mr. J. Phillips, Mrs. A. Phillips, Miss Purves, Mr. Pentreath.

Mr. C. Roberts, Miss Roberts and Mr. H. Roberts, Mr. O. Randall, Mr. and Mrs. Rowan, Mr. L. Robertson, Mr. Mrs. and Miss Rigby, Mr. G. Robathan, Mrs. and Miss Ryan, Miss Riley, Mr. and Mrs. W. B. Reid, Mr. A. Reade, Mr. and Mrs. Randle, Mrs. Ross.

Mr. and Mrs. Southam, Miss Southam and Miss E. J. Southam, Mr. T. Smith and Miss Smith, Mr. H. Sutherland, Mr. R. Small, Mr. Schutze, Mr. and Mrs. J. Stewart, Mr. & Mrs. Singleton, Mr. M. Samuel, Mr. J. K. Scott, Mr. and Mrs. Sibley, Mr. and Miss Steane, Miss Stevens, Mr. J. Sawers, Miss Steele, Mr. and Mrs. Sauerbrey, Mr. Harry Sangor, Miss Sangor, Mr. N. G. Stevens, Mr. R. Stone, Mr. E. Smith, Mr. Sweetman, Miss Smith, Mrs. Steele, Mr. A. Smyth.

Mr. W. H. Terry (Melbourne), Miss Tovell, Miss P. Tovell, Miss Turnbull, Miss Thomas.

Mr. and Mrs. G. Vibert, Mr. and Mrs. Vahland.

Mr. and Mrs. White, Mr. and Mrs. J. Woodward, Miss Woodward, Mr. Weir, Mr. C. White, Mr. and Mrs. Winterbottom, Mr. James Winterbottom, Mr. J. C. Winterbottom, Mr. and Mrs. D. Whyte, Mr. N. White and Miss White, Miss Williams, Miss Webb, Mr. C. Walker, Mr. J. Wilson, Miss Walter, Miss Williams, Miss A. Williams.

We append the following press notices of the event:—"An Evening at Home"—Last evening a ball was held in the Masonic Hall, under the above title, in connection with the Energetic Circle of Spiritualists. A large number of invitation tickets had been issued by the hon. sec. (Mr. W. D. C. Denovan), and the majority of these

were accepted. Dancing was commenced at 8 o'clock, to the excellent music discoursed by Messrs. Hunter, Hallas, Monahan, and Forster. There was a very large attendance, the chief residents of the district being present, and the magnificent hall presented a splendid appearance when the dancing was in full swing. Altogether, the affair was a most enjoyable one."—*Bendigo Advertiser*.

"An occasional correspondent, writing on Tuesday, says:—The Sandhurst "Energetic Circle" of Spiritualists gave an entertainment, under the name of "An Evening at Home," at the Masonic Hall last evening, which was of a most enjoyable nature, over 300 guests being present, who appeared to enter heartily into the spirit of the hour, and went in with a keen relish for the good things and various sources of amusement provided for them, under the ardent and courteous direction of the honorary secretary, W. D. C. Denovan. The "Circle," which ranks among its members many well-known citizens, is a private one, the "medium" being a non-professional. There is nothing sectarian in its composition, and therefore last night their "evening at home" was attended by persons professing all shades of religious belief, with whom the circle are popular on account of their quiet unobtrusiveness and good fellowship. Those invited by the circle pay a small amount for their tickets, which is for the most part devoted to the local charities. Their entertainments, therefore, are deservedly in favor, combining, as they do, amusement for their friends, and contributing also to works of charity."—*Argus*.

THE (AMERICAN) SPIRITUAL MAGAZINE.

WE are in receipt of the first eight numbers of the (American) Spiritual Magazine, edited by the Rev. Samuel Watson, D.D., formerly a distinguished member of the Wesleyan Church in America. It is a well got-up monthly of 48 pages, similar in style to the London Spiritual Magazine, and contains a variety of excellent matter, mostly original. Many of the editor's friends in the Wesleyan churches have been led to an investigation of Spiritualism by his example, and some rev. gentlemen contribute to his journal. We shall reproduce, as space permits, some gleanings from its pages. It will be seen from the short paragraph under the heading of "A Prediction Fulfilled," which appears in another column, that the more liberal of the churches are offering their pulpits to Mr. Watson, and he is preaching the "New Gospel" from them. This is an encouraging sign. An interesting feature in the Magazine is the "Inner Life Department," containing communications and answers to questions given through the mediumship of Mrs. A. C. T. Hawks; some of the matter in this department is particularly interesting and instructive.

SCIENTIFIC RELIGION.

THE ATONEMENT.

(Continued.)

In my last I examined the evidence given us by Paul in behalf of the Atonement; the object I have in view being to show how much stronger evidence exists in favor of the truth of Spiritism than can be produced in support of orthodox Christianity; of which the doctrine of the Atonement may be considered a fundamental one; for it is written that Jesus was "declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead;" we read, also, "If Christ be not risen, your faith is vain, and ye are yet in your sins." Let us, therefore examine the evidence contained in the New Testament in proof of the resurrection of Jesus! Before doing so, I again remind my readers that *accuracy is truth*; and that *truth is always consistent with itself*; that what is *inaccurate, inconsistent, or contradictory, cannot be true*; one of the statements must be false.

It would occupy too much space to examine this subject thoroughly; I shall, therefore, only refer to a few

passages to show how inconsistent and contradictory the evidence given to us, as proof of the resurrection of Jesus, is; and how utterly irreconcilable the statements of the different writers on the subject appear to be!

According to John, one woman, "Mary," went to the sepulchre, "when it was yet dark, seeth the stone taken away from the sepulchre, and ran and told Peter and John, "they have taken away the Lord," &c.

According to Matthew, "as it began to dawn, came Mary Magdalene, and the other Mary, to see the sepulchre, and behold there was a great earthquake, for the Angel of the Lord descended from Heaven, and rolled back the stone from the door, and sat upon it," and he "answered and said unto the women, 'Fear not ye, for I know that ye seek Jesus, which was crucified,'" &c. "Go tell his disciples that he is risen from the dead, and behold, he goeth before you into Galilee."

Matthew tells us "they departed quickly from the sepulchre, and Jesus met them," and repeated the command, "Go, tell my brethren, that they go into Galilee, and there shall they see me!" He had told them before he suffered (they had been told it three times!) His words were—"After I am risen again, I will go before you unto Galilee;" notwithstanding which, Luke tells us that he appeared to the Eleven, that same night at Jerusalem! (John says only to ten, Thomas not being present; while Paul tells us he appeared to the twelve) and commanded them to "tarry at Jerusalem until they were endowed with power from on high."

According to Matthew, he ascended from a mountain in Galilee; according to Luke, from Bethany; and, according to the Acts, from "the Mount of Olives."

Such, then, is the character of the evidence given us in the New Testament in proof of the resurrection of Jesus! without which, Paul tells us, "If Christ be not risen your faith is vain, and you are still in your sins!"

I have previously pointed out that the orthodox Christians have no certain standard for truth. From the above it is evident that they are ignorant how to apply evidence; and consequently how to distinguish between Truth and Falsehood, Justice and Oppression! The cause of this is, that their intellect is blinded through ignorance, superstition, and intolerance; instead of building their faith upon universally received moral precepts; they have taken for their standards the mythical works of a barbarous people, the origin of which is lost in the mist of "the supernatural ages;" these they insist on applying to enlightened and civilised people, under the reign of science and natural law! as standards of truth, and as evidence. I have shown that these contain many contradictory statements, alike opposed to reason, science, and the works and laws of nature; and have within themselves the elements of their own destruction.

To make this plain, I offer the three following questions:—

First: How many women went to the tomb of Jesus on the morning of his supposed resurrection? One, two, or nine?

Second: How many of his Apostles were present when he appeared to them on the evening of that day? Ten, Eleven, or Twelve?

Thirdly: From whence did he ascend; from Galilee, Bethany, or Olives?

"Oh!" says Orthodoxy, disregarding the evidence, "The Scriptures are the infallible Word of God, they contain no important inaccuracy!" To these I reply, *two thirds of the above statements cannot be true*; and "God is not a man that he should lie;" they must, therefore be the work of ignorant or designing men; and constitute the foundation on which the doctrine of the Atonement is built; which is, therefore, not of God, but of man! It is unjust to punish the righteous for the wicked.

We rejoice to think that we are on the eve of another reformation, when earnest lovers of the truth out of all churches, and all nations, will unite together to investigate and found a religion in harmony with science and sound moral precepts, consistent with reason, experiment, and the works and laws of nature, with justice, mercy, and truth (rejecting everything that is doubt-

ful as inadmissible, and unworthy of our credit, till clearly proven); whose short and simple creed will unite all nations, religions, and sciences together, on a sure and everlasting foundation; which will be a rule for all our laws, and conduct, under all circumstances, constituting mankind one great and harmonious brotherhood, governed by truth and love, in accordance with the will of their common Heavenly Father, the All-wise Intellectual Spirit that pervades the universe.

(To be continued.)

REVIEW.

"ADDRESS TO THE CLERGY OF ALL DENOMINATIONS."*

The object of the pamphlet under notice appears to be an exposure of the inconsistencies of the various systems of religion based upon the infallibility of the Bible, also an examination of the fundamental principles of Spiritualism. In the course of his introductory remarks, the author quotes from Mr. Gladstone's recent pamphlet an extract on the decadence of faith in revealed religion; but, unlike Mr. Gladstone, he sees cause for rejoicing rather than mourning, for, he says, "If that religion is based on a wrong foundation, and if the hopes held out thereby are fallacious and deceptive, surely, in all reason, the sooner the errors of that religious belief or beliefs are pointed out the better, especially when a religion more in accordance with our experience of God's mercy, love, justice, and wisdom, more rational, and one more worthy of man's highest aspirations, can be pointed out, the truth of which, moreover, can by personal investigation, be proved and demonstrated beyond the possibility of doubt."

As a preliminary to his address to the clergy, he says—

"Have you ever, free from bias, seriously contemplated the foundations on which your various religious tenets, beliefs, teachings, and hopes are based?" If not it is high time you did, and if you have (assuming I am addressing rational beings), you must be fully aware of the absurd superstitious nonsense which you and your churches inculcate as the truth of God.

He commences with the Jewish rabbi, and in an interrogative address exposes the weaknesses and inconsistencies of the Old Testament and the religion based upon it; the Roman Catholic priest is next taken to task, and a comparison drawn between the simplicity of the life and teachings of Jesus, and the pomp, ceremony, and mystery of what professes to be his church to-day. The third section is addressed to Protestant ministers of all denominations. He says:—

"Many of the observations I have made to the Jewish Rabbi and Romish priest, are equally applicable to your case, so please appropriate them and thus save repetition. I must tell you at the outset that the Jews and Papists are in many respects more consistent than you are, in some of the tenets of your churches; for instance the former in respect to the unity and indivisibility of the deity, and the Catholics, in regard to the interpretation of the Scriptures, their priests say to their dupes, you must not contemplate it by your own judgment, you must take my interpretation of it only, whereas your churches profess the right of individual interpretation; but no sooner does one of your people attempt to exercise this boasted right beyond a slight limit, than you look upon and hold him up as an infidel and probably pray for him as one on the sure road to perdition—for what? for having had the barefaced effrontery to exercise this professed right and use his reason, God's grandest gift to man; and what is the result?"

In this address the writer combats the idea of a triune God as absurd in reason, and inconsistent with the teachings of Jesus, and denies the ability of the professional teacher to tell us more of the future than we can learn without him. He condemns the idea of original sin and eternal torment as blasphemous, and utterly at variance with the conception of a God of love. Whilst valuing and admiring the truths of the Bible, he

asserts that it must necessarily give way where it clashes with man's reason, experience, and with science. The last and largest section, addressed to "earnest seekers after truth," is an appeal to mankind to exercise their reason in all things, accepting nothing as truth which will not stand the test of this tribunal. On page 27, our author indulges in rather rich satire on the precept and practice of Christianity by the ministers of religion, and says—

"If all the means and time now wasted by the clergy of all denominations and their congregations in preaching and listening to sermons, the substance of which is by all of them as well known before as after their delivery, were expended in following the example of Jesus, who went about doing good, how much more rational it would be, and with what different results, to the present solemn mockery system practised weekly or oftener by millions of professed followers of the Great Exemplar."

On page 32 are a series of quotations from the Bible, showing the anthropomorphic idea of a god of passion and revenge; and, in reference to them, the author says "If the Bible were the word of the Great Creator of the universe, God help us, it would truly be better that we had not been born." He assumes that the inspiration of the Bible was mediate, by ministering angels, and, of course, influenced by the channels through which it was given. The concluding portion of the pamphlet is a condensation of the philosophy of Spiritualism, the author who has travelled from strict orthodoxy to his present belief, concludes as follows:—

"I have drunk deeply of the crimsoned waters of superstition, and I have also drunk of the clear crystal waters of eternal truth, and have found as much difference in the two as there is between the damp chill blasts of darkest night and the mild zephyrs of a sunny day; go thou and do likewise and you will then, and not till then, be in a position to form a correct judgment. Remember that condemnation of anything you have not carefully investigated, and in which you have had no experience, is the height of presumptuous arrogance and utter foolishness. "Prove all things and hold fast that which is good," whether you find it in the Bible, the Koran, in philosophy, or in science. All truth, all good, is of God, the eternal Fountain of love, wisdom, justice, and mercy."

It is a work we can confidently recommend to the notice of those who are not afraid of the truth. If they have the truth, and this is error, the truth cannot suffer by comparison; but if they are clinging to error, believing it to be truth, this pamphlet may serve as an "eye-opener," and lead them into brighter light.

A PREDICTION FULFILLED.

ABOUT two and a half years since, at a seance given by Mrs. Hollis in this city, Bishop Otey spoke to us audibly, so that some twelve or fifteen persons present heard him. We quote from "Clock Struck Two," published about that time:—

"After an hour or more spent in giving the names of the persons present who were the relatives or friends of each one present, and numbers of strong tests as to personal identity, he (Jimmy Nolan) gave way to others. One of the friends of each person spoke to them, not so loud, but distinctly. Bishop Otey was the one who spoke to the writer. He said: Mr. Watson, you have done right. You should not have remained where you were not at liberty to express your sentiments freely. Every pulpit in the land will proclaim this truth, and every household will enjoy the blessed privilege of communing with loved ones. You will live to preach this glorious truth from the pulpit to the people."

Within the last few weeks we have been invited in four States to preach "this glorious truth" from the pulpits of as many different branches of the church, including the leading denominations of our country. Though we "are not a prophet, nor the son of a prophet," we venture a prediction that in less than five years there will be few if any intelligent people who will question the truth of the phenomena of Spiritualism. It is a science, and offers the same kind of proofs that any other facts possess to force conviction upon the minds of those who will investigate it.—*American Spiritual Magazine.*

* A Short Address to the Clergy of all Denominations and to Earnest Enquirers after Truth, by a Layman.

ANOTHER LETTER FROM MR. MOODY.

In the "Harbinger" for April last, we published a letter from Mr. H. H. Moody, (formerly of Dunedin, N. Z.) giving an account of some extraordinary manifestations witnessed by him at the "Eddy" seances. A second letter from the same gentleman appears in the "Otago Daily Times" of August 5th., the major portion of which we reproduce:—

Greenfield, Mass., June 7, 1875.

My dear——I perceive that you have published that portion of my last letter relating to the Eddy Brothers. Some of my Dunedin friends, judging from the tenor of their comments, are evidently of opinion that I have either been duped or have lost my reason. Neither one nor the other, my friend, I assure you. I never was wider awake in my life than on the occasion of that visit, and I made too good use of my senses, and had too many tests, to doubt for a moment the genuineness of the manifestations. So well assured was I of the reality of all that I saw and heard that, with a near and dear friend of mine, I have paid another visit to the house of the Eddys, and have talked, laughed, and shaken hands with the fully materialised forms of our deceased friends. We left Greenfield on the 10th of May, and remained at the Eddy homestead in Vermont nearly three weeks. During that time I attended fourteen seances, and saw no less than two hundred and twenty materialised forms, many of them in full light. They conversed with us, laughed, sang, danced, and smoked as naturally as we do in the flesh. The seances are held in the same room as before. The cabinet in which the materialisations take place is 2ft. 3in. wide, 6ft. long, and 7ft. high. Usually, from 12 to 23 spirit forms appear in the space of an hour. The room is partially darkened at the commencement of a seance, as that is one of the conditions under which force is more easily gathered. To explain how it is that the spirits collect from the medium, the circle, and the atmosphere—the materials for the formation of flesh and habiliments like our own—it would be necessary for me to understand spiritual science. This I confess, I do not understand; I have not a scientific turn; I have to rely upon the evidence of my senses. I take hard facts and the evidence of my senses as I find them, without being able to account for them—either physically or spiritually. Crookes and Wallace have all that they can do to account for what they see and hear. If I meet an intimate friend in the street, I know him from the cut of his countenance and the rig of his coat. Well, I have seen here, in full light, my old friend, Mr. C. Redding (well-known in Dunedin), twelve times. He spoke to me one evening; called me by my name, and requested me to tell his wife that he was happy, and wished her to come and see him. He came out, dressed in five different suits, similar to those he used to wear when living here on earth. I knew him; I could not be mistaken. There he was, as natural as life. I lived in the house, which was scantily furnished. I knew every nook and corner in it; and I was certain that no human being, resembling Redding in every particular, could have been concealed there. What hallucination could there be about it? I saw my own father four times, my sister six times, my old Ballarat partner, Rufus Smith, once. All these I saw in full light, and how could I be mistaken, or how could the Eddy Brothers personate them? An old lady (Mrs. S.) and her daughter, from Romeo, Michigan, came while we were there. After they had been there a few nights, the spirits asked the old lady to take a seat on the platform close to the cabinet. Soon after taking her seat, the form of an old gentleman walked out of the cabinet and shook hands with her, and she called him "father." He retired, and in a few minutes a young man appeared, and shook hands with her; and then a young girl, and soon afterwards another young man. Each shook hands with the old lady. After the seance was over, I asked her if she was sure those were her friends. She said she could not be mistaken. The first was her father, the second her son, the third her granddaughter, and the fourth a man who used to work for her. I ask any reasonable being if that is not good evidence? One night we heard a baby crying in the cabinet. Soon a lady appeared holding a baby in her arms, and

judging from the noise it made, it had splendid lungs, and no mistake. Honto, an Indian maiden, frequently danced. One evening she came to the floor where we were seated, put her hand on the railing and jumped back to the platform. Stooping, she seemed to pick up something, and shaking it out, it was a large shawl. She made nine of them, 3 x 5 to 4 x 9ft. She plucked a white rose from a bouquet on the platform, and beckoning to me, I went up, and she gave it to me out of her own hand, which I felt. One night a young lady, about twenty, and a little girl about two years old, appeared, and were recognised by a man from Maine, as his two daughters. He called them by name, and the eldest took the younger in her arms and walked partly across the platform. The little one held her hands out towards her father, and they both seemed pleased to see him. A good many Indians appeared in the full light and remained out for some time. An Indian girl "The Lady of the Lake," was one of the most beautifully formed beings I have ever seen. She was dressed in white tights, with a snow white tunic that reached almost to the knees, a belt, and long black hair. She came to where we were sitting and danced across the floor several times. Mrs. Eddy, the mother of the Eddy Family, came out and thanked the lady from Michigan, Mrs. S. for her kindness to her (Mrs. Eddy's) daughter. Two gentlemen from Utica, New York, fully recognised their brother, who passed on about a year since. A Mrs. Cleveland, a near neighbour of the Eddy's lost her husband last February. He came back several times, and was recognised by several in the room. He was the one over whose corpse a materialised spirit delivered a funeral discourse in the presence of about twenty of the neighbours. I had this from the lips of a dozen reliable persons who were present. One old lady, called "The Witch of the Mountain," materialises quite often, and sometimes talks for half an hour. I heard her several times. She lectured us once for fully fifteen minutes.

I have only given a slight sketch of the many marvellous things to be seen at the Eddy Homestead. If you would like to learn more about these wonders, get Col. H. T. Olcott's book, just published by the American Publishing Company, Hartford, Conn. It is a volume of 492 pages, entitled "People from the Other World," and is profusely illustrated. The volume is divided into two parts. The first is devoted to a detailed description of the strange things seen, heard, and felt by the author at the Eddy Homestead; and the second to a report of a series of original investigations made by him in the city of Philadelphia into the alleged materialisations of John and Katie King, under test conditions. Touching the Katie King exposé, in Philadelphia, I might mention that it is proved on excellent authority, that the Holmeses are genuine mediums, and that the woman White was paid by the Young Men's Christian Association 1000 dols. to tell that story. Whether it is true or false, I do not know or care. I do know, however, that the Eddy manifestations are genuine, and that I have seen and recognised my friends who have been dead some years; and thousands have done the same. It will not be many years before all will be compelled to believe, for there is little doubt but we will have spirits addressing public audiences in broad daylight. There are now many materialising mediums, and already another medium, in the presence of whom phenomena even still more wonderful than those of the Eddys, take place. This is the dematerialising medium:—Mrs. Elizabeth J. Compton, of Havana, Schuylar County, New York. For particulars, see Col. Olcott's book.

The weak point in the various religious systems of the earth is that they take their premises for granted. Spiritualists, on the contrary, have, in the phenomena, the great Truth of Immortality actually demonstrated, and have their teaching direct from fellow-creatures who have had experience in the other world.

Materialisation, the latest phase of spirit-power, is sure to lead to great results. It will demonstrate to the entire world, with scientific certainty, the fact of immortality. As the Scientific American recently observed:—"If true, it will become the one grand event of the World's history; it will give an imperishable lustre of glory to the nineteenth century. If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification."

PHENOMENA OF BICORPOREITY.

TRANSLATED FROM THE "REVUE SPIRITE" BY C. W. ROHNER.

THE April number of the "Revue Spirite" of the current year contains a highly interesting letter on the duplicate nature of the human body, which is extracted from the unpublished correspondence of the Countess of Sabran, with the Chevalier of Boufflers (1778-1788), and which I deemed worthy of the careful perusal of the readers of the *Harbinger*, as it furnishes incontrovertible evidence that mediumship is not of yesterday, and that mediums existed at all times under slightly altered designations, such as witches, persons with familiar spirits, sorcerers, prophets, seers, magicians, dealers with the devil, saints, etc.

Here is the letter:

30th April, 1787.

"I am going to relate to you, in accordance with the promise given to you some time ago, an interesting little story, in the expectation, that a knowledge of it might one of these days preserve your nervous system from too violent a shock of surprise, in case of a similar occurrence happening to you."

"I do not know whether you are acquainted with M. Catuelan; some six months ago, in the course of a conversation about Cagliostro, he was told of a man who possessed the secret of making both the dead and the living appear before him, were it even from the other end of the world. M. Catuelan had some time ago, formed a close and intimate friendship with an English lady of rank, of whose presence and company he was extremely desirous. After a little enquiry, he discovered the whereabouts of the mysterious man, and on his first visit asked him to bring to him the lady in question, offering at the same time a liberal reward for his trouble. At first the sorcerer made all sorts of excuses; alleging that the police of Paris were on his tracks, that the matter was connected with great risks to his own life, and adding that nothing was more certain than the fact of having intercourse with the devil, and that he had almost taken an oath to have nothing more to do with evocations, and so forth. But M. Catuelan would not listen to these excuses, and he persisted with his entreaties and promises until the sorcerer, at last yielding to his wishes, said to M. Catuelan: "Sir, I consider it my duty to inform you in all earnestness before complying with your request that we expose ourselves to the greatest dangers in this experiment, but if you are prepared for all hazards, then follow me, and you shall see the person you covet so much to meet, with this condition, however, that you will not stay with her longer than a quarter of an hour; for after the lapse of that time I could not guarantee for either your or my safety." M. Catuelan then followed the man of mystery through a series of dimly lighted apartments until he arrived at the door of a small cabinet, which the sorcerer bade him to enter. "Should your courage fail you," added he in significant accents, "and if the slightest trace of fear possesses you, it is still time to stop here; if, on the other hand, your mind is perfectly made up to go through with the hazardous experiment, take a hammer which you will find on the mantle-piece, give three knocks with it, and in less than five minutes will appear before you the lady you desire so much to see. M. Catuelan entered the cabinet, knocked three times with the hammer, and waited, when all of a sudden the lady in question presented herself to him in the full reality of her lovely form and beauty. "Ah, chevalier," said she to him, "how is it that you are in this country? This is a most agreeable surprise for me. Why did you not tell me of your visit in the last letter? How happy I feel!" The apparition was evidently under the impression that M. Catuelan had come across to England to see her.

"In the presence of this apparition M. Catuelan cannot believe his own senses, he approaches nearer to the form, looks at her fixedly, takes her by the hand, wishing to make her understand his astonishment and his doubts. She reassures him, she persuades him that it is her real self, he believes her at last, and in his delight almost forgets that the quarter of an hour allowed

for his interview by the necromancer is nearly elapsed. Before leaving the cabinet, however, he asked the lady for one more positive proof of her real presence, saying: "Please give me that ring from your finger that I may afterwards be convinced that so much happiness was not all a dream." She gave him the ring, and when he was on the point of leaving her, deep sobs and moans arrested his attention, and made his blood run cold; he at last succeeds in tearing himself away from the enchanting apparition, and finds lying on the floor of the adjoining cabinet the apparently lifeless form of the sorcerer, his chest heaving as if he was choking. After a little while he recovered, however, when he told M. Catuelan that, if he had come a few moments later, it would have been all over with him, and he would have got himself into the greatest trouble. M. Catuelan excused himself, and, before leaving, entreated him to grant him a repetition of the same pleasure at some future time. The necromancer acceded to his request on condition that he would speak to no one about what he had seen in his house. M. Catuelan promised, but was unable to keep his word; for the very next morning he went to his friend Malesherbes to communicate to him the mysterious adventure of the previous night. Malesherbes thought at first that his friend had taken leave of his senses, but when he saw the actual ring of the English lady, he could doubt his word no longer. Shortly after this occurrence, when M. Catuelan wanted to obtain a second interview with the sorcerer, he found him gone, and was unable to obtain the slightest clue to his whereabouts, thus paying the just penalty of his unwarrantable indiscretion. He now felt curious to learn from the lady herself, what she was doing at the time of appearance to him in France.

He wrote to her accordingly, without however letting her know the real motive of his inquiry. She answered him, that on that very day and hour mentioned in his letter, she had felt an irresistible desire to sleep, to which she was compelled at last to yield, that she dreamed she saw him, and conversed with him, and that on leaving her he asked her for her ring, which she gave to him, and finding that her ring was gone when she woke up from her sleep, she was greatly alarmed at missing the ring from her finger, and intended to write to him about the affair, at the time she received his letter."

Here ends the letter of Madame Sabran. Those who have studied the subject, and are familiar with the extensive literature of modern spiritualism, will easily recall to their minds instances illustrating the fact contained in the above letter. One of the most remarkable of these that I remember, is to be found in R. D. Owen's "Foot-falls on the boundary of another world, headed "Apparition at sea and rescue." A similar proof of the possibility of the spiritual body separating itself from the animal body and even materialising itself, under favorable conditions, at a distance from where the physical body lies entranced, may be found on page 449 of Dr. Brittan's work "Man and his Relations," where it is stated that Mr. E. V. Wilson, whilst asleep in his office at Toronto, "dreamed that he was in the city of Hamilton, some forty miles west of Toronto. After attending to some business, he proceeded in his dream to make a friendly call on Mrs. D—s. On arriving at the house, he rang the bell, and a servant came to the door, who informed him that her mistress had gone out, and would not return for an hour. The dreamer therefore left his name and compliments for Mrs. D., and started for home." This dream afterwards turned out a reality, as the curious reader will find by referring to the work here quoted.

"What will people say?" This question makes the mind homeless. Do right, and fear no one; thou mayest be sure that with all thy consideration for the world thou wilt never satisfy the world. But if thou goest straight forward on thy way, not concerning thyself with the friendly or unfriendly glances of men, then thou hast conquered the world, and it is subject to thee. By heeding the question, "What will people say?" thou becomest subject to the world.—Auerbach.

SANDHURST MATERIALIZATIONS.

On Sunday, September 12th, we attended, by invitation, a short sitting of the Energetic Circle, to see for ourselves the materializations occurring there as reported by the chairman of the Circle, in last month's issue. Unfortunately the circle was incomplete, three of the members being absent. Nevertheless satisfactory manifestations were obtained. After some music on the organ by a lady member, the circle was opened with an Invocation by the chairman in which the members joined. A few minutes after, there appeared what is known as "John King's Light," a mass of pale blue lambent, and apparently phosphorescent light, contracting and expanding in size from one to three or four inches in diameter and emitting a luminous vapor, which was visible from twelve to eighteen inches above it. This light travelled about the room, rising, falling and moving horizontally, anon dividing into two, and then blending together again. The circle joined in singing and in a short time the light stopped in front of the Medium, and disclosed a small figure, clad in white, in a stooping posture at front of him, the light moved several times up and down, making the figure distinctly visible; but the face was so shaded with the drapery that it could not be distinctly seen. The light again floated about the room and presently returned to the vicinity of the Medium, making visible a large, white figure, the head covered with a kind of pugaree or cowl, but the face visible, the nose was long and aquiline, and portion of a dark beard distinctly visible, the figure which appeared to be about 7 feet in height, was presumably John King. While the light was passing near the lower part of the figure, some white drapery like the lower part of a skirt of a dress was visible about 18 inches further from the Medium. After this manifestation, the light gradually faded away and in a short time the chairman was directed to close the circle, the seance lasting only 30 minutes. We saw the door locked before the circle commenced, and sat in close proximity to the Medium during the whole of the seance.

Apropos of the Energetic Circle, our readers may remember an account we published of a christening, which took place there about eighteen months since, where Katie King stood sponsor for the infant; whilst at Sandhurst, the mother of the child (a former member of the circle) called upon us and showed us specimens of writing on slate, which she assured us was done by the hand of the infant referred to. Some of the letters are in a bold free-hand, we saw the original and have a photograph of the initials, C. G., which formed part of the writing. If spirits are able to control the child for writing, at this early period, there is little doubt but that she will develop remarkable mediumistic powers in the future.

THE BUGUET AND LEYMARIE CASE.

In our last we gave an account of the conviction by the French tribunal of Buguet, Leymarie and Firman, and expressed our opinion that the latter two were innocent of the charge for which they had been sentenced to imprisonment. The papers to hand by last mail are confirmatory of this view, and in Leymarie's case an appeal has been lodged, so that he will virtually be tried again, when new evidence will probably be adduced. It appears to be the custom in France, in some cases, to grant fifteen days' grace to prisoners between conviction and the putting into execution of the sentence, during which time they are at liberty to return to their homes. Leymarie has made use of the opportunity to write and publish a pamphlet, containing a full account of the trial, with all his letters and certificates. Firman has been holding seances with the Count de Bullet and Mr. J. O'Sullivan, at which some highly interesting manifestations occurred. Accounts of several seances, from the pen of the latter, appear in the London "Spiritualist." M. Carraby (the counsel for the defence), and some others interested in the case, were present, by invitation, on two occasions, but, most unfortunately for Firman, the manifestations were weak

and unsatisfactory. Firman surrendered himself at the prison of St. Pelagie, on the 15th July; Leymarie is still at large, pending the appeal.

RELIGIOUS INTOLERANCE AT SYDNEY.

We extract the following from a letter recently received from Mr. Tyerman, at Sydney. We understand that Mr. Gale not only officiated as distributor of the reply at the church, but bore all the expense of the reprint from the "Stockwhip." His earnestness and generosity in the case are worthy of emulation:—

"I sent you a copy of the "Evening News," with a report of my lecture in defence of Spiritualism against Mr. Powell's attack. In regard to the reprint of my letters from the "Stockwhip," which Mr. Gale sent you a copy of, I may state that Mr. Gale and a friend stood at the door of the Rev. Dr. M'Gibbon's church and gave a copy to each member of his congregation as they came out, so that they saw that their pastor was not going to put Spiritualism down, and that he had not the control of the whole Press of Sydney. That taking of the war into the enemy's camp was more than he expected, and, judging from the reference to it in the last number of the "Protestant Standard," he did not like it. You remember the course we took in Melbourne when the Rev. Robert Potter made his foul attack, and he has been silent since. I always contended in Melbourne, and hold the same opinion still, that Spiritualism should not merely rest on the defensive, in a timid, trembling spirit, as though it was thankful that powerful orthodoxy even let it live; but that it should be independent and aggressive, yet respectful and humane towards opponents. So long as those on the other side think we are weak and frightened, they will persecute us as far as they can; but when they see that we are bold and determined, and prepared not only to defend our position, but to fearlessly assail theirs, they will be compelled, at all events, to treat us with more respect and justice. The history of all churches teaches that they will concede nothing voluntarily to liberals; whatever is got has to be wrung from them by a hard struggle. They would stamp out Spiritualism and Free-thought to-day, if they could, and will yield nothing to those powers but what is forced from them. When we can take our position before the public on equal terms with themselves they will let us alone, but not till then.

To show what orthodoxy would do if it had the power, I may inform you of what it did to us last week. I have had the Masonic Hall, a fine building that will hold about 1000 persons, for the last four months, and have paid £2 10s. a night for it. At the meeting held on Monday week, the board agreed to let me it for the next six months. In last Saturday's papers my usual advertisements appeared, the subject announced for Sunday being "A Vindication of Thomas Paine." On the chairman of the board—a Mr. Murphy, a pious Methodist—seeing the advertisement, he rushed down to the hall to instruct the secretary to refuse the use of the hall for the purpose. It was not going to be let to "vindicate that infidel Tom Paine." I went down to the hall to pay the month's rent in advance, as usual, and met him there, the very embodiment of holy wrath, and implacable intolerance. I believe I could have had the hall in spite of him, because I was prepared to comply with the terms on which they offered it for the next six months, and in their official letter there is not a word as to the nature of the subjects I should lecture upon; but being Saturday, there was no time to test the matter, and so we went to the Queen's Theatre, and had a fine meeting! I am waiting to see whether the Board will sanction the conduct of their chairman; if they do, I will not use the hall again, but shall most likely occupy the theatre. You will see some notice of the affair in this week's "Stockwhip." Now, the spirit that shut us out of the hall, would have shut us in prison if it could. But we will not submit to such intolerance and persecution."

Mr. Tyerman delivered his lecture in the theatre. An excellent abstract of it appears in the "Stockwhip" of 18th September. Want of space prevents our reproducing it.

MR. J. TYERMAN AND THE "PROTESTANT STANDARD."

(To the Editor of the Stockwhip)

SIR,—Will you oblige me by publishing the enclosed letter, which was addressed to the Protestant Standard, and rejected by that liberal and impartial journal. The occasion of my writing the letter will be gathered from its contents. Is it a part of "Protestant" Christianity to misrepresent and abuse persons and movements and refuse to hear a courteous explanation and defence? It is certainly a part of the religion of that charitable and magnanimous man—the Rev. Dr. McGibbon. The following is the reason assigned for not inserting my letter:—"We have no room for so long a justification and defence of Spiritualism, the communication could not be admitted without a lengthy rider, pointing out peculiarities of reasoning and misrepresentations and the subject is not worth the space required." Now, the Protestant Standard is professedly a *Christian* paper; its editor frequently repeats the command of Moses—"Thou shalt not bear false witness against thy neighbour; and the maxim of Christ—"All things whatsoever ye would that men should do to you, do ye even so to them;" and yet over six columns are devoted to an attack upon myself and teachings, and one column is considered too much to allow for a defence! Such is the *justice and goodwill* to all men of sectarian Christianity. As to my "reasoning" I should have been quite content to leave it for the readers of the Standard to decide what "peculiarities" characterize it. They could also have judged whether I have been guilty of wilful "misrepresentations" of the articles to which my letter is a reply. Was the editor afraid that some of his readers would consider that one peculiarity of my reasoning is, that it does some little toward proving how utterly unfair and indefensible is the position which most of the clergy and their followers have taken up against Spiritualism, and what they term "Infidelity?"

One of the most melancholy sights of the present day is to witness Christian believers in immortality combining with ultra materialists in opposing the only movement that professes to give the world a present and palpable demonstration of the truth of that grand doctrine. The churches of our day are, generally speaking, cold and pharisaical, haughty and intolerant, destructive and persecuting, as far as they have the power. They seem to be afflicted with a sort of judicial blindness. They are losing their hold of many of the best intellects of the age, but they fail to seek out and remove the main cause, which is found in the *false and revolting character of many of the dogmas they teach*. In their reaction against those beliefs, many have rushed to the sad extreme of denying the existence of a God, and the reality of a Future State. The churches lament the existence of this dreaded "Infidelity," but they are powerless to arrest its progress. They pray lustily to their God on the subject, as though he needed rousing up; and remind Him of what He ought to do to stop the mouth of "blasphemy," and crush the mountain of unbelief, as though He were ignorant or forgetful of His duty; but He makes no response in their behalf. And they fail to see that such facts suggest that there must be something wrong either in their views of God, or of prayer, or of the thing that fills them with so much alarm. Hence, when a new dispensation dawns upon the world, adapted to this materialistic and progressive age, they scornfully reject it. The dispensation they glory in was heralded by angel hosts; but its founder was born in obscurity; and in his public career he condemned much of the religious belief and practice of his country, and introduced a better system. The result was that his orthodox contemporaries rejected his teachings and put him to death. History repeats itself. The new Spiritual dispensation, introducing the religion of humanity, was also heralded by visitants from the other world. But it, too, was founded by humble persons in an insignificant village, and it has already exploded many of the errors, unmasked many of the shams, and rebuked many of the arrogant pretensions of modern Christianity; and has inculcated principles which will ultimately unite all mankind together in the bonds of a common brotherhood, irrespective of creed or country. And what do we behold? The Churches welcoming it, as a timely and powerful auxiliary in their crusade against vice and unbelief? No: we behold the orthodox Sadducees and Pharisees of the nineteenth century, like their ancestors in the first, doing their utmost to keep out new light, to check needed reform, and to perpetuate the intellectual and moral bondage of the people under their care.

Well may the angels weep at the spectacle of most of the religious leaders of Christendom opposing, often by the most unfair means, the practical proof of immortality!

J. TYERMAN.

August 30th, 1875

(To the Editor of the Protestant Standard.)

SIR,—Will you allow me space to correct certain misstatements in an article which appeared in your last issue, headed "Tyerman's Spirits!" Your correspondent states that—"The new system of Spiritualistic belief originated in the table-rapping at Worcester, United States, in 1852." This is incorrect. Spiritualism, as a "new system," dates from the 31st of March, 1848; and "originated" in the raps heard in a house at Hydesville, Wayne County, New York, occupied by a family of the name of Fox. Strictly speaking, however, Spiritualism is not a *new* system; it has existed in all historic ages, though not known by that name. The writer next refers to the attention the late Professor Faraday and Sir David Brewster paid to the subject, and speaks of the "artful legerdemain" resorted to by D. D. Home, the well-known medium, with a view to impose upon them. Permit me to remind him that he has not furnished a tittle of evidence that Home thus produced the phenomena witnessed in his presence, nor can

he do so. The allegation, though often made by others, has never been proved. Those who have sat most frequently with him, and have had the best opportunities of testing his alleged powers, have been fully convinced of his integrity as a medium. The number and respectability of those who testified in his defence in the trial that took place some years ago, ought to have some weight in silencing the tongue of slander. As for Faraday and Brewster at once declaring "that the whole affair was a subtle and intricate piece of jugglery," I can only say that it is one thing to assert that something not understood is "a piece of jugglery"—it is quite another thing to prove it. Certainly, those eminent men did not prove it in the case in question. The writer is, perhaps, not aware that Sir David Brewster gave one version of his experience with Home to the public, and entered another one in his diary, published by his daughter, in which, speaking of the phenomena he witnessed, he says—"We could give no explanation of them, and could not conceive how they could be produced by any kind of mechanism." William Crookes, and Alfred Russell Wallace, Fellows of the Royal Society, are next mentioned as having "given in their adhesion" to Spiritualism. Ought not the fact that these two scientific men, and many other distinguished persons who could be named, have embraced Spiritualism, not on the authority of others, but as the result of their own investigations, to convince outsiders that there must be something in the system, and that it is entitled to more serious and respectful treatment than is generally bestowed upon it. Mr. Crookes has lately made what the Press calls "an extraordinary discovery of a new force," and scientific men and the general public admit the discovery with little or no hesitation, and highly extol the discoverer. He has devoted a longer time to the investigation of Spiritualism, chiefly in his own house, where imposition was all but impossible, and has conducted his experiments with the same scientific skill and care that characterized his researches in other departments. The result of his experiments is a *scientific demonstration of the truth of Spiritualism*. And why is not the result of one class of experiments accepted as readily as the other? If the result in the one case can be verified by the repeated and independent experiments of others, so can it in the other case; and those who accept the one and reject the other can claim little credit for their conduct on the score of reasonableness and consistency.

Your correspondent next speaks of myself. He says that I have gone right over from Orthodoxy "into the dark regions of Infidelity." I venture to say that I have as firm a belief in God, in a future state, and in true religion, as he has. But he will say that I reject certain theological doctrines that he holds as true. Granted; but does he not reject much that many Christians, as sincere and competent as himself, regard as Divine verities? Does he not, also, repudiate many things as fictions which I maintain as solid facts? What more right then, has he to stigmatise those who differ from him on religious matters as Infidels, than they have to denounce him as such? It is surely time to cease using the term "Infidel" in the flippant and offensive manner so long indulged in by one class, in speaking of those who happen to differ from themselves on questions respecting which each man has a natural right to form his own opinions. The writer next states that I "treat the Bible in both its parts as effete, and altogether worthless," and reject the sermon on the Mount with "unmitigated ribaldry and sneering contempt." What authority has he for this sweeping charge? True—my views of the Bible differ from his, but he never heard me say that it is "effete, and altogether worthless." On the contrary, I often have occasion to admit that, as a whole, it is a grand and wonderful book. My opposition is not so much to it, as to what I hold to be the erroneous views that many have formed of it. Nor did the writer ever hear me speak of the Sermon on the Mount in the contemptuous manner he states; but when persons extol it at the expense of what I regard as fine human productions, as Mr. Powell did the other night, I am surely at liberty to point out that, with all the great beauties and sublime truths of that Sermon, there are parts in it, which, taken in their obvious meaning, Christians themselves do not believe—or, at all events, which they practically deny in their every-day lives.

Your correspondent goes on to speak of what Spiritualism is expected by its friends to accomplish, and of Mr. Powell's lecture against it. This gentleman is accepted by the writer as the "champion of orthodoxy" in its opposition to Spiritualism. It is well for "orthodoxy" that it has at last found a "champion;" but it will take a very different opponent from Mr. Powell to overthrow a system that is based on demonstrable facts; and, strange to say, this "champion of orthodoxy" is a reputed *Freethinker* of rather a radical character! I will only say of Mr. Powell that it is unfortunate for himself that he did not investigate the matter more thoroughly before he undertook to expose it, and still more so that he did not candidly state all the results of even his own limited experience. He surely cannot expect that those whose investigation have been more extended and successful, will abandon Spiritualism because his experiments resulted in comparative failure. In connection with Mr. Powell's late effort, the writer uses such expressions as "artfully contrived imposture," and "chicanery, and arrogance, and duplicity," apparently implying that Spiritualism is wholly made up of such things. It would have been well to have adduced some evidence of this. When will men, whose ignorance of a system is only equalled by their prejudice and presumption, learn that this mode of attack injures themselves and their cause far more than the object of their misrepresentation and abuse? The writer next states that I have already "publicly replied" to Mr. Powell, "in a withering torrent of scorn, abuse, and gross blasphemy," and that I "shewed the ready practice of all such unscrupulous disputants by a studied twisting of his (my) opponent's views."

As to the first point, I will only remark that the word "blasphemy," like the word "Infidelity," has too long been used as a term of reproach. What is blasphemy? What the writer denounces as such is to me the most sacred and precious truth; and much that he holds as divine truth, I regard as the rankest blasphemy. Who has given him a greater right to brand my conscientious opinions by that term than I have to brand his? As to the second point, it is simply untrue that I was guilty of a "studied twisting" of my "opponent's views." The writer knows that I stated, in entering upon my lecture, that I had asked Mr. Powell, through a mutual friend, for the loan of his manuscript, for the express purpose of guarding against misrepresenting him, through having misunderstood any part of his lecture; and that as I proceeded with my lecture I would accept any corrections that gentleman might make. Mr. Powell availed himself of the offer I made, but, except in one or two instances, his so-called corrections only corroborated my notes of his lecture.

FROM DRAPER'S INTELLECTUAL DEVELOPMENT OF EUROPE.

In the course of life the individual man, the parts that constitute his system, are undergoing momentary changes; those of to-day are not the same as those of yesterday, and they will be replaced by others to-morrow. There have been, and are every instant, interstitial deaths of all the constituent portions, and an increasing removal of those that have performed their duty. Instead of departing portions, new ones have been introduced, interstitial births and organizations perpetually take place. In physiology it becomes no longer a question that all this proceeds in a determinate way under the operation of principles that are fixed, of laws that are invariable.

The alchemists introduced no poetic fiction when they spoke of a microcosm, asserting that the system of man is emblematical of the system of the world, the intercalation of a new organic molecule of a living being answers to the introduction of a new form in the universal organic series. It requires as much power to call into existence a living molecule as to produce a living being. Both are accomplished by the same principle, and that principle is not an important intervention of a supernatural kind, but an operation of unvarying law. Physical agents, working through physical laws, remove such molecules as have accomplished their work, and create new ones; and physical agents, working through physical laws, control the extinctions and creations of forms in the universal life. The difference lies chiefly in time. What is accomplished in the one case, in the twinkling of an eye, in the other may demand the lapse of a thousand centuries.

SPIRITUALIST MEETING.

A meeting of Spiritualists and Free-thinkers, called by circular and advertisement, by the secretary of the Victorian Association of Progressive Spiritualists, was held at the Masonic Hall, Lonsdale street, on the evening of Sunday, 19th September. There were about 100 persons present, Mr. W. B. Bowley, president of the association, being in the chair. The chairman read the circular convening the meeting, and stated that the object was to strengthen the organization by inviting the co-operation of the members of the other (now defunct) association, and others interested in the movement. There was nothing prepared to submit to the meeting, so it would be open for anyone to make a proposition. Mr. J. L. Williams said that, with the view of removing all obstacles, he would move—"That the Association (Victorian) be dissolved, that a new one might be formed." Mr. W. H. Terry called the attention of the chairman to the irregularity of the course proposed. It was incompetent for that meeting to pass such a resolution without giving notice, a special meeting should be called for such an important purpose. Some discussion took place, during which it was mentioned that a rule of the association specially provided that 14 days' notice should be given of any meeting intended to amend the name or constitution of the association. It was then suggested that a resolution recommending the dissolution of the association might be submitted. The resolution, as amended, was seconded by Mr. Powell. Mr. Terry expressed his opinion that the course proposed was unnecessary, at all events, at that juncture. It had

not yet transpired that there was any objection to the present title of the association, there had been talk of antagonism between the two associations, but it must be borne in mind that this was the original association. Mr. Tyerman seceded from it, and it was hardly reasonable to expect the association to follow him, or consider it antagonistic because it continued its services. He would move, as an amendment, "That in the event of the late society joining this society, the committee and officers resign *en masse*, and a new committee be elected." The amendment was seconded by Mrs. Syme. Messrs. Powell, Keen, Frost, Clay, Rollo, Williams, and Mrs. Syme spoke to the question. The amendment was put and lost, the original motion being carried by a considerable majority, the larger half of the meeting not voting. It was then proposed that a committee consisting of three members of the association, three of Mr. Tyerman's late association, and three outsiders, should be nominated to decide upon a name and constitution to be proposed for a new society, in the event of the recommendation of that meeting being adopted by the Victorian Association. Messrs. Williams, Powell, Terry, Stevenson, Davies, Keen, Frost, Kelly, and Drew, were appointed, and after arranging for a meeting of the Victorian Association to be called on Sunday, 3rd October, at 7 p.m., and a general meeting at half-past 7 p.m., the meeting closed.

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MONTHLY JOURNAL

DEVOTED TO

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

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

No. 62.

MELBOURNE, OCTOBER 1st, 1875.

PRICE SIXPENCE

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THE relation of Free-thought to Spiritualism is a subject little understood, except by the progressed Spiritualist. Thousands of liberal Christians and secularists hold opinions in harmony with Spiritualists, omitting only the question of spirit communion with mortals; but ignorant of the scope of Spiritualism, and limiting their views to this particular and, to them, questionable fact, they are apt to consider Spiritualists as weak-minded and credulous, while, in reality, they are, as a rule, sceptical rationalists, Spiritualism as a system of ethics; comprehends Free-thought, Free-speech, and Free-action, in so far as the latter does not encroach upon the freedom or privileges of others. It is in harmony with every movement having for its object the advancement of mankind; it has no sectarian limits, and does not demand from its adherents any confession of faith. It is, therefore, fully in harmony with the most advanced free-thought; but, unfortunately, the great body of those who are called Free-thinkers are as bigoted and prejudiced as the most orthodox church-goers against any system which does not appear to accord with their views. Their free-thought finds its most prominent outlet in attacks and satire on, and expressions of contempt for, all existing systems of religion outside their own; it is iconoclastic, but does not build a fairer image upon the ruins of the one it destroys; nevertheless, it has its office, and performs its work in aiding the progress of humanity, though that work be roughly performed. The Spiritualist and the advanced Free-thinker perform a higher work; they not only build upon the ruins of old myths and superstitions a fairer edifice, but erect beside the idols of the present day a more beautiful image, that the worshippers may contrast the two, and seeing by this the defects in that form they have hitherto ignorantly worshipped, abandon it for the

more harmonious one presented to them. During the past decade a great change has taken place in religious thought in Victoria; there is a nearer approach to Spiritualistic ideas, and bigotry is kept considerably in check by fear of public opinion. We venture to think that Spiritualism has had much to do in bringing about this advancement; the lectures that have been given the publications circulated, and last, but not least, the influence exerted by the large numbers of Spiritualists holding the most liberal and advanced views, who are to be found in all ranks of colonial society, like the "little leaven" leavening the whole mass. What is wanted at the present juncture is able exponents of the philosophy of Spiritualism, and means to disseminate widely an outline of that philosophy. The philosophy is more important than the facts. Those who appreciate the beauty of the philosophy are prepared to give a little time to the investigation of the facts, and no earnest investigator can fail to obtain conviction of these; whilst the demonstration of the fact to a mind unprepared to appreciate the philosophy is worthless, for it has no moral influence on the individual. The work of Spiritualism is not to proselytize, but to advance and elevate mankind; better to raise one man to a higher plane of thought and action than to convert twenty to a belief in the simple fact of spirit intercourse, unless that conversion awakens a desire to progress in mind and morals. The Spiritualist associates with the Free-thinker and Progressionist of every grade; he is in harmony with the progressive idea, whether that idea is expressed by a churchman or a secularist, and he will co-operate with those whose religious belief is opposed to his own for the furtherance of any scheme in which there is a mutual agreement; but the limited Free-thinker fears to associate with Spiritualists, lest he should be thought to endorse their whole belief, and rest under the stigma of being a Spiritualist. The time will come, and is not far distant, when the title of "Spiritualist" will be a honorable one, signifying to the world what it does to its possessor—a man conscious of his immortal nature, and open to the reception of truth, from whatever source it may come. Meantime let Spiritualists pursue their course with a firm conviction of the ultimate reception of their principles, which are

now spreading with increasing ratio over the whole civilized world. Let them invite the co-operation of Progressionists outside their ranks, and where this is not responded to, they can continue, as heretofore, to encourage and support all organisations or individuals engaged in work having for its object the development of humanity. The public are apt to measure the position and influence of Spiritualism by its immediate prominence, and hence some have come to the conclusion that because there have been no public lectures of late the cause is dying out; there never was a greater misconception; the philosophy, once adopted, is too captivating to be relinquished for what the churches can offer, and in most cases this philosophy has been supplemented by personal communion with those gone before. As with many other social and religious movements, there are waves constantly rising and sweeping forward, whilst the sea is tranquil between them. The spectator from the shore, when the ship disappears from his view in the trough of the sea, is apt to think she has sunk beneath the wave. We are in the troughs between the waves just now, and in a little while shall rise on a higher billow, which will bring us nearer to the haven and make us and our principles more apparent than ever to the watchers on the shore.

PLANCHETTE COMMUNICATIONS.

Beloved Friends,—You all have often read that beautiful injunction which our elder brother laid down to the assembled multitude, "Seek ye first the Kingdom of Heaven, and all things else shall be added unto." So would we have you to seek for the true, the lasting graces of the spirit, by bringing yourselves into harmony with the laws of God to develop the good which is in you in every possible way, thereby bringing yourselves into the sphere of harmony, which is heaven. Truly are there many ways to this sphere, all, however, converging to one point, where the heart's affections plead for admission, and through which all enter after being purified in the furnace of affliction, and many trials of faith and patience.

"Feed my sheep," said Jesus, but we say unto you love and help one another; preach good tidings through loving deeds and pure lives; be unto all a light in darkness, and let your thoughts be portrayed in your actions, now and evermore, giving glory to God, the Infinite Father.

THEOBALD.

"Union is strength," by the adhesive principle the combination of worlds and systems is sustained! so it is with the efforts of men, moving nations and individuals. Spiritualism, as you term the belief in our communion, is destined to rule the world. It has done so in the past, and continues with renewed and additional vigor to rule the destiny of nations. You fail to see the great benefit that well directed energy and steady perseverance in maintaining your convictions of the truth before the world will effect. All sectarian dogmas disappear before the bright light given by the palpable revelations of the present. None are denied the benefits of a full and free investigation of the glorious facts which we lay before all those who are convinced of the divine nature of the human soul, whose powers cannot be weighed or measured by the earthly experience of anyone, while inhabiting the corporeal body. Spirit-communion is no new thing; it has existed since man himself, as an individualised soul walked the earth; but as time rolls on the Spiritual gains the ascendancy, through the development of this divine nature in the mind and soul of man. We do not recommend organizations of any prescribed faith, but that all should unite in trying to develop the Spiritual nature of man.

E. B.

Poetry.

MR. J. J. MORSE A POET.

The following verses, written by Mr. J. J. Morse, the well-known English trance medium, were published in the *Banner of Light*, of June 19th last, under the title of

"I MAY NOT BE A PROPHET."

I may not be a prophet! But methinks I feel the time
When freedom's breath shall fan the cheeks of all in every clime;
When labour shall be virtue, and religion shall be truth,
And all earth's sons and daughters shall enjoy a lasting youth!

I may not be a prophet! but is not the era near, [fear!
When the Church will cease to rule men through dogma, creed, or
When human life and Nature's laws, in harmony entwined,
Will be the base of better lives, the Christ of all mankind?

I may not be a prophet; yet soon will dawn the day
When science and religion will the highest truths display;
The voice of each, eternal, shall resound throughout the land,
A system then, for head and heart, will reign on every hand.

I may not be a prophet; but the time is almost here [sphere.
When the woman with the man shall stand and take her proper
Restricted and confined she's been, in all the ages past;
Thank God! those states are almost dead—she will be free at last.

I may not be a prophet; yet how soon may it arrive—
That epoch in the world's career when love for rule shall strive;
The birth of peace, the death of war, the glencing of gun,
The prize of peace we're striving for will then be nobly won.

I may not be a prophet; yet the fabled time's at hand
In which the nations shall combine as one united band.
That day will see one God, one Church, one government on earth,
The long expected golden age, the truer second birth.

I may not be a prophet; but methinks I feel the time
When freedom's breath shall fan the cheeks of all in every clime;
When labour shall be virtue, and religion shall be truth,
And all earth's sons and daughters enjoy a lasting youth!

New Haven, Conn., May 17th, 1875.

To Correspondents.

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

IGNORANT CRITICS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Your big contemporary the *Australasian*, in his issue of the 4th September, has, as is usual with such writers, given a jaundiced account of one of our seances the particulars of which appeared in your last number. The attack is so silly and feeble that I merely notice it with the charitable purpose of asking the writer, like a good boy, to go to school before he again ventures to criticise that which he evidently knows little or nothing about. If all such persons as the writer of the article ~~fore~~ would have the manliness of character to investigate before sitting in judgment, their statements would then be of some service in elucidating the spiritual mystery, but this it does not suit their purpose to do, and hence the stupidly ignorant paragraphs they write on the subject. "The worship of two Ghosts," says the writer in question; but since when did he acquire the information, which must be news to all Spiritualists? The writer then, after quoting from my account of the seance, says:—"Now, of course, all this is merely the production of fraud and illusion acting on weak minds." In other words, we sit twice a week for the delightful purpose of being deceived, or deceiving ourselves, and we would continue to do this for the space of nearly four years!! I fear, sir, your *Australasian* friend, when he writes about Spiritualism, becomes distraught, or he must have been imbibing overnight too heavily in Graham's XXX. Such influences, I would remind him, are apt to beget in the minds of their votaries anything but correct views of men and things. Hence the mistake, possibly, into which our opponent has fallen about our circle paying "semi-divine honors" to King, because we sing his hymn. I suppose were our *Australasian* friend to give a party, and played or sang a favourite air of one of his guests, it would be paying him semi-divine honors! But, sir, what am I writing about. Our *Australasian*

friend never wrote any such article; its all an illusion of the senses in our supposing such a thing; no such article appeared in the paper of that date, and we are all of weak minds to have supposed it did. You say you read it, and he says he wrote it; nonsense, sirs, you are either guilty of a fraud in saying so, or you are laboring under a delusion. Article, indeed! was there ever such credulity! This style of argument is applied by all such writers as he of the *Australasian*, when writing on spiritual themes, and for once I retort, with my compliments.

THE CHAIRMAN.

Energetic Circle,
Sandhurst, 27th September, 1875.

SPIRITUALISM IN THE COLONIES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Now that Spiritualism is beginning to attract considerable attention in all parts of Australia, it occurs to my mind (and I throw out the suggestion for the benefit of those whom it may concern) that it would be an exceedingly useful plan, if official monthly reports of the progress of Spiritism in the colonies were regularly published in the *Harbinger*, so that those at a distance could form a tolerably correct opinion of the position of truth in the colonies. There are several societies in Victoria, and associations have been formed in Sydney, Adelaide, and Brisbane, and I understand that one or two societies exist in New Zealand; and I think that if each of these societies furnished periodical reports of the months' work—short, and to the point—that the *Harbinger* would be additionally interesting. At all events, I trust that the idea will not be lost sight of, because by this means, or something similar, the numerical strength of Spiritualists in Australia could be arrived at.

I am, Sir, &c.,
A SPIRITIST.

September 20, 1875.

A LETTER FROM ADELAIDE.

Adelaide, 18th September, 1876.

The few friends and supporters of Spiritism in this city are very anxious that something should be done to spread abroad its principles, and I am glad to say that it is proposed to hold a public meeting somewhere in Adelaide as soon as preliminaries can be satisfactorily arranged. The difficulty is, I understand, about a suitable room to meet in. All, or nearly all, the convenient places are either directly or indirectly connected with some of the denominations, and the remainder are too large and too expensive to engage. I hope, however, that the promoters will see a way to obviate the difficulty, and I have no doubt but that they will; and I hope in my next to be able to furnish a satisfactory report. I believe the actual number of "inquirers" is about eighteen, but, as a matter of fact, it is impossible to tell the number at present. I do hope, however, that we shall succeed in laying the foundation of a really flourishing association.

Miss Turner, whose name is familiar to you, is expected to preach in the Wakefield Unitarian Church next Sunday, and a large crowd will be sure to meet. The Rev. Mr. Whitham will take Miss Turner's place in Melbourne while that lady is here. Mr. Whitham, if not a Spiritist, admits the genuineness of the manifestations. Of course, the church in Wakefield-street would not tolerate him if he dared to preach what he believes, but I am hoping when he is freed from the sectarian bonds which at present encircle him, that he will manfully determine to give the public the benefit of his investigation. It has been rumoured here that when his present engagement expires, which will be early next year, he will probably make Sydney the scene of his future operations, and in that city he will be less hampered, and I believe that we may hope for the best results.

When I mentioned last month that Adelaide was thoroughly priest-ridden, I did not know that we had so

many men—aye, and women too—who rejoice in the name of "Free Thinkers" (a term very vague in itself, but the meaning of which is comprehended by your readers). A list has been shown to me, headed by the name of the Hon. Sir R. D. Hanson, Chief Justice, and containing the names of other well-known citizens, who have intimated their intention of forming an association, based on the principles of those in London. Should anything be done in the matter, I shall not fail to lay particulars before your readers. It would really seem as though Adelaide is waking up from its slumber, and proposes to atone for the past indolence, and I cannot but hope that success will crown the efforts of those interested.

J. H. R.

SCRIPTURE VIEW OF THE SABBATH.

"What is written in the Law how readest thou?"

Let us examine the Sabbath question on the above principle, taking the common literal meaning of the words as they occur in their connexion.

In Exodus we read—"The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," &c.; "for in six days the Lord made Heaven and earth, the sea, and all that in them is, and rested on the seventh day, wherefore the Lord blessed the seventh day and hallowed it." The Jews were commanded to keep the Sabbath "from evening till evening," and to "abide every man in his place on it;" "let no man go out of his place on the Sabbath day," and whosoever kindled a fire, or violated the law of the Sabbath was to be put to death.

Of the the Scriptures we read "thou shalt observe to do according to all that is written therein." "Thou shalt not add unto the word which I have commanded thee, neither shalt thou diminish ought therefrom;" notwithstanding which, men professing to be ministers of Christ, show the utmost disregard to "what is written in the law;" coolly ignoring most of the above commandments, and adding to them.

"The children of Israel," we are told, "shall keep the Sabbath throughout their generations for a perpetual covenant: it is a sign between me and the children of Israel for ever." Yet some men tell us it was abolished; others that it has been removed to another day! to be kept "from morning to night:" others tell us it does not matter what day it is kept on, provided only we rest "a seventh part of our time;" another that God requires Gentiles to keep the first day of the week as the Sabbath, that we may kindle our fires on that day, but keep it in a different manner, and for a different purpose, and persist in trying to enforce obedience to their Sabbath upon men who are neither Jews nor Christians.

To ascertain the meaning of the terms used in the command, we must refer to the first chapter of Genesis. These are, "day," "heaven," "earth," "sea."

We are there told that "the evening and the morning was the first day." The same terms are applied to each day, evidently implying natural days; besides, these are classified with the seventh day, and also the application of it to us, which proves the same thing; for the law imports that God labored for six days in the creation, rested on the seventh, "and was refreshed," therefore the Jews were commanded, under penalty of death, to do the same, in commemoration of the event.

As to the meaning of the term "earth," we are told "and God called the dry land 'earth,' and the gathering of the waters called he 'seas,' and God called the firmament 'Heaven.'"

We are told that he spent five days in creating this little globe, but made the sun, moon, and stars in one. The sun itself, to say nothing of the other planets, is 1,000,000 times the volume of our earth, and there are stars that are 1,000,000 times that of the sun; while the milky-way alone is computed to contain 6,000,000 of suns. Here we have a demonstration of the utter ignorance of the writer of the subject he was describing, and the non-inspiration of the book.

In the margin of my Bible, creation is said to have taken place 4004 years before Christ, making the world

less than 6000 years old. This calculation is made from the genealogies contained in the Scriptures. Geology and astronomy demonstrate this period to be utterly fallacious, and, consequently, neither the genealogy nor the creation are worthy of our attention. The earth and sun and stars have existed for millions of years; but our subject is the Sabbath.

We will now refer to the New Testament on the subject.

First, the Sabbath is nowhere said to be changed in it to another day; on the contrary, the term Sabbath is exclusively applied to the seventh day of the week therein, which should be incontrovertible evidence that it was not changed. Secondly, the Gentiles are declared to be free from "the law."—Acts xv. 5, 28, 22. Thirdly, the New Testament contains no command that the first day of the week should be kept like the Sabbath, or entirely set aside for religious purposes. Fourthly, it contains no evidence that that day was so kept by the Apostolic Churches, but the contrary, which I shall proceed to show.

In examining "what is written" in the New Testament about the Sabbath, I shall first refer to the teaching of Jesus on that subject. "Verily I say unto you, till Heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all be fulfilled: whosoever, therefore, shall break one of the least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; and whosoever shall do, and teach them, the same shall be called great in the kingdom of Heaven." Now, the law says, "the seventh day is the Sabbath of the Lord thy God," "from evening unto evening shalt ye celebrate my Sabbath." Again, he taught his disciples saying "the Scribes and the Pharisees sit in Moses's seat, all whatsoever they bid you observe, that do, but do not ye after their works!"

This was, of course, intended for the Jews only; for Matthew informs us Jesus said, "I am not sent but to the lost sheep of the house of Israel," and he charged them not to go to the Gentiles.

Let us now refer to the Resurrection of Christ, in connection with the Sabbath, bearing in mind that the passages above referred to distinctly imply that the Sabbath was to be in force during "the Kingdom of Heaven."

Luke tells us that the women who followed the body of Jesus to the sepulchre, "rested the Sabbath day, according to the commandment," certainly implying that the Sabbath was still in force, and unchanged. Their bringing spices to embalm the body; the message sent by the Angel, and by Jesus to the Disciples, to go into Galilee; the travelling of Jesus to and from Emmaus, with the two disciples, which was about fourteen miles distant (quite unlawful on the Sabbath) are proof positive that the day of the resurrection was not kept as a Sabbath. When the disciples left Emmaus, it was "toward evening, and the day was far spent;" they had seven miles to walk to Jerusalem, consequently the evening of the second day of the week had arrived before they reached that city; and before Jesus appeared among them, John informs us that his second visit to his disciples was "after eight days" from that date, consequently, on the evening of the third day of the week, Mosaic time; which commenced on Tuesday evening, according to the law. The third time Jesus appeared was while the disciples were fishing in the Sea of Tiberius. We have no evidence whatever that any of these days were either kept as the Sabbath, or devoted to religious exercises.

We learn from "the Acts" that the Church at Jerusalem, many years after the resurrection, continued "all zealous in the law;" therefore, still keeping "the Sabbath," given them "for a perpetual covenant; consequently, that ordinance had not been changed from the seventh to the first day of the week.

In chap. xvii. 1, 2, we are informed that "Paul, as his manner was, went in unto them (the Jews in the Synagogue) and three Sabbath days reasoned with them out of the Scriptures." More direct evidence cannot possibly be given that the Sabbath, in the judgment of the writer of "the Acts," remained unchanged on the seventh day.

See again chap. xx. 7. There we find that "when the disciples came together to break bread on the first day of the week, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." We have shown it was Paul's custom to spend "the Sabbath" with the Jews, in the Synagogue. The Sabbath ended at sunset, when the first day of the week began." He then retired with his converts to eat "the Lord's Supper," and to deliver an address to them, "ready to depart" on his journey on the Sunday morning, the morning of the first day of the week. Let not my reader forget that "it is written," "And the evening and the morning were the first day." Observe, Paul uses the term Sabbath not to the first, but to the seventh day of the week.

Next, let us enquire, Does the law require the Gentiles to observe the Mosaic Sabbath? In Acts xv. we are informed that "there rose up certain of the sect of the Pharisees which believed, saying, 'that it was needful to circumcise the Gentiles, and to command them to keep the laws of Moses,' and the Apostles and Elders, and the multitude, who believed at Jerusalem, came together to consider this matter." The following was the reply sent by that Assembly to the Gentiles in the church at Antioch on this subject:—

"It seemeth good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things, that ye abstain from meat offered to idols; from blood, and from things strangled, and from fornication; from which if you keep yourselves, ye shall do well."

Observe, no mention is here made about keeping the Sabbath!

Paul also refers to the Sabbath in his epistle to the Colossians, where "it is written." "Let no man, therefore, judge you, in meat or drink, or in respect to an holy day, or the new moon, or the Sabbath."—ii. 16.

There is one more passage to which we shall refer. "I was in the spirit on the Lord's Day."—Rev. i. 10.

Old Light Presbyterians affirm that the first day of the week is "The Day of the Lord," "The Lord's Day;" and that it should be kept as the Sabbath; not only by the Jews, but by Gentiles, who believe in Jesus; and that such as do not believe should be compelled to keep it, as was formerly done in Scotland, where the first day Sabbath was first enforced on all, those who would not attend the Kirk were put to death or banished.

I take Paul's advice, care nothing about their assertions, but ask our Rev. friends, "What is written in the law, how readest thou?"

Why may not "the Lord's Day" refer to that day which God hallowed, and commanded to be kept holy by the Jews; to "be observed throughout their generations for a perpetual covenant;" and to be kept from even unto even" on the seventh day of the week? That day which He calls "My holy day?"—Isa. lviii. 13.

We know but one reason why it should not be so applied; that is, that though "the Day of the Lord" is often referred to in the Scriptures, it is never elsewhere applied to the Sabbath, or to the first day of the week, when occurring in the the Psalms, and the Prophets, or referred to by the Baptist, by Jesus, or by Peter, it is exclusively applied to "the great notable day of the Lord," which constituted a fundamental portion of the primitive Gospel (now prudentially laid aside!) many of the details of which appear to have passed before John in vision (read the opening of the sixth seal, vi. 12, 17, and of the seventh, and chaps. vii., viii., ix.) correspond with that period or event.

One thing is certain, with all their intolerance, Presbyterians do not themselves keep the Sabbath.

The reason I do not, is that through our knowledge of geology and astronomy, the laws of nature, and extent of the universe, I am convinced that the creation described in Genesis is nothing but a myth of the dark ages; a doctrine for which they possess no sound evidence, which, like their book and commission, they cannot prove to be genuine.

I am quite in favor of having one day in the week set apart for devotion, intellectual improvement, and healthful recreation; but am thoroughly disgusted with the ignorance, bigotry, and intolerance of some men, who are behind the age, and who attempt to deprive

us of the right of private judgment, setting themselves up as our rulers, as ambassadors of the Supreme Intellect of the universe; who, their book informs us, are to dwell for ever in the Temple at Jerusalem. "Son of Man, the place of my throne, the place of the soles of my feet, where I will dwell in the midst of the Children of Israel for ever." Eze. xliii. 7. A most humiliating description of the Majesty of the Infinite!

ITEMS OF NEWS BY THE MAIL.

The "Spiritualist," of 9th July, publishes an interesting letter from Mr. Morse, containing accounts of seances with Dr. Reade and Mr. Foster. It is incidentally mentioned that the latter medium intends to visit England shortly, and spend some time there. This may probably delay his contemplated visit to Australia for a time.

The same paper also contains an account of powerful spiritual manifestations on board H.M.S. Monarch.

In an article on "Spiritualism and Men of Science," having reference to the proposed scientific investigation of spiritual phenomena, at St. Petersburg, the "Spiritualist" anticipates a lack of mediums, arising from the knowledge of unfair treatment accorded by scientific men to mediums on previous occasions. Amongst other cases, allusion is made to the professors of Harvard University, who, in 1857, formed a committee to investigate spiritual phenomena. They published one report, condemning what they saw, and promised to state the result of further investigations. Among the further investigations were some experiments with the Davenport Brothers; *these they did not publish*. The London Dialectical Society followed suit, and tried to suppress the publication of their committee's report, when they found it to be favorable to Spiritualism. It is not to be wondered at that with such examples before them, mediums should be disinclined to visit a foreign country, and place themselves in the hands, and at the mercy of a number of sceptical and, probably, prejudiced men. Dr. T. L. Nichols gives the following account of the action of the Harvard professors with the Davenport Brothers:—

"At the beginning they were submitted to a cross-examination. The professors exercised their ingenuity in proposing tests. Would they submit to be handcuffed?—*Yes*. Would they allow men to hold them?—*Yes*. A dozen propositions were made, accepted, and then rejected by those who had made them. If any test was accepted by the brothers, that was reason enough for not trying it. They were supposed to be prepared for that, so some other must be found. It was no use to put them to any test to which they were ready and apparently eager to submit.

"At last the ingenious professors fell back upon rope—their own rope, and plenty of it. They brought five hundred feet of new rope, selected for the purpose; they bored the cabinet set up in one of their own rooms, and to which they had free access, full of holes; they tied the two boys in the most thorough and the most brutal manner. They have, as any one may see or feel, small wrists, and hands large in proportion—good, solid hands, which cannot be slipped through a ligature which fits even loosely on the wrists. When they were tied, hand and foot, arms, legs, and in every way, and with every kind of complicated knotting, the ropes were drawn through the holes bored in the cabinet and firmly knotted outside, so as to make a network over the boys. After all, the knots were tied with linen thread.

"Professor Pierce then took his place in the cabinet between the two brothers, who could scarcely breathe, so tightly were they secured. As he entered, Professor Agassiz was seen to put something in his hand. The side doors were shut and fastened. The centre door was no sooner shut than the bolt was shot on them inside, and Professor Pierce stretched out both hands to see which of the two firmly bound boys had done it. The phantom hand was shown; the instruments were rattled; the professor felt them about his head and face, and at every moment kept pawing on each side with his hands to find the boys both bound as firm as ever. Then the mysterious present of Professor Agassiz became

apparent. The professor ignited some phosphorus by rubbing it between his hands, and half suffocated himself and the boys with its fumes in trying to see the trick or the confederate.

"At last both boys were untied from all the complicated fastenings without and within the cabinet; and the ropes were found twisted around the neck of Professor Pierce."

Dr. E. T. Hallock, one of the pioneers of Spiritualism, and author of that excellent little work, "The Road to Spiritualism," arrived in London about the end of June last, and with Mrs. Hallock, Dr. Mack, and Colonel Robinson, were publicly welcomed by a large body of English Spiritualists, at the Spiritual institution, on Monday, 5th July. Mr. S. C. Hall occupied the chair, and his address of welcome was supplemented by Mr. Thos. Shorter. Dr. Hallock, Mrs. Hardy, and Col. Robinson replied. Some Spiritual experiences were related, and the meeting, which appears to have been a very harmonious and social one, broke up. Dr. Hallock subsequently delivered two excellent lectures at Doughty Hall.

We have not heard much of Mrs. Guppy of late. It appears she has been in the country since the departure of Mr. G., but has recently returned to her town residence, at Kensington, and commenced holding private seances, to which she kindly admits several anxious investigators. An account of one of the first of them, at which Mr. Burns was present, appears in the "Medium," of 16th July, when, among other manifestations, live fishes, of the kinds wished for by the visitors, were brought into the room. Captain James, who was present, chose "gudgeon," as he said afterwards, on account of the difficulty of conveying them any distance alive, another said "crawfish;" two of the former, and one of the latter were found, with other fish, in the previously empty bason, within a few minutes after the wish was expressed. Spirit hands were materialized and exhibited in the light, and Mrs. Guppy cut a piece of lace from a sleeve which clothed one of them. Flowers were asked for, and quite a shower of roses, lilies, &c., fresh plucked, and redolent of perfume, fell about the room. Mrs. Guppy's seances are frequented by the elite of society, including royalty.

The spirit circles in Brussels have formed an association, entitled "L' Union de Spiritisme et Magnetisme." Eighty members were present at the first weekly meeting, and steps were initiated for the formation of a Belgian National Confederation.

The wonderful materializations at the Eddy Brothers, to which Mr. Moody's letter refers, are not singular in America, similar manifestations are reported as occurring in the presence of several media. The "Religio Philosophical Journal," of 17th and 24th July, contain accounts of wonderful phenomena witnessed at Mrs. Stewart's, Indiana, several spirits were recognised by those present, and one signed herself "Mattie Mendenhall," approached a rostrum which was in the seance room, and, in the presence of all, wrote with a pencil a letter to a relative who was present, he sitting within four feet of her during the time she was writing. She was fully recognised by him, and was dressed in a costume familiar to him as worn by her when in the body.

NOTICE TO SUBSCRIBERS.

THE sixth volume of the "Harbinger" commenced with last number, and subscriptions for the current year (ending August 1st, 1876), are now due. Subscribers are respectfully requested to forward the same as early as possible. Several country subscribers are in arrear, the Green cover round their paper is intended to call their attention to that fact. We are in want of means to carry on with and cannot expect our printer to wait an unlimited time for his money, we therefore ask the friends referred to, to settle up prompt and save us the trouble and expense of special application.

"IF YOU OWE FOR YOUR PAPER, PAY UP!"

BRAHMO SOMAJ.

SOME time ago we called the attention of our readers to the movements of the Brahmo Somaj, (the Society of God in India,) who hold views very similar to our own, but who seem even to outstrip us in their charity, as our readers will, we have no doubt, concede, after reading the following extract from *The Calcutta Theistic Annual*, being a portion of the report of their missionary operations in England, by Baboo Protob Mozoomdar, who lately visited that country, lectured in Exeter Hall and other places, apparently with great success.

We would call the attention of our readers to the genuine spirit of charity which characterises the account this Brahmo missionary gives us of the Roman Catholic Dignitary and the Great Scientist, compared with the severe sarcastic remarks made upon both of these individuals, by many of the Protestant clergy, arising from their very narrow views of the Great Unknown Eternal Spirit that pervades the universe; the clergy go to the Scriptures for the character of God, where they find he used to walk in a garden in "the cool of the day;"* to visit the earth occasionally with a few of his companions, was on terms of intimacy with such men as Abraham; eat, and drank, and washed his feet in their tents; and was afterwards crucified, when tradition says that he rose from the dead and ascended into heaven, having first assured his disciples that he was coming back in that generation, to judge the world, that they would not all taste death till he returned, and that they knew neither the day nor the hour when the Son of Man would appear in the clouds of heaven with power and great glory. This he promised nearly two thousand years ago, but has not yet returned, notwithstanding which he is still worshipped by Christians as the God of truth, to the utter disgust of scientists, not only because they can discover no reliable evidence of the truth of the Scriptures, but upon examination find them to contain many things they consider irreconcilable with the facts and laws of nature, with reason, and sound morality; while many portions of the Scriptures are not only inconsistent with, but contradictory to, each other. In short, while the Christian forms his opinion of God by descriptions of his manifestations, acts, and laws, as these are described in the Scriptures, the scientist looks upon these as entirely fictitious, and forms his opinion of the Great Eternal Universal Cause from the phenomena of nature, which infinitely transcends any description or conception of that personality described as "the God of Abraham, Isaac, and Jacob," who was seen to the seventy elders of Israel on the top of Mount Sinai, who dwells between the cherubim in the temple, and who, when it is rebuilt, has promised to return and dwell in it again at Jerusalem among the Jews for ever."—Ezekiel xliii., 7. Hence Tyndal and many who are termed Atheists object to use the term "God" to the Great Incomprehensible Author of the phenomena of nature, whose works and laws they study with a devotion, which contrasts strongly with the little attention given by some of the clergy to the works, and commands, and the example of Jesus, whom Christians call God, while scientific men cannot avoid looking upon them as blind idolaters.

In reference to Father Newman he says:—

"I remember my interview with Dr. Newman at the Brompton Oratory. 'Look at this brother and at that' I cried to myself after I left the reverend father, and by the law of association contrasted him with his younger brother, our friend, Francis William. The two brothers are as different, and yet as alike, as they can be. In childlike sympathy, in honesty, firmness, and independence of character they are equal. But the elder brother is reserved, watchful, and melancholy. His whole being is absorbed in his vocation. To other demands than those of his faith he seems to be utterly unmindful. With other men's views and principles, except such as affect his own, he seems not to have the least concern. The least shadow of a concession to satisfy any man, or even to gain any sympathy, he will not make. He holds his own with a firm grasp against a whole hostile world, and in the completeness of his mastery over his own position feels that he is secure.

* Genesis iii., 8.

This security he seems to have the power to impart to others, and the Oratory over which he presides is a flourishing and peaceful place, where everything is in order. In the sharp and dry wrinkles of his shrivelled ascetic face there is somewhere a depth of gentleness, and an expression of sweetness which you realise but cannot describe. I was only a short time with him, but came away refreshed from the presence of a man whose hair has whitened over the maturity of his own faith, and who, in serving and worshipping, has found the peace and purity we all seek in our hearts. It matters not much to me that he is a Catholic; it is the reality of religious life I have sought in the world, and I can safely say that reality is in him. I have been told he is in the tenderest relations with his theistic brother, and that in losing what they both held in common at one time, they have not lost each other. And perhaps they both wait for a better union and a better brotherhood hereafter."

He had a remarkable interview with Professor Tyndall:

"My conversation with him was of course exclusively on the subject in which I am mostly interested. He seemed positively unwilling to accept the usual religious phraseology. Even to the word God, if I rightly remember, he objected. The reason for this was that he fervently disapproved of the philosophical ideas attached to such words by popular theology, the reaction against which in his mind was extreme. How far in discarding these theological ideas he has discarded the essential truths of simple theism it is not easy to determine. Only it seems logical, and therefore, in the case of a man like him, true, that holding the bold and most unequivocal creed of materialism, he cannot assent to the plain propositions as to Divine nature and its relations with the universe, that to us are so sacred. But nevertheless, the moral enthusiasm of his nature is very great, and so far supplements the deficiency of what may be technically called religious culture, that in almost denying, or very dimly perceiving the reality of religion as an element of man's higher intellectual consciousness, he clings tenaciously to what he calls 'the emotions,' and out of them constructs a 'Mystery,' that pervades all things. From that mystery he merges into a 'Life,' from that into a 'Presence,' and from the 'Presence' into a 'Spirit,' which, in the language of Wordsworth quoted by him, 'impels all thinking things, all objects of all thought, and rolls through all things.' What he did not seem to like was to formulate into a fixed doctrine this 'fluent life' and 'spirit' of the universe. As for myself, I do not complain of anyone coming to realise through life and emotion what I myself realise through mind, heart, and will alike; but I cannot accept the idea of a 'fluent' God that has no part in the fixity of human convictions, and of the laws that regulate all things within and without. If by 'fluent' is meant 'progressive,' that our ideas on the subject of God are ceaselessly growing with the growth of man's nature, I admit the word. But I admit it with the proviso that there is an element of fixity in it, an everlasting truth and certainty that ever develops and never declines, that would outlive the wreck of all false faith, and all false philosophy. I must take the liberty of observing here that Professor Tyndall's faith in this matter seemed anything but decisive. Even in my presence there seemed to be a continual ebb and flow of conviction in his mind. The impression with which I left him was that his whole nature was glowing with a deep, vague, and transcendent sense of the Divine life, beauty, and love; but his intellect, self-bound, loyal, and logical to its creed, hesitated and failed to grasp or admit the import of that Life upon the origin, growth, facts, and laws of being. It is a gross injustice to call him an atheist. 'Working in the cold light of the understanding for many years,' he said in effect to me as we rose to part, 'we here do feel the want of the fire and vigour of that Life. It is all but extinct in England. In saying so, and in not accepting it at the hands of those who have it not, I have become unpopular. Let those who have the Life give it unto us. To you therefore in the East we look with real hope; life came from those regions once before, and it must come again. Take therefore my hearty sympathy and goodwill.'"

AN "EVENING AT HOME."

THE Energetic Circle of Spiritualists, Sandhurst, gave their annual "Evening at Home" in the new Masonic Hall, View Place, on Monday night, the 18th September, at which one of the largest and most fashionable audiences attended that ever assembled in that city. Some three hundred tickets were privately sold to those invited, and of these there were about two hundred and sixty present, the ladies being as numerous as the gentlemen. The large and beautiful hall—one of the finest in the colony and a credit to the craft—presented a splendid appearance. The Circle had wisely abstained from any elaborate decorations, as it would have only looked like gilding gold to have done otherwise, but the few they made were in good taste and in keeping with the rich mouldings of the hall. Above the platform there was placed a beautifully constructed crown of artificial roses, with a V. B. on each side—the work of Mr. Harry Lipman, of Short Street—and which was the subject of general praise, the wire-work having been done by Mr. T. J. Connelly, of High Street. On a table on the platform was placed a large and handsome silver flower-stand, filled with a choice selection of spring flowers from the gardens of Mr. Cartwright, Hallas' and Hunters' splendid string band occupying the other part of the platform. At the opposite end of the hall hung a large Union Jack, and along the front of the gallery the Spiritualist motto:—"Peace on earth and good-will towards men." There was a card room for those who did not dance, and the principal refreshment room was on the ground floor, being the Masonic supper-room, the tables of which were most tastefully laid out and the edibles all that could be desired. Mr. Harwood, of the Masonic Hotel, was the caterer, and so much pleased were the audience with the manner in which he had carried out his responsible duties, that he received three hearty cheers at the close. We noticed among the audience many of the most prominent of the citizens, notably so their worships the Mayor and Mayoress (Mr. and Mrs. Robert Clark), Mr. Cogdon, the Police Magistrate, Mr. Robert Burrowes, M.L.A., and Councillors Holmes, Aspinall, Bayne, Hattam, and Woodward. Dancing commenced at 8.30, members of the Energetic Circle, with the Mayor and Mayoress taking the lead in the usual quadrilles. The first set was formed as follows:—Mr. Denovan, (Hon. Sec.) and Mrs. Clark, Mr. Clark and Miss Farnsworth, Mr. McAuley and Miss Southam, Mr. White and Mrs. McAuley. There were twenty-two dances on the programme, all of which were got through by about 2.45, and throughout the entire proceedings the utmost hilarity and good feeling prevailed, everyone apparently enjoying themselves and declaring it to be "a most charming party." Mr. George Buttery acted as M.C. and gave general satisfaction by the able and unobtrusive manner in which he discharged his duties. At the close, the entire company joined hands and sang and danced "Auld Lang Syne." The band then played "God save the Queen." A hearty vote of thanks was passed to Hallas' band for their able services during the evening. Mr. Hallas played a beautiful solo on his cornet and was loudly applauded. We must not forget to notice the fine playing on the piano of a young gentleman present, (a native of Bendigo) who kindly gave his services in several impromptu dances got up during the interval, and we may add, without exaggeration, that the "Evening at Home" of '75 will long live in the memories of those who had the pleasure of being present at it. Mr. George Buttery, the M.C., received a hearty vote of thanks at the close.

The following is a list of the ladies and gentlemen who held tickets or were present:—

Mr. and Mrs. Aspinall, Miss Abrahams, Mr. and Mrs. Atkinson, Mr. Adams, Miss Agnew.

Mr. Blayney, Mr. S. C. Brown, Mr. and Mrs. Buttery, Mr. Burrowes, Mr. and Mrs. Bayne, Mr. Bonati, Mr. W. Brown, Miss Brown, Mr. Bath, Miss Bath, Mr. Buckley, Mr. T. Brown, Mrs. C. J. Brown, Miss H. Brown, Mr. and Mrs. Barbour, Mr. J. S. Braim, Mrs. De-Bazon, Mr. Boydel, Mr. Bolan,

Mr. M. Barker, Mrs. Bamford (Castlemaine), Mr. G. Bain, Mr. and Mrs. A. Bailes.

Mr. J. Carson (Melbourne), Mr. and Mrs. B. Clark, Mr. Thos. Chapman, Mr. C. H. Corrie, Mr. and Mrs. T. J. Connelly, Mr. and Mrs. Coope, Mr. Mrs. and Miss Cole, Mr. and Mrs. Thos. Connell, Mr. and Mrs. Crowley, Mrs. Cahill, Mr. J. A. Carbines, Mr. T. Cogdon, Mr. J. Campbell, Miss Campbell and Mr. W. D. Campbell, Mr. Clough, Mr. J. S. Crabbe, Miss Crofts, Mr. and Mrs. G. Conolan, Miss and Miss B. Cruikshank, Mr. W. P. Conolly and Miss Conolly, Mr. S. Cadwallader, Miss Clay, Mrs. and Miss Crawford, Mrs. Coulter, Mr. Corkadaie.

Mr. Danson, Mr. and Mrs. Davidson, Mr. Druce, Mrs. Denovan and Mr. W. D. C. Denovan, Mr. Mrs. and Miss Duncan, Miss Dickson, Mr. J. E. Dyason, Mr. and Mrs. Digby, Mrs. Dunnington, Mr. Deehan.

Mr. S. G. Elliott, Mr. and Mrs. Evans.

Mrs. and Miss Farnsworth, Mr. Forbes, Miss Forbes, Mr. Fairchild, Mrs. R. Fraser.

Mr. Gardiner, Mr. G. Gibson, Miss Golightly, Mrs. Gibson, Mr. T. Green, Miss Gibbs, Miss Gardiner, Miss Gay, Miss T. Gay, Mrs. Gardiner.

Mr. Haverfield, Mr. M. Harward, Mr. G. Heckle, Mr. Hawes, Mr. Hooper, Mr. and Mrs. Hattam, Mr. R. Hunter, Mr. J. Hill, Mr. Hemphill, Mr. and Mrs. Hobby, Mr. and Mrs. Hemming, Mr. and Mrs. J. Holmes, Mr. and Mrs. C. Hansen, Mr. D. G. Heenan, Mrs. J. Harney, Miss and Mr. T. Harney, Miss and Miss Zoe Hooper, Mrs. Heffernan, Miss Holden, Mr. Humphrey, Mr. and Mrs. Harwood.

Mr. J. Ingles, Mr. Joseph, Mr. and Mrs. Nelson Jones, Mr. J. Jeremy, Mr. J. F. Johnson, Mr. E. Jackson and Miss Jackson, Mr. W. Jackson, Miss Jewell, Mr. S. James.

Mrs. Kennedy, Miss Kelly, Mr. J. Keenan, Mr. Keely, Miss Kallagher, Mr. Kelley, Miss King.

Mr. L. W. Lewis, Mr. and Mrs. B. Lazarus, Miss Lawson, Mr. G. Lewis, Mr. and Mrs. Langham.

Mr. Moran, Mr. S. Max, Mr. W. McKenzie, Mr. and Mrs. D. Martin, Mr. and Mrs. Metcalfe, Mr. Marcellus Moran, Mr. and Mrs. D. M'Dougall, Mr. and Mrs. J. Martin, Mr. A. Moran, Miss Mackay, Mr. and Mrs. Middleton, Mr. R. Mackay, Mr. and Mrs. J. M'Auley, Mr. and Mrs. M'Feeters, Miss Maxwell.

Mr. Nissen, Mr. and Mrs. Newey.

Mr. T. O'Brien, Mr. and Mrs. J. F. O'Dwyer, Miss O'Sullivan, Miss O'Donnell, Mr. P. O'Dwyer, Mr. O'Reardon.

Mr. and Mrs. Piper, Mr. E. E. Phillips, Mr. Purcell, Mr. W. H. Petty, Mr. J. Phillips, Mrs. A. Phillips, Miss Purves, Mr. Pentreath.

Mr. C. Roberts, Miss Roberts and Mr. H. Roberts, Mr. O. Randall, Mr. and Mrs. Rowan, Mr. L. Robertson, Mr. Mrs. and Miss Rigby, Mr. G. Robathan, Mrs. and Miss Ryan, Miss Riley, Mr. and Mrs. W. B. Reid, Mr. A. Reade, Mr. and Mrs. Randle, Mrs. Ross.

Mr. and Mrs. Southam, Miss Southam and Miss E. J. Southam, Mr. T. Smith and Miss Smith, Mr. H. Sutherland, Mr. R. Small, Mr. Schutze, Mr. and Mrs. J. Stewart, Mr. & Mrs. Singleton, Mr. M. Samuel, Mr. J. K. Scott, Mr. and Mrs. Sibley, Mr. and Miss Steane, Miss Stevens, Mr. J. Sawers, Miss Steele, Mr. and Mrs. Sauerbrey, Mr. Harry Sangor, Miss Sangor, Mr. N. G. Stevens, Mr. R. Stone, Mr. E. Smith, Mr. Sweetman, Miss Smith, Mrs. Steele, Mr. A. Smyth.

Mr. W. H. Terry (Melbourne), Miss Tovell, Miss P. Tovell, Miss Turnbull, Miss Thomas.

Mr. and Mrs. G. Vibert, Mr. and Mrs. Vahland.

Mr. and Mrs. White, Mr. and Mrs. J. Woodward, Miss Woodward, Mr. Weir, Mr. C. White, Mr. and Mrs. Winterbottom, Mr. James Winterbottom, Mr. J. C. Winterbottom, Mr. and Mrs. D. Whyte, Mr. N. White and Miss White, Miss Williams, Miss Webb, Mr. C. Walker, Mr. J. Wilson, Miss Walter, Miss Williams, Miss A. Williams.

We append the following press notices of the event:—
"An Evening at Home—Last evening a ball was held in the Masonic Hall, under the above title, in connection with the Energetic Circle of Spiritualists. A large number of invitation tickets had been issued by the hon. sec. (Mr. W. D. C. Denovan), and the majority of these

were accepted. Dancing was commenced at 8 o'clock, to the excellent music discoursed by Messrs. Hunter, Hallas, Monahan, and Forster. There was a very large attendance, the chief residents of the district being present, and the magnificent hall presented a splendid appearance when the dancing was in full swing. Altogether, the affair was a most enjoyable one."—*Ben-digo Advertiser*.

"An occasional correspondent, writing on Tuesday, says:—The Sandhurst 'Energetic Circle' of Spiritualists gave an entertainment, under the name of 'An Evening at Home,' at the Masonic Hall last evening, which was of a most enjoyable nature, over 300 guests being present, who appeared to enter heartily into the spirit of the hour, and went in with a keen relish for the good things and various sources of amusement provided for them, under the ardent and courteous direction of the honorary secretary, W. D. C. Denovan. The 'Circle,' which ranks among its members many well-known citizens, is a private one, the 'medium' being a non-professional. There is nothing sectarian in its composition, and therefore last night their 'evening at home' was attended by persons professing all shades of religious belief, with whom the circle are popular on account of their quiet unobtrusiveness and good fellowship. Those invited by the circle pay a small amount for their tickets, which is for the most part devoted to the local charities. Their entertainments, therefore, are deservedly in favor, combining, as they do, amusement for their friends, and contributing also to works of charity."—*Argus*.

THE (AMERICAN) SPIRITUAL MAGAZINE.

WE are in receipt of the first eight numbers of the (American) Spiritual Magazine, edited by the Rev. Samuel Watson, D.D., formerly a distinguished member of the Wesleyan Church in America. It is a well got-up monthly of 48 pages, similar in style to the London Spiritual Magazine, and contains a variety of excellent matter, mostly original. Many of the editor's friends in the Wesleyan churches have been led to an investigation of Spiritualism by his example, and some rev. gentlemen contribute to his journal. We shall reproduce, as space permits, some gleanings from its pages. It will be seen from the short paragraph under the heading of "A Prediction Fulfilled," which appears in another column, that the more liberal of the churches are offering their pulpits to Mr. Watson, and he is preaching the "New Gospel" from them. This is an encouraging sign. An interesting feature in the Magazine is the "Inner Life Department," containing communications and answers to questions given through the mediumship of Mrs. A. C. T. Hawks; some of the matter in this department is particularly interesting and instructive.

SCIENTIFIC RELIGION.

THE ATONEMENT.

(Continued.)

In my last I examined the evidence given us by Paul in behalf of the Atonement; *the object I have in view being to show how much stronger evidence exists in favor of the truth of Spiritism than can be produced in support of orthodox Christianity*; of which the doctrine of the Atonement may be considered a fundamental one; for it is written that Jesus was "declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead;" we read, also, "If Christ be not risen, your faith is vain, and ye are yet in your sins." Let us, therefore examine the evidence contained in the New Testament in proof of the resurrection of Jesus! Before doing so, I again remind my readers that *accuracy is truth*; and that *truth is always consistent with itself*; that *what is inaccurate, inconsistent, or contradictory, cannot be true*; one of the statements must be false.

It would occupy too much space to examine this subject thoroughly; I shall, therefore, only refer to a few

passages to show how inconsistent and contradictory the evidence given to us, as proof of the resurrection of Jesus, is; and how utterly irreconcilable the statements of the different writers on the subject appear to be!

According to John, one woman, "Mary," went to the sepulchre, "when it was yet dark, seeth the stone taken away from the sepulchre, and ran and told Peter and John, 'they have taken away the Lord,' &c."

According to Matthew, "as it began to dawn, came Mary Magdalene, and the other Mary, to see the sepulchre, and behold there was a great earthquake, for the Angel of the Lord descended from Heaven, and rolled back the stone from the door, and sat upon it," and he "answered and said unto the women, 'Fear not ye, for I know that ye seek Jesus, which was crucified,' &c. 'Go tell his disciples that he is risen from the dead, and behold, he goeth before you into Galilee.'"

Matthew tells us "they departed quickly from the sepulchre, and Jesus met them," and repeated the command, "Go, tell my brethren, that they go into Galilee, and there shall they see me!" He had told them before he suffered (they had been told it three times!) His words were—"After I am risen again, I will go before you unto Galilee;" notwithstanding which, Luke tells us that he *appeared to the Eleven, that same night at Jerusalem!* (John says *only to ten*, Thomas not being present; while Paul tells us he appeared *to the twelve*) and commanded them to "tarry at Jerusalem until they were endowed with power from on high."

According to Matthew, he ascended from a mountain in Galilee; according to Luke, from Bethany; and, according to the Acts, from "the Mount of Olives."

Such, then, is the character of the evidence given us in the New Testament in proof of the resurrection of Jesus! without which, Paul tells us, "If Christ be not risen *your faith is vain, and you are still in your sins!*"

I have previously pointed out that the orthodox Christians have no certain standard for truth. From the above it is evident *that they are ignorant how to apply evidence*; and consequently how to distinguish between Truth and Falsehood, Justice and Oppression! The cause of this is, that their intellect is blinded through ignorance, superstition, and intolerance; instead of building their faith upon universally received moral precepts; they have taken for their standards the mythical works of a barbarous people, the origin of which is lost in the mist of "the supernatural ages;" these they insist on applying to enlightened and civilised people, under the reign of science and natural law! as standards of truth, and as evidence. I have shown that these contain many contradictory statements, alike opposed to reason, science, and the works and laws of nature; and have within themselves the elements of their own destruction.

To make this plain, I offer the three following questions:—

First: How many women went to the tomb of Jesus on the morning of his supposed resurrection? One, two, or nine?

Second: How many of his Apostles were present when he appeared to them on the evening of that day? Ten, Eleven, or Twelve?

Thirdly: From whence did he ascend; from Galilee, Bethany, or Olives?

"Oh!" says Orthodoxy, disregarding the evidence, "The Scriptures are the infallible Word of God, they contain no important inaccuracy!" To these I reply, *two thirds of the above statements cannot be true*; and "God is not a man that he should lie;" they must, therefore be the work of ignorant or designing men; and constitute the foundation on which the doctrine of the Atonement is built; which is, therefore, not of God, but of man! It is unjust to punish the righteous for the wicked.

We rejoice to think that we are on the eve of another reformation, when earnest lovers of the truth out of all churches, and all nations, will unite together to investigate and found a religion in harmony with science and sound moral precepts, consistent with reason, experiment, and the works and laws of nature, with justice, mercy, and truth (rejecting everything that is doubt-

ful as inadmissible, and unworthy of our credit, till clearly proven); whose short and simple creed will unite all nations, religions, and sciences together, on a sure and everlasting foundation; which will be a rule for all our laws, and conduct, under all circumstances, constituting mankind one great and harmonious brotherhood, governed by truth and love, in accordance with the will of their common Heavenly Father, the All-wise Intellectual Spirit that pervades the universe.

(To be continued.)

REVIEW.

"ADDRESS TO THE CLERGY OF ALL DENOMINATIONS."*

The object of the pamphlet under notice appears to be an exposure of the inconsistencies of the various systems of religion based upon the infallibility of the Bible, also an examination of the fundamental principles of Spiritualism. In the course of his introductory remarks, the author quotes from Mr. Gladstone's recent pamphlet an extract on the decadence of faith in revealed religion; but, unlike Mr. Gladstone, he sees cause for rejoicing rather than mourning, for, he says, "If that religion is based on a wrong foundation, and if the hopes held out thereby are fallacious and deceptive, surely, in all reason, the sooner the errors of that religious belief or beliefs are pointed out the better, especially when a religion more in accordance with our experience of God's mercy, love, justice, and wisdom, more rational, and one more worthy of man's highest aspirations, can be pointed out, the truth of which, moreover, can by personal investigation, be proved and demonstrated beyond the possibility of doubt."

As a preliminary to his address to the clergy, he says—

"Have you ever, free from bias, seriously contemplated the foundations on which your various religious tenets, beliefs, teachings, and hopes are based?" If not it is high time you did, and if you have (assuming I am addressing rational beings), you must be fully aware of the absurd superstitious nonsense which you and your churches inculcate as the truth of God.

He commences with the Jewish rabbi, and in an interrogative address exposes the weaknesses and inconsistencies of the Old Testament and the religion based upon it; the Roman Catholic priest is next taken to task, and a comparison drawn between the simplicity of the life and teachings of Jesus, and the pomp, ceremony, and mystery of what professes to be his church to-day. The third section is addressed to Protestant ministers of all denominations. He says:—

Many of the observations I have made to the Jewish Rabbi and Romish priest, are equally applicable to your case, so please appropriate them and thus save repetition. I must tell you at the outset that the Jews and Papists are in many respects more consistent than you are, in some of the tenets of your churches; for instance the former in respect to the unity and indivisibility of the deity, and the Catholics, in regard to the interpretation of the Scriptures, their priests say to their dupes, you must not contemplate it by your own judgment, you must take my interpretation of it only, whereas your churches profess the right of individual interpretation; but no sooner does one of your people attempt to exercise this boasted right beyond a slight limit, than you look upon and hold him up as an infidel and probably pray for him as one on the sure road to perdition—for what? for having had the barefaced effrontery to exercise this professed right and use his reason, God's grankest gift to man; and what is the result?

In this address the writer combats the idea of a triune God as absurd in reason, and inconsistent with the teachings of Jesus, and denies the ability of the professional teacher to tell us more of the future than we can learn without him. He condemns the idea of original sin and eternal torment as blasphemous, and utterly at variance with the conception of a God of love. Whilst valuing and admiring the truths of the Bible, he

* A Short Address to the Clergy of all Denominations and to Earnest Enquirers after Truth, by a Layman. Melbourne, 1875.

asserts that it must necessarily give way where it clashes with man's reason, experience, and with science. The last and largest section, addressed to "earnest seekers after truth," is an appeal to mankind to exercise their reason in all things, accepting nothing as truth which will not stand the test of this tribunal. On page 27, our author indulges in rather rich satire on the precept and practice of Christianity by the ministers of religion, and says—

If all the means and time now wasted by the clergy of all denominations and their congregations in preaching and listening to sermons, the substance of which is by all of them as well known before as after their delivery, were expended in following the example of Jesus, who went about doing good, how much more rational it would be, and with what different results, to the present solemn mockery system practised weekly or oftener by millions of professed followers of the Great Exemplar.

On page 32 are a series of quotations from the Bible, showing the anthropomorphic idea of a god of passion and revenge; and, in reference to them, the author says "If the Bible were the word of the Great Creator of the universe, God help us, it would truly be better that we had not been born." He assumes that the inspiration of the Bible was mediate, by ministering angels, and, of course, influenced by the channels through which it was given. The concluding portion of the pamphlet is a condensation of the philosophy of Spiritualism, the author who has travelled from strict orthodoxy to his present belief, concludes as follows:—

I have drunk deeply of the crimsoned waters of superstition, and I have also drunk of the clear crystal waters of eternal truth, and have found as much difference in the two as there is between the damp chill blasts of darkest night and the mild zephyrs of a sunny day; go thou and do likewise and you will then, and not till then, be in a position to form a correct judgment. Remember that condemnation of anything you have not carefully investigated, and in which you have had no experience, is the height of presumptuous arrogance and utter foolishness. "Prove all things and hold fast that which is good," whether you find it in the Bible, the Koran, in philosophy, or in science. All truth, all good, is of God, the eternal Fountain of love, wisdom, justice, and mercy.

It is a work we can confidently recommend to the notice of those who are not afraid of the truth. If they have the truth, and this is error, the truth cannot suffer by comparison; but if they are clinging to error, believing it to be truth, this pamphlet may serve as an "eye-opener," and lead them into brighter light.

A PREDICTION FULFILLED.

ABOUT two and a half years since, at a seance given by Mrs. Hollis in this city, Bishop Otey spoke to us audibly, so that some twelve or fifteen persons present heard him. We quote from "Clock Struck Two," published about that time:—

"After an hour or more spent in giving the names of the persons present who were the relatives or friends of each one present, and numbers of strong tests as to personal identity, he (Jimmy Nolan) gave way to others. One of the friends of each person spoke to them, not so loud, but distinctly. Bishop Otey was the one who spoke to the writer. He said: Mr. Watson, you have done right. You should not have remained where you were not at liberty to express your sentiments freely. Every pulpit in the land will proclaim this truth, and every household will enjoy the blessed privilege of communing with loved ones. You will live to preach this glorious truth from the pulpit to the people."

Within the last few weeks we have been invited in four States to preach "this glorious truth" from the pulpits of as many different branches of the church, including the leading denominations of our country. Though we "are not a prophet, nor the son of a prophet," we venture a prediction that in less than five years there will be few if any intelligent people who will question the truth of the phenomena of Spiritualism. It is a science, and offers the same kind of proofs that any other facts possess to force conviction upon the minds of those who will investigate it.—*American Spiritual Magazine*.

ANOTHER LETTER FROM MR. MOODY.

In the "Harbinger" for April last, we published a letter from Mr. H. H. Moody, (formerly of Dunedin, N. Z.) giving an account of some extraordinary manifestations witnessed by him at the "Eddy" seances. A second letter from the same gentleman appears in the "Otago Daily Times" of August 5th., the major portion of which we reproduce:—

Greenfield, Mass., June 7, 1875.

My dear——I perceive that you have published that portion of my last letter relating to the Eddy Brothers. Some of my Dunedin friends, judging from the tenor of their comments, are evidently of opinion that I have either been duped or have lost my reason. Neither one nor the other, my friend, I assure you. I never was wider awake in my life than on the occasion of that visit, and I made too good use of my senses, and had too many tests, to doubt for a moment the genuineness of the manifestations. So well assured was I of the reality of all that I saw and heard that, with a near and dear friend of mine, I have paid another visit to the house of the Eddys, and have talked, laughed, and shaken hands with the fully materialised forms of our deceased friends. We left Greenfield on the 10th of May, and remained at the Eddy homestead in Vermont nearly three weeks. During that time I attended fourteen seances, and saw no less than two hundred and twenty materialised forms, many of them in full light. They conversed with us, laughed, sang, danced, and smoked as naturally as we do in the flesh. The seances are held in the same room as before. The cabinet in which the materialisations take place is 2ft. 3in. wide, 6ft. long, and 7ft. high. Usually, from 12 to 23 spirit forms appear in the space of an hour. The room is partially darkened at the commencement of a seance, as that is one of the conditions under which force is more easily gathered. To explain how it is that the spirits collect from the medium, the circle, and the atmosphere—the materials for the formation of flesh and habiliments like our own—it would be necessary for me to understand spiritual science. This I confess, I do not understand; I have not a scientific turn; I have to rely upon the evidence of my senses. I take hard facts and the evidence of my senses as I find them, without being able to account for them—either physically or spiritually. Crookes and Wallace have all that they can do to account for what they see and hear. If I meet an intimate friend in the street, I know him from the cut of his countenance and the rig of his coat. Well, I have seen here, in full light, my old friend, Mr. C. Redding (well-known in Dunedin), twelve times. He spoke to me one evening; called me by my name, and requested me to tell his wife that he was happy, and wished her to come and see him. He came out, dressed in five different suits, similar to those he used to wear when living here on earth. I knew him; I could not be mistaken. There he was, as natural as life. I lived in the house, which was scantily furnished. I knew every nook and corner in it; and I was certain that no human being, resembling Redding in every particular, could have been concealed there. What hallucination could there be about it? I saw my own father four times, my sister six times, my old Ballarat partner, Rufus Smith, once. All these I saw in full light, and how could I be mistaken, or how could the Eddy Brothers personate them? An old lady (Mrs. S.) and her daughter, from Romeo, Michigan, came while we were there. After they had been there a few nights, the spirits asked the old lady to take a seat on the platform close to the cabinet. Soon after taking her seat, the form of an old gentleman walked out of the cabinet and shook hands with her, and she called him "father." He retired, and in a few minutes a young man appeared, and shook hands with her; and then a young girl, and soon afterwards another young man. Each shook hands with the old lady. After the seance was over, I asked her if she was sure those were her friends. She said she could not be mistaken. The first was her father, the second her son, the third her granddaughter, and the fourth a man who used to work for her. I ask any reasonable being if that is not good evidence? One night we heard a baby crying in the cabinet. Soon a lady appeared holding a baby in her arms, and

judging from the noise it made, it had splendid lungs, and no mistake. Honto, an Indian maiden, frequently danced. One evening she came to the floor where we were seated, put her hand on the railing and jumped back to the platform. Stooping, she seemed to pick up something, and shaking it out, it was a large shawl. She made nine of them, 3 x 5 to 4 x 9ft. She plucked a white rose from a bouquet on the platform, and beckoning to me, I went up, and she gave it to me out of her own hand, which I felt. One night a young lady, about twenty, and a little girl about two years old, appeared, and were recognised by a man from Maine, as his two daughters. He called them by name, and the eldest took the younger in her arms and walked partly across the platform. The little one held her hands out towards her father, and they both seemed pleased to see him. A good many Indians appeared in the full light and remained out for some time. An Indian girl "The Lady of the Lake," was one of the most beautifully formed beings I have ever seen. She was dressed in white tights, with a snow white tunic that reached almost to the knees, a belt, and long black hair. She came to where we were sitting and danced across the floor several times. Mrs. Eddy, the mother of the Eddy Family, came out and thanked the lady from Michigan, Mrs. S. for her kindness to her (Mrs. Eddy's) daughter. Two gentlemen from Utica, New York, fully recognised their brother, who passed on about a year since. A Mrs. Cleveland, a near neighbour of the Eddy's lost her husband last February. He came back several times, and was recognised by several in the room. He was the one over whose corpse a materialised spirit delivered a funeral discourse in the presence of about twenty of the neighbours. I had this from the lips of a dozen reliable persons who were present. One old lady, called "The Witch of the Mountain," materialises quite often, and sometimes talks for half an hour. I heard her several times. She lectured us once for fully fifteen minutes.

I have only given a slight sketch of the many marvellous things to be seen at the Eddy Homestead. If you would like to learn more about these wonders, get Col. H. T. Olcott's book, just published by the American Publishing Company, Hartford, Conn. It is a volume of 492 pages, entitled "People from the Other World," and is profusely illustrated. The volume is divided into two parts. The first is devoted to a detailed description of the strange things seen, heard, and felt by the author at the Eddy Homestead; and the second to a report of a series of original investigations made by him in the city of Philadelphia into the alleged materialisations of John and Katie King, under test conditions. Touching the Katie King exposé, in Philadelphia, I might mention that it is proved on excellent authority, that the Holmeses are genuine mediums, and that the woman White was paid by the Young Men's Christian Association 1000 dols. to tell that story. Whether it is true or false, I do not know or care. I do know, however, that the Eddy manifestations are genuine, and that I have seen and recognised my friends who have been dead some years; and thousands have done the same. It will not be many years before all will be compelled to believe, for there is little doubt but we will have spirits addressing public audiences in broad daylight. There are now many materialising mediums, and already another medium, in the presence of whom phenomena even still more wonderful than those of the Eddys, take place. This is the dematerialising medium:—Mrs. Elizabeth J. Compton, of Havana, Schuylar County, New York. For particulars, see Col. Olcott's book.

The weak point in the various religious systems of the earth is that they take their premises for granted. Spiritualists, on the contrary, have, in the phenomena, the great Truth of Immortality actually demonstrated, and have their teaching direct from fellow-creatures who have had experience in the other world.

Materialisation, the latest phase of spirit-power, is sure to lead to great results. It will demonstrate to the entire world, with scientific certainty, the fact of immortality. As the Scientific American recently observed:—"If true, it will become the one grand event of the World's history; it will give an imperishable lustre of glory to the nineteenth century. If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification."

PHENOMENA OF BICORPOREITY.

TRANSLATED FROM THE "REVUE SPIRITE" BY C. W. ROEMER.

THE April number of the "Revue Spirite" of the current year contains a highly interesting letter on the duplicate nature of the human body, which is extracted from the unpublished correspondence of the Countess of Sabran, with the Chevalier of Boufflers (1778-1788), and which I deemed worthy of the careful perusal of the readers of the *Harbinger*, as it furnishes incontrovertible evidence that mediumship is not of yesterday, and that mediums existed at all times under slightly altered designations, such as witches, persons with familiar spirits, sorcerers, prophets, seers, magicians, dealers with the devil, saints, etc.

Here is the letter:

30th April, 1787.

"I am going to relate to you, in accordance with the promise given to you some time ago, an interesting little story, in the expectation, that a knowledge of it might one of these days preserve your nervous system from too violent a shock of surprise, in case of a similar occurrence happening to you."

"I do not know whether you are acquainted with M. Catuelan; some six months ago, in the course of a conversation about Cagliostro, he was told of a man who possessed the secret of making both the dead and the living appear before him, were it even from the other end of the world. M. Catuelan had some time ago, formed a close and intimate friendship with an English lady of rank, of whose presence and company he was extremely desirous. After a little enquiry, he discovered the whereabouts of the mysterious man, and on his first visit asked him to bring to him the lady in question, offering at the same time a liberal reward for his trouble. At first the sorcerer made all sorts of excuses; alleging that the police of Paris were on his tracks, that the matter was connected with great risks to his own life, and adding that nothing was more certain than the fact of having intercourse with the devil, and that he had almost taken an oath to have nothing more to do with evocations, and so forth. But M. Catuelan would not listen to these excuses, and he persisted with his entreaties and promises until the sorcerer, at last yielding to his wishes, said to M. Catuelan: "Sir, I consider it my duty to inform you in all earnestness before complying with your request that we expose ourselves to the greatest dangers in this experiment, but if you are prepared for all hazards, then follow me, and you shall see the person you covet so much to meet, with this condition, however, that you will not stay with her longer than a quarter of an hour; for after the lapse of that time I could not guarantee for either your or my safety." M. Catuelan then followed the man of mystery through a series of dimly lighted apartments until he arrived at the door of a small cabinet, which the sorcerer bade him to enter. "Should your courage fail you," added he in significant accents, "and if the slightest trace of fear possesses you, it is still time to stop here; if, on the other hand, your mind is perfectly made up to go through with the hazardous experiment, take a hammer which you will find on the mantle-piece, give three knocks with it, and in less than five minutes will appear before you the lady you desire so much to see. M. Catuelan entered the cabinet, knocked three times with the hammer, and waited, when all of a sudden the lady in question presented herself to him in the full reality of her lovely form and beauty. "Ah, chevalier," said she to him, "how is it that you are in this country? This is a most agreeable surprise for me. Why did you not tell me of your visit in the last letter? How happy I feel!" The apparition was evidently under the impression that M. Catuelan had come across to England to see her.

"In the presence of this apparition M. Catuelan cannot believe his own senses, he approaches nearer to the form, looks at her fixedly, takes her by the hand, wishing to make her understand his astonishment and his doubts. She reassures him, she persuades him that it is her real self, he believes her at last, and in his delight almost forgets that the quarter of an hour allowed

for his interview by the necromancer is nearly elapsed. Before leaving the cabinet, however, he asked the lady for one more positive proof of her real presence, saying: "Please give me that ring from your finger that I may afterwards be convinced that so much happiness was not all a dream." She gave him the ring, and when he was on the point of leaving her, deep sobs and moans arrested his attention, and made his blood run cold; he at last succeeds in tearing himself away from the enchanting apparition, and finds lying on the floor of the adjoining cabinet the apparently lifeless form of the sorcerer, his chest heaving as if he was choking. After a little while he recovered, however, when he told M. Catuelan that, if he had come a few moments later, it would have been all over with him, and he would have got himself into the greatest trouble. M. Catuelan excused himself, and, before leaving, entreated him to grant him a repetition of the same pleasure at some future time. The necromancer acceded to his request on condition that he would speak to no one about what he had seen in his house. M. Catuelan promised, but was unable to keep his word; for the very next morning he went to his friend Malesherbes to communicate to him the mysterious adventure of the previous night. Malesherbes thought at first that his friend had taken leave of his senses, but when he saw the actual ring of the English lady, he could doubt his word no longer. Shortly after this occurrence, when M. Catuelan wanted to obtain a second interview with the sorcerer, he found him gone, and was unable to obtain the slightest clue to his whereabouts, thus paying the just penalty of his unwarrantable indiscretion. He now felt curious to learn from the lady herself, what she was doing at the time of appearance to him in France.

He wrote to her accordingly, without however letting her know the real motive of his inquiry. She answered him, that on that very day and hour mentioned in his letter, she had felt an irresistible desire to sleep, to which she was compelled at last to yield, that she dreamed she saw him, and conversed with him, and that on leaving her he asked her for her ring, which she gave to him, and finding that her ring was gone when she woke up from her sleep, she was greatly alarmed at missing the ring from her finger, and intended to write to him about the affair, at the time she received his letter."

Here ends the letter of Madame Sabran. Those who have studied the subject, and are familiar with the extensive literature of modern spiritualism, will easily recall to their minds instances illustrating the fact contained in the above letter. One of the most remarkable of these that I remember, is to be found in R. D. Owen's "Foot-falls on the boundary of another world," headed "Apparition at sea and rescue." A similar proof of the possibility of the spiritual body separating itself from the animal body and even materialising itself, under favorable conditions, at a distance from where the physical body lies entranced, may be found on page 449 of Dr. Brittan's work "Man and his Relations," where it is stated that Mr. E. V. Wilson, whilst asleep in his office at Toronto, "dreamed that he was in the city of Hamilton, some forty miles west of Toronto. After attending to some business, he proceeded in his dream to make a friendly call on Mrs. D—s. On arriving at the house, he rang the bell, and a servant came to the door, who informed him that her mistress had gone out, and would not return for an hour. The dreamer therefore left his name and compliments for Mrs. D., and started for home." This dream afterwards turned out a reality, as the curious reader will find by referring to the work here quoted.

"What will people say?" This question makes the mind homeless. Do right, and fear no one; thou mayest be sure that with all thy consideration for the world thou wilt never satisfy the world. But if thou goest straight forward on thy way, not concerning thyself with the friendly or unfriendly glances of men, then thou hast conquered the world, and it is subject to thee. By heeding the question, "What will people say?" thou becomest subject to the world.—*Auerbach*.

MR. OWEN'S CONDITION.

(From the *Spiritual Scientist*.)

The insanity of Mr. R. D. Owen has naturally been construed by the enemies of Spiritualism, as an evidence that his disappointment in the case of the Holmes's,—for the genuineness of whose manifestations he had vouched so strongly,—was the immediate cause of his mental aberration. But the truth is far otherwise. His sons, Julian Dale and Earnest Dale, attribute his insanity to a nervous fever by which he was prostrated some six weeks ago. Earnest states that his father's insanity disclosed itself in conversation rather than in conduct. He imagines himself immensely wealthy and sole heir to the estate of the Earl of Bredalbane, and is constantly telling how he will dispose of his property by endowing colleges, etc. He is restless and desires to be travelling, and seems to have lost all idea of space and time. He speaks of going to New York in an hour and walking over to Philadelphia in a few minutes. The physicians think he can be cured provided there is no incipient paralysis.

Dr. Jackson of the "Home" at Dansville, N. Y., where Mr. Owen had been staying, writes under date of July 11th, to a friend of the *Scientist* as follows: "At the time Mr. Owen left us he was decidedly insane. His insanity came upon him in consequence of over-mental taxation from literary and lecturing labours. He had a fever for eleven days, and during his illness a letter came, announcing that he had a legacy of \$3000 left him, which so affected him in his exceedingly weak state, that his mind became unsettled, and when his physical strength returned sufficiently to enable him to leave his room, his excitement took the form of a hallucination under which he imagined he had become the possessor of great wealth, and could buy horses, carriages, lands, whole blocks of houses, and the like.

"I think his derangement had nothing at all to do with his philosophical and speculative ideas of religious faith. I am not a modern Spiritualist, and am therefore perhaps not the less fitted to judge as to the fact whether or not his relation to his own particular belief had anything to do directly as a predisposing or an approximate cause of his insanity. My opinion is that it had no more to do with it than Vice President Wilson's abolitionism had to do with his paralysis. I think it is, therefore, only due to Mr. Owen that his numerous friends, who agree with him in the main in his idealisms should feel relieved from any attempt on the part of anybody to make his philosophy of life, responsible for his aberration."

At the last accounts Mr. Owen appeared to be failing, and it will not surprise us to hear very soon of his death. All who knew him must recall the singularly calm, gentle, and well-balanced tone of his conversation. He gave no evidence of a temper that could ever fall into the delusions of insanity. His, was a singularly, clear, temperate, judicial mind; though his own guileless nature made it too easy for him to trust others. As in the case of the poet Southey, his insanity seems to have been the result of too much mental labor, resulting in fever and a failure of the digestive powers. It had nothing whatever to do with his notions in regard to Spiritualism.

INSANITY.

We have at last heard of two cases—one, Robert Dale Owen, the other, a "man from Smithland, about thirty-five years of age, found in the bottom opposite Memphis." The *Western Methodist* published the account of Mr. Owen, and adds, "ANOTHER SAD CASE."

In regard to Mr. Owen, it seems to us, if Spiritualism was the cause of his insanity, it should have occurred a score or two years ago, as he is one of the oldest Spiritualists of whom we have any knowledge. We have recently returned from Arkansas, where we witnessed "another sad case" of a Methodist preacher insane; but we do not hold Methodism responsible for it. We have known quite a number of ministers and members of churches who have gone deranged, but never thought

Christianity was the cause of it. In this connection we cheerfully correct a slight mistake which we made in the last number of the Magazine; where we said "Louisiana," we should have said "Parish of New Orleans," as the following extract of a letter received from the gentleman referred to shows:—"I have been in charge of the Lunatic Asylum of the Parish of New Orleans some seven years, and out of a large number that have been admitted and discharged in that time, have never had one case of insanity on account of Spiritualism, but several cases of insanity of other forms of religious belief.—J. B. COOKER, M.D., City Physician, New Orleans."

During our recent visit to Illinois, Indiana, and Wisconsin, as we viewed the magnificent insane asylums, we made inquiry, but could hear of no inmates who were made insane by Spiritualism; yet there are those who zealously labor to make the impression that vast numbers go deranged from that cause. Talmage uttered a wholesale falsehood, and others have retailed such stuff, until silence ceases to be a virtue. We have never found during our over twenty years' investigation of this subject anything to make people insane, but much to prevent it; because it is the most rational view that has ever been taken of man and his relations to his Creator, "whose tender mercies are over all his works."—*Spiritual Magazine*.

MR. FOSTER THE MEDIUM.

In the *Goulburn Herald* of August and September appear a series of papers entitled "Brief notes of an Australian Tourist on his Journey Round the World." The writer on his return voyage from San Francisco to Sydney, was a fellow passenger with Chas. H. Foster, and after giving some extracts from the San Francisco Press of striking tests given through that wonderful medium. He says:—

I had many conversations with Mr. Foster on the subject which had for upwards of a quarter of a century absorbed his attention, and I must confess that the arguments he put forth in favour of its theory were exceedingly logical. He told me that at sea his physical condition was so disturbed that he rarely became in the superior state necessary for holding successful seances. He did believe on a single occasion during the voyage volunteer some information to one of the officers of the vessel that much surprised that gentleman; but I am not in a position to state whether there was anything marvellous in the communication, although the officer himself appeared to think so.

I may, however, relate that when on shore several intelligent persons and myself selected a room, and at about ten o'clock in the morning invited Mr. Foster to hold a seance. The sitters, excepting myself, were unknown to Mr. Foster, and each received a communication purporting to come from some departed friend or relative which convinced us that if his spiritualistic theory were not true, he at least possessed some extraordinary power that we could not otherwise satisfactorily account for. Raps were distinctly heard upon the table, apparently from hands unseen, and altogether the seance was a successful one.

This topic is a large one and affords an ample field for dilation, but my brief notes will not permit me to add more than this, that while I have been somewhat impressed with the logic of the spiritualistic theory, and have been interested in some of its phenomena, I pause for further proof before I accept the theory laid down by spiritualistic philosophers.

ANCIENT BILL.

Copy of a bill found among the ruins of Wentworth House, the property Earl Fitzwilliam:—

November 1st, 1605.—The Rev. T. MacGuire to J. Jones joiner, for repairs done at the Chapel.

Solidly repairing St. Joseph	...	...	s.	d.
Cleaning and ornamenting the Holy Ghost,	...	...	iii.	j.
Repairing the Virgin Mary, behind and	...	...	v.	vj.
before, and making her a new child.	...	...	iv.	vj.
Making a nose for the Devil, putting a	...	...	i.	o.
horn upon his head, and gluing a piece to	...	...	xi.	x.
his tail.	...	...
Properly balancing Jesus Christ...	...	...

Settled, John Jones.

January 5th, 1606.

SANDHURST MATERIALIZATIONS.

On Sunday, September 12th, we attended, by invitation, a short sitting of the Energetic Circle, to see for ourselves the materializations occurring there as reported by the chairman of the Circle, in last month's issue. Unfortunately the circle was incomplete, three of the members being absent. Nevertheless satisfactory manifestations were obtained. After some music on the organ by a lady member, the circle was opened with an Invocation by the chairman in which the members joined. A few minutes after, there appeared what is known as "John King's Light," a mass of pale blue lambent, and apparently phosphorescent light, contracting and expanding in size from one to three or four inches in diameter and emitting a luminous vapor, which was visible from twelve to eighteen inches above it. This light travelled about the room, rising, falling and moving horizontally, anon dividing into two, and then blending together again. The circle joined in singing and in a short time the light stopped in front of the Medium, and disclosed a small figure, clad in white, in a stooping posture at front of him, the light moved several times up and down, making the figure distinctly visible; but the face was so shaded with the drapery that it could not be distinctly seen. The light again floated about the room and presently returned to the vicinity of the Medium, making visible a large, white figure, the head covered with a kind of pugaree or cowl, but the face visible, the nose was long and aquiline, and portion of a dark beard distinctly visible, the figure which appeared to be about 7 feet in height, was presumed to be John King. While the light was passing near the lower part of the figure, some white drapery like the lower part of a skirt of a dress was visible about 18 inches further from the Medium. After this manifestation, the light gradually faded away and in a short time the chairman was directed to close the circle, the seance lasting only 30 minutes. We saw the door locked before the circle commenced, and sat in close proximity to the Medium during the whole of the seance.

Apropos of the Energetic Circle, our readers may remember an account we published of a christening, which took place there about eighteen months since, where Katie King stood sponsor for the infant; whilst at Sandhurst, the mother of the child (a former member of the circle) called upon us and showed us specimens of writing on slate, which she assured us was done by the hand of the infant referred to. Some of the letters are in a bold free-hand, we saw the original and have a photograph of the initials, C. G., which formed part of the writing. If spirits are able to control the child for writing, at this early period, there is little doubt but that she will develop remarkable mediumistic powers in the future.

THE BUGUET AND LEYMARIE CASE.

In our last we gave an account of the conviction by the French tribunal of Buguet, Leymarie and Firman, and expressed our opinion that the latter two were innocent of the charge for which they had been sentenced to imprisonment. The papers to hand by last mail are confirmatory of this view, and in Leymarie's case an appeal has been lodged, so that he will virtually be tried again, when new evidence will probably be adduced. It appears to be the custom in France, in some cases, to grant fifteen days' grace to prisoners between conviction and the putting into execution of the sentence, during which time they are at liberty to return to their homes. Leymarie has made use of the opportunity to write and publish a pamphlet, containing a full account of the trial, with all his letters and certificates. Firman has been holding seances with the Count de Bullet and Mr. J. O'Sullivan, at which some highly interesting manifestations occurred. Accounts of several seances, from the pen of the latter, appear in the London "Spiritualist." M. Carraby (the counsel for the defence), and some others interested in the case, were present, by invitation, on two occasions, but, most unfortunately for Firman, the manifestations were weak

and unsatisfactory. Firman surrendered himself at the prison of St. Pelagie, on the 15th July; Leymarie is still at large, pending the appeal.

RELIGIOUS INTOLERANCE AT SYDNEY.

We extract the following from a letter recently received from Mr. Tyerman, at Sydney. We understand that Mr. Gale not only officiated as distributor of the reply at the church, but bore all the expense of the reprint from the "Stockwhip." His earnestness and generosity in the case are worthy of emulation:—

"I sent you a copy of the "Evening News," with a report of my lecture in defence of Spiritualism against Mr. Powell's attack. In regard to the reprint of my letters from the "Stockwhip," which Mr. Gale sent you a copy of, I may state that Mr. Gale and a friend stood at the door of the Rev. Dr. M'Gibbon's church and gave a copy to each member of his congregation as they came out, so that they saw that their pastor was not going to put Spiritualism down, and that he had not the control of the whole Press of Sydney. That taking of the war into the enemy's camp was more than he expected, and, judging from the reference to it in the last number of the "Protestant Standard," he did not like it. You remember the course we took in Melbourne when the Rev. Robert Potter made his foul attack, and he has been silent since. I always contended in Melbourne, and hold the same opinion still, that Spiritualism should not merely rest on the defensive, in a timid, trembling spirit, as though it was thankful that powerful orthodoxy even let it live; but that it should be independent and aggressive, yet respectful and humane towards opponents. So long as those on the other side think we are weak and frightened, they will persecute us as far as they can; but when they see that we are bold and determined, and prepared not only to defend our position, but to fearlessly assail theirs, they will be compelled, at all events, to treat us with more respect and justice. The history of all churches teaches that they will concede nothing voluntarily to liberals; whatever is got has to be wrung from them by a hard struggle. They would stamp out Spiritualism and Free-thought to-day, if they could, and will yield nothing to those powers but what is forced from them. When we can take our position before the public on equal terms with themselves they will let us alone, but not till then.

To show what orthodoxy would do if it had the power, I may inform you of what it did to us last week. I have had the Masonic Hall, a fine building that will hold about 1000 persons, for the last four months, and have paid £2 10s. a night for it. At the meeting held on Monday week, the board agreed to let me it for the next six months. In last Saturday's papers my usual advertisements appeared, the subject announced for Sunday being "A Vindication of Thomas Paine." On the chairman of the board—a Mr. Murphy, a pious Methodist—seeing the advertisement, he rushed down to the hall to instruct the secretary to refuse the use of the hall for the purpose. It was not going to be let to "vindicate that infidel Tom Paine." I went down to the hall to pay the month's rent in advance, as usual, and met him there, the very embodiment of holy wrath, and implacable intolerance. I believe I could have had the hall in spite of him, because I was prepared to comply with the terms on which they offered it for the next six months, and in their official letter there is not a word as to the nature of the subjects I should lecture upon; but being Saturday, there was no time to test the matter, and so we went to the Queen's Theatre, and had a fine meeting! I am waiting to see whether the Board will sanction the conduct of their chairman; if they do, I will not use the hall again, but shall most likely occupy the theatre. You will see some notice of the affair in this week's "Stockwhip." Now, the spirit that shut us out of the hall, would have shut us in prison if it could. But we will not submit to such intolerance and persecution."

Mr. Tyerman delivered his lecture in the theatre. An excellent abstract of it appears in the "Stockwhip" of 18th September. Want of space prevents our reproducing it.

MR. J. TYERMAN AND THE "PROTESTANT STANDARD."

(To the Editor of the *Stockwhip*)

SIR,—Will you oblige me by publishing the enclosed letter, which was addressed to the Protestant Standard, and rejected by that liberal and impartial journal. The occasion of my writing the letter will be gathered from its contents. Is it a part of "Protestant" Christianity to misrepresent and abuse persons and movements and refuse to hear a courteous explanation and defence? It is certainly a part of the religion of that charitable and magnanimous man—the Rev. Dr. McGibbon. The following is the reason assigned for not inserting my letter:—"We have no room for so long a justification and defence of Spiritualism, the communication could not be admitted without a lengthy rider, pointing out peculiarities of reasoning and misrepresentations and the subject is not worth the space required." Now, the Protestant Standard is professedly a *Christian* paper; its editor frequently repeats the command of Moses—"Thou shalt not bear false witness against thy neighbour; and the maxim of Christ—"All things whatsoever ye would that men should do to you, do ye even so to them;" and yet over *six* columns are devoted to an attack upon myself and teachings, and *one* column is considered too much to allow for a defence! Such is the *justice* and *good-will* to all men of sectarian Christianity. As to my "reasoning" I should have been quite content to leave it for the readers of the Standard to decide what "peculiarities" characterize it. They could also have judged whether I have been guilty of wilful "misrepresentations" of the articles to which my letter is a reply. Was the editor afraid that some of his readers would consider that one peculiarity of my reasoning is, that it does some little toward proving how utterly unfair and indefensible is the position which most of the clergy and their followers have taken up against Spiritualism, and what they term "Infidelity?"

One of the most melancholy sights of the present day is to witness Christian believers in immortality combining with ultra materialists in opposing the only movement that professes to give the world a present and palpable demonstration of the truth of that grand doctrine. The churches of our day are, generally speaking, cold and pharisaical, haughty and intolerant, destructive and persecuting, as far as they have the power. They seem to be afflicted with a sort of judicial blindness. They are loosing their hold of many of the best intellects of the age, but they fail to seek out and remove the main cause, which is found in the *false and revolting character of many of the dogmas they teach*. In their reaction against those beliefs, many have rushed to the sad extreme of denying the existence of a God, and the reality of a Future State. The churches lament the existence of this dreaded "Infidelity," but they are powerless to arrest its progress. They pray lustily to their God on the subject, as though he needed rousing up; and remind Him of what He ought to do to stop the mouth of "blasphemy," and crush the mountain of unbelief, as though He were ignorant or forgetful of His duty; but He makes no response in their behalf. And they fail to see that such facts suggest that there must be something wrong either in their views of God, or of prayer, or of the thing that fills them with so much alarm. Hence, when a new dispensation dawns upon the world, adapted to this materialistic and progressive age, they scornfully reject it. The dispensation they glory in was heralded by angel hosts; but its founder was born in obscurity; and in his public career he condemned much of the religious belief and practice of his country, and introduced a better system. The result was that his orthodox contemporaries rejected his teachings and put him to death. History repeats itself. The new Spiritual dispensation, introducing the religion of humanity, was also heralded by visitants from the other world. But it, too, was founded by humble persons in an insignificant village, and it has already exploded many of the errors, unmasked many of the shams, and rebuked many of the arrogant pretensions of modern Christianity; and has inculcated principles which will ultimately unite all mankind together in the bonds of a common brotherhood, irrespective of creed or country. And what do we behold? The Churches welcoming it, as a timely and powerful auxiliary in their crusade against vice and unbelief? No: we behold the orthodox Sadducees and Pharisees of the nineteenth century, like their ancestors in the first, doing their utmost to keep out new light, to check needed reform, and to perpetuate the intellectual and moral bondage of the people under their care.

Well may the angels weep at the spectacle of most of the religious leaders of Christendom opposing, often by the most unfair means, the practical proof of immortality!

J. TYERMAN.

August 30th, 1875

(To the Editor of the *Protestant Standard*.)

SIR,—Will you allow me space to correct certain misstatements in an article which appeared in your last issue, headed "Tyerman's Spirits!" Your correspondent states that—"The new system of Spiritualistic belief originated in the table-rapping at Worcester, United States, in 1852." This is incorrect. Spiritualism, as a "new system," dates from the 31st of March, 1848; and "originated" in the raps heard in a house at Hydesville, Wayne County, New York, occupied by a family of the name of Fox. Strictly speaking, however, Spiritualism is not a *new* system; it has existed in all historic ages, though not known by that name. The writer next refers to the attention the late Professor Faraday and Sir David Brewster paid to the subject, and speaks of the "artful legendmain" resorted to by D. D. Home, the well-known medium, with a view to impose upon them. Permit me to remind him that he has not furnished a tittle of evidence that Home thus produced the phenomena witnessed in his presence, nor can

he do so. The allegation, though often made by others, has never been proved. Those who have sat most frequently with him, and have had the best opportunities of testing his alleged powers, have been fully convinced of his integrity as a medium. The number and respectability of those who testified in his defence in the trial that took place some years ago, ought to have some weight in silencing the tongue of slander. As for Faraday and Brewster at once declaring "that the whole affair was a subtle and intricate piece of jugglery," I can only say that it is one thing to assert that something not understood is "a piece of jugglery"—it is quite another thing to prove it. Certainly, those eminent men did not prove it in the case in question. The writer is, perhaps, not aware that Sir David Brewster gave one version of his experience with Home to the public, and entered another one in his diary, published by his daughter, in which, speaking of the phenomena he witnessed, he says—"We could give no explanation of them, and could not conceive how they could be produced by any kind of mechanism." William Crookes, and Alfred Russell Wallace, Fellows of the Royal Society, are next mentioned as having "given in their adhesion" to Spiritualism. Ought not the fact that these two scientific men, and many other distinguished persons who could be named, have embraced Spiritualism, not on the authority of others, but as the result of their own investigations, to convince outsiders that there must be something in the system, and that it is entitled to more serious and respectful treatment than is generally bestowed upon it. Mr. Crookes has lately made what the Press calls "an extraordinary discovery of a new force," and scientific men and the general public admit the discovery with little or no hesitation, and highly extol the discoverer. He has devoted a longer time to the investigation of Spiritualism, chiefly in his own house, where imposition was all but impossible, and has conducted his experiments with the same scientific skill and care that characterized his researches in other departments. The result of his experiments is a *scientific demonstration of the truth of Spiritualism*. And why is not the result of one class of experiments accepted as readily as the other? If the result in the one case can be verified by the repeated and independent experiments of others, so can it in the other case; and those who accept the one and reject the other can claim little credit for their conduct on the score of reasonableness and consistency.

Your correspondent next speaks of myself. He says that I have gone right over from Orthodoxy "into the dark regions of Infidelity." I venture to say that I have as firm a belief in God, in a future state, and in true religion, as he has. But he will say that I reject certain theological doctrines that he holds as true. Granted; but does he not reject much that many Christians, as sincere and competent as himself, regard as Divine verities? Does he not, also, repudiate many things as fictions which I maintain as solid facts? What more right then, has he to stigmatise those who differ from him on religious matters as Infidels, than they have to denounce him as such? It is surely time to cease using the term "Infidel" in the flippant and offensive manner so long indulged in by one class, in speaking of those who happen to differ from themselves on questions respecting which each man has a natural *right* to form his own opinions. The writer next states that I "treat the Bible in both its parts as effete, and altogether worthless," and reject the sermon on the Mount with "unmitigated ribaldry and sneering contempt." What authority has he for this sweeping charge? True—my views of the Bible differ from his, but he never heard me say that it is "effete, and altogether worthless." On the contrary, I often have occasion to admit that, as a whole, it is a grand and wonderful Book. My opposition is not so much to it, as to what I hold to be the erroneous views that many have formed of it. Nor did the writer ever hear me speak of the Sermon on the Mount in the contemptuous manner he states; but when persons extol it at the expense of what I regard as fine human productions, as Mr. Powell did the other night, I am surely at liberty to point out that, with all the great beauties and sublime truths of that Sermon, there are parts in it, which, taken in their obvious meaning, Christians themselves do not believe—or, at all events, which they practically deny in their every-day lives.

Your correspondent goes on to speak of what Spiritualism is expected by its friends to accomplish, and of Mr. Powell's lecture against it. This gentleman is accepted by the writer as the "champion of orthodoxy" in its opposition to Spiritualism. It is well for "orthodoxy" that it has at last found a "champion;" but it will take a very different opponent from Mr. Powell to overthrow a system that is based on demonstrable facts; and, strange to say, this "champion of orthodoxy" is a reputed *Freethinker* of rather a *radical character*! I will only say of Mr. Powell that it is unfortunate for himself that he did not investigate the matter more thoroughly before he undertook to expose it, and still more so that he did not candidly state all the results of even his own limited experience. He surely cannot expect that those whose investigation have been more extended and successful, will abandon Spiritualism because his experiments resulted in comparative failure. In connection with Mr. Powell's late effort, the writer uses such expressions as "artfully contrived imposture," and "chicanery, and arrogance, and duplicity," apparently implying that Spiritualism is wholly made up of such things. It would have been well to have adduced some evidence of this. When will men, whose ignorance of a system is only equalled by their prejudice and presumption, learn that this mode of attack injures themselves and their cause far more than the object of their misrepresentation and abuse? The writer next states that I have already "publicly replied" to Mr. Powell, "in a withering torrent of scorn, abuse, and gross blasphemy;" and that I "shewed the ready practice of all such unscrupulous disputants by a studied twisting of his (my) opponent's views."

As to the first point, I will only remark that the word "blasphemy," like the word "Infidelity," has too long been used as a term of reproach. What is blasphemy? What the writer denounces as such is to me the most sacred and precious truth; and much that he holds as divine truth, I regard as the rankest blasphemy. Who has given him a greater right to brand my conscientious opinions by that term than I have to brand his? As to the second point, it is simply untrue that I was guilty of a "studied twisting" of my "opponent's views." The writer knows that I stated, in entering upon my lecture, that I had asked Mr. Powell, through a mutual friend, for the loan of his manuscript, for the express purpose of guarding against misrepresenting him, through having misunderstood any part of his lecture; and that as I proceeded with my lecture I would accept any corrections that gentleman might make. Mr. Powell availed himself of the offer I made, but, except in one or two instances, his so-called corrections only corroborated my notes of his lecture.

FROM DRAPER'S INTELLECTUAL DEVELOPMENT OF EUROPE.

In the course of life the individual man, the parts that constitute his system, are undergoing momentary changes; those of to-day are not the same as those of yesterday, and they will be replaced by others to-morrow. There have been, and are every instant, interstitial deaths of all the constituent portions, and an increasing removal of those that have performed their duty. Instead of departing portions, new ones have been introduced, interstitial births and organizations perpetually take place. In physiology it becomes no longer a question that all this proceeds in a determinate way under the operation of principles that are fixed, of laws that are invariable.

The alchemists introduced no poetic fiction when they spoke of a microcosm, asserting that the system of man is emblematical of the system of the world, the intercalulation of a new organic molecule of a living being answers to the introduction of a new form in the universal organic series. It requires as much power to call into existence a living molecule as to produce a living being. Both are accomplished by the same principle, and that principle is not an important intervention of a supernatural kind, but an operation of unvarying law. Physical agents, working through physical laws, remove such molecules as have accomplished their work, and create new ones; and physical agents, working through physical laws, control the extinctions and creations of forms in the universal life. The difference lies chiefly in time. What is accomplished in the one case, in the twinkling of an eye, in the other may demand the lapse of a thousand centuries.

SPIRITUALIST MEETING.

A meeting of Spiritualists and Free-thinkers, called by circular and advertisement, by the secretary of the Victorian Association of Progressive Spiritualists, was held at the Masonic Hall, Lonsdale street, on the evening of Sunday, 19th September. There were about 100 persons present; Mr. W. B. Bowley, president of the association, being in the chair. The chairman read the circular convening the meeting, and stated that the object was to strengthen the organization by inviting the co-operation of the members of the other (now defunct) association, and others interested in the movement. There was nothing prepared to submit to the meeting, so it would be open for anyone to make a proposition. Mr. J. L. Williams said that, with the view of removing all obstacles, he would move—"That the Association (Victorian) be dissolved, that a new one might be formed." Mr. W. H. Terry called the attention of the chairman to the irregularity of the course proposed. It was incompetent for that meeting to pass such a resolution without giving notice, a special meeting should be called for such an important purpose. Some discussion took place, during which it was mentioned that a rule of the association specially provided that 14 days' notice should be given of any meeting intended to amend the name or constitution of the association. It was then suggested that a resolution recommending the dissolution of the association might be submitted. The resolution, as amended, was seconded by Mr. Powell. Mr. Terry expressed his opinion that the course proposed was unnecessary, at all events, at that juncture. It had

not yet transpired that there was any objection to the present title of the association, there had been talk of antagonism between the two associations, but it must be borne in mind that this was the original association. Mr. Tyerman seceded from it, and it was hardly reasonable to expect the association to follow him, or consider it antagonistic because it continued its services. He would move, as an amendment, "That in the event of the late society joining this society, the committee and officers resign *en masse*, and a new committee be elected." The amendment was seconded by Mrs. Syme. Messrs. Powell, Keen, Frost, Clay, Rollo, Williams, and Mrs. Syme spoke to the question. The amendment was put and lost, the original motion being carried by a considerable majority, the larger half of the meeting not voting. It was then proposed that a committee consisting of three members of the association, three of Mr. Tyerman's late association, and three outsiders, should be nominated to decide upon a name and constitution to be proposed for a new society, in the event of the recommendation of that meeting being adopted by the Victorian Association. Messrs. Williams, Powell, Terry, Stevenson, Davies, Keen, Frost, Kelly, and Drew, were appointed, and after arranging for a meeting of the Victorian Association to be called on Sunday, 3rd October, at 7 p.m., and a general meeting at half-past 7 p.m., the meeting closed.

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