

THE Harbinger of Light.

A
MONTHLY JOURNAL

DEVOTED TO

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

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

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It is a noticeable fact, that the Lyceum, a most important educational institution in connexion with Spiritualism, has seldom succeeded in permanently establishing itself. Numerous Lyceums, started under the most auspicious circumstances in America, a few in England and two on the Victorian goldfields, have made an energetic commencement, flourished for awhile, and then slowly but surely died out of existence. The realization of this tendency to decadence in an institution so apparently attractive and progressive, naturally leads us to reflect upon the cause or causes, and practical experience of their working has brought us the conviction that it is due to the non-fulfilment of the original and central idea of them, viz.: *progression*. The original scheme comprehends primarily the gradual progress of the child through the several stages of thought and idea represented by the twelve groups, but the practical carrying out of this in its integrity is very difficult of accomplishment. It assumes the existence in the Lyceum of Twelve leaders, each fitted for their respective tasks, competent to receive the pupil from the class below it, imparting in an attractive and interesting manner the education fitted to its then state of mind, and passing it on in due course, prepared for higher truths and brighter light. Those who have had any lengthened experience in the practical working of Lyceums know how hard it is to obtain even a sufficient number of willing coadjutors, who are self-sacrificing enough to go on month after month and year after year, never wearying in well-doing, whilst the difficulty of finding amongst the willing ones the particular aptitude and ability requisite for the position is still greater. But whilst this difficulty can only approximately be overcome, there are other matters in connexion with the system which demand attention and reform as being both the pith and

root of the tendency to decadence. We allude to the adherence to formula. In the establishment of a new system a text book is necessary, and in this instance the "Manual for Childrens' progressive Lyceums," published by the founder, A. J. Davis, some twenty years since, served to inaugurate the movement and convey the idea to its readers. The Lyceum Guide, compiled by J. M. Peebles, J. O. Barrett and Emma Tuttle, some years later, is an elaboration of the idea with improved readings, recitations and Illustrations, containing all requisite information for the establishment and conduct of a Lyceum, but adherence to the letter, or the strict carrying out of any formula, however good, becomes wearisome by repetition; the zest with which it was first entered upon diminishes, and without knowing the cause, the members one by one lose interest, their apathy reacts upon the leaders, and rapid decadence ensues. In the large Spiritualistic centres in America, the constant influx of new members keeps up the vitality of the institution, and substitutes change of material for change of programme; but in less favored localities where the material of the Lyceum is drawn from a larger area, and the influx of new blood is slight, new ideas, change of formula and variety in the sessions are essential, to keep up the life of the institution and make it truly progressive.

The local Lyceum, which has been in existence nearly five years, has from time to time shewn symptoms of decline, but energetic effort, and the occasional infusion of new blood, has restored it though not fully, to its pristine vigor. With the present month it enters upon a new session, with a re-distribution of officers. The Spiritualists are certainly behind the Christian denominations in practical efforts to promote the spread of those principles religious and moral they profess to hold dear. They do not furnish the proportion of workers in the cause that the latter do, it is a disgrace to them that it should be so, yet so it is. The burden of practically carrying out the advanced ideas, and inculcating the Harmonial Philosophy, falls upon a few, whilst the majority look on complacently their utmost conception of duty being in pecuniary or eleemosynary aid.

The Lyceum system is decidedly the most advanced

of any educational one we know of; it aims at the cultivation of the innate powers of the child, and the preservation of its originality. It seeks to foster all that is good, and to encourage Freethought in its fullest interpretation, giving due exercise to the physical, intellectual and emotional faculties, its effort is to promote Harmony. Not a passive harmony, but a grand aspiring one, the vibrations of which reaching upward to the spheres will form a connecting link between the wisdom there abiding, and the ignorance of humanity. Surely an object such as this deserves encouragement, practical and hearty, are there not some among our Melbourne readers, prepared to exercise a little self-abnegation and devote their time and talents for two hours a week to the improvement of the young, and the encouragement of Liberal ideas in the rising generation? If so now is the time to come forward. Should this appeal stimulate a few such to action, we shall not have written in vain.

COMMUNICATIONS

RECEIVED AT A MELBOURNE CIRCLE.

[It was intimated that there was a want of power in the medium on this occasion, but that the period was approaching when they would be able fully to understand the words of their beautiful invocation, and to realise the fact that God is all power and love.]

—:O:—

Passing on to the subject of religion, the control continued in these words:—Speak to the Hindoo, or the Jew, or the Christian, and ask them what religion is, and how they will define that principle and essence of vitality, to which such a name is applied, a name without a body or a soul; a something so vague that no one finds in it the vital principle which is supposed to give expression to the word religion.

Turn your gaze into the periods of the past, and contemplate the atrocities perpetrated under the name of religion. Think of the brutal mother who imagined she was performing a holy duty in murdering her children, simply because it was enjoined by her religion, (here a pause took place in the deliverance of the medium).

It would be instructive to every one of you to consider and work out in your own minds how far you may trace this principle of religion through history, to the present day.

In its garb of to-day, you will hardly recognise the youth that lived and walked in the middle ages.

And why is it necessary that its garb should be the same? is the very natural question of some. Why should we or any one else try to interfere with the laws of change, which seem to be the intentions of the Deity?

Religion is the natural voice of the soul within you, speaking as the Creator speaks, giving expression to the same positive, element of good or evil, declaring the supremacy of right over wrong. That which to-day you hold to be good, true, and perfect, you will realise to be very different when the future brings round its changes. You will then find that the positive of to-day, is the negative of to-morrow.

But what have the world to do with all this? Such subjects and such explanations are not fitted for it. What will the newspapers of to-day say of such a philosophy? They will look aghast at the preacher in the pulpit telling of salvation without an atonement. They will ridicule the idea and lament the folly and the wickedness of such proceedings.

But the time is very near at hand when the people will call aloud for those who can give light and eyesight to the blind. In those days they will demand of you the elucidation of many dark problems of life and religion. All this must come, it is the inevitable result of certain things recently brought to bear upon the world, upon the great mass of the people and not upon the few.

An influence will arise which will call men to reason on all things. All this is as sure to come as the healthy seed which is cast into healthy ground is sure to grow.

It will be necessary for ministers to shift their ground from place to place, until at last they will discover themselves resting upon a foundation of straw, and their position must give way at once.

Some religious sects would increase the general good of mankind according to their own peculiar views. They would have a rich class and a poor one it is true, as also an educated and an uneducated one; but they would have no storms in the elements, there should be no rough winds to tear the blossoms from the trees, to break off the rose buds and scatter the flowers. No terrific storms should tear and lash the ocean, wrecking ships and destroying lives, separating parents and children and breaking all the fond ties of earth. In short they would have it all sunshine and smiles, happy home and eternal bliss. But all this is not the order of nature, nor the will of an all-wise loving and powerful God. He knoweth best when to give rain, and when to scatter sunshine over the land. He knows when it is best for the wind to blow and drive away foul pestilence and disease.

—:O:—

We all find it of service to allow the medium to remain a short time under the influence, before exercising the organs of speech. For this reason, we maintain a short silence, during which we trust the minds of all present in the circle will be beneficially affected by the beautiful invocation, and that they will remain in a prayerful and elevated mood.

We seize upon such occasions as these when the brain is quiescent and pure, to endeavour to impart peace and the delights of a clear understanding. These are the sure forerunners of that strength which may be used hereafter, and the influence of which is perfect.

The good influence will extend beyond the circle, and each one of you whether a medium in name or not will truly become so in spirit, and be ever open to the communications of affinities and friends. (pause)

A notable feature of mankind in the present day, as well as in the past, is a certain poverty of invention, cramping and restraining the actions of the human mind.

If you look around, you will observe a vast number of those who indeed come under the category of men, but who have never progressed beyond the elementary stages of sensation and perception. Who seem to understand nothing beyond the actual sensations of the flesh. The present is indeed more fortunate in this respect than the past, as we know by the vast strides which science is now making. But even now it is rare for reason to be sound or just in all its bearings. How seldom indeed do we find anyone with knowledge complete on any one point.

Though we look at the more gifted of the men amongst us with admiration, it is tinged with sadness when we remember the smallness of their numbers. Few indeed, are those whose actions are regulated by wisdom, and few indeed are those who do anything to benefit their fellow creatures.

In one great mass we are rushing down to destruction and there appears to be no help. Where are the leaders, where are the means of invention? Point out the men who will answer the requirements of the time? There may indeed be men of invention, but they lack other qualities, and cannot perform the work which is required of them. They are destitute of the higher spiritual qualities, and they lead not onward or upward, but sideways and downward.

Such men as Napoleon and Bismarck have indeed immense influence in the world, but their power and influence are as nothing to what they would be if they were guided by the inspirations of wisdom and purity and goodness.

The world needs in its foremost ranks men of spiritual ideas, wisdom, and that spiritual talent or quality of invention.

Leaders are wanted for a mighty host to deliver those who are immured in dark dungeons, and set them once again on the mountains of light, which they shall ascend

in spite of their apparent ruggedness, and on reaching their glorious summits they will have the joyful satisfaction of knowing that their toil is rewarded.

A glance at the nations of the earth at the present day, reveals a sad state of affairs. We see millions in the dark slavery of ignorance, philosophical, intellectual and spiritual, who are but as tools in the hands of despots.

Yes we need guidance, we need invention, and wisdom, but that wisdom we would have drawn from all the sources of nature, from the flowers that bloom, and make earth joyful with their fragrance and beauty, as well as from the stars which shine with their everlasting lustre. Wisdom also can be culled and applied from the seed which expands into the flowering shrub or fruit bearing tree.

Look at the mighty results of finding out the secrets of coal ore. What profound faculty of invention was exhibited in drawing the ore from its secluded bed, and transforming it into a power for driving the steamship through the waves, and carrying man wheresoever he will.

JOY OF INCOMPLETENESS.

If all our life was one broad glare
Of sunlight, clear, unclouded;
If all our path was smooth and fair,
By no soft gloom enshrouded;
If all life's flowers were fully blown
Without the sweet unfolding,
And happiness were rudely thrown
On hands too weak for holding—
Should we not miss the twilight hours,
The gentle haze and sadness?
Should we not long for storms and showers
To Break the constant sadness?

If none were sick and none were sad,
What service could we render?
I think if we were always glad
We scarcely could be tender;
Did our beloved never need
Our patient ministration.
Earth would grow cold, and miss, indeed,
Its sweetest consolation.
If sorrow never claimed our heart,
And every wish was granted,
Patience would die and hope depart—
Life would be disenchanted.

And yet in heaven there is no night,
In heaven is no more sorrow!
Such unimagined new delight
Fresh grace from pain will borrow—
As the poor seed that underground
Seeks its true light above it;
Not knowing what will there be found
When sunbeams kiss and love it.
So we in darkness upward grow,
And look and long for heaven,
But cannot picture it below
Till more of life be given.

From "The Shaker."

MR. TYERMAN.

Mr. Tyerman writes us under date January 30th, informing us that having resumed his lectures at the Victoria Theatre, he will be unable to visit Melbourne at present, if at all. It seems probable that Sydney too, will lose his services ere long, as will be seen by the accompanying extract from his letter.

"I have fully made up my mind to give effect a few months hence, to the resolution I formed before leaving Melbourne, of going to America. My health is much improved though not yet fully restored. I resumed my duties in the Victoria Theatre last Sunday, we had our usual large audience, and I never met with a more cordial reception than was accorded to me, which was very gratifying after my severe illness and the attempts of enemies to injure me. I shall lecture a few months and then leave for America."

To Correspondents.

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

CIRCLE EXPERIENCES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Knowing the great interest you take in the development of all that tends towards Spiritualism, makes me take the liberty of writing the following communication, thinking it may be of some interest to circles now in existence, and those that may be formed hereafter. Our circle (no name at present) was got together at the latter end of last October. Consequently it has been in existence only three full months, it consists at the present time of seven individuals, three of the gentler sex and four males; for the time we have sat (Wednesday and Sunday evenings) we have had some very good manifestations with the table, a very clumsy piece of furniture made in the rude bush fashion, some fifteen years ago. But nevertheless, far from clumsy when our unseen friends have the manipulating of it, for sometimes it will see-saw in the most astonishing manner, first one end up and then the other, putting one in mind of the beam working of one of those high pressure steamers on the great lakes of America. Marvellously astonishing as is the movement of the table, how much more so is the fact of its answering questions which it has done dozens of times. Answers that I know are as correct as anything is possible to be on the face of earth. And yet our neighbours round know that it is *electricity*, as though electricity has *intelligence*! But what I want to tell you is this, our circle has had a writing medium, and also a physical medium, the first being a lady, and the second a gentleman. On one of the nights set apart to hold the seance our physical medium did not make his appearance till very late, but as he had a long way to come we were in no way uneasy at his tardiness, at last we all heard a cooee away off in the bush, one of the circle taking a lantern (the night being very dark) sallied out to bring the wanderer in; and sorry I am to inform you that he had been imbibing a little too much of Hennessey's, with a friend, very little indeed, but more than they (the spirits) would allow or countenance, for no sooner had he taken his seat, than the following was written by the spirits controlling the circle. The medium (writing) was requested by the chairman to find whether the conditions were favourable, and whether any communications were to be given, in answer to which the following was written by the Spirits through the medium:—

Nothing to-night.

Question.—"Why?"

Answer.—"Not regular"

Question.—"Are you vexed?"

Answer.—"I am"

Question.—"With whom?"

The answer was the initials of the erring one.

Question.—"Why?"

Answer.—"W'ont tell you"

The communication then stopped for a period of about a couple of minutes—then the question was asked "will you write again" short and decisive the answer "No."

"I should like to know" queried he in fault, "I should like to know who the spirit was that gave the communication." No answer to this, the medium still in position with the pencil, but at the expiration of about three minutes from the last query, "Good Night" was written and our erring brother had received a lesson from the spirit world, that I hope he will not forget, for the answers show conclusively that they were seriously offended at his behaviour, and therefore would not in any way gratify him, by manifesting their presence after the "good night" was written. In conclusion, I would beg circles to take the foregoing seriously to heart as a lesson to us all, teaching that *purity* of life in all its functions is the great aim of spirit teaching.

Yours truly,

ALPHA.

Ovens, February 14th, 1877.

DISCREPANCIES IN THE BIBLE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—The Bible has repeatedly been called by Ministers of religion, the Word of God; yet with all due reverence I hesitate not to affirm, that, like all other books, it partakes of human error!

Persons in general, when they talk about the Bible, seem to lose sight of a very important fact; which is, the small portion of the Scriptures that is devoted to the Spiritual concerns of Mankind—and surely, with no other portions can divine Inspiration have connection. Reflect but a moment, what sort of subjects constitute the largest portion of what we possess in our sixty-six books (without the Apocrypha of either the Old or the New testament) all of which, according to the extravagant notions of unthinking minds, were verbally Inspired by God. The principal parts of the Historical books relate to such ordinary events as usually make up the bulk of all histories; while mere human thoughts feelings and actions, constitute by far the greater portion of the rest of the books. How inconsiderate then, how preposterous that Christians, who have been specially enjoined by their Master to search the Scriptures, should know so very little of the nature of their contents, as to fancy that all Scripture has been given by divine Inspiration!

With me, Mr. Editor, there is no question whatever of men having both spoken and written under the influence of the Holy Spirit! but, it does not necessarily follow, that I am to believe all that they ever wrote and spoke, was spoken and written under the immediate influence of divine Inspiration: the Inspired writers themselves, teach the contrary; and, in addition to this—though the Bible may contain the Records of divine Revelation, that does not, cannot of itself, constitute an inspired Record—the Record is the sole work of the Penman who recorded the things which were revealed or inspired; and every Revelation was necessarily liable to imitation, to misrepresentation in the very act of the Penman's recording it—also in copying it, and still more so in translating it into other languages. The Scriptures, therefore, are not the Revelations themselves, but simply records, or copies only of the records of the Revelations; consequently, the Bible is not the Word of God, but the volume wherein may be found the Records of God's dealings with some of his intelligent creatures, during a period of about 1600 years.

Let me suppose a case, Mr. Editor—let me suppose that all the Writers of the books of the New Testament, were divinely inspired to pen the truth, the whole truth, and nothing but the truth (and less than this would not meet most men's notions of divine inspiration), then, as a matter of course, all of them in telling the same tale would tell it alike; that is—

Matthew would not write of two blind men being cured, and Mark and Luke of one man only; nor would Luke write of the cure as having taken place when Jesus was going into Jericho, and Matthew and Mark write of its being performed as Jesus was leaving the City. Now, sir, though it be of no consequence to us, whether the cure was effected on one blind man only, or on two blind men; whether it was effected as Jesus went in, or as he came out of Jericho; yet, the disagreement of the three narratives is of consequence to prove that the three discordant writers could not have been divinely inspired to write down the same tale of the same cure.

Matthew represents Jesus as ascending a mountain and sitting thereon, during the delivery of his famous doctrinal sermon; while Luke states, that Jesus came down and stood on the plain; and the sermon itself differs very considerably as recorded by the two Disciples.

Had the Evangelists been under the influence of divine inspiration (so much insisted on by fanatics) they could not have differed so widely as to the time of day when Jesus was crucified; one recording it as the third hour, another the sixth hour, and another the ninth hour of the day.

In Matthew we read—"Behold there was a great earthquake; for the Angel of the Lord descended from heaven, and came, and rolled back the stone from the door, and sat upon it;" but, Mark, Luke, and John, differ from Matthew, and all four differ from each other, three of them not mentioning either the rolling back the stone, or the more remarkable event of there having been an earthquake: Mark tells us, that the Angel was within (not outside) the sepulchre, sitting on the right side; Luke tells us of two Angels, both standing; while John tells us they were both sitting, one at the head and the other at the feet! As to the women, John gives but one, Mary Magdalen; Matthew mentions two, Mary Magdalen and the other Mary; Mark states three, the two Marys and Salome; Luke swells them into several, the two Marys, Joanna, and "certain others with them."

If the four Evangelists had been divinely inspired to write down the superscription which Pilate placed over the head of Jesus, on the Cross, they could not have written it (as recorded) in four different ways—not two of them alike.

The accounts of the catastrophe of Judas are quite irreconcilable, and most sadly disconcert those who would wish still to believe in plenary inspiration, Judas of the Gospel repented, but, Judas of the Acts of the Apostles did not repent; Judas of the Gospel despaired, but, Judas of the Acts triumphed in his iniquity; Judas of the Gospel returned the money, but, Judas of the Acts kept it; Judas of the Gospel bore testimony to the innocence of Jesus, but, Judas of the Acts did not; Judas of the Gospel gave back the money, to the Priests, who deposited it in the treasury, but, Judas of the Acts bought a field with it; Judas of the Gospel hanged himself, but Judas of the Acts died by accident. Matthew states that the Priests purchased the field "to bury strangers in," but, according to Peter, the field was "purchased by Judas," and was called the field of blood—but, enough of Judas!

Had the Apostles been divinely inspired to that degree which Bible idolators believe (and many of them conscientiously) it certainly would not have been necessary to send Paul, Barnabas, and others as a Deputation to the Apostles and Elders in Jerusalem, to settle the controversies about the ceremony of circumcision; nor would the Apostles when met in convocation at Jerusalem, with James as Chairman, have experienced such difficulty in arranging the matter, had the Apostolic members of the Synod been plenary inspired.

I have, Mr. Editor, designedly selected examples of such differences as are of no consequence to us which are right or which are wrong; and such discrepancies and contradictions are much more frequent in the Christian Scriptures, than unobservant readers are aware of—for I can count them by scores; yet, insignificant as these differences are in themselves, they unequivocally disprove, and completely overthrow, the mischievous and pernicious doctrine of verbal and plenary Inspiration! Now surely, Mr. Editor, with these examples of discrepancies before me, and the many I know besides, there cannot be any presumption, any impropriety, much less any irreverence, in my declaring, that it is sheer mental-weakness for any one, whether Clergyman or Layman, who can read, and think, and judge for himself, either to believe or say, that every word in our Bible has been either dictated by God, or, penned under the influence of divine Inspiration!

Yours, &c.,
LAYMAN.

Vaughan, February 15, 1877.

TRUTH.

"Truth, saith the Priest, is mystery,
Which few perceive, believe, obey!"
"You'r wrong, saith Science, 'tis not so,
But something simple we can show;
'Tis nothing more than accuracy;
In what we do believe or say!
And all who do this truth deny,
Assuredly affirm a lie!"

RECLUSE.

MORE LIGHT!

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—You more than once have called our attention to the progress making by your neighbours the Collins-street Independent Congregationalists.

Last Saturday I read a portion of an eloquent and advanced address, which was delivered by the Rev. T. Jones, in London, who has accepted a call to the above mentioned congregation.

Like our respected Bishop in knowledge and liberality, he is certainly far in advance of some of our fossilized sabbatarians. So far from persecuting science, Mr. Jones tells us that "TRUE SCIENCE AND TRUE RELIGION WILL YET MEET, AND BLEND, as naturally as two rivers flow into each other." Here is a delightful prophecy, and I believe a true one. "True religion" is the result of a knowledge of God's will, arising from a careful scrutiny of his works and laws. I of course apply it both morally and physically. Science is a confirmed sceptic, accepting nothing as true till it has been proved to be so, by a minute and careful investigation, through an anxiety to guard against error, which is the root of all evil.

Orthodoxy applies no such test, it bows before "authorities," "traditions," and "old and venerable beliefs," in short EVERY SECT "does that which is right in its own eyes;" they have no tests, but their creeds, written or understood, and cast out such as will not submit to these.

Mr. Jones' eloquent essay, is a deep lamentation over a fast failing system, that cannot stand the tests of science, anything but "GLAD TIDINGS OF GREAT JOY."

Spiritism which is a branch of science, is "glad tidings of great joy," which cheers the hearts of millions. It courts investigation, and furnishes indisputable evidence! "It has brought life and immortality to light," when most wanted, wanted by Rationalists, Christians, and Atheists; praise be to the most High for this unspeakable gift.

I am, &c.,

SCIENCE.

SPIRITUALISM AND RADICALISM.

THERE is one movement still remaining,* which because of its peculiar significance in the present, as well as for its intimate connection with our subject, deserves a special place and notice among the manifold manifestations of Modern Life. If we rightly consider the Universe, we shall find it in all aspects giving tokens of a Past, and promise of a Future, other in its nature than that condition which we now behold. We may perceive that as a whole, and in each part—change is perpetual, that in its ultimate it is for the better, and that growth or progression is the Law of all. Every stage though necessary, is therefore probationary, and incomplete, gradually becoming less and less so. The Past more imperfect than the Present, which, in its turn destined to be hereafter a Past, is subordinate to, and preparatory for a Future. This general Truth applied to the social state discloses to us a regular advance in its constituents, from that prehistoric period of Savageism in which our conceptions of it altogether cease, to the Present partial Civilisation, achieved by our ancestry in blood and sweat, by bitter sacrifice, and bold aggression. For strange as it may seem, the forces of Nature are not the only enemies of aspiring souls. The deadweight of the World, which hangs most heavily upon its eager wings, is human in its shape and character. Man has not only ranged against him the irregular activities of Nature, the Heat and Cold, Famine and Pestilence, which conquer or confine his energies, but if he have wrestled with the rebellious passions of his own unyielding flesh, with such success as to place himself superior to them, learns too late that he has but roused those, still unsubdued, that linger in the lives of

others, and the path of his own perfection is barred against him by the brethren, in whose Service he has seen his own Duty and most dear desire.

The Record of the Race is twofold, but in both of Strife. In the first field we find the enemy within, in the next without. The Reformer who has been victorious in the battle in his own breast, far from ceasing to combat, has then but begun. The Ignorance, the Selfishness, and the passions, which he has there conquered, reinforced by the results of their long dominion, are triumphant in the World without, and prepared thus in the school of experience he wages a warfare no less bitter against them. Purification within demands Perfection without. He who is just and true seeks Justice and Truth, and makes them the Law of his outward as well as of his interior Nature. Good men make good manners. Wise citizens create wise government and holy Religion. Progression is an effort towards such by such. Its ministers are the mightiest of mankind, when few and far removed from the masses, styled *Radicals*, when more in number and closer to the apprehensions of their days, *Liberals*. They are the Legislators of the Future; the Saviours of the wronged, the Smiters of the despots, in the Present; the Gods and Heroes of the Past. The very soul and central force of Man. Those balancing them and last to follow, are known as *Conservatives*; who, though borne along by the irresistible stream of enlightenment form the rearguard of the army, and, whatever the situation of the front ranks, remain behind maintaining the social conditions suited to an earlier age. Every epoch has created the Laws necessary to preserve its own stability. These, at first a safeguard and an advance, in the next are burdensome retrogressive, and preventive, of proper measures. They must therefore be destroyed and replaced by more competent provisions. In the most distant eras man, infantile in his nature, required a Government, stringent, imperious, and powerful, to control and direct him. Limited in himself, but a narrow sphere was allotted to him; incapable of any worthy mental action, the fabulous and the simple were his only Knowledge; animal in his passions and employments, considerations of that order were presented to him, and the manner of his existence ordered in accordance therewith. Since then History is the chronicle of his sluggish deliverance under the guardianship and guidance of Genius and Goodness, embodied in names the brightest and best loved—Jesus and Luther, Epaminondas and Tell, Cromwell and Mazzini Galileo and Shelley. Scorned by the Sycophants and Simpletons, hated by the cruel and the base, of their own days, they now receive the deathless honors belonging to the Apostles of Free Thought, Free Speech, and Free Action, established as the irrevocable prerogatives of Man. The World came to them not they to the World, and those of later date who bore the same banner, in the same field, await securely the judgment of a posterity that shall comprehend and reward them.

The pioneers of the Eighteenth Century, Bolingbroke, Hume, Gibbon, Priestley, and Godwin; who with their mighty brethren Voltaire, Volney, Rousseau, and the Encyclopædists, laid the foundations of our Modern Radicalism, shall yet receive their due, and when the Superstition and Oppression which they so grandly assailed shall have passed away into oblivion, will preserve its memory only as the shadow to heighten the brilliancy of their own glory. To him, who more than all others has suffered from the pernicious slander, and gross dishonesty of his contemptible opponents, a crown of martyrdom as glorious as that of Huss, and Servetus shall be offered, and from the Declaration of Independence, surrounded by the signatures of such kindred spirits as Jefferson, Adams, and Franklin, the name of Thomas Paine shall shine forth, as that of one who devoted his talents, in an age of corruption, debauchery, and intolerance, to the worship of the Truth, and amid the thick darkness of a degraded Theology pointed his fellow creatures in true piety "Through Nature up to Nature's God." Since then the Principles which he advocated and elucidated so vigorously, have become the common property of a large proportion of the world's thinkers, and the Radicalism which awoke so violent a storm of

* It is to be remembered that only the more prominent or conspicuous features are given and whole Sciences such as Jurisprudence, Logic, and even such peculiarly modern studies as Philology and Political Economy with their long lists of eminent exponents are compulsorily excluded from this brief catalogue.

reprobation a hundred years ago, has been adorned by the Fame of so many followers, and strengthened by the adhesion of so large a multitude, that in its innumerable branches it now defies description.

The most powerful School of Modern Thought, the Scientific, has dealt with Revelation as severely, and more completely, than he would ever have dared to dream possible from recognised leaders of literature. The great sale which attended that masterly epitome "Supernatural Religion," proves the extent of the disagreement existing between the People and the Clergy, while the elaborate criticism, and the profound learning, there exhibited reveals the thoroughness of the attack, and the remarkable powers devoted to it. Since the young Pantisocracy, Wordsworth, Coleridge, and Southey, proclaimed the Radical tenets from which they afterwards seceded in alarm, we have seen the young genius of England universally sceptical, and even in the stronghold of Orthodoxy, displaying a depth of Disbelief, from which their fathers would have recoiled with horror. F. W. Newman, once a minister of the Church of England, and since author of "Phases of Faith," "The Hebrew Monarchy," "The Soul," etc., is the leading mind of a large band of educated students, openly separated from the Church, with brilliant abilities united to the highest moral courage, in his departure he created a marked sensation, which his after labors have changed into well merited renown. Mr. Voysey, is the type of another class, of men of ability divided from their former Creed and maintaining their Religious tendencies apart from Dogmas, while M. D. Conway, a preacher also, has in his "Earthward Pilgrimage," given us the most brilliant attack on the prevailing Belief, and the most eloquently Ruskinian exposition of Radicalism to be found in any single volume, not even excepting the fiery zeal of Winwood Reade. Something must be wanting in Mr. Froude, since the "Nemesis of Faith," that noble product of a young man's sincerity, was stifled in its birth, and a work in many respects superior to anything he has since given us withdrawn because of the infidelity it so fascinatingly depicted. Renan in France, and Strauss in Germany, have earned a widespread reputation, in the first by the beauty, in the second by the acumen of his style. But both are palpably deficient in many respects when compared with Feuerbach, whose deep-thoughted, ingenious, and marvelously suggestive, "Essence of Christianity," is by far the most philosophic and powerful attack ever directed against the Pauline Faith, which it not only denies, but dissipates, and not content with dissipating destroys. Absorbing the whole body of the belief, it establishes its Divine Utility, while it determines its entirely human origin, and acknowledging its Truth and Beauty, reduces them to their true level in the domain of Life and Reason.

Did space permit much stress should be laid upon the example and teaching of the great Socialistic leaders, who since Jesus sanctified the sect, previously graced by Pythagoras and Plato, followed by Bacon (New Atlantis), and Sir Thomas Moore (Utopia), finds its worthy successors in St. Simon, Robert Owen, and Fourier. To these, especially to Owen, the gratitude of generations belongs, more than to all the Politicians and Statesmen whose Titles and Actions have been blazoned before our eyes. He commenced the task of the Ages anew, and began where the great of the Future must begin. His failure was of his fellows, not of himself, he accomplished great things, and pointed the way to greater. A more noble, original, and remarkable character has never lived. The central idea underlying all the spasmodic efforts of Communists, Socialists, Shakers, and other brethren, which under the name of Co-operation, is dimly perceived by some, is yet destined to be the Salvation of Mankind, and the day is not far distant when this work shall be undertaken. Long must be the labor, weary the centuries ere it is ended, but when it is, the Golden Age will be about us, and within us too.

This vision glanced before the eyes of Laurence Olivier, when with the indignation which must seize every noble mind, regarding the follies and iniquities of fashionable life, he wrote his fierce defiance for, and

farewell to it, in the pathetic pages of "Piccadilly." Startling the giddy throng by the spectacle of a young attaché, who with all its prizes before him, cast aside with derision and contempt, its miserable pettiness, and preferred the plough in the western solitude, and the brotherhood of men and women, spiritually pure and true, to the Stars and decorations of St. James's with the hollowness and heaviness they rewarded and concealed. In another sphere of Life, more recently, men followed the fortunes of "Joshua Davidson" the man who would live the Life of Christ in these our own days, and led by the genius of a woman sorrowed with him in the painful path he trod through poverty and shame, till kicked to death by an English mob, incited by their parish priest, he paid the penalty of his Radical devotion to Truth and Right. Mrs. Lynn Linton may well be "deeply earnest" in such a story, and a reading public may well demand, in seven editions, the picture, so photographically accurate, presenting themselves and their daily actions in the true light.

The keen lash of Mr. Jenkins in his "Ginx's Baby," "Devil's Chain," and "Lord Bantam," falls on some tender sores we cannot heal, and in his Political sphere may find many more to occupy him. Mr Taylor, Sir C. Dilke, Professor Fawcett, and the Honorable Auberon Herbert, are Radical representatives well qualified to assist him, and with the memory of Stuart Mill to guide them, may yet accomplish something to rescue the Legislative from the contempt into which it has fallen. Its dominion at all events over a large portion of the "lower orders," is usurped by such men as Holyoake and Bradlaugh; the first by his cultivated, and the second by his magnetic influence, not only capable of winning, but of better controlling the working classes. Of coarse, rather than fine grain, they and their coadjutors possess abilities, and perform deeds of which great men might be proud, not only in the cause of Political, but Religious and Social Liberty. There is a great multitude of scientific writers of whom Buchner is perhaps the finest, fierce and foremost in their assaults upon Orthodoxy, some, like W. R. Greg conservatives in Politics, and others clinging still to the crumbling altars. There are the moderates, who partially compromise, like Mill, but the ultra-radicals will find a leader only in Spencer, who diadoming all subterfuge, or submission, rests simply upon the Principles of Absolute Morality, and while recognizing the natural tardiness, and backwardness of the mass, remains untainted, and unaltered by it. There is but one Right, and one Truth, and however far off accomplishment the first, or however unpleasant or misunderstood the second, he will worship it. Let Men go their way, he asks no homage or agreement, in "Social Statics," he flung down the cartel of defiance, and in the "Study of Sociology" repeats it. Expediency is nothing to the Philosopher, Principle is all; Distance is nothing to the Seer, only Truth; Consequence is forgotten by the Hero—Rectitude his goal. The true man at once a Philosopher, a Seer, and a Hero, will disregard the Present, assail its wrongs and affirm its Rights—a Radical of Radicals.

The World has few such, and Australia, as its youngest child, is still unknown by any noted names. Yet in the department of Politics, one such must needs go down to a posterity, who will remember and appreciate the faithful allegiance, farsighted wisdom, quenched so suddenly in the treacherous waves, which washed the shores for whose welfare he had laboured so nobly and so long. There are prizes beyond price, orders of merit without notoriety, and names known only in the hearts and minds of those who can give but Love and Sympathy; yet the bitter sacrifices by which Mr. Gresham won the title of our first Land Reformer, cannot but be repaid in the future success of the grand scheme he here initiated, as well as by the possession of the ability which enabled him to discern, and the courage which compelled him to defend, the Principles of Justice embodied in it; these, beyond computation, and of more than mortal efficacy and value. Spiritualists in communication with advanced stages of Being, where abstract Right alone is considered, and Tradition or Antiquity are of no avail, seeing there the mirror of what our own must one day be, are, if sincere, of necessity,

most advanced Radicals. We know thus from several sources not only the need and virtue but the very fact and practice of Progress. That Land should be vested only in the State, for the benefit of its citizens, and in perpetuity limited to none, is not only the teaching but the experience of those, who freed from the selfish greed as well as the material clog of the body, would disdain, as even our own imagination must do, the existence of such immoral and exclusive Laws, in their more perfect Life; where, though all things correspond to those we see, the use of them is dictated only, by the good of all. From the earliest days of the agitation for the Emancipation of Woman, Spiritualists with the knowledge of the Spheres, have been in the foremost ranks of the reformers. Their belief offers to her a higher standing than that enclosed in any Creed, and shows her as the equal helpmate of man in the highest departments of Life and Thought. It has defined and sanctified her relation, as no other movement has ever done, and in the struggle for her wiser Education, as well as that of the Male, and the thousand and one efforts after purity and honesty, which now are budding in our institutions, owes to its female mediums and supporters a mighty meed of gratitude and praise. In the Anti-Slavery struggle such leaders as Lincoln and Garrison represented Spiritualism, in the Temperance cause, it takes a prominent part, and in Political Life induces the widest Democracy, as Judge Edmond's description of the higher form of Government, denotes the most Spencerian method as that of the advanced intelligences. It teaches us Liberty as belonging to each, and Fraternity as the Duty of all. Equality universal of Soul, and consequently of Rights, and bears upon its Banner "Liberty, Equality, and Fraternity, before and beyond Death."

In Theology, while deeply Religious, it is therefore entirely Radical, and doing more than all the armies of mere materialism to overthrow, has yet constructed, also, demonstrating at once, the fallibility and reality of Revelation. Among the finest works which deal with the rational History of Religion, the "God," "Christ," and "Religious Ideas," given through Hudson Tuttle, are three treatises unequalled for the acuteness and lucidity, the breath and power, of their style, which is in its concise eloquence, exhibited in his larger "Arcana," of "Nature" and "Spiritualism." Kersey Graves' "Sixteen Crucified Saviors," is a most telling and able compendium based chiefly upon the marvellous "Anacalypsis" which remains the monument of the unequalled scholar Godfrey Higgins. This extraordinary work is too abstruse and detailed to command general attention, yet in it lies almost all the knowledge concerning the nature, interdependence, and development, of the Ancient Religions of the World. It has especial reference to Christianity, whose myths and fables are relegated to their true place in Sanscrit or Buddhistical literature, with the scrupulous accuracy of an erudition almost miraculous. Moses Hull, J. W. Jackson, S. P. Andrews, and Charles E. Glass, are among the Radical Religious thinkers of Spiritualistic fame, headed by such celebrated names as those of Denton, Peebles, A. J. and Mary Davis, Emma Hardinge, and the Chevalier de B—. *To be a Spiritualist is to acknowledge Reason as the supreme arbiter of Life, and he who Reasons necessarily becomes a Radical in advance of the mass, incapable or fearful of it.*

There is one last department even more tabooed than those we have considered, in which Spiritualists have been rightly bold, leading the way through Religious and Political to vital Social Reforms. In this work those we have named above as chiefs, have been consistently active when discarding mere forms, they have struck at the centre of the rottenness ruining Modern Life, and demanded the rational improvement of Dress, Diet, and Habits, as well as the purgation of Belief and Laws. When they have thus changed the scene of contention from the comparatively abstract, to the actual and real, the howl and bite of the brutalised have waxed louder and quicker, rising to the very insanity of enmity when at last the Principles which move Study and Senate are brought into homes, and upon hearthstones. The question of questions, the wrong of wrongs, the need of needs, refers to the relation between the sexes.

A subject when broached, received with shudders, and when solved, with shrieks and curses, by the modern ghouls and panders, who make a Trade of Soul and Body selling. A. J. Davis in his superb Harmonial "Reformer," well exposes the miseries and injustice of a Union severable only by Crime, entered in Ignorance, if not in Passion, endured in Shame, if not in Sorrow, ended only in degradation or Death. Some security Society rightly demands, but it should be one *Civil* in its nature, *just and equal* in its provisions, and *dis-soluble* by Desire. One that will preserve purity, repair Error, strengthen Affection. *What Love cannot hold Law should not, and that which Will would not gladly give, no Force should be able to compel.* Men and Women mature and modest, might then meet in conclave, or in the desert, with the full control of their own lives and actions, as brothers and sisters, or as husband and wife, with a better understanding of the large responsibilities they undertake, without fear, and without frivolity, in the light of knowledge, and in the paths of Virtue. *"The World is to be saved through little Children"* born of such, not the offspring of caprice, of lust, or of discord, but of resolution, Chastity, and Harmony. The Happiness of half the inhabitants of this Earth, is imperilled, or mortally injured, by the existing unnatural customs, and its Future Progress depends upon its destruction.

This idea, which entitled "Easy Divorce," is almost open to discussion, when stamped as "Free Love," is consigned to perdition by fools and knaves debarred from any understanding of motives other than the foul and base. Many well meaning persons perceive with righteous horror the atrocious iniquity of the Barter, which with or without the name of Marriage is daily conducted in our streets; they recognise the abominable abuses of the sexual relations, as the chief root of the Sin and suffering, which prey upon the vitals of the Time, yet they allow themselves by mere clamour to be diverted from their Duty—led by the prurient and the profligate they shrink from empty names, and renouncing their birthright of Reason—fail in example and even in utterance. Such are some who view the connection of Victoria Woodhull and her followers, as at least an unfortunate one for Spiritualism. It is not so, but *is one of the chief proofs of its Divine origin*, in Radical results. We have nothing to do with the stupid, but with the wise our journey lies; it is the scurrilous and criminal we must shun, and not the Innocence they insult; what to us is the temporary, to whom the Eternal is revealed. Are we children that we should be frightened by the Bugbears of the Press, any more than by the Bogies of the Pulpit? Are we indeed reasonable Beings, or do we rely only upon that accursed Fetich Mrs. Grundy? Is it with lips alone we pay homage to our Principles, or are we prepared to live them? If their Spiritualism is not a mockery; if it is to them the Revelation above and beyond the Age which they pretentiously proclaimed *such opposition we must needs expect*, and almost welcome. The daring, fortitude, and talents of Victoria Woodhull place her in the first ranks of Spiritualism, and entitle her to the reverence and admiration of all who have the power to perceive true greatness, and the honesty to avow it, where it is seen. Malignantly vilified, systematically traduced, she has been tried in the Furnace and not found wanting. Her Kingdom is not of this World, but in the Republic of Heaven she shall receive honor and "blessed among women," take her stand at the head of a sex she has uplifted and adorned. H. C. Wright, Mrs. Willard, A. E. Newton, and P. B. Randolph, are among the many noble Spiritualists who have thrown Light upon this difficult question. But our chief lessons came from above. The ties of Earth, when unsanctioned by choice, are valueless there and why not around us. Shall we only shed our Sins at Death, or shall we make this sphere the mirror of that beyond—all its conditions dictated by Justice and Purity? Love and Love only is the link that knits them, shall any other bind us to suffering and shame? Our Revealed Religion tells us that Marriage is the highest state, and Monogamy the highest form of it. True Unions are Eternal, increasing in joy and completeness. Promiscuists and Shakers—Excess and

Asceticism, are each removed from the golden mean which Rational Spiritualism endorses. Free Love not Free Lust—Celibacy rather than an Unspiritual Union—Change rather than the prolonged Crime of a mistaken one—Constancy and Chastity in maintaining the pure relationship of Souls. Such are the sentiments which the grovelling grossness of our own day refuses and reprobates. Such are the Principles of a Perfection to be yet attained. *The work of Spiritualism in every direction is, must, and should be Radical.* In Religion it destroys Dogma, and Priestly Abuses; in Politics it casts out Corruption and Oppression, the Demons obsessing the body of our Time; while in Social Life it seizes upon the dark despotism of Custom, and breaking down the barriers which have confined aspiring souls in penal solitudes, elevates the dim eyes and shrunken limbs into an atmosphere of Light and Liberty.

SLOW TO GROW, LONG TO ENDURE.

The worthiest things of thought come not to you, or any one, by the first simple direct effort. The finer and more finished the product of thought, the more prolonged and complex the thought which is necessary to produce it. As in physical formation, so in mental, and just as in mental, so in spiritual. That part of your physical which is the most indirectly operated upon, expresses the highest phase of your culture. The ear, the eye, the nose, the character of the mouth, and, withal, the shape and size of the head and the fiber of the brain, are not results of a day's effort, or of a direct effort toward their cultivation. It takes generations of effort, in the continued cultivation of life, to change a low forehead, small eyes, short nose, and heavy mouth, into domed head, large and expressive eyes, and lengthened nose, and well chiseled lips. Thus, too, in morals and spiritual progress—but more. Those things which are highest in the scale of true value, come to fruition the slowest; but their tardiness—as I have said in relation to progress—assures their permanency. You are being led slowly—you may think too slowly—upward; but be consoled with the apparent tardiness by the hope of permanency. All disciples of a philosophy must begin at a simple point, a point at which they can view but a few small things close to them, in order that they may eventually stand at a moral eminence, from which they can view many and great things at increased distances. A great moral system does not come in a day. If it did, it might depart on the next day. The length of life of all things is in a measure correspondent to the time it requires from inception to maturity. You may sometimes in the future look back to your present stage of progress, as you do now look back to the beginning of our intercourse—*The Life*.

J. M. PEEBLES.

Our last letter from Brother Peebles is dated San Francisco, December 26, 1875. In it he says, "I am thus far on my way to your country, and expect to sail the last of next month or the 1st February. It was my purpose to have sailed sooner, but reaching California and finding that Cora L. V. Tappan Richards had failed to fulfil her lecture engagement on this coast, I consented, being urged by the society, to fill a part of her engagement. . . . They have a good society here and a fine Lyceum; the weather is sunny and mild, and the gardens are full of flowers. . . . I shall be glad to meet the friends again in your country, and with them work for the most blessed truth that illumines the world."

It is probable that Mr. Peebles will arrive at Auckland by mail due there about this time. Possibly the Spiritualists there may induce him to spend a short time with them, he will also make a short stay at Sydney, and will not therefore be likely to arrive in Melbourne much before Easter, or should he not succeed in leaving San Francisco by the January mail, it will of course make him a month later.

THE A. J. DAVIS TESTIMONIAL.

WE have received a printed statement of the amount realized for this fund, accompanied by a list of contributors. The gross receipts amount to eight thousand one hundred and fifty-three dollars, six hundred and sixty-five of which are in promissory notes, extending over ten years. Deducting this and all expenses connected with the collection of the amount, there remains seven thousand three hundred and seventy-eight dollars nett; which have been invested in good security by the committee, and will return an interest of five hundred dollars per annum, (equal to about £2 per week.) Annexed is the following characteristic letter from Mr. Davis:—

LETTER FROM A. J. DAVIS TO THE COMMITTEE AND CONTRIBUTORS.

VERY DEAR FRIENDS: In accepting from your hands all the money and the notes which you have received from the contributors to the "Testimonial Fund," I experience a thankfulness which I cannot embody in words. Your investment of all the available funds is in accordance with my particular request, and meets my entire approbation. The security is ample, and I am certain that the interest will be promptly paid; as also would be the principal, should an emergency arise making it necessary.

To you, gentlemen of the Committee, and to each and all of the generous men and women who have made contributions and sent encouraging words, allow me to say that I recognize in your bestowments the beauty of spontaneous goodness and friendship; and my beloved companion unites with me in returning to you, one and all, to strangers and acquaintances alike, the profound gratitude of our gladdened hearts. The sum accumulated for and given to us—to hold up our hands, and to fortify us in our work for human progress and happiness—is much larger than we dared hope. Industry everywhere was depressed, business almost at a standstill, and even the exceedingly rich felt poor. Under these circumstances, to say nothing of the many large demands made upon believers in Spiritualism on all sides, it was not reasonable to expect anything. And yet, the responses to the call of the Committee were immediate, sympathetic and most generous-hearted. We did not before imagine that we possessed so goodly an array of practical friends. We feel deeply enriched by this discovery and believe that the good of it will live within us throughout our lives. Besides the efforts of the Committee, we remember the loving and frequent service rendered by the editor and proprietors of the *Banner of Light*; also, the kindly and earnest co-operation of the editor of the *Religio-Philosophical Journal*; as well the words printed and spoken by our esteemed spiritual friends in England, Germany, Russia and Australia. The result upon us, so far, is: We have been enabled to withdraw from the external world of trade, by which for four long years we were constantly enthralled; and now we begin, faintly, to realize a degree of mental and spiritual liberty, which in due time may become fruitful. And for this great blessing, and more especially for the good that may grow out of it, we desire to render loving gratitude to all who have united in this Testimonial of friendship, fellowship and trust.

A. J. DAVIS.

Orange, N. J., December 20, 1876.

The list of contributors is too long for publication here, amongst the English ones we notice the name of Lord Borthwick. The result of this appeal originated by a few earnest friends of Mr. Davis, is most gratifying and shows not only the world wide appreciation in which Mr. Davis and his writings are held, but demonstrates a vitality in Spiritualism which its opponents are loth to acknowledge.

We have received the annual report for 1876 of the Melbourne Total Abstinence Society, which report appears to be of a generally gratifying nature shewing an increase of both members and funds. It is proposed to increase the accommodation by an extension of the Buildings connected with the hall, and a scheme for the proposed alterations will be shortly submitted to the members. The members are urged to increased efforts for the promotion of temperance, as notwithstanding the efforts that have been made in this direction, the consumption of spirits, and ratio of mortality from those diseases accelerated by their use are increasing in Victoria.

THE MOSAIC SABBATH,

(Continued.)

LET us examine the account given us of the Mosaic Sabbath, and Creation, by our REASON.

Reason is the faculty which forms the chief distinction between man, and the lower animals; between educated and uneducated men. Most of men neither think nor reason on religion; they embrace the Creeds of their parents, without examination, and retain them for life.

There are upwards of two hundred religions, all claiming to be the only right one; many professing them shed each others blood, though professing to worship the same God. Most of them have persecuted Science, and seeing it has become so powerful are now writing against it.

The cause of their divisions and confusion is *that they use false tests for truth, or none at all; assume every thing! That their books are true! That their Divine commissions are true! That they are God's peculiar people! That God answers their prayers! And they will neither discuss these subjects with each other NOR TEST THEMSELVES!* Though commanded in their Book, "to prove all things;" their CONDUCT IS OPPOSED TO REASON, JUSTICE, AND TRUTH.

In my last paper I pointed out, that the book of Genesis contains two separate and distinct accounts of Creation, opposed to each other, and to Science.

That contained in the first chapter, makes no mention of the Garden of Eden, and leaves *no room for the fall*; according to it, Adam and Eve were both created on the sixth day, and sent out to take possession of the Earth; "to replenish and to subdue it." According to the second chapter, the creation must have occupied a much longer period; it consequently *ignores the institution of the Sabbath*. I have shown that both statements cannot be true. Either the account given of the Sabbath, or that of the fall must be false! For it is evident that if Eve was created on the sixth day, before the Garden of Eden was planted, she could not have been created in Eden, after the naming of every living creature by Adam! I appeal to your Reason. Observe, the writer in the first chapter of Genesis clearly defines his terms. "In the beginning" he tells us God created "the Heaven and the Earth;" on the second day we are told, God made a firmament "in the midst of the waters," to "divide the waters from the waters, and called the firmament Heaven," that on the third day he made the Sea, and the dry land, which "he called Earth," such was the beginning of "the Heaven and the Earth;" this statement is confirmed by the fourth commandment, which tells us, that in six days God made "Heaven and Earth, the Sea, and all that in them is; and rested on the seventh day." God, also, called "the Light, Day, and the Darkness, he called Night;" moreover these days consisted of "evenings and mornings;" therefore *cannot refer to Geological periods!* It is somewhat remarkable that he did not create at night! He is represented as in the likeness and form of a man, and the writer, perhaps, thought he slept at night, like a man!

But I desire to call your attention to the FIRMAMENT; we are told God said "let there be lights in the firmament of the Heaven to give light upon the Earth," and "God made two great lights, the greater light to rule day, the lesser light to rule the night, he made the stars also; and God set them in the firmament of Heaven, to give light to the Earth. Observe the position of the firmament, and consequently of the Sun, Moon, and Stars, from the following passages.

We are told "And God made the firmament, and divided the waters, which were under the firmament, from the waters which were above the firmament," so you see the Sun, Moon, and Stars, are situated underneath the upper waters. The rain, from many passages, is represented as coming from *above the firmament!* In the account given us of the Deluge, we read; "And the windows of Heaven were opened, and it rained upon the Earth." The marginal reading is, "the flood gates were opened;" we also read, "the windows of heaven were stopped and the rain from heaven was restrained."

God is also said to "open heaven" that it might rain; to "shut heaven" that there might be no rain. The firmament was therefore intended to represent the floor of Heaven, in which the Sun, Moon, and Stars are said to be "set," as jewel, in crystal, all of them underneath the rain.

"The verb Raka, from which the work rakia, the firmament, is derived, signifies "to spread out metal with a hammer, to beat, to make flat." The Jews seem to have held the opinion, that both the Earth, and Heaven, were flat. Thus we read "God stretched out the Earth upon the Waters." Psalm, 136, 6—9th. And of "the ends of the Earth," "the four corners of the Earth," in the Scriptures.

It is used in Ezekiel's vision to describe the floor of the Chariot, in which we are informed, "there was a firmament of Crystal, over the wheels, and the living creatures," and stretched forth over their heads above; and "above the firmament was the likeness of a throne, and the likeness of the appearance of a man upon it." This firmament evidently refers to the floors of the chariot.

We are not informed what supports the firmament of Heaven, but David sang "The Lord thundered from heaven, the Most High uttered his voice, the Earth shook, and trembled, the foundations of heaven moved and shook, because of his wrath."§ The view that the firmament was intended to represent the floor of heaven; is corroborated by the description given us of it by John, in his prophecy concerning "the Great day of the Lord;" where we are informed, the Heaven departed *as a scroll when it is rolled together*||, and from Peter we learn that "the heaven is reserved unto fire"||| "shall pass away with a great noise, and the elements shall melt with fervent heat;" crystal we know can be melted, but a vacancy, or expansion, can neither be melted, nor "rolled together," nor "burned up," nor can it have "a foundation."

The Scriptures represent the Heavens as God's dwelling place; for we are told that the Angel of God called out of Heaven, to Hagar, and to Abraham. Jacob's Ladder is represented as reaching up to Heaven, and God standing above it, Then God is represented, as "raining out of Heaven;" "thundering out of Heaven;" "casting down great stones out of Heaven;" "speaking out of Heaven;" "coming down out of Heaven."

He is, also, described as a personal God in the form, likeness, and image of a man; making coats of skin†, washing his feet, eating and drinking, and in short he is called a man‡ by Moses, who has evidently a very different idea of him to what we have in these days of ignorance, who suppose Him to be an invisible Spirit, pervading all space; of whom we know but little. But to return to our subject.

Heaven is always represented as above the Earth. Astronomy informs us that the Earth revolves on its axis every twenty-four hours; that what is above our heads at noon is below our feet at midnight. That what is above in one place of the earth, is below at another; that the stars which are above our heads in Summer are below our feet in Winter. It is, therefore, not easy to discover in what direction Heaven or the firmament lies; nor how there came to be evenings and mornings on the earth before the Sun was created! Astronomy also informs us, that the Earth travels in its orbit round the Sun at the rate of 68,890 miles per hour. If this be the case, it would very soon leave the firmament at a vast distance behind it, and if it were "over the Earth" 6000 years ago, where will it be now? The sun we are told is also travelling at a much greater speed; but this only adds to our difficulty in reconciling this statement with our reason.

Another difficulty exists between Science and Theology, Science informs us that this Earth's atmosphere, which contains all the rain, does not extend more than fifty miles above the Earth; whilst the sun (which is represented as being placed in the firmament, "under the waters" which are above the firmament), is

*. Cruden. ¶. Ezekiel, I, 15—20. §. II Samuel, XXII, 8. ||. Revelation, VI, 8. |||. II Peter, III, 10. †. Genesis, III, 21. ‡. Genesis, XVIII, 1—20.

about 95,000,000 of miles distance from the earth; and the nearest fixed star, all of which are also represented "set" with the sun as gems in the firmament is at least 100,000 times farther distant!

If we suppose the sun was located at the distance of fifty miles from the earth, on the outer edge of our atmosphere which supplies the Earth with rain; let us ask our reason. What would be its effect upon the Earth?

It is useless to waste more time on further exposure of these absurdities, I shall finish this paper with a quotation from "Chambers' Information for the People," on Astronomy.

"It may help to form a vivid conception of the comparative vastness of the Sun, to conceive a hollow sphere and the earth placed in the centre; in this position the moon circling round the earth, at the distance of 240,000 miles would be still 200,000 from the circumference of the sphere."

How are we to reconcile this fact with the Mosaic account of the firmament or with reason?

(To be continued.)

OUTLINES OF SPIRITUALISM.

By FREDERIC BOND.

NO. II.—THE "GULF" BRIDGED OVER AT LAST.

"Rivers from bubbling springs
Have rise at first; and great from abject things."

IN THE year 1848 there stood a small wooden house, in the village of Hydesville, Wayne County, New York, which was tenanted at that time by a Mr. and Mrs. Fox and their two youngest daughters, Margaret and Kate, the elder of whom was about eleven or twelve years old. For some time previous to the occupation of the house by the Fox family it was reported in the neighbourhood that strange disturbances used to take place in it periodically, these consisting, for the most part, of loud knockings and rappings, which generally appeared to proceed from one of the bedrooms or the cellar underneath. Once or twice indeed the children affirmed that they were touched by something invisible. These occurrences were repeated so frequently and persistently that the repose of the family was greatly interfered with night after night. One evening—the 31st of March, of the same year—no sooner had the children retired to bed than the mysterious noises began to be heard more loudly and pertinaciously than had yet been the case; and the terror-stricken children sat up in bed to listen to them. The frequent repetition of the noises, however, soon dispelled their fear; and suddenly, as if through motives of childish amusement, Katie, the youngest daughter, exclaimed aloud—"Here, Mr. Splitfoot (meaning his Sooty Majesty), do as I do," at the same time snapping her fingers. Strange to say the invisible rapper, whatever he, she, or it was, responded by imitating in raps the number of her "snappings." She then waved her fingers in the air, making no noise whatever, and still the rappings were repeated, exactly corresponding in number to the wavings of her fingers, thus plainly demonstrating that be this invisible something what it might, it could see as well as hear. Mrs. Fox, who had been present all this time, asked the invisible rapper to count ten, which request was immediately acceded to. "How old is my daughter?" she asked. The correct number of knocks, or raps, was given, "And Katie?" she again interrogated. Still the correct age was rapped out. "How many children have I?" The answer came "Seven." Now it so happened that Mrs. Fox had only six children living; on repeating the question, however, the answer still came "Seven." "Well, how many have I living?" she asked, a thought suddenly occurring to her. "Six" was the reply. She then asked whether it was a man who was knocking, but no response came, "Are you a spirit?" Showers of raps replied. Copious details of these rappings are given in Mrs. Hardinge-Britten's "Modern American Spiritualism," from which work the foregoing facts are gleaned. In this book it is stated that the rapping spirit declared itself to be an "injured" one,

and purported to be that of a man who had been murdered for his money; that he was thirty-one years old, and had left a wife and five children, though his wife had died two years afterwards. Furthermore, his name was given, as also his calling at the time of his death—a pedlar; and his murderer was pointed out as being a man named Bell who had occupied the house in question four years before. The spirit further indicated that his body had been buried ten feet below the surface of the cellar-floor, and upon digging there sure enough were found some human hair, bones, quicklime, and the portion of a human skull, thus corroborating these statements. Bell, the alleged murderer, came forward as soon as these things became universally known, and swore that although he had lived in the house at the time it question—1843-4—he positively knew nothing of the affair. No human testimony being obtainable the matter then died out as far as Bell was concerned and people began to turn their attention to the rappings themselves.

It was soon found that the noises referred to manifested greater strength in the presence of Katie than in that of any other member of the household; hence she came to be designated a "medium." Nor did these manifestations cease here. No great length of time elapsed before it was discovered that other persons, many of whom were scattered miles away from each other, became mediums; and in an incredibly short period of time innumerable "circles" at which the "spiritual manifestations" as they were called, could be witnessed, were in existence over the whole length and breadth of the American Continent. England, Germany, France, Belgium, Holland, Spain, and other countries in Europe as well as elsewhere were rapidly deluged with the reports of the wonderful doings taking place in America. People were at first incredulous, and for the most part treated the tidings in the same manner as they treat any ultra-marvellous news coming from America now-a-days. But they could no longer disregard the *bête noir* when it made its appearance in their own midst, which it did very shortly after. All sorts of hypotheses, more or less satisfactory, began to be set afloat to account for the phenomena, which, however, assumed such varying aspects, and so rapidly, that immediately a certain theory was started to explain a certain phenomenon it would be remorselessly overturned, as another class of the manifestations arose which could not possibly be accounted for by it. Table-rapping and table-tipping, by which means communications purporting to emanate from the other world were spelled out, were soon followed by other and still more wonderful manifestations, till at the present day the sublime fact of spirit intercommunication—the very root of the Spiritual Tree—has sprung up into a huge, towering tree, firm as the oak, which people may shut their eyes upon, but cannot hew down. What phase the spiritual manifestations are destined ultimately to develop into, no one can at present have the slightest conception; but certain it is that if they develop in the future at the same rate as they have in the past, Spiritualism will embrace such an extended and varying class of phenomena as will force conviction on those whose philosophy will not at present allow them to dream even of such "trivial" and "absurd" phases as table-lifting and slate-writing.

An able advocate of Spiritualism (Mr. A. R. Wallace, F.R.G.S., &c.) has categorised its phenomena into two classes:—The Physical, or those in which material bodies are acted upon, &c.; and the Mental, or those which consist in the exhibition of faculties by the mediums, who do not possess them in their normal condition.

The principal physical phenomena may be grouped as follows:—Movements of material objects with human contact, but without mechanical exertion, such as table-tilting, &c., percussive and other allied sounds, as rapping; alteration of weight of bodies; moving material bodies without human contact; raising them various distances from the ground; passing solid substances through solid substances; releasing mediums from bonds, and re-tying them; levitation of human beings; elongation of human beings; luminous appearances, such as lights, stars, and phantom forms and faces; materialisations, &c., holding heated objects in the

naked hand without injury; playing on a locked piano, and on other musical instruments, such as a guitar, violin, banjo, accordion, &c., with and without human contact; moulding of hands, &c., ringing a handbell without any human being touching it; photographing of phantom figures and faces which have been afterwards readily recognised.

Among the Mental phenomena may be classed:—Automatic writing, where a medium is employed to write messages, &c., planchette writing, direct writing, or writing done without any human being holding or touching the instrument employed, whether it be the pen, lead or slate pencil; writing in sealed envelopes; writing on closed slates; clairvoyance; clairaudience; tancespeaking; speaking in divers tongues; prophecy; healing; impersonations; spirit-painting and drawing.

And thus the gulf which flows between the shores of the natural and spiritual worlds has as last been bridged over. True, in some respects, it is a delicate bridge to tread, for the laws which permit of its existence are as yet only known to few at either end. Nevertheless, by its means our dear friends "gone before" are enabled to convey to us messages of consolation, encouragement, and love. To the materialist is wafted across the dividing stream a message to assure him of the reality of spiritual life; to the honest doubter is shown a path that will lead him out of the maze which his misgivings and perplexities have plunged him into. To all are thus given incentives for a purer and nobler expression of life upon earth: while the light these facts must necessarily bring in their wake dispels the gloom and uncertainty that have hitherto obstructed the road which guides us to celestial bliss and a progressive immortality.

THE RELATION OF MODERN SPIRITUALISM TO SCIENCE AND RELIGION.

MR. ALFRED MILLER, delivered a lecture under the above title, at the Apollo Hall, Bourke-street on Sunday, February 4th, to a respectable and attentive auditory. In his opening remarks he took exception to a passage in "Job" which implies the impossibility by searching of finding God. God he likened to Truth, which he said ever stood at our doors waiting admission, but men had always exhibited a reluctance to accept new truths. The operation of unseen forces were apparent throughout material existence.

He eulogised Science and its influence on the progress of thought, but admitted that it had not determined the nature of Spirit. Paul asserted that that which was seen was but temporary, whilst that which was unseen was eternal. This Statement would doubtless be accepted by both Christians and Spiritualists, but not by Materialists.

Speaking of the capacity of the Senses he said, that Science had demonstrated the incapacity of the eye to perceive color the vibrations of which were above or below a certain range, or the Ear to distinguish sounds above or below a fixed maximum or minimum, yet much might be beyond the capacity of our ordinary powers of perception. The lecturer said it was a lamentable sign when any new religion originated among the ignorant, but Spiritualism made its advent amongst the intelligent, thoughtful, and scientific; he gave credit to Materialists for preparing the way for Spiritualism. The religious or emotional nature of man longed for some condition of happiness beyond the possibility of his attainment here, Spiritualism gets at man's emotional nature through the brain.

Mr. Miller alluded to some exhibitions of Trance mediumship he had had the opportunity of witnessing where the exalted condition of the medium's mental powers had done much to convince him of a Spiritual power behind, and concluded by pointing out the absurdity of persons having within themselves the poetical and literary powers of Lizzie Doten and others, attributing the same to spirits.

GHOST LAND.*

In July, 1872, a high class spiritual magazine was started in Boston, under the able editorship of Mrs. E. H. Britten, amongst the many excellent matters which appeared in its pages, probably the most striking were the series of papers by "Austria," entitled "Ghost Land." The great Boston fire of December 1872, brought this promising serial to a standstill to the disappointment of many who hailed its monthly advent with pleasure. In announcing the loss of type, plant, paraphernalia, &c., and her consequent inability to resuscitate the journal, Mrs. Britten promised that in consequence of the deep interest shown in this Biography, and in the second part of "Modern American Spiritualism," she would (if means permitted) at some future time publish their continuation in a separate volume. The present publication of the book under notice is a partial fulfilment of the promise for which its readers will feel grateful. Never have we perused a book with greater interest, as a work of fiction it would be absorbing, but read as the auto-biography of a Spiritualist, Medium, and Occultist of about forty years experience, and whose initiation commenced at the early age of 14, the interest is intensified, and the marvels of oriental occultism, which presented in ordinary phraseology would be simply incredible, are so naturally worked into the narrative, and the arguments bearing upon them so philosophically yet clearly stated, as to disarm suspicion of either the *bona fides* or perspicience of the writer.

His first experiences were in magnetic clairvoyance when as a young college student, he was magnetized by a German professor, and became a "flying soul," in connexion with the operations of a secret occult society, who singular to relate were in spite of the evidences of the soul's powers, (which their experiments afforded) materialists' believing the "atmospheric spirit" to be dependant on the physical organism for existence. But even under these disadvantageous circumstances surrounded by an atmosphere of materialism, the light of the other world shone through and a touching and impressive proof of the continued existence of the soul after death is afforded him, by a dear companion passed away. The fifth and sixth chapters introduce us to "Magic in England" from which we glean that amongst the aristocracy of that country, are several secret societies affiliated to others on the continent and in the east. Some remarks on the philosophy of obsession in the following chapter prepare the way for a denouement of a more extraordinary character, being the obsession of the writer by the spirit of his friend the professor (who died suddenly at this time), this obsession continues for a lengthened period, the Chevalier exhibiting all the characteristics of the late professor, voice gesture, memory, language, and even physical appearance as far as the mobility of the countenance would admit. Prior to this event and during a death-like trance which followed a lengthened period of fasting and privation, the author's spirit released from the body realizes a most glorious vision which we are loth to mutilate by quoting from so give in its entirety:—

But I have said there came another change, and this it was. With the last minimum of my strength I had collected and surrounded myself with dripping boughs dragged through the cool river, and on these and my handkerchief, steeped in water and pressed to my parched lips, I laid myself down in the deepest recess of the wood I could find, to take my last, long sleep. Then it was that a sweet and restful sense of dying stole over me. Bright and wonderful visions too, gleamed before my eyes. In every department of being I saw the spirits of nature. With involuntary lucidity I gazed down into the earth beneath me, and beheld whole countries peopled with grotesque forms, half spiritual and half material, resembling in some respects the animal and human kingdom, but still they were all rudimental, embryotic and only half formed. I saw the soul-world of earths, clays, metals, minerals, and plants. In those realms, were beings of all shapes, sizes, and degrees of intelligence, yet all were living and

* Ghost Land; or Researches into the mysteries of Occultism. Illustrated in a series of Biographical sketches. Translated and edited by Emma Hardinge Britten.

sentient. Everywhere gleamed the sparks of intelligence, the germs of soul, semi-spiritual natures, clothed with semi-material bodies corresponding to the varieties of the mineral, vegetable, and animal kingdoms, with all their infinite grades of being. Some of these spirits of nature were shining and beautiful, like the gems and metals; some coarse and unlovely, like the earths and roots; all were endowed with some special gift corresponding to the plane of being which they represented. In moistening my hands and face with the dripping boughs I seemed to be brought into rapport with the countless myriads of watery spirits, and throughout all departments of elemental life, recognized a sort of caricature representation of the births, deaths, kindreds, families, associations, and wars that pervaded the human family. Later on in time, though how long I never knew, I saw sweet and lovely lands filled with a sweet and lovely people mirrored in the shining air and nestling amidst the flowers and grasses; in fact the air became translucent to me. I saw immense realms filling up the spaces of our gross atmosphere, which were permeated with a wonderful number of countries, each formed of finer and more sublimated vapors, gases, aro-mal essences and ethers than the other. In some of these realms, the flowers, bloom, and essences of earth, became spiritual emanations, which crystallized into far rarer and more beautiful flowers, blossoms, and airs than any which earth could display.

The lower strata of these aerial regions were filled with very small, sometimes grotesque, but generally beautiful people. Some of them were no taller than the daisies and buttercups of the field, some were as high as the bushes, and some towered up to the tops of the forest trees. Most of them were fragrant, flower-loving, merry beings, whose incessant habit of singing, dancing, leaping, and sporting in the sunbeams, filled me with joy. Many of these were short-lived races bubbling up with the ecstasy of a life which began and ended with the power of the sunbeam; others lived long vegetable lives of many centuries, haunting the woods groves, and forests, and seemed especially interested in all that belonged to sylvan lives and pursuits. I again repeat that all these elementary tribes were divided off into different strata of atmosphere, or inhabited different parts of the earth, filling every space from the centre to the circumference, where new planetary existences commenced. All were endowed with varying degrees of intelligence, special gifts, powers, and graduated tones of life and purpose, and all appeared to me first as a spark, spear, tongue, or globe of light, pale, ruddy, blue, violet, or of different shades of the primal hues, and all at length assumed the forms of pigmies, giants, plants, animals, or embryotic men, according to the particular grade they occupied in the scale of creation, or the tribe, species, and kingdom to which they corresponded.

I learned many, many things of the immensity and variety of being which seems either impossible to translate into human speech or which "are not lawful to utter." I perceived that **HEAT WAS LIFE, FLAME ITS SUBSTANCE, AND LIGHT ITS MANIFESTATION.** I mused upon the contending theories of the philosophers concerning the sources of light and heat, and I know now, though perchance I might never be able to prove my knowledge, that the true source of light and heat were in the life and restless motion of the living beings that pervade the universe. The thought struck me, reflected from the teachings of conventionalism, that the sun must be the source of all the light and heat that permeates the solar system. Directly the shadows of this opinion crossed my mind, my spirit was lifted up into the spheres of responsive truth, and lo! instantly the sun became revealed to me like an orb of molten gold. Oh, what a wonderful and glorious sight this world of ecstatic being presented to me! I beheld it full to repletion of swelling, glittering seas, rivers, fountains, lakes, and streams, all dancing in the radiance of many-colored illuminations from the internal element of molten light. I beheld forests, groves, hills, vales, high mountains, and unfathomable caves and dells, all crystallized out of living light, all imprisoning prismatic rays, not of one, but of countless shades of color.

The air, though translucent beyond our conception of the most attenuated ether, was still shimmering with the billions of glitter-

ing creatures that floated in it and disturbed its shining waves as they moved. Vast firmaments, spangled thick with suns and systems, swung over all, a crystal arch, in which immensity seemed to be outspread. From these glorious galaxies of worlds, countless meteors were being forever thrown off, sailing through space like chariots of fire.

The movements of the sunny worlds on high were plainly discerned too, and instead of a silent, moveless plain of stars, like that which overarched the earth, the wheeling, whirling stars were rushing on in their several orbits, shooting, darting, speeding round and round some vast and unknown centre, on a glorious scale of heavenly pyrotechnics which dazzled the straining eyes into wondering ecstasy. In lower air were sailing cars and airy ships, carrying the rejoicing people of these sunny realms from point to point in space, whilst some were floating by their own resistless wills, upheld by a perfect knowledge of the laws of locomotion and atmosphere. Thus they swam, sank, ascended and sustained themselves on waves of air like happy birds, and oh, what a gracious race, what a nobly-created form of life they revealed to me! Tall and elastic, sunny-haired, blue-eyed, with slender, majestic forms, vast, globe-like heads, and lovely, placid faces, all attired in robes of snowy white, azure, or sun hue. Their cities were full of trees, flowers, and spire-like towers, with glittering domes and minarets crowned with metallic ornaments. These cities were divided off by white, smooth roads and shady trees, and wealth of flowers that made the senses ache to inhale their perfume. Vast palaces of art and science were there devoted to the study of the universe, not in *part*, but *all*.

Thus these children of the sun comprehended fully music, rhythm, speech, motion, chemical, astronomical, and geological laws. In short every form of art or science was known and taught in these vast and gorgeous cities. Labor was rest and exercise; work was knowledge put in practice, and food was the simple gathering-in of rare and precious plants, herbs, and fruits that grew by nature where the beings of nature might demand them. Oh, what a glory it was to live upon this happy, happy orb,—to be a child of the gracious sun! I thought by only looking on this radiant world all sorrow vanished, and its very memory could never come again.

Before the vision closed I perceived that for millions of miles in space, beyond the surface of the sun world, were glittering zones and belts of many-colored radiance, forming a hazy rainbow, a photosphere of sparkling fire-mist visible to the eye of spirit alone, all crowded up with lands and worlds and spheres peopled with happy angel spirits of the sun. But ah me! I veil my presumptuous eyes as I dream again of these heavenly regions, and thoughts, thoughts like scintillations from the mind of Deity, fill up my throbbing soul as the memory of this wondrous world of heaven and heavenly bliss recurs to me now. The awful glory vanished, and when the gorgeous panorama faded, I knew where the light of our poor, dull planet's daybeams came from. I saw that the magnetic oceans flowing from this radiant sun sphere, combining with our earthly magnetism, created by mutual saturation that freight of heat and light, motion, and all imponderable force, the sum of which was LIFE. I saw that the light and heat and life which permeates all being, is evolved by galvanic action generated between the photospheres of the parent mass, and circumferential satellities. Hence at those points which in the revolutions of time are turned from the central orb, no galvanic action is proceeding; the result is lack of action, lack of galvanic force, hence darkness, night. Life *per se* is motion, motion is light and heat. Light and heat are magnetism; and this causes the action and reaction ensuing between the negative photosphere of the earth, and the positive photosphere of the sun. This simple scheme, so like a schoolboy's lesson, pervades all the billions upon billions of marching and countermarching worlds, bodies in space, and all that in them is, in the boundless universe.

Recalled at length from these blinding, wildering visions, by my own near approach to the mystic gate where human life ended, and all beyond was veiled to me in shadow land, the weary, dying body put in its claim for sympathy and thought, and I was about to make a last instinctive effort to drag myself again to the river's

bank, when my attention was attracted by a strange, chiming sound, such an one as had often before warned me of a spiritual presence. This time however, I fancied I heard a peal of very distant bells, such bells as ring out from some great city in majestic strains of joy and gladness; very distant, and subdued by distance to the sweetest tones, melting almost to echoes; still they rang in my dull and heavy ear. Then came a more distinct sound, like the rushing of mighty wings, and then, though my eyes were closed, I could see through their heavy lids, vast sheets of corruscating light, darting like gigantic fans over the entire quarter of the heavens which lay to the north.

At first I thought—if thought it could be called that resembled a faint light-streaming over a pathway where the clouds of death were fast mustering—that a great display of the splendid aurora borealis was illuminating the scene; but in a moment the light became collected from space around, and centred on a radiant figure that stood before me, in size gigantic, in form like that of a man, in substance a fleecy mass of fiery glory. "I am Metron, the Spirit of the North," this being said, speaking in the same chiming tone as the distant joy-bells, "I am thy guardian spirit, chief of the Elementaries amongst whom thy soul hath roamed so long. Thou hast not dreamed nor fancied what thou hast seen. When all shall be revealed in the light of spiritual reality, matter shall prove to be the phantom, spirit the substance of creation. The visions of the body are dim, uncertain, changeful; those of the soul are real, although often broken and refracted through the prismatic hues of matter. Thou hast drunk at the fountain of the real, for the first time in thy life, alone and unaided by another's will. A little while, another brief season of probation ended, and thou must live and walk, learn and know, by spirit teaching alone.

"I am he to whom the task of guiding thy spirit through the first stages of the universe has been intrusted. Lean on me, beloved one; and now for a season, rest and sleep be thine! In the hours that shall be, when thou livest again and art thyself alone, call on me, thy guardian spirit,—and Metron, Spirit of the North will ever answer."

Darkness, cold, death-damps, and deep, deep stillness succeeded. What do I last remember? Let me try and think.

A voice, sweeter, softer, tenderer far than Metron's, whispered in my ear, "Louis! my darling, suffering Louis! All will soon be over now, and then thy rest will come."

Did I speak? Did I answer then? I know not. If I did the words must surely have been, "O Constance, let me die and be at rest forever!"*

The latter portion of the book is devoted principally to Oriental Occultism and Spiritualism, with philosophical disquisitions on it, and interspersed with thrilling incidents in the writer's life, which is a striking and eventful one. In an addenda by Mrs. E. H. Britten, we are informed that she has in her possession M.S.S. of 20 years more of the Chevalier de B—s eventful and varied experiences. We feel assured that the demand for, and interest in the present volume will be sufficient to justify their publication, for ourselves we shall look forward with the deepest interest to that event.

ARRIVAL OF MR. PEEBLES AT AUCKLAND.

THE Californian Mail Steamer, *Zelandia*, arrived at Auckland, on Monday last, and amongst the list of passengers we find the name of Dr. Peebles, this prefix reminds us that since his last visit here Mr. Peebles has taken his degree as Dr. of Medicine. We are as yet uninformed whether he will come straight through to Melbourne, or remain awhile at Auckland, but due intimation of the arrangements for his reception will be given in the daily papers.

* Nearly the whole of the foregoing and succeeding chapters were rendered into English by the author himself, and although submitted to the Editor for correction, have been left untouched, the Editor finding it difficult to modify the author's peculiar style of constructing sentences, without marring their intention.—Ed. G. L.

AN ADDRESS TO FREE-THINKERS.

I WISH to say a few words to (1) Rationalists, and (2) Spiritualists. Space being limited, I must condense my remarks. To Rationalists I say:—

You regard *reason* as God's "grandest gift to man" you employ your reason in religious as in other matters; whatever harmonizes with your reason you adopt; whatever seems to oppose or transcend it, you reject. Taking the doctrine of the *Trinity*, you reject it as absurd, because you cannot understand how a being (to whom you ascribe unlimited power) can be both God and Man; or how in one Godhead there can be three persons; or, *in alius verbis*, how three can be one, and one be three. Now, do you think it either consistent with philosophy or propriety to be decided beforehand, in your minds, that your ignorance of a fact, is any argument against it? What often *seem* to be contradictions are very frequently due to a want of complete knowledge, to ignorance. Let me give a few instances. We have two beautiful perfumes, each distinct in itself; combine them; and the result is either an utter absence of odour or a repugnant scent. But employing our *reason*, we should have expected a very different result, namely, a delightful perfume.

Again: that two rays of light should produce darkness; that two sounds may make silence; and that in the centre of some shadows there should exist light; all or any of these *seem* contradictions, but are veritable truths. It has been well remarked that "difficulties and contradictions are, largely, only called so to excuse our mental poverty." Now, shall we reject the doctrine of the *Trinity* because we cannot comprehend it? Then let us also reject the other facts I have mentioned. And so with other incomprehensible mysteries, as the Atonement, Eternal Punishment, Evil, &c., &c.

When we are acquainted with all the facts of the case, we can understand and appreciate the propriety of there being a point of light in the centre of shadows &c., and so when in His own good time God reveals to us "all the facts of the case" we shall clearly see and understand, and cease to wonder at such marvels as the Atonement, the *Trinity*, &c., and shall be able honestly and fervently to say with the Scriptures:

"Great and Marvellous are thy works, Lord God Almighty; just and true are Thy ways, thou King of Saints."

My further remarks to Rationalists as well as those to Spiritualists must be deferred till next issue.

FRIENDLY OPPONENT.

(Were the doctrine of the *Trinity*, the Atonement, &c., demonstrable by experiment as are the matters in regard to light, sound and odours, we could see the force of our correspondent's argument, but as they are not so, the analogy does not hold good. Perhaps some of our Rationalist readers may take up the cudgels in reply. Ed. H. Lt.)

"Automatic writing" is the title of a pamphlet by Rev. S. Collyer M.D., discoverer of the anæsthetic process in rendering surgical operation painless &c., just published by H. Vickers, Strand, London. The pamphlet is in reference to the Slade prosecution, and in support of the genuineness of the writing phenomena occurring through that gentleman, from a non-spiritualistic point of view, the Doctor believing it to be produced by an unconscious action of the medium's brain. Dr. Collyer has on two occasions obtained writing on slates cleaned and prepared by himself, without the said slates leaving his possession and in an incredibly short space of time. He administers a severe castigation to Messrs. Lankester and Donkin, for their rash, ungentlemanly and eminently unscientific conduct in *re* Dr. Slade, and remarks on the irrationality of giving credence to the testimony of these two young men who are totally ignorant of the subject and ignoring that of experts, who have carefully examined the identical phenomena presented by the identical individual. Dr. Collyer announces that he is preparing for the press a full explanation of the subjective and objective states of the brain during abnormal states of that organ.

FREETHOUGHTS ON ATHEISM AND SPIRITUALISM.

MR. G. A. STOW delivered a lecture under the above caption at the Masonic Hall, Melbourne, on Sunday, February 11th. In his opening remarks the lecturer said that since he had held the honorable position of chairman of the Melbourne Spiritualist and Freethought Association, the subjects comprehended in his lecture had been in turn discussed, but he had always felt that something more might have been said in the interest of truth, and this had induced him to present his views for consideration and discussion. He agreed with J. S. Mill that "he who knows only his own side of the case knows little of that." He had frequently met with persons having and expressing opinions strongly opposed to his own who had not devoted one single hour to the investigation of the subject they were opposed to, having only prejudice to support their position.

The words Atheism, Freethought and Spiritualism were constantly being misused on that platform and he would therefore define what he meant by them. First, a Freethinker, he defined as "One who professes liberal views on Religion, Philosophy, Science, and Politics, ignoring all set modes of thought, above all narrowness, objecting to be led or driven like a sheep, or taught to repeat parrotlike the words of others. Its influence was to make a man more manly and Godlike, to induce him to interrogate nature, observe facts and draw liberal conclusions, readily giving up old ideas as new and better ones were presented to him."

In regard to Atheism he accepted the simple dictionary definition, "A disbelief in God."

In connection with Atheism Mr. Stow referred to the argument between Gillespie and Bradlaugh on the "necessary existence of a God." Gillespie's argument is to show the infinity of time and space, and upon the same principle, intelligence. Time, space and intelligence were admitted as facts by Atheists as far as this world went, but Gillespie pressed the infinite extension blending with and permeating the material of earth, and as far as we are conscious. As we are lost in time and space, we are also lost in intelligence, in which is comprehended all the faculties of thought, power, and will, or what we call God. Instead of attempting to meet this argument Mr. Bradlaugh (as quoted by the lecturer) ridiculed it as absurd. This the lecturer regretted was a common way out of a difficulty adopted by atheists, but assertion, however bold was not argument, he quoted Archbishop Tillotson in support of this.

In reference to Spiritualism he accepted the definition given in Hayward's "Book of all Religions" as follows:

Spiritualism, in its broad sense, as a Philosophical System, embraces whatever relates to *spirit*, *spiritual existences*, and *spiritual forces*, especially all truths relative to the *human spirit*, its nature, capacities, laws of manifestation, its disembodied existence, the conditions of that existence, and the modes of communication between that and earth-life. It is thus a system of Universal Philosophy, embracing in its ample scope all phenomena of life, motion, and development,—all causation, immediate or remote,—all existence, animal, human, and divine. It has, consequently, its Phenomenal, Philosophical, and Theological department.

He quoted Wm. Ellery Channing, and H. W. Longfellow in support of the Spiritual theory, and Sir John Herschel on the preliminary condition for investigation, briefly noticing Mr. Crookes' experiments with the phenomenal facts he entered into the "Slade" case to show that the preliminary conditions insisted upon by Herschel, had in this instance been entirely ignored, and compared the clear consistent and scientific report of Sergeant Cox with the superficial and prejudiced one of Mr. Lankester. In conclusion he said he would not have the temerity to assert that Spiritualists were above suspicion, there were "black sheep" in every flock. It was natural that there should be a diversity of opinion among Spiritualists, their conclusions being based upon the particular evidence that had been presented to them, he merely wished to say, that there were numerous facts demonstrating man's existence beyond the grave, which it was the duty of all lovers of truth to investigate fairly, meteing out to others the same liberty they asked for themselves.

MATERIALISM—SPIRITUALISM.

BY W. H. RUSSELL.

These terms, as commonly understood, are used to express ideas the direct opposites to each other. Yet, taking them in their original signification, there is no sufficient reason why they should be made to represent ideas so different.

The materialist is one who asserts that there are certain elements in nature, possessing in themselves, separately, neither intellect, will, affection nor passion; yet, when by some mysterious or fortuitous occurrence, they combine to form the human organization, they produce all the phenomena exhibited by the human soul, but disunited, these phenomena, in each individual case, cease forever. This, of course, is mere assumption on his part. The elements of nature, by combination produce numerous forms—the stately oak and elm, the graceful palm, the slender reed, the plant with its vast variety of flowers, charming by reason of their beauty and splendour of color and delightful fragrance, and the numerous forms of beauty in the mineral and animal kingdoms. The intelligent materialist does not maintain that these formations possess any elements or forces which were not in existence before they assumed their several forms; nor, when dissolved that their elements cease to exist. They may go on combining and shaping themselves into forms of beauty forever.

The chemist combines various elements in nature, and produces results which are not effected by them separately. But behind these are the purpose, judgment and skill of the chemist; and these compounds, in many instances, continue in combination until the same skill is employed to separate them. But, when separated, they each retain their natural force. That is never lost, neither in the combination of the elements, nor when they resume their original status. It is just as true that the forces of reason, will, memory, love and affection, and the like, are never lost. The contrary of this the materialist has no means of proving, though his theory requires him to assert that there cannot be thought as we see it displayed in man, unless certain elements which he calls *material* are combined.

The human organization contains certain substances which all agree to call material because they are perceived to be identical with similar ones existing elsewhere. But the materialist is unable to prove that there do not exist in the human organization, elements or primary substances, which have, as yet, escaped the scrutiny of the keenest-eyed chemist. What does he mean by the *forces* of the elements? For aught he knows, may they not be distinct substances combined with what he is pleased to call material elements? When combined, do they add anything which they did not possess separately? If so, then something is produced where nothing was. So with the forces of the human soul, intellectual, affectional or passional. It cannot be shown that they are not eternal substances, very refined, no doubt, in their nature, which combine with other elements, forming, ultimately, the intelligent, rational, active being that we call man. Nor can it be shown that these forces once combined will not always continue thus, though they may be separated from what are called the material portions.

Just here the materialist and spiritualist diverge. The materialist makes assertions, and it is evident enough that he can do nothing more; for, if there is no existence of the human being when the earthly form is dissolved, it is impossible to know it; but if there is such, then there is a possibility of knowing it; and this knowledge some claim to possess and undertake to make it clear to others. Like all attempts at demonstration, however, this is not equally satisfactory to all persons. What is absolute proof to one is not so to another. The demonstrations of science are such only to those who investigate the facts for themselves; and even to some who attempt to investigate, they furnish no satisfactory proof, because there is not intellectual development suf-

ficient to comprehend them Many rely upon the statements of those who have proved the truth for themselves; nevertheless, the most satisfactory proof of science, whether physical, intellectual or moral, is that which one acquires for himself and possesses within himself. "Add to your faith *knowledge*," is the advice applicable to every human being. For this the virtues, of candor, patience and steady perseverance are necessary. Possessing these, whatever may be his present lack, one may constantly "grow in grace," and in all those things which lead to the knowledge of immortality. —*Shaker*.

God forbid that the search after truth should be discouraged for fear of its consequences! The consequences of truth may be subversive of systems of superstition, but they never can be injurious to the rights or well-founded expectations of the human race.—*Bishop Watson*.

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