

THE Harbinger of Light.

A
MONTHLY JOURNAL
DEVOTED TO

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

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

No. 83.

MELBOURNE, JULY 1st, 1877.

PRICE SIXPENCE

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DURING the past month, the Rev. Dr. Moorhouse, Anglican Bishop of Melbourne, has been delivering, at St. Paul's church, a series of lectures on the Messianic Prophecies, which, while generally interesting, contain some important admissions of belief in relation to the interior working of the spirit, demanding more than a passing notice. As a basis for our remarks we quote the following from his lecture of June 3rd, as reported in the *Argus* of the following day:—

"That there was such a thing as sub-conscious thought, thought which proceeded unconsciously beneath the conscious process of our reasoning, he (the bishop) could not entertain a doubt, and he would acknowledge that Fichte was justified in declaring that "our mind possesses behind the region of consciousness a life full of hidden revelations, including what is called clairvoyance and second-sight, and many also of those strange and startling phenomena upon which modern spiritualists have based their mistakes or imposture. He was far from thinking that such phenomena were without their importance. Transient, partial, and mysterious as they were, they revealed, he thought, in vivid flashes, potencies of the mind—spiritual energies lying dormant in the background of the waking life—which might sometimes have been called into play in the inspiration of the prophets. That those natural faculties had been abused and misunderstood was no reason for refusing to recognise either their existence or their possible exercise in the phenomena of prophetic ecstasy. They knew from holy scripture that, in order to the receiving of Divine communication, the soul of the prophet was frequently brought into a new and peculiar condition. Not to mention ecstatic peculiarities in the earlier prophetic schools of the Old Testament, or in the Church of Corinth in the New Testament times, they were expressly told by St. John that when he received the disclosures of the Apocalypse he was in "spirit." What it was to be in "spirit" they knew not, but he readily allowed that to the production of the state referred to by the apostle, the quickening of the sub-conscious powers of the prophet's soul might have been made an efficient factor."

The admissions contained in the above quotation coming from a man occupying the position of the lecturer are important. Fichte has been for several years a spiritualist, and long before his realisation of the fact of spirit intercourse was an eminently spiritual writer, the "inner-life" which he alluded to being the spiritual nature of man, of which clairvoyance and second-sight are expressions. The Bishop says (and truly) that on the strange and startling phenomena arising from the

manifestations of this interior life, spiritualists have based their mistakes and impostures, but he omits to state that on the same ground they have pursued their earnest, careful, and scientific investigations, and based their evidences and facts; facts that have too firm a basis to be shaken by the theory or disbelief of those who have not investigated, but formed their opinions from a superficial reading of such spiritualistic literature as may have come under their observation. Nevertheless he sees in these transient manifestations an indication of the spiritual energies which he assumes might have been called into play in the inspiration of the prophets. If Dr. Moorhouse would devote a small percentage of his time to the reading of the more substantial spiritualistic literature, and the investigation of the phenomena to which he refers, he would find ample evidence of the correctness of his assumption.

We would particularly draw the attention of those who object to spiritualism on the ground of the triviality and uncertainty of many of its phenomena to the next paragraph in the Bishop's lecture, in which he points out that the abuse and misunderstanding of these abnormal faculties is no reason for refusing to recognise either their existence, or exercise in the phenomena of prophetic ecstasy, the correctness of this proposition would be apparent to any impartial thinker, but prejudice often blinds those who speak and write in opposition to spiritualism, and destroys the logic of their arguments.

The knowledge gleaned from the Scriptures of the new and peculiar condition into which the soul of the prophet was brought prior to the manifestation of prophetic ecstasy, is endorsed and borne out by the experiences of modern times. For the attainment of high spiritual illumination, temperance, purity of life and thought, are essential, while seclusion and fasting favor the ecstatic state. The phenomena of trance-speaking is however distinct from this, a peculiar physical organisation being the principal requisite, the moral character of the medium having but little influence, his spiritual nature being biologised or subdued, whilst his organism is used by the spirit as an instrument through which to express its ideas. The term "in spirit," used by St. John, is indeed incomprehensible to the Church at the present day; but there are many now living who know by expe-

rience what it means. Often have we sat by one whose spirit, liberated for the time from its earthly tabernacle, has soared away to the realms of its highest aspirations, and disclosed in ecstatic language the glories of the heavenly state until language failed them, from its inadequacy, to describe what was indeed by mortal lips unutterable.

If the Church is to be revitalized; if its waning influence is to be checked, it can only be done by the resumption of those spiritual powers which characterised its primitive existence, and these can only be acquired by earnest prayerful seeking—not in the Bible alone, but in the sanctuary and in the silent chamber, where, apart from the busy turmoil of the world, the aspiring soul may commune with God, and become the recipient of Divine inspiration. On such men as Bishop Moorhouse devolves the work; glimmerings of spiritual light have reached them, which it is their duty to follow with all the energies of their nature, until they understand those things which they now see “as through a glass darkly.”

SEQUEL TO COMMUNICATION RECEIVED FROM A LATE RESPECTED PREACHER OF THIS CITY.

It may appear next to incredible to all who have not enjoyed such an experience, that the spirits of those who have departed to the next stage of existence should communicate in an intelligible manner with their friends who still dwell in the fleshly tabernacle. Such considerations, however, when based on knowledge and experience, are as a golden sunbeam of unspeakable value to both illumine, cheer, and direct the footsteps through the trials of earth life.

We have every reason to believe that the Divine Being, who is the source of all things, hath in his government of the universe, been pleased to appoint such a dispensation for man in his elementary stage of existence as the ministry of departed friends, wise, loving, and pure implies. Such a consideration has been admitted in all the various systems of religion by which men's lives have been influenced in the past ages. And the crowning glory of the religion of Jesus, were it fully recognised, is to be found in the same fact.

The claims of Spiritualism involve this consideration; and when it is declared that on this basis, and this basis alone as the key to an endless source of Spiritual advantages, rests the philosophical doctrines of Spiritism, we have then said for it all that is necessary, or that need be essential to induce such a consideration of its claims as will eventually lead the human family into all the advantages which stand connected with the development of the higher life of man.

It is well known to thousands of the dwellers on the earth, that the Spirit World forms a bright and beautiful canopy above, and overshadowing the more material realm of human life. What men require to make them realise this blessed fact is the recognition of the duality of their being, and that due regard for the respective merits of their lower and higher natures, as shall lead them to give to each respectively that proper cultivation, whereby, while faithfully discharging the duties of the earth life, they will in effect be living for the higher and nobler phase of their existence—two things not at all incompatible, when the duality of human nature is accepted, and the laws whereby that dual nature is governed are properly understood and submitted to.

We have been led into this train of thought in connection with a communication which appeared in the *Harbinger* of last month from a late respected preacher of this city, James Martin; and for the purpose of introducing what may appropriately be termed a “Sequel” to that communication, throwing light upon it, and rendering it additionally interesting as the utterance of one who now enjoys clearer light and superior advan-

tages to those which he possessed during the earth life. His explanatory utterances we commend to all who may have an opportunity of reading them, and affectionately urge on his account such a consideration thereof, as shall lead to a higher appreciation of the privileges of communion with those beloved friends who, although absent from the material sight, are ever near us as the almoners of God's benediction to aid our Spiritual growth, and minister to our true happiness.

In reply to a request that J. M. would explain the apparent change in certain theological views which he was supposed to entertain while on earth, it was said by him: “Listen and I will tell you. Brought up as I was, amid those who believed as Theology teaches, my mind learned to move in the same groove; and I felt that whatever thoughts I might have of my own, theirs, at any rate, were strictly correct. As a preacher, I felt bound to expound the sentiments which I had been taught; and, indeed, it was difficult to see any other meaning in the statements of the New Testament for this reason, that I had been trained to connect such meanings with those statements, and taught to believe that any views outside of these were soul-destroying in their tendency.

“As a student of the more liberal writings of German Rationalists, and others who were bold enough to venture outside the beaten track, I found food calculated to stimulate me to modify my original views; and perhaps at no period during my ministry was I esteemed so sound in the faith as some of my brethren would have desired. This state of things I freely admit often troubled me much, and led me into some statements which appeared contradictory; but my mind was in an unsettled state, and if I had been surrounded by influences and associations which would have favoured my growth into greater freedom of investigation, and a more candid utterance of what I at some periods thought more consistent with the truth, I would have been quite a different preacher to what I was. But the restrictions which hampered me, the doubts and difficulties which beset me, all contributed to keep me in a position where growth was next to impossible. Thank God! when I arrived in this world I found all those elements of congeniality which at once placed me at my ease, and led me to some definite conclusion respecting man in his relation to God and to his fellow-man.

“I told you on a former occasion* that I had seen things in a new light, and hence was enabled to correct my errors; and this is the reason why in my last communication I appeared to contradict statements made by me when a preacher on earth. Who knew better than yourself that I had doubts concerning many of the so-called cardinal doctrines of Theology; and I felt it was only right that I should state freely what I now thought of the very important matters which have to do with man's salvation. O, how gladly would I now frame my speech so as to induce my fellow-men to reconsider questions which they have been led to believe final, and impossible of reconstruction. And as I move among the myriads of human spirits who dwell here, and possessing as I do, such superior means and advantages of knowing and appreciating truth, how my soul longs to tell those to whom I ministered on earth, that there is indeed a more excellent way, one which, while more glorifying to God the Great Father, is less degrading to man as His creature. There are other instruments, however, who will carry on this work; and the progress of the human mind is assured by the fact, that human development is God's will, and the means can never be wanting whereby that shall be accomplished.”

Enquiry was then made as to whether J. M. saw no way now of influencing the minds of those to whom he ministered on earth, and he replied: “I only

* “Think kindly of me, for, although separated, I cease not to regard you with deepest interest.—JAS. MARTIN.” “Truly times are changed. I rejoice in freedom from mental restrictions, and with an expanding mind new experiences arise. Not that I despise my past experience; far from it. I still live to learn. I shall be happy to tell you all, and will come often. I have broken the ice, and anticipate many pleasant seasons of communion even before you come here. I can trust you. Your friend, JAS. MARTIN.”

see the means of doing this in an indirect manner. Any suggestion which has the effect of throwing doubt on the doctrines I taught them myself, would be rejected at once. And it will only be with the few, very few, and the rising generation, that success can be achieved. Hence, I must be willing to wait for the consummation of a hope which fills my mind with light in regard to the future of man."

An enquiry as to his view of eternal reprobation and everlasting suffering in hell, elicited the following response: "I had my doubts about it in the earth-life. I found it in the lessons which I had been set to learn as a student. I knew it to be the orthodox teaching, but I evaded it as much as I could. The doctrine is entirely human, and is the result of a desire to glorify God at the expense of his own Government of man, which, by such a doctrine, is surrounded by the most repulsive considerations. I have already told you that man is destined to grow up into a higher degree of existence, but his progress may be retarded or accelerated as the result of circumstances; and during that progress, he will be the subject of many strange experiences, but of none either calculated to debase himself, or to throw any reflection on the attribute of God as a God of Love, which could even in the estimation of the least developed of God's creatures tarnish that attribute.—J. M."

Hoping to have the opportunity again at some future time of reporting our friend, we commend the foregoing to the serious attention of the readers of the *Harbinger*.

H. J. B.

To Correspondents.

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

Several contributions unavoidably held over. "Biblical Inspiration" would have been published, had the writer given us his real name and address.

A CONJUROR'S ATTACK ON SPIRITUALISM.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—No one can read Mr. Maskelyne's little book, with any degree of attention, without observing, what is patent all through, the aim and object of the writer. As the redoubtable conjuror stated in his somewhat ludicrous and irrelevant testimony during the Slade case, his ruling desire is "to crush out Spiritualism altogether;" and with a view to this, he collects all the damaging little *morceaux* that he can well lay hand on. With an ignorant onlooker, or a superficial observer of Spiritualism, this book will have due weight, causing him to turn in disgust from the subject, and spreading abroad an unfavourable opinion, as well as creating a prejudice in the minds of both the gullible, and would-be investigators. Considering the dangerous tendency of the work, it may not be amiss to exhibit it in its true character, though I may not here even venture upon a refutation of the *brochure*. Mr. M. marshalls to his aid the various "scientific" theories of Carpenter, Laycock, Cox, &c., but these are only subsidiary forces. The great explanation is "Trickery," and this Mr. M. sets himself to expose. Referring to A. J. Davis, he ascribes his inspirations to Dr. Lyon (his magnetiser), and the Rev. W. Fishbough (his amanuensis); and yet the learned conjuror, unfortunately for his theory, relates the fact that Davis, prior to his introduction to the clergyman and the doctor, used to "converse freely upon medical and psychological subjects," when his only mortal "control" was a poor village tailor! On p. 35 *et. seq.*, Mr. M. gives Sir D. Brewster's public testimony against Home's mediumship, but he is utterly oblivious of the notorious fact that Sir David in his private diary (published by his daughter), writes *in re* some manifestations that he witnessed through D. D. Home, "We could give no explanation of them, and could not conceive how they could be produced by any kind of mechanism." After an imbecile and futile attempt to depreciate the poems of T. L. Harris, Mr. M. asks, "Why should not the spirit of Homer solve the problem

of his birth?" "Why leave the authorship of the letters of 'Junius' a mystery?" Does the conjuror require to be informed that, again and again, spirits have come *professing* to give the desired solution? Does he also need to be told that men *will* have their own opinions, and do not gullibly "swallow" all they hear? His alleged exposures of mediums comprise Mrs. Holmes, Miss Flowers, Bastian, and Taylor; and yet, while devoting considerable space to these *exposés*, Mr. M. never once admits (as every honest man *must* admit) that the above media conclusively exculpated themselves, and clearly established their integrity. The writer's *animus* is plainly revealed in his account of Dr. Sexton, wherein he seeks to damage Dr. S.'s reputation by stating that "he is believed to have commenced life as a palliase-maker!" What if he did? Does that fact reflect any discredit upon him or his cause? Mr. M. repeats his assertion that Dr. Sexton's implements (with which he exposed Maskelyne and Cooke's anti-spiritist illusions), "were some old worn-out rubbish that had been used by a daughter of the late Professor Anderson." This assertion Dr. S. distinctly contradicts, and characterizes it as "an audacious falsehood" (*vide Spiritual Magazine*, pp. 227, 228). The conjuror further asserts that none of the tricks which Dr. S. exposed had any connection whatever with Spiritualism (page 103.) Strange! And yet, amongst the tricks Sexton exposed were Messrs. M. and C.'s imitation of the Davenport's cabinet performance, and Foster's blood-writing on the arm! Equally strange and entertaining is Mr. M.'s examination of Professor Crooke's testimony; and equally destitute of truth is his account of the reward offered him "to perform the same tricks" as mediums *under the same conditions*. But these, as well as many other little matters of note in Mr. M.'s diverting book, must for the present be left alone in their silent, yet majestic grandeur.—Yours, &c.,

A LATE "MEDIUM HUNTER."

PRECEPT AND PRACTICE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I noticed in the *Spectator and Methodist Chronicle* of 26th May, that the Rev. J. C. Symons has come to the aid of "X.Y.Z." in writing a reply to the letter of Mr. J. Harris, which appeared on the 19th, by putting the question of Ministerial salaries in what seems to him a fair, reasonable, and Scriptural manner.

Mr. Symons, in my opinion, has failed to do so; he also, in the 6th paragraph of this letter, confesses his inability to understand what Mr. H. means, when he tells us "God never put much money into the hands of Christ, nor Christ into the hands of the Apostles." And, further, that he cannot conclude with Mr. H., "that large Ministerial salaries are utterly incompatible with the sacred office, the teachings of, and the examples recorded in, the Word of God."

Is it not reasonable that we should expect to find in Christ's Sermon on the Mount a clear exposition of all those doctrines and duties that are stated to be really necessary for man's salvation; it consists of a series of exhortations, maxims, and commands, of which some are excellent and useful—the greater number, however, appear to be totally unfit, not only for men busily engaged in carrying on the daily concerns and active pursuits of life, but also for ministers of religion!

Matthew and Luke's gospels are the only two which give the discourse. In the one it is made to occupy above 100 verses, in the other but 30. While Matthew represents Jesus as ascending a mountain, and seated thereon during the discourse, Luke, in contradiction to this, says that Jesus came down and stood on the plain.

The religion of Jesus is the religion of the poor, the afflicted, and the diseased; but, from the denunciations against the rich, is not calculated for the wealthy, the prosperous, or the powerful, because it forbids so many of the enjoyments which nature and art have provided. Our salvation, according to the gospels, should occupy the whole time of our existence, and a regard for it is incompatible with the indulgence of any of those pursuits which attach men to the world. The love of fame,

of wealth, of power, however much directed by reason and humanity, are forbidden in the Christian's case. Thus it is that there are so few Christians among the professors of Christianity, for the direct tendency of the Wesleyan Church is to make men either hypocrites or enthusiasts—(See Luke 6, 20, 26.)

The 6th chapter of Matthew, from the 25th to the 34th verses, clearly recommends a trust in God for our daily bread, independent of our own exertions, and a submissive prostration to the will of Providence. The argument from "The birds of the air, and the flowers of the field," puts the matter beyond all doubt, for "they toil not, neither do they spin; if God so clothe the grass of the field, shall he not much more clothe you?" The inference here is pointed, and impossible to be understood; but the reasoning may be questionable, and disappointment would most assuredly follow the trial.

Again, at the 19th verse of the said chapter, and also Matthew 19, 24, we find the commands of Jesus regarding worldly wealth, but who obeys them? They have been set at nought by all the world, and even his own vicergerents on earth, the high priests and ministers of His Church, are those most assiduous in the accumulation of wealth. Verse 25, "When his disciples heard it they were exceedingly annoyed, saying, 'Who then can be saved?'" And truly we can re-echo the question—since every day shows this to be totally contrary to experiences, for the world contains men of the greatest wealth, and of the strictest morality and piety.

Jesus' words are in direct opposition to the Mosaic code, although he is made to say, "I came not to destroy, but to fulfil" the law. The laws of Moses were founded on the principles of retaliation and self-defence, but Jesus commands that we submit to violence and fraud.

Matthew chapter 5, from the 38th to the 42nd verses, are plain and intelligible, and require no interpreter; but are they practicable, or consistent with the usages of the world, or agreeable to common sense? On the contrary, so little is it the design of Jesus to inculcate a disregard of the law of Moses, that he imposes on his followers the strictest observance of it, and declares, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Moreover, in his observance of the Sabbath, and in many of his sayings and doings, he displays an utter disregard of the law. Such contradictions as these, such vacillation of mind and change of opinion, show anything but an inspired and well-regulated mind.

Jesus confirms the law in respect to fasting, which is now disregarded by all the innumerable sects into which Christianity is split, with the exception of the Catholics. On this subject he is most particular, and gives special directions to his followers for its due observance (Matt. 6, 7, 18.) This confirms the Oriental notion that the Deity was to be propitiated by mortifying the body, and is carried out to its utmost limits by the Hindoos all over India.

The threat which Jesus pronounces, that "whosoever shall say 'Thou fool!' shall be in danger of hell fire" (Matt. 5, 22,) is very unworthy of his other mild precepts, more especially as he so repeatedly contradicts himself by using the self-same and other abusive epithets.

"O, fools, and slow of heart to believe"—(Luke 24, 25.) Here Jesus does not hesitate to employ the same expression which he so awfully denounces and condemns in the above passage. He abuses the two poor deluded followers, because they had not been able to trace out, in their own Jewish records, a spiritual and suffering Messiah, in direct opposition to the opinions of their prophets and high priests. Can we believe that God would make a defective intellect a cause of reproach to any of His creatures? Of the same character is that barbarous command, "If thine eye offend thee, pluck it out and cast it from thee;" and also "If thy right hand offend thee, cut it off," which no one in his senses would think of obeying. For, although it is stated that some fanatics have made themselves eunuchs for heaven's sake (Matt. 19, 12,) a custom not condemned by Jesus himself, yet we have never heard of any of his disciples following the example, not even the enthusiastic Paul,

although he complains so grievously of "the thorn in the flesh."

"We are told, 'Let your light so shine before men, that they may see your good works;' and yet this is afterwards contradicted, and we are commanded, 'Let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father which seeth in secret, Himself shall reward thee openly.'" Which rule are we to follow?

I see another letter on the same subject, "Ministers' Salaries," from the pen of Joseph Harris, Stawell (in the *Spectator* of the 9th of June), from which it appears he is, or has been a Wesleyan preacher, and, in common with all other preachers, lays considerable stress on public worship.

From the positive command of Jesus in Matthew vi, 5, 6, if any one truly believe in the divine authority, he ought not to sanction the meeting of crowds in churches and chapels, like the Pharisees; but, on the contrary, look on this weekly exhibition of public worship as an act of public hypocrisy, denounced by Jesus himself. But this would spoil religion as a trade altogether, and, therefore, like Christ's professed indifference to the observance of the Sabbath, and his most solemn forbiddance of oath-taking, it becomes a dead-letter, which every one reads, but no one respects.

Hoping I have not exceeded the prescribed space,

I am, Sir, yours truly,

LAYMAN.

Vaughan, 19th June, 1877.

MR. WALKER IN AUCKLAND.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—With feelings of intense gratification we have the honor to inform you respecting the advent of Thomas Walker, the trance-medium, introduced to Auckland by Dr. Peebles, who is evidently proving to be the "coming man," by realising more than our expectations. Already have the two lectures given by this "boy orator" fluttered like an eagle in a dove-cot the Religionists and Materialists of our city. The press and the pulpit both combined, as their expressed determination appeared in the daily newspapers, "to put him down." But the voice of the general public has risen louder and stronger than churchism slander, or editorial misrepresentation, and cries of "hear, hear," and "hospitality to strangers" have calmed adverse influence in a Chief Justice and high places, toned down the rampant press into the character of sing-small-the-subdued, and compelled the clergy to "enquire into the matter." When they can do this with unbiassed minds, you can safely predict the result. All glory to our young brother who is ploughing into unbroken ground, and preparing it for the reception of Spiritual seed corn, that may yield sixty and a hundred-fold. The (at present) weak Lecture Committee already anticipate a plentiful harvest. To avoid trespassing too long upon your valuable space, I beg to subscribe myself,

Yours fraternally,

JOHN C. WILKS, Sec.

Newton, Auckland, May 7th, 1877.

FRIENDLY OPPONENT!

WE have received from the lady who wrote under the above *nom de plume* a communication entitled "An Address to Spiritualists," which it was our intention to publish, but having occasion to write to her in reference to some postal irregularities, we were somewhat surprised to find that the name and address furnished by her were fictitious, the name and place existing, but its owner indignantly repudiating any knowledge of us or our paper, and displaying considerable anxiety to discover her personator.

It is very discreditable for a champion of orthodox Christianity to be guilty of such a subterfuge, and is another evidence that it is the letter, rather than the spirit, of Christianity that they fight for.

PROPHECY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Prophecy, with the biblical apologist, is one of the chief pillars of his faith, and occupies an important place in the stupendous but tottering edifice of the "Christian Evidences." Many rationalists maintain that the reputed prophecies of the Bible have failed of fulfilment, or have been composed subsequently to the period of the enactment of what the prediction apparently foretold. But I am inclined to concede what the Bishop of Melbourne, in his recent very able lectures, has so eloquently contended for, viz.:—That many of the prophecies are genuine, and have met with their legitimate fulfilment. But what is the necessary inference? Bibliolators say, "Why, then, of course, the individuals who first proclaimed those prophecies were inspired by God, and the book that originally contained them must be divinely inspired also." If that were true, it would prove too much, for it would demonstrate that other persons and other books, that are outside the pale of what is popularly denominated "religion," are divinely inspired.

It is uttering a mere truism to say that "prophecy is prophecy all the world over;" and yet some *fidei defensores* have endeavoured to differentiate the Christian and other prophecies by saying that the former are clothed in language that clearly evinces their divine origin, while, in the case of the latter, "was perceived in the incoherence, the obscurity, the prevailing, and often despicable frivolity of their utterances, that the understanding of the mediums was not only subordinated, but almost buried and suppressed in the lower life of unconscious animation." This,* even if true (which it is not), is a mere blinking of the question, and a palpable *suggestio falsi*. It makes the mechanical framework, not the "jewel within;" the husk, not the kernel; the vehicle of expression, not the thought itself—the test. Prophecy is the relation of events to transpire at some future period of time, and is intrinsically the same, whether proclaimed in the sublimest of Pindaric strains, or uttered in the uncouth dialect of the uncultured peasant.

One of the most remarkable prophecies of modern times, is that of Cazotte, a Frenchman. This extraordinary man at a feast attended by ladies and gentlemen of nobility and distinction, prophesied to some ten of those present the precise nature of the death which each of them would meet. The prediction is too lengthy to be transcribed here, but a full account of it may be found in the "Letters on Animal Magnetism," by Sir W. Gregory, a man of unimpeachable integrity, of great literary ability, and high talents. He carefully examined the evidences of this prophecy, as La Harpe related it, and arrived at the conclusion that it was perfectly genuine, and had been made some four or five years previously to its fulfilment, which was exact in every particular. Now Cazotte, if not a downright "infidel," was at least an advanced Deist: how, then, could the orthodox deity confer the divine afflatus to such a heretic as he.

Another remarkable case of a similar kind, is that recorded in the *Avenir National*, by Vernier, concerning the artist Musson. This, however, is more of the nature of prophetic dreams—(Vide last *Harbinger*)—so I will pass it over.

If I mistake not, Jung-Stilling, in his *Geisterkunde*, relates the case of an Austrian lad, in 1832, prognosticating that, sixteen years later (1848), the feelings of discontent, then slumbering, would burst forth into a gigantic Magyar revolution, whose force would be checked only by the intervention of a foreign power (Russia). This prediction, as history informs us, was literally fulfilled under the precise circumstances specifically detailed.

Roger Bacon (born A.D. 1214), whose profound genius the world has yet to appreciate, was a great prophet. More than six centuries ago he wrote:—"Bridges,

unsupported by arches, will be made to span the foaming current. Man shall descend to the bottom of the ocean, safely breathing, and treading with firm step the golden sands, never brightened by the light of day. Call but the sacred powers of Sol and Luna into action, and behold, a single steersman, sitting at the helm, guiding the vessel, which divides the waves with greater rapidity than if she had been propelled by a crew of mariners toiling at the oars; and the loaded chariot, no longer encumbered by the panting steeds, shall dart on its course with resistless force and rapidity. Let the simple elements do the labour; bind the eternal forces, and yoke them to the same plow."

Here we have the modern inventions of the suspension bridge, the diving-bell, the steamboat, the railway, and the steam plough. And yet Bacon was decry'd by the clergy of his time as a "heretic," an "infidel," an "atheist," and a "sorcerer!" How dwelt the "spirit of God" in him?

And now, Mr. Editor, I must close; but, not having written quite all I intended. I ask the favour of a little space for just a few lines in your next issue.

Yours, truly,

VOX VERITAS.

REPLY TO "FRIENDLY OPPONENT" ON THE TRINITY.

RESPECTED FRIEND,—Even were I taking it for granted that the passages you quoted from the Scriptures in your last paper teach the existence of "the Trinity," I could not accept of them as "sound evidence," because there are other passages in the same book which are altogether incompatible with that doctrine.

Truth cannot be inconsistent with itself; for truth is consistency; falsehood is inconsistency, and whatever is inconsistent with truth is untrue. Wherever, therefore, contradictory statements occur, one of them, if not both, are false; and when both proceed from the same authority they invalidate that authority by proving it to be unreliable.

In the description given us of the baptism of Jesus, in the third chapter of Matthew, we read—"And lo! the heaven was opened upon him, and He saw" (Jesus saw) "the spirit of God descending like a dove and lighting upon him; and lo, a voice from heaven saying: 'This is my beloved Son in whom I am well pleased.'" In this passage a separate and distinct individuality is clearly ascribed to all three. The Father is represented as speaking from heaven; the spirit as descending in the air; and the Son of Man as standing on the banks of the Jordan. The Father and the Holy Spirit were not born of the Virgin Mary, were not baptised, neither were they crucified, and to say they were the same with Jesus, "*the same in substance, equal in power and glory,*" appears to us a violation of truth, language, and reason. Can God, the Father, be flesh and blood? Can it be said of Him—Foxes have holes, and birds of the air have nests, but the Eternal, Immortal, and Invisible "hath not where to lay his head?"

Again, in John we read, Jesus said unto Mary, "Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, *I ascend unto my Father, and your Father, to my God, and your God!*" Can a son beget his father; or a son of a woman be the Father of the Eternal Spirit? Jesus, before his death, is represented as "offering up strong cries and tears to God," and prayed, "Father, all things are possible to thee, *take away this cup from me, nevertheless, not what I will but what thou wilt.*"—(Mark, xiv. 36). To this add his expiring cry—"My God, my God, why hast thou forsaken me!" and judge if Jesus and his Father are one! Can sophistry be carried to a greater extreme? Or, can we really believe that the God of love, justice, and mercy, *willed the murder of his own innocent and beloved son as an atonement for Adam's eating the forbidden fruit; and that the greater crime appeased the Father's wrath, and induced him to forgive the lesser, and all the minor crimes of those who plead the sufferings of Jesus?* Sophistry tries to escape the charge of blasphemy by saying God and Jesus are one, thus making God a suicide!

* Dr. Moorhouse at St. Paul's, Sunday, 10th June,

With respect to the Spirit we read, "I will pray the Father, and he will give you another comforter that he may abide with you for ever, even the Spirit of Truth, whom the world cannot receive." "I go to my Father, for my Father is greater than I."—(John, xiv., 16, 28.) "If I go not away the comforter will not come unto you, but if I depart I will send him unto you."—(John, xvi., 7.)

I shall not waste time by examining these passages minutely. It must be obvious to all who exercise their reason that the three are distinctly different; that it was not the Son who demanded his Father's sacrifice, &c., &c., but I forbear, my remarks would only be lost upon the orthodox. Bigotry cannot listen to reason. It blinds the eyes, closes the ears, and hardens the heart against reason truth and equity, hates and persecutes them; but what is most to be deplored is, *that it is perfectly incapable of testing truth.* It is accustomed to weigh everything "in the scales of the Sanctuary," which are so adjusted by the priesthood, that the scale into which their self-interested views are cast, contains eternal life!—the opposite one eternal damnation! The fact of the matter is, the mass of the orthodox do not think on religious subjects; they pay the clergy to think for them, and to teach them, who, being self-interested, are *not likely to expose the errors they have sworn to teach.* They profess to be commissioned from on high, and to enjoy the favor of heaven! and that all who they bless shall be blessed! The more marvellous the statements are, the more likely are they to believe them; and the less evidence they possess, the more meritorious they think their belief in the above-mentioned murder is, which they are taught is highly acceptable in the sight of God! In short the Prophets prophesy falsely, and the Priests rule by their means, and the people love to have it so; and what will you do in the end thereof? (Jeremiah, v., 31.)—I am, &c.,

RATIONALIST.

"WOMAN'S WORDS."

THE first number of a Journal with the above title has just reached us. It is published in Philadelphia, and is edited by Mrs. Juan Lewis. Not only is the paper edited by a lady, but the contributors are all of the same sex—the title is therefore literally appropriate. The object of the paper appears to be to bring into prominence woman's work and abilities; to show what woman is doing outside of the domestic circle, and point out the disabilities under which she labours.

The present number contains a short biography and portrait of Lucretia Mott, the eminent philanthropist, who has for the last half-century taken an active part in all movements pertaining to the elevation of her sex. The paper is a most rational and practical effort towards the attainment of women's rights, and has our hearty sympathy and good wishes for its success.

CHRIST THE CORNER-STONE OF SALVATION.

SUCH is the title of a pamphlet (just published), by J. M. Peebles, who will soon close his second course of lectures in the Opera House, and continue his pilgrimage around the world.

This pamphlet has the following sub-divisions:—

- I. The Talmudic proofs of Jesus' existence.
- II. The estimate that leading American Spiritualists put upon Jesus of Nazareth.
- III. Was the Jesus of the gospels the Christ?
- IV. The teachings and spiritual gifts of Jesus.
- V. The belief of Spiritualists, and the Church of the future.

It was evidently the purpose of Dr. Peebles, in writing and sending out this pamphlet, to disarm sectarian Christians and favorably incline them to investigate the claims of Spiritualism.

The pamphlet contains 32 pages of reading matter; and while Dr. Peebles is apt in his biblical quotations, and positive in the statement of his own belief, the spirit of kindness, toleration, and charity pervades every page. Its circulation will do great good.

SPIRITUAL PHILOSOPHY.

THE day of special providences and miracles is past. We no longer admit the possibility of an interference with the Reign of Law. The most startling phenomena, whether of science or history, are traced to their genesis in natural causes. Revolutions and revelations are found to be rooted in their antecedents. The invasion of Attila and the fall of Poland are perceived to be in the human sphere, what hurricanes and earthquakes are in the material counterpart. The same surprise which is awakened when, after the long precedent placidity of leaf and limb, the delicate flower appears as their consequence, manifests itself when we, after ages of preparation, perceive the ultimate of their thought and labor in the person of a Cæsar, a Newton, or a Confucius. Spiritualism, in its embryonic condition, is the main feature in the most distant past, when from Oracles and Sibyls it spoke to the early men, guided by visions and strengthened by dreams. At different times it gave voice to the sublime principles of Truth. The Dæmon of Socrates, the Moses and Elias of Jesus, the Jehovah of the Jews, the Holy Ghost of the Apostles, were its better recorded manifestations. It increased in Christianity, but found mankind too ignorant, and the sect too superstitious and debased. The Middle Ages mistook it in magic, and the need of many eras was iconoclastic rather than constructive. When given over to the licentious materialism of the last two centuries, the minds of civilised men were too enslaved to admit its beams.

Liberty of person, thought and speech being won, the first half of this was devoted, as Davis has so wisely pointed out, to the extension of the domain of knowledge, until by the refinement of researches Science on all sides verged upon the impalpable. Then, at last, the world was ready for the higher light, and then it received it upon the mountain peaks of advanced thought, though yet, for a time, denied to the masses who have not complied with the conditions of intellectual freedom and power, which it demands. At the fitting hour inspiration has ever flowed in, as naturally as rivers into the sea, losing their individual characteristics perhaps, and becoming assimilated to the new state, but nevertheless continually supplying their parent with the prizes they have won in a higher and purer atmosphere. Upon this manna men have been fed in their journey through the wilderness, but, probation passed, are now entering the promised land, wherein their direct dealings with the superior stages of life shall be revealed to them, and the source of the blessing disclosed in intermediate ministers of good.

In Science, Religion, and Philosophy alike the insensible but increasing advance towards its teachings was as distinct as the need for it was pressing, and on every side we can behold the tokens of its timeliness in its rapid growth foreboding a still more mighty future.

Among its immediate precursors Theodore Parker may be singled out for especial admiration. So well did he make the way straight for the rationalistic and yet reverent Religion of Spiritualism that he well deserves the title of its John the Baptist, for not only recognising its meaning, in eloquent words which equal, if not surpass, the eulogy of its disciples, he sealed its significance with his blood as the last, if not the greatest, martyr to the Churchianity which cursed him in his dying moments. The Saxon strength and steadfastness, the Puritan power and enthusiasm, were united in him, with a poetic sensibility that proved him a lineal descendant of the peerless race which has produced a Milton, a Cowper, and a Thomas Paine. His sufferings have made Freethought easier and more famous wherever our tongue is spoken, while his untiring abilities are still playing an important part in the Dispensation, which he was fortunate enough to see established in his own time, and in his own country. We are not limited to his penned thoughts while his voice is within hearing. Its terse and vigorous manliness still encourages our legions, while it delights the hearts of those who know him, though invisible, to be nearer still in all his pristine nobleness and knightly honor.

Next to Parker, perhaps, Emerson is the thinker whose principles are most parallel, and in the majority of cases, identical with those enunciated by the returned teachers. The Spiritual Philosophy includes, but does not end with him. Its characteristics are consonant with its claims, and possess an amplitude and magnificence worthy of their source. Its army stretches from pole to pole of Truth. The most adverse thinkers march under its banner. The tendency to unity and comprehensiveness, more and more marked in modern literature, is its especial attribute. Indebted to all right thinkers, to Aristotle as well as Plato, and to Bacon as much as Kant, it draws from Spinoza or Descartes, from Comte or Hegel with equal indifference, and listens to Hume or Reid, to Berkeley or Condillac with the same attention. To those more recent writers who have already advanced towards the harmonisation of previous systems, it is still more closely kin. Induction and Deduction, Experience and Intuition, Realism and Idealism are reconciled by Spencer in a Scientific Philosophy which forms the foundation for the reception of Swedenborg, in whom the difficulties of Liberty and Necessity, Omnipotence and Evil, Religion and Science are finally removed, with experiences which reveal to us the true meaning of life, and the secret of its sustainer.

The likeness between these two stupendous sages is not superficial, but vital, and the harmony between their main principles, as united in Spiritualism, at once astounding and assuring. If the Seer, more fortunate in his double powers, surpasses his fellow-seeker in height and depth of vision, the breadth of the reasoner, together with the superiority of modern science, are compensating qualities of almost equal value to the race, while together, allowing for the disparity of time between them, and so delivering the Spiritualist from his cramping creed, they may be roughly said to include the range of human understanding. On the material side the leading law is that of Evolution, which exactly corresponds to the Spiritual idea of Development, prolonged through succeeding and successive stages of invisible activities. In this Spiritualism ranks higher than any philosophy yet given to the world, for it does not end with the visible, nor disconnect the operations of nature, but presents them as parts of one uninterrupted progression. This peculiar principle is the most purely original, the most sublime, and the most universal of all the revelations received in the last outpouring of higher bounty. Had it taught nothing else, its claim to eternal gratitude and fame would have been well won. It is already a watchword with millions, and henceforth an inheritance more priceless than the law of gravitation, the discovery of electricity, or all the mechanical inventions of which mankind are the conceivers. Christianity has not, nor can it have, a Philosophy (defined by Mr. Grote as "reasoned truth"), for its creed was only established on the ruins of man's intellect; and, again (Spencer's interpretation of it being "organised knowledge") it is debarred since the statements of its infallible authority violate all the knowledge man has yet attained. Materialism, even on the scientific side, has but a limited one, Christianity as such has none. Even Mr. Spencer finds an unknowable beyond the tomb, while Spiritualism, adopting his conclusions, and exercising his method, triumphantly places the other worlds and after life as the crown to the edifice of human intelligence.

Here, where Spencer ceases, Swedenborg begins, the two being more closely united by such thinkers as Carlyle and Ruskin, who, partaking of the nature of each, do so unconsciously and with perfect independence, probably unaware of their relation to either. A deeper indebtedness to Swedenborg exists avowedly in Emerson, whose panegyric, more accurate in generals than particulars, has served to remind modern ignorance of the existence of a great prophet, whose best descendant, however, in his special province, is in the person of another American, the famous A. J. Davis. The several volumes of the Harmonial Philosophy display a spiritual insight, comprehensive understanding, and majesty of treatment unequalled in this division of contemporary literature. They have been to modern

Spiritualists what the Epistles were to the early Churches. Upon his writings a great part of the movement has established itself, while they are admitted by all to be of the highest value as revelations of eternal verity, use, and beneficence. His name, as it was the first, is also the highest in the band of evangelists. His life has been a noble accompaniment to his words, his position an onerous one, trials and talents many, temptations not few, yet he has preserved unblemished his own, and heightened the reputation of the cause, to which he was called so early, and which to all after ages will go down with his name. In common with Swedenborg, his chief qualities are strong common sense, unvarying self-reliance, invincible courage, vigorous simplicity of relation, untainted integrity, and purity of thought.

But Swedenborg lived in the dawn, Davis in the day, of Rationalism. To Swedenborg the light came later, and upon a mind more prepared, not entirely freed from its former fetters, but retaining them after its transition to another sphere, where they were brightened and enriched, but not removed. His training assisted him, though the matter of his education held him back; he was more acquainted with the views of his day than Davis, but less influenced by them; his own ideas, prior to his illumination, in some respects misled him; and here the American has the advantage, for while the manner of his nation is stamped more distinctly upon him, he was without prejudice at his induction into the light. A Swede by birth, his scholarship made the earlier apostle a cosmopolitan, and furnished him with much material for further use. If he misunderstood his generation, it was because they were far below him, and he, having risen above the clouds, found that they obscured his sight of the earth he had left. He was dogmatic for a somewhat similar reason, and if he retained some theological errors, it cannot but be allowed that he made them beautiful, and more consonant with reason than any other ever has, or could have. Both are distinguished by the healthy realism of their style; Swedenborg, if more obscure, is more forcible, and though he requires reading between the lines, well rewards it. Davis is perspicuous and easy; all his meaning is upon the surface, yet he is never superficial; he indulges in a lighter vein, and bears other marks of his age and people which tend to render him more popular. Swedenborg is food for the student, intense in his sober earnestness, free from the vague sublimities of former ecstasies, severe and sometimes monotonous in method; indulging in many repetitions, yet rising often to a strain of rich meaning, and revealing arcana of love and wisdom, that seem to lie in endless profusion in the recesses of an inexhaustible mind, one beyond the other stretching into the distance, like clouds in a sunset lost at last in ineffable radiance. There is a reserved loftiness in his eloquence that almost awakens awe, until it is dissolved into affection before his tenderness of feeling. In one department he stands alone. "As a moralist," said that great critic, S. T. Coleridge, "Swedenborg is above praise;" and, indeed, almost without an exception, his writings in that direction come nearer perfection than those of any other author. For sustained grandeur, penetration, and pithy generalisation, he is justly renowned; yet the sweetness and sensitive subtlety of a refined nature are not wanting to those who have the capacity to feel with and for a generous and gentle spirit, overshadowed by the mightiness of its genius and power. Swedenborg speaks more to the religious, Davis most to the materialistic mind, and yet in science the first is prominent. Davis is only incidentally an ethical instructor, and when he is it is from the side of use, his mastery of the other life making him an eminently able exponent. Swedenborg is more of a mystic, Davis of a medium; the first subdues, the second persuades us; we must ourselves rise to the one, the other meets us half way, but in either we are elevated, and in both become not only better, but wiser, happier, and more spiritual.

The contrast between them may be most judiciously estimated by a study of the "Heaven and Hell," and "Death and the After Life"—the first like a grander vision of Dante's in prose, the other a faithful por-

traiture of the summer land. Swedenborg's maintains the tone of a high class philosophical treatise, often changed to the fiery eloquence of a Seership, only curbed and systematised by effort. Profound in its distinctions, and replete with suggestive passages, underneath the terminology of the ancient creed, we find riches, scarcely appraisable by this age, of weighty significance rich with revelation. It is complete in itself, like the poem of the Italian; divided, as that is, into sections and cantos, and devoted to the service of a Church, which it hoped to revive and replenish, substituting under the old nomenclature the vital realities which had been so long hidden, forgotten, and outraged for the absurdities and impieties of a foul Fetichism. This is an essential difference between Swedenborg and Davis, for though with an aim almost identical, the one hoped to establish the reign of Justice and Truth on earth, through the existing belief, without which, indeed, he could not have conceived it, while the later emissary of the angelic hosts has forsaken the falling tenement to rear by its side a fairer Temple for Humanity. The progress of the last hundred years shows us that the internal action requires quickening, and that outside of the reigning system, as well as beneath its roof, there is need of speedy and prolonged exertion. Both of these movements are necessary; they are, as to their motive and their future one, but in the present, co-ordinate and correlative only. Davis appeals to Rationalism, arrayed against, as Swedenborg to that rallied in defence of an Institution, which both alike perceive to be debased and corrupt.

Davis, in his clairvoyant sketches of the spheres is pleasantly natural and without constraint; they are more desultory, less connected, and as vivid as his predecessors. The style is that of a traveller who cursorily delineates, rather than that of an investigator. The expression is easy, colloquial, and with a true freedom, often graphic in its episodes. The relation of the higher to the nether region is expounded in concise but admirable reasonings, no less remarkable for their simplicity than force; and the chapter on "Material Work for Spiritual Workers" equals the frequent similar bounty of the Apocalyptic revelator (whose writings are studied with so many gems of masterly conception, and brilliant execution) in its powerful treatment, giving as fine a specimen of inspirational thought as our season has produced. Swedenborg owes little or nothing to any previous Seer, and stands out as one of the landmarks, not of Time, but of Eternity. His day of influence has yet to come, but is fast arriving, when, with the exception of one or two highly favored minds, none will be held to have stood higher, or deserved more of their kind. As a spiritual philosopher, the greatest since Plato, as a prophet since Mahomet, and as an ethical teacher equal to the Nazarene. Davis may fairly claim the honor of being the greatest since Swedenborg.

The study of their works should be made a first duty by the Spiritualist, and should accompany that ancient influx, Asiatic, Egyptian, Greek, and their mystic offshoots, as the modern representative and expansion of Spiritual Philosophy, which, while it supports, supplements, and explains Evolution in its widest aspect, possesses as well a distinct region as yet almost unexplored, where Spirit apart from, or superior to, matter, is traced to its essential laws, blending at last in the Deific action which belongs more properly to the sphere of Religion. It can only be by prolonged thought upon these various inspirations that a partial understanding of even what the Spiritual Philosophy is can be obtained; what it will yet be, when the temporary discords of our day are blended in the harmonious search for Truth, it is impossible to say. But if wholeness of Truth is not possible to us, exactness may at least be attained, and when we realise that in Nature and the Soul are latent the God-like capacities which must make Heavens, and which can comprehend all those that now are, we see the direction of our aim. Interrogating these for all their teachings by the discipline of Reason, we shall gradually grow in knowledge and mental power. Mystery after mystery shall be penetrated, the realms of Ignorance shall shrink and pass away, those of Error

shall be re-shapen and repaired. There shall be no more darkness, and no more dread; around all life the boundless universe shall be illuminated by the aspiring mind, its bright beams bathed in an infinite expanse, pulsating with Spiritual Light.

ASPYRAL.

THE WESLEYAN SPECTATOR.

THE editorial exponent of Methodism who writes the frothy stuff in the *Spectator* about Spiritualism writhes under our well-aimed lash. May these words of Paul comfort him—"No chastisement for the present seemeth to be joyous but grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness to those exercised thereby." This "easy-chair" writer is evidently better acquainted with the "wrigglings," and the "fire" of "Catherine-wheels," than theology or literature. Such a mechanical genius should never attempt to grace an editorial chair.

Dr. Peebles in his lecture did not quote from the Wesleyan Catechism, but from an old Evangelical Catechism, termed "*A Short Catechism for Young Children*," published by Robert Carter and Brothers of New York. Here follows a verbatim quotation from this published Catechism, which we invite—*dare*—the *Spectator* editor to put before his readers:—

"Who made you?—God. Who redeemed you?—Christ. Who sanctified you?—The Holy Ghost. Of what were you made?—Of dust. What kind of a heart have you by nature?—A heart filled with all manner of unrighteousness. Can you of yourself renew your wicked heart?—No; I am dead in trespasses and sins. What will become of you if you die in your sins?—I must go to Hell with the wicked. What kind of a place is Hell?—A place of endless torment; being a lake that burns for ever with fire and brimstone. . . . What are you then by nature?—I am an enemy of God, a child of Satan, and an heir of Hell." If the Wesleyans do not accept this Catechism in full, will the editor of the *Spectator* point us to such portions as he deems heretical?

Touching the offensive hymn, commencing—"The world, the Devil, and Tom Paine," why not, since it sounds so eminently Wesleyan, enquire about its paternity? Sung with a pious nasal drawl, it may even yet be found serviceable in revival meetings.

Orthodox doctrines are being modified continually. Hell and the Devil were the all-absorbing topics of the mediæval theology. The Church-Fathers believed in a hell of literal fire and brimstone. Dante pictured more devils than angels. Milton's devils waged a magnificent battle with the Son of God. In short—what main-spring and wheels are to Geneva watches, hell and devils were to Christian Churches. The preaching of these doctrines frightened women and young children; but the scare is nearly over.

"The soul should no longer with terror behold

The red waves of wrath with which Priests would engulf her,
For science ignores the existence of hell,
And chemistry finds better uses for sulphur."

When Jesus appeared in Palestine he mercilessly rebuked the pious Pharisees for compassing sea and land to make proselytes; and if he were to re-appear—

"He would dare

To tell the Churches how they lie and cant.
And talk of serving God—and serve themselves;
And talk of saving souls—to save their "cause";
And pare and narrow God's divinest truth
Until a man can hardly be a man
And member of a Church."

Report has it that there is a good Wesleyan hymn with lines something like these:—

"The Unitarian fiend expel,
And drive his doctrines back to Hell."

Will the *Spectator* tell us where they may be found, and who is the author?

OUTLINES OF SPIRITUALISM.

BY FREDERIC BOND.

No. VI.—SHALL WE DWELL AGAIN ON EARTH?

—O—

"But whither went his soul, let such relate
Who search the secrets of a future state."

Among the Spiritualistic* community there is, as the reader is doubtless aware, a certain section called the magnetic school, or, as they are more popularly known, reincarnationists. They embrace the belief that the human soul, after it leaves the body at death, re-enters the flesh when it has undergone a certain probation in the spirit-land; and the theory they propound adheres together so ingeniously, and bears such an unmistakable air of *vraisemblance* withal, that it has already won many thousand converts. It is on the Continent of Europe that its disciples are to be found in the greatest numbers, though the doctrine has also taken deep root in America, England, and other countries under varying forms. The late M. Rivail, who will be more readily recognised by his pseudonym, "Allan Kardec," was the chief apostle of the doctrine of reincarnation, and his celebrated work, *Le Livre des Esprits*, which contains a complete exposition of his system, has been translated into several languages. In England Miss Anna Blackwell is the acknowledged champion of the theory; whilst in Victoria it is defended, though in a somewhat different form, by Mr. James Smith, in a weekly journal, entitled *The Two Worlds*. In the present article I propose to examine cursorily the features of the doctrine; and it shall be my endeavor to show that not only is the idea wholly assumed, but also that it is unsupportable, misleading, and untenable.

In the ancient school of philosophy the metempsychosis, or transmigration of souls, was almost universally taught. Pythagoras, a native of Samos, was a firm believer in it, and being the founder of the Italic sect, possessed unusual influence in disseminating his opinions. He probably imbibed the doctrine whilst on a visit to Egypt, where it was commonly believed in; and in corroboration of it declared that he distinctly remembered having occupied other human forms anterior to his birth at Samos. If we may accredit his account he was Æthalides, the son of Mercury. At a different period he was Euphorbos, the Phrygian, son of Panthōos, in which form he wounded Patroclus with a lance, leaving the task of killing him outright to Hector, when the dying Patroclus was inspired to foretell the untimely end of the great Trojan hero, as described in the Iliad by the following famous lines:—

"But thou imperious! hear my latest breath;
The Gods inspire it, and it sounds thy death:
Insulting man thou shalt be soon as I;
Black fate o'erhangs thee, and the hour draws nigh;
E'en now on life's last verge I see thee stand,
I see thee fall, and, by Achilles' hand."

In addition to these two classic heroes, Pythagoras asserted that he also recollected having been Hermotimos (the prophet of Clazomenæ); a fisherman of no ordinary distinction; and, lastly, Pythagoras, the son of Mnesartos. Tradition tells us that to prove his anterior existence as Euphorbos he was conveyed to the temple of Hera, in Argos, and challenged to point out the shield formerly won by that hero; a feat which he performed without hesitation. Connected with the doctrine he so enthusiastically promulgated was the theory of future retribution, which taught that the soul of the good were reincarnated as human beings, whilst those of the wicked were condemned to inhabit the bodies of unclean animals. Empedocles, the philosopher of Agrigento, also believed in the metempsychosis, and maintained that he positively remembered having passed successively through the forms of a girl, a boy, a shrub, a bird, and a fish before he became Empedocles.

* The word "Spiritualistic" is here applied to those persons who entertain a belief in the existence of spiritual beings, but do not necessarily believe that spirits are able to manifest their presence to the inhabitants of the earth.

The doctrine of reincarnation resembles in a most striking manner that of the metempsychosis as propounded by Pythagoras. The only cardinal difference between the two systems lies in the fact that those spirits who inculcate the doctrine of reincarnation entirely reject the idea of human souls passing into the forms of animals. This, at any rate, is a far more pleasant belief than the old one, and it is gratifying to think that the reincarnationists of to-day have decided to confine the transmigration of souls to beings of our own order. Were this otherwise, for all the gentle reader might know, his venerable mother, whom he supposes to be at rest in heaven, might at the present moment be leaping and skipping over Australia's arid plains in the skin of an old-man kangaroo; whilst his sister, whose decease he so grievously mourned, might be perched on the branch of a gum tree, enjoying her little life as a laughing-jackass; and his baby-brother again, whose ringing laugh and pleasing ways he still vividly remembers, might be delighting large concourses of spectators in the form of the performing elephant which travels with Cooper and Bailey's Circus.

Allan Kardec, in the work already alluded to, says that the theory of reincarnation is not only consistent, but also "supremely rational." In some respects he is justified in adopting this view, and to show that this is the case I will give a brief outline of the doctrine, with its leading features and objects. In a chapter entitled the "Plurality of Existences," contained in *The Spirits' Book*, Kardec's spirit friends are said to have answered his questions as follows:—

"Q.—How can the soul that has not attained to perfection during the corporeal life complete the work of its purification?

"A.—By undergoing the trial of a new existence.

"Q.—How does the soul accomplish this new existence? Is it through its transformation as a spirit?

"A.—The soul, in purifying itself, undoubtedly undergoes a transformation; but in order to effect this transformation it needs the trial of a corporeal life.

"Q.—The soul has then many corporeal existences?

"A.—Yes; we have many such existences. Those who maintain the contrary wish to keep you in the same ignorance in which they are themselves.

"Q.—It would seem to result from this statement that the soul after having quitted one body, takes another one; in other words that it reincarnates itself in a new body. Is it thus that this statement is to be understood?

"Evidently so.

"Q.—What is the aim of reincarnation?

"A.—Expiation; the progressive improvement of mankind. Without this aim, where would be its justice?

"Q.—Is the number of corporeal existences limited, or does a spirit go on reincarnating himself for ever?

"A.—In each new existence a spirit takes a step forwards in the path of progress; when he has stripped himself of all his impurities he has no further need of the trials of corporeal life.

"Q.—Is the number of incarnations the same for all spirits?

"A.—No; he who advances quickly spares himself many trials. Nevertheless, these successive incarnations are always very numerous, for progress is almost infinite.

"Q.—What does the spirit become after its last incarnation?

"A.—It enters upon the state of perfect happiness as a purified spirit."

No doubt the foregoing exposition reads very well; but where are the *facts* to support it? If the doctrine of reincarnation be true, how is it that none of us can recollect having animated other human bodies anterior to those we at present occupy? To such an important question Kardec's spirit-guides give the following extremely unsatisfactory reply:—

"Man cannot, and may not, know everything; God, in his wisdom, has so ordained. Without the veil which hides certain things from his view man would be dazzled, like one who passes suddenly from darkness to light. *Through the forgetfulness of his past a man is more fully himself.*" Now, the object of reincarnation is confessedly to enable the spirit to progress towards perfection by returning to, and undergoing the vicissitudes of, corporeal life. But wherein lies the utility of this if the spirit cannot profit by a recollection of the experiences of the past? Despite the assertion of reincarnationists to the contrary, he would be liable to stumble into the same pitfalls, incline to the same errors, and

contract the same vicious habits as those with which he had to contend in his previous incarnation, and that, too, even though he were reincarnated a thousand times. Thus we perceive, *in limine*, that the principal object of the doctrine is entirely frustrated.

Again, wherefore is reincarnation necessary? It is answered—"The justice of God and revelation require it. An affectionate father always leaves a door of repentance open for his erring children. Does not reason itself tell you that it would be unjust to inflict an eternal privation of happiness on those who have not had the opportunity of improving themselves?" Quite right; but this necessity is already fully provided for in Spiritualism, which teaches that opportunities of amelioration and advancement will present themselves in the Summerland, and that all God's creatures, whether Jew or Gentile, civilised or savage, will be judged according to the deeds committed in this life, the peculiar circumstances by which each man is surrounded being taken into consideration; so that there is absolutely no need whatever for reincarnation as far as that object is concerned.

And where is the evidence to support the doctrine? One may ask himself this question as often as he pleases, but he will ask in vain; he may search for evidence from the present moment till the advent of the millennium, but his efforts will be fruitless. Reincarnationists can adduce no positive and palpable proof in support of their doctrine; hence no one can feel himself justified in accepting it. It is doubtless very plausible on the part of *The Two Worlds* to tell the outside public that the "Australian Mozart," as little Ernest Hutcheson has been not inappropriately called, is merely a reincarnation of one of the old masters; it is likewise unquestionably presumptuous to assert that the reason why some people exhibit, apparently intuitively, an extraordinary knowledge of certain subjects, such as music, arithmetic, languages, &c., is because such people retain "a vague remembrance of their past;" but it is equally incontrovertible that physiologists account for the exhibition of these abnormal faculties in a very different manner, and with a far greater amount of reason and equity on their side. Moreover, were a person to allege in these days that he recollected having tenanted other human forms prior to his present one, the public would not be at all surprised to learn that he had been disposed of in a manner that would prevent him from inflicting "grievous bodily injury" upon any of her Majesty's subjects; he would be transferred to a lunatic asylum. Suppose, for instance, that the *Argus* "Vagabond" publicly affirmed that he remembered having lived on earth some thousands of years ago in the body of Confucius, and having framed the Confucian system of philosophy. Do not our own consciences tell us that he would be forthwith consigned to the interior of a certain institution at Kew, which he has so interestingly described in one of his papers, there to be detained under careful surveillance as a person suffering from mental aberration?

Then consider for a moment the stupendous confusion that the general acceptance of such a doctrine would necessarily involve. Think of the inextricable perplexity into which we should be precipitated when we attempted to solve the problems of life; of the untold unhappiness we should experience when we were confronted with the prospects of the future; of the agonising uncertainty of the after-life, and the bewildering state of the laws of relationship. Once concede the truth of the doctrine, and there will be no termination of the insuperable obstacles that will arise therefrom. If reincarnation were true, what is to prevent the reader from supposing that he is the father of his own mother? How can he be sure that when he is fondling his cherished infant the soul of some desperado is not encased in its body? Who would for a moment dare to entertain the supposition that the soul of Socrates is at present inhabiting the body of the Tichborne Claimant—"the unfortunate nobleman now languishing in prison?" Yet there is positively nothing in the system of reincarnation to preclude such a state of things.

Reincarnation is only a doctrine after all, and, 'supremely rational' though it be, cannot be accounted

worthy of belief without more substantial and convincing evidence than that which is at the present time put forward by its advocates. True, it is taught by a few spirits that communicate with the inhabitants of this world in modern times; but it is also true that the doctrine is entirely rejected by the majority of our Spirit friends. Some Spirits teach reincarnation, as others teach Roman Catholicism, &c. Our part should be to test these doctrines, regardless for the moment of the superior source from whence they emanate; and if our reason and conscience approve, let us by all means accept them. But I humbly maintain that no impartial and conscientious thinker can admit the truth of the doctrine of reincarnation, because it is unsupported by facts; it is opposed to our intuition, to true Spiritualism, and to justice, it is unnecessary, repulsive, and bewildering; and if its progress is not checked it may be the means of leading thousands away from the glorious light of Spiritualism, and plunging them into endless gloom, perplexity, and wretchedness.

SPIRITUALISM AND INSANITY.

(Concluded.)

Deeming it of importance to the full and complete presentation of this subject that the testimony of some of the oldest and most highly respected investigators and advocates of Spiritualism in this country should be included, I addressed to them the following questions:—

1st, For how many years have you taken an active interest in Spiritualism?

2nd, During that period, in how many instances have you known Spiritualists to become insane?

3rd, In how many of these cases, so far as you have knowledge, was the belief in Spiritualism the exciting cause of the insanity?

Their replies, in substance, are as follows:—

Epes Sargent has given his attention to spiritual phenomena nearly thirty years, and says,—

"You ask in how many instances I have known Spiritualists to become insane? I have known but one instance. I have read reports of such cases in the newspapers, but I have never had them so verified that I could accept them as facts to be remembered."

My own belief is that Spiritualism, by bringing all the phenomena of apparitions, second sight, clairvoyance, witchcraft, &c., within the sphere of the *natural*, will do much to allay excitement, and cure superstition on all such subjects, and thus help to prevent the insanity which finds its development in morbid and gloomy religious views, or in a dread of the *unnatural* in any form."

Robert Dale Owen says,—

"I engaged in the study of Spiritualism, and cognate subjects, more than twenty-one years ago, and have taken an active interest in the matter ever since. During that time I do not recollect, among all my acquaintances, a single Spiritualist who has become insane. I, myself, after a dangerous illness in the summer of 1874, was during nearly two months insane—cause: insomnia, and over-taxation of the brain. My family, and Dr. Everts, superintendent of the hospital in which I was, testify that the subject of Spiritualism did not occupy my thoughts, and had nothing to do with my malady. In the 'Debatable Land,' (pp. 523-24), I have given two examples, which came to my knowledge, of the cure, by spiritual influence, of insanity; one of the cases being of six years' standing. Since then, a third case has come within my personal knowledge—that of a mother who lost a favorite child by a sudden and terrible accident, occurring almost under her eyes, and whose incipient insane symptoms were arrested, and she restored to her right mind, by communications from her child, embodying incontrovertible evidence of his identity."

Rev. Dr. Watson has taken an active interest in Spiritualism for twenty-four years, and says,—

"I have never personally known a single case of a Spiritualist becoming insane. . . . I have been in the Northwestern States by invitation to lecture, as far north as Minnesota, and have made inquiry, but have never been able to find a person who has been made insane by a belief in Spiritualism. Yet those who oppose it continue to publish falsehoods in regard to this matter."

Hudson Tuttle has devoted twenty-six years to the promulgation of the truths of Spiritualism, and has no personal knowledge of any case where insanity was caused by it, but gives it as his opinion that "religious excitement is a prolific cause, while Spiritualism leads directly away from insanity."

Mrs. Emma Hardinge Britten says,—

"My connection with Spiritualism has extended over a period of eighteen years, and I have known of two instances where Spiritualists became insane."

Prof. J. R. Buchanan says,—

"I have been interested in the spiritual phenomena many years, my first experiments having been performed in 1841. In the thirty-five years since, I do not now recollect that any Spiritualists of my acquaintance have become insane; which is the more remarkable as the refined and spiritual temperament, which sympathises with Spiritualism, is of course more sensitive than a coarser organisation of mind and body."

Prof. William Denton replies,—

"I have taken an active interest in Spiritualism for about twenty-five years, yet during that time, although I have heard of persons becoming insane through Spiritualism, I have never known of a single case."

Dr. J. M. Peebles writes me—

"For twenty-five years I have taken an active interest in Spiritualism, studying in America and Europe. During this term of years I have met with but three cases where pronounced Spiritualists had become insane, and in neither of these was the belief in Spiritualism the producing cause of their insanity. In one of these cases, certainly, mental disturbances of a serious character were hereditary, and in the other cases the excitement was caused and the self-balance evidently lost by overtaxation of the mind, nervous debility, and financial losses."

Allen Putnam for more than twenty-four years has believed in and been a student of Spiritualism, and says,—

"One or two cases—I think not more than two within my observation—have become insane where there seemed to be no obvious impropriety in ascribing their sad condition to the action of Spiritualism. . . . Had you inquired for my belief as to the number of nervous, irritable, desponding and obsessed persons who have been saved by Spiritualism from falling into insanity, I could have said more than two dozen."

Andrew Jackson Davis has been actively interested in Spiritualism for thirty years and writes,—

"I cannot truthfully say that I have knowledge of a single case of what, in my opinion, was insanity, where Spiritualism was the real cause."

Henry J. Newton says,—

"I have been interested in Spiritualism twenty-four years, about ten years of which time I have been officially connected with organisations for its promulgation. . . . I have never known a Spiritualist to become insane. I am in possession of facts, through the testimony of others, where the insane have been cured of their insanity by Spiritualism, through mediums, or spirits acting through mediums."

W. H. Harrison, one of the oldest, most able, and active Spiritualists in England, says in the *London Spiritualist* :—

"With all our long acquaintance with the movement, we do not know of a single Spiritualist in Great Britain now incarcerated for insanity."

When a Catholic, or Orthodox Protestant, becomes insane, his insanity—unless of a decidedly religious cast—is never attributed to the influence of his religious belief; while on the contrary, if a Spiritualist, exposed like others to the many exciting causes of insanity, becomes insane, his insanity is at once, by most persons, ascribed to his belief in Spiritualism. "Spiritualism," say they, "drives people to insanity—ergo, he being insane, and a Spiritualist, his belief is the cause of his insanity." A deduction from false premises, as the statistics of insanity here presented prove it to be.

The charge against Spiritualism, of its tendency to unsettle the mind, is nothing new. The same accusation has, in all ages of the world, been hurled against every reform movement, and against every reformer, and even Jesus himself did not escape this charge, for it was said of him—"He hath a devil, and is mad."

If Spiritualism were the successful recruiting agency for our insane asylums, that persons of active imaginations, like Dr. Forbes Winslow and Rev. Dr. Talmage, declare it to be, the physicians and managers of our institutions for the insane would be culpable in the highest degree for their failure to raise a warning voice against such an efficient cause of insanity; but while many other exciting causes of insanity are pointed out and commented on, in their published reports, by the medical superintendents of the various asylums, so few are the cases originating in this cause that in no single report or letter received by me does it appear to have been

thought necessary to admonish the public against Spiritualism as one of these exciting causes. The numbers of cases are given without a word of comment.

In the comparatively few instances in which Spiritualists have, from some of the many exciting causes which produce insanity in others, become insane, I believe it would be difficult to find a single case in which the insanity has been characterised, in any considerable degree, by the misery and despair of mind that so frequently attend upon those whose insanity is caused by religious excitement. While the terrifying and dismal hallucinations of various patients insane from the latter are minutely described, there is not in any of the published reports a single allusion to any similar hallucination on the part of a patient in whose case Spiritualism is assigned as the cause.

An intelligent belief in Spiritualism favors those conditions of mind and body upon which sanity depends. Being both a religion and a philosophy, it is based upon demonstration, which annihilates all the terrors of false theology by proving the falsity of endless or vindictive punishment, while at the same time it proves to the satisfaction of every earnest seeker that there is a happier and better world, in which Divine Wisdom and Love has made ample provision for the needs of every soul; where even the vilest outcast of earth shall, under the all-protecting care and guidance of the Father's infinite love, be ultimately exalted to companionship with the purified and blest. Strange indeed would it be if the belief in such a religion tended to insanity, and it should be a source of satisfaction and justifiable pride to every Spiritualist to know that official statistics prove the calumny to be unfounded and unjust.

EUGENE CROWELL.

Brooklyn, N. Y.

DR. PEEBLES' LECTURES.

THE Melbourne daily *Herald*, under the heading, "The Mahomedans and the War," says that—

Dr. Peebles delivered the first of his second course of lectures last night in the Opera House. The building was densely crowded, and the strictest attention given. The audience was evidently in sympathy with the sentiments advanced.

Rising, the speaker said his object was not so much to depict the horrors of the war now raging as to bear a testimony in favor of peace—peace through arbitration. The Mahomedans took their rise from Mahomet, born at Mecca, 5th November, 571 A.D. At six he was an orphan. A few years later he became contemplative and dreamy, ultimating in ecstasy and vision. His wife, family, and friends were his readiest converts. He relied at first upon reason, eloquence, and his weird spiritual experiences for the dissemination of his doctrines; but he finally resorted to the sword. There were at present some 200,000,000 of Mahomedans, and, religiously considered, they were Unitarians, believing in one God, Allah. They look upon Mahomet as the last prophet of God. They reject the Trinity, the Atonement, and nearly all the Christian dogmas. They are fatalists, believing that the Crescent is certain to overshadow the Cross. Socially considered, the Turks are hospitable, good-natured, easy, shiftless, and unprogressive. Reform is a word practically unknown in their dialect of duty.

Turkey in Asia, in Europe, and Africa, has a population of some 28,000,000—a mere handful compared with the innumerable swarms of Russia. In the matter of a navy, Turkey far excels Russia. The latter had long a wistful eye upon Constantinople, the key to the treasures of the East; and further, Russia wanted the control of the Black Sea for the extension of her commerce. England could hardly hope to keep out of the struggle; a general war seemed inevitable. This the speaker pronounced deplorable, characterising all wars as relics of barbarism. During the past 1000 years Christians, professedly believing in the Prince of Peace, had fought like maddened demons. During the ten Crusades nearly 2,000,000 were sacrificed. It was then as now—the Crescent against the Cross. The history of Christianity was the history of persecution, bigotry, and blood.

Whence the origin of this war spirit as relating to Christianity? I answer the Old Testament. Take these passages:—

"And the Lord spoke unto Moses in the wilderness of Sinai, saying take ye all the sons of all the congregation of the children of Israel, from twenty years old and upward, all that are able to go to war in Israel, because the Lord hath sworn that the Lord will have war with Amalek from generation to generation. And the Lord said unto Joshua, fear not, neither be thou dismayed; take all the people of war with thee, and arise, go up to Ai. So Joshua arose, and all the people of war, to go up against Ai. And Joshua drew not his hand back wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. And so it was, that all that fell that day, both of men and women, were twelve thousand. He left nine remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded."

This was the Mosaic war-god, and was the spirit of Judaism. And sectarian Christianity was engrafted upon Judaism. The Old and New Testaments are bound in one volume. Constantine, the first Christian Emperor, was a very Nero in cruelty. He encouraged war, drowned his wife, put to death his son Crispus, murdered his nephew, Soter, a pagan priest, and others. This bloody war spirit has actuated both Catholic and Protestant Christians during the last fifteen hundred years. John Calvin, Beza, Farrel and John Knox approved of war and persecution. During the late civil war in America Christians prayed like saints and fought like devils. The chaplains were paid for their army prayers, and the officers for their battlefield murders. This is the reign of anti-Christ.

Jesus was called the "Prince of Peace." He taught toleration, love, and the returning of good for evil. But this sectarian Christianity is a plague spot, a scourge and a curse, encouraging creeds and persecutions, and engaging in bloody wars.

Is there any panacea? Is the Millennium a dream only. The method for settling international difficulties should be that pursued by England and America—arbitration. The prevention of wars was education. Educate the people in the principles of benevolence, forgiveness, charity and love. Teach them the sacredness of human life, and that war is murder on a large scale. As individuals refuse to fight, be brave enough—Christ-like enough—to run before you would fight. Dogs fight because they are dogs. But what excuse have Christians for fighting and murdering their fellow-men on the fields of battle? Every cultured man should refuse to fight—should refuse to pay a war tax—should oppose military schools—should oppose standing armies—should cease to glorify military men—should inculcate the principle of overcoming evil with good. Barbarians appreciate and are best controlled by love and kindness. The American Quakers never had any difficulties with the wild aboriginals. And the American Shakers for a hundred years have been followers of the Prince of Peace. And all men honor them for their purity and peace principles. So sure as the sunbeam melts the snow-flake, so sure does the savage heart yield to the influence of love. The devil cannot cast out devils; war cannot banish the war spirit. To crush and conquer is not to subdue. Mahomedans and Greek Christians should both sit at the feet of the Buddhists of Asia, who, as did Jesus, teach that all life is sacred, and that love, peace and self-sacrifice, are greater than faith and creed. The speaker then announced at the close that his next lecture would be upon Darwinism—the "tailed men of New Ireland"—the true origin of man, &c.

THE Melbourne daily Herald's report of Dr. Peebles' lecture upon "The Origin of Man":—

Dr. Peebles delivered the second of his final series of lectures in the Opera House Sunday night to a very large and attentive audience. After briefly describing some pictures and paintings used in illustrating his subject, he said that among the many notions relative to the creation of the world the nebulous theory was far the most rational. Afar back in the measureless

past these mere atoms, monads, molecules, star-dust, fire-mist, and gaseous substances were acted upon by the Divine Presence. Spirit and matter were both eternal. The outcome of the action of Spirit upon matter was worlds and systems of worlds, and the process of evolution was from Chaos to Kosmos, from the mineral to the vegetable, and from the vegetable to the animal, and from the animal to the human kingdom, upon the apex of which stands man, the crowning glory of God's work.

Though there were many tribes and races on the earth, the human species was one. Culture, climate, and other modifying conditions, accounted for the different colors seen in various nations. Men were not perfected animals, but a higher and distinct type of existence. Types were eternal; each typical germ producing its kind, and never merging the one into the other. The acorn produces the oak tree alone; and no improvement in acorns and oaks could ever produce orange trees. The oak is always oak, the fish always fish, the monkey always monkey, and man always man. Animals progress as animals; men unfold as men. Two parallel lines never meet.

As there is a broad and practical distinction between the vegetable and animal kingdoms, so is there a distinct line of demarkation between animals and men.

The greatest of living linguists, Max Müller, declares that "Language is the true barrier between man and beast," Aristotle said, "Animals had voice, but man alone had speech." Huxley assures us that "Brutes have feelings, but not conscious trains of thought."

Man alone uses tools for high and noble purposes.

Man alone cooks and seasons his food.

Man alone is capable of moral and spiritual improvement.

Man alone understands and makes use of fire.

Man alone tames and uses animals for service.

Man alone employs the language of moral thought and reason.

Man alone seeks to consciously comprehend himself, and the capabilities of his being.

Man alone can appreciate the abstract ideas that relate to moral law and moral duty.

Man alone believes in God, a future conscious existence, and the soul's eternal unfoldment.

"Any anatomist," says Prof. Jeffries Wyman, "who will take the trouble to compare the skeleton of even the negro with that of the orang, can not fail to be struck at sight with the wide gap that separates them."

That animals have sensations, desires, and purposes, is evidently true. And, further, it is admitted that they reason; and so do plants; that is, they reason upon the plant-plane of vegetable existence. The sunflower turns toward the sun; the vine twines around the tree; oaks push their roots out and down towards the living streams; birds in autumn wing their ways southward; while plants, trees, and animals are aglow with a subordinate conscious life; language is one of the lines of demarkation between brutes and men. We can not think consecutively only as we think in language. Try it. Parrots may be taught to imitate words, and dogs to bark for bits of bread; but man only arranges ideas, and then logically expresses them. It is absolutely impossible to teach the gorilla, or the "man-ape," to speak in a train of conscious thought; while, on the other hand, the babes of the lowest tribes of Africans, transported to England and brought up in that country, speak excellent English, and become fair scholars.

But if not through and from apes and monkeys, how did primitive man originate? I reply, upon natural principles, and in harmony with natural law. To produce a chick three factors are necessary—a germ-cell—albuminous yolk and heat. The germ-cell is the living idea that designs and directs the primitive processes within the shell.

So when through the Divine Presence as a spiritualising force, the mineral, the vegetable, and the animal matter, had reached a certain stage of refinement, and when the bio-plasmic molecules

became precipitated in a tropical sea encircling the earth, *they*, with the man-cells, and soul-germs, affinitised, harmonised; lay, crystallised into human forms! The outer of this man-cell, this divine monad, (the innermost of which, is, a potentialised portion of God), was evolved from the most refined of the then existing bio-plasm, this serving as the matrix—the mother womb of nature.

The earliest races imbibed rather than ate their food. They originated under those equatorial Summer-lands that girdle the globe. Not a single pair, but thousands appeared simultaneously. The fittest survived. Primitive man was low and gross, but in him lay concealed the potentialities that ultimated in Shakespeares and Humboldts.

TRAVELS IN EGYPT AND PALESTINE.

At the Opera House, on Sunday evening, Dr. Peebles lectured on this subject. The building, as usual, was uncomfortably crowded. The speaker commenced his lecture by saying,—

That the national language of Egypt was Arabic; the national Church was Coptic, tracing its authority through bishops and archbishops to St. Mark. The city of Suez was filthy, sandy, and intolerably hot. Cairo had a population of 400,000. The new portion of the city much resembled Paris, accounted for by the fact that the Khedive received a French education. The pest of travellers was the beggars. Those in Egypt excelled in their impertinent impertinence. Crossing the Nile at Cairo, a few hours' ride by railway brought the party near the ruins of Memphis. Here were the subterranean tomb-regions of the old empire; so old that the dynasty was in decline when the patriarch Abraham visited Egypt. It was almost impossible to traverse the winding recesses of the catacombs, because of the sickly poisonous condition of the confined air. Ascending a little sand hill just beyond Memphis, overlooking Sakkaroh, the eye took in at a single sweep eleven pyramids. A few hours' ride in the saddle across desert sands brought the party to the base of the great pyramid, built in honor of the Sun-God, upon geometrical principles, and for astronomical purposes. The hollow lidless coffer-stone in the Kings' chamber was the national measurer. These granitic chambers were for the storing of grains, and the safe keeping of records and treasures during wars and floods. German scholars put the building of the older pyramids 4,000 B.C., the French Renan 4,500 B.C., and Dr. Rebold, the Archæologist, still much earlier. Nothing remains of Heliopolis, the ancient city of the Sun, except a single obelisk. How were these granite shafts raised? How were such immense blocks lifted to their positions in the pyramids? Engineers of the present day are not equal to such feats of mechanical skill. In many things, boast as we may, the ancients were our superiors.

Joppa, though Turkish in general appearance, has beautiful gardens. They are kept fresh and green during the dry season by irrigation. Sharon's plains, some ten miles wide, are exceedingly productive. The latter portion of the way from Joppa to Jerusalem was rough, barren and mountainous. The whole of Palestine has a population of only two hundred thousand. The city of Jerusalem has about twelve thousand, and three thousand of these are Jews. The city under Turkish control is filthy; the stone buildings are surlly and forbidding; the streets poorly paved; and the principal trade is beads, olive wood, trinkets and relics. The best and only hotel is kept by Mr. Hostein, on Mount Zion. Just beyond it is the mosque of Omar, crowning Mount Moriah. The valley of Kedron is dry most of the season. Some old olive trees still shade a part of the Garden of Gethsemane. The monks keep the garden in good repair. From the summit of the Mount of Olives a portion of the Dead Sea was visible. The waters of the sea, though bitter and salty, are neither sulphurous nor poisonous. Shrubbery grows down to the very brink of the waters. The speaker bathed in both the Dead Sea and the Jordan, and tented at Jericho. He pronounced Bethlehem the neatest and most thrifty appearing inland city of Palestine. On Mount Zion the party held a spiritual séance. Dr. Dunn was unconsciously en-

tranced. The Apostles and other ancient spirits purported to be present. The subject of conversation at this séance was the spiritual signs, gifts, and wonders of Jesus' and the Apostles' time. Did not Jesus, asked the lecturer, say—"Lo! I am with you always even to the end of the world?" John, on the Isle of Patmos, saw a "door open in heaven." That door has never been shut. The angels of God are continually ascending and descending. These angels and spirits come to demonstrate a future existence; come to confirm the spiritual marvels of the past, and give us new and more correct ideas of the future world; come to comfort the sad, cheer the dying, and wipe the tears from the mourner's eyes; come to re-assure us that heaven is obtained neither here nor hereafter only through holiness.—*Herald Report.*

ENGLAND AND ISLAM.

BY EDWARD MAITLAND.—*Tinsley Bros., London, 1877.*

—O:—

ONE of the most extraordinary of the many marvellous works issued during the last half century has just been published under the above title, which conveys but the least of the important questions therein considered. These, to quote from the succinct summary prefixed, include "the existence and nature of God and the soul, the perfection of the whole of the Divine Existence, the purpose and method of creation, and the true object and character of religion," with much more that it is impossible, in any just sense, to recapitulate.

Only in the pages of a Westminster, or some kindred magazine, could the extensive range of thought, and the immense import of the problems set forth in it be fairly reviewed. To refer to them without such an ample field for comment and quotation would be to refuse to the author the respect and admiration he deserves.

The chief doctrines involved, if it be possible to so style them or to enumerate in a few words his exhaustive philosophic reasonings are the Unity, and thence the Duality and Trinity of the Deity, as displayed in nature; the individuality of nations, the essential oneness and truth of all the world's religions, the present as the dawning of a new era, to behold the installation of woman in her right sphere of exalted influence, the exact correspondence of cycles in the progress of the race, and thus the significance of prophecy, together with the esoteric meaning of the Christ, and the anti-Christ, eternal opposites, as in soul and sense, being and seeming, love and selfishness. The vigorous style, lucid and captivating, the fiery intensity of feeling, the loftiness and power of idea, proclaim the voice that of a prophet and a seer. Political in some respects, the appeal to Gladstone and the "soul of England" proceeds from the purity of a patriotism, sublime in its faith and intuition. An enthusiastic partisan of the Turk, as one bitterly wronged and falsely forsaken, the British race is called upon as the saviour of humanity, to be worthy of the high place allotted to it by rejecting the "Council of Caiaphas," which would release the Barabbas robber Russia, and crucify innocence to appease the fury of the mob, and at once advancing to the assistance of Islam, through whom it should become eventually supreme in the East, not for covetous ends, but to assure the education of its peoples up to a higher standard. That which desires the sacrifice of the Mahomedans is the "body of England," its orthodox sacerdotalism, science, and selfishness, leading it to accept such another vicarious atonement in religion, vivisection in science, and to pollute itself in social life by consuming the flesh and blood of its animal kindred. The brilliant eloquence of his denunciation of this infamous Trinity of practices, whose connection is so subtly disclosed, is carried on into the disquisitions upon the ancient creeds, for a familiarity with which the author has long been deservedly famous. The parallelisms between British and Hebrew history can only be compared to the "Absalom and Achitophel" of Dryden for skill, while in this case they are not advanced artificially, but in a revelation of momentous meaning. The masterly analysis of the diseases of society reminds us of no one so much as Ruskin, whose magnificent invectives against the shallowness, rottenness, and pretence

accompanying our progress, must make posterity shudder and shrink from it. In his understanding of the Divine Providence he is Swedenborgian to the letter, but though his teachings saturate the whole volume, they are evidently drawn, not from him, but from the source of his and Ruskin's inspiration. From the author of "The Pilgrim and the Shrine" and "Higher Law" much might be expected; but these, and indeed all the other works of this remarkably original writer, are far excelled in the volume before us; the product of a pen, in most directions, without a fellow in contemporary literature. That which will most interest, whether favorably or the reverse his former readers, will be his tribute to the truths of Spiritualism. It has not been altogether a tardy one, for his former writings harmonised so well with its principles as to have been hand-books among its recipients even since their first appearance.

But for the first time, as to its phenomena, and publicly and completely, Mr. Maitland now adds his name to the long list of eminent men who have affixed their seals to its Divine charter. His conviction is very recent, and his estimation of it, therefore, probably will slightly alter as he becomes more familiar with its realities. The book before us was written and printed in little more than six weeks, and while it was in process he received his proof. Indeed it possesses a peculiar value, because in it are contained sentences which serve to show his various stages of growth towards a complete recognition of the new Truth. It is possible that some parts of the first sections have been struck out, but in his first reference to it, at page 132, we read that "the phenomenon called Spiritualism is the *vulgar*, because a modern and *debased* expression" of a genuine spiritual truth. In the *errata*, however, the phrase is thus altered: "Spiritualism is an attempt, however defective, through the prevailing grossness" to attain, &c. In the same page it is spoken of as, "on the lowest plane of the Spiritual consciousness, the character of its mediums is styled 'rudimentary,' and their utterances 'provender,' to 'stuff the minds of their followers.'" At page 390, after some vague references scattered through the interval, we come upon an explicit acknowledgment that he has come "to recognise in the phenomena, *half-hysterical, half-fraudulent*, on which was based the faith of the 'Spiritist,' the earliest attempts of the influences, of which we are products in the flesh, to attain a manifestation that should minister to the salvation of man from his present thralldom. It is no wonder that the orthodoxies cannot look steadily in the face the new prodigy, so lately an infant of days, so soon to become their *destroyer and supplanter*." On page 393, he has so far gained courage as to say the "contempt" of "many persons, generally reputed scientific," for Spiritism arises from their own coarseness and gross living. He speaks of "finer influences" and the "low character" of the manifestations arising, because "we ourselves are incapable of anything higher;" and, moreover, finally, that such are "absolutely necessary" as pioneering agencies. On page 395, he assails the inquirers who hope to "come in contact with spiritual phenomena," without the "discipline of mind and body," as a preparatory thereto. But he could not cease here, a greater stride was to come. On page 433, he writes thus,—

"Here is the fact of facts which henceforth men must accept in all the plenitude of its fullest significance, if they are to find this world worth the living in. *The Spiritual world is real, and the faculty whereby man holds intercourse with it is a natural faculty, which fails only through morbid, or at least abnormal, insensibility of the cerebral centres.*"

The italics are the author's. The change was then complete; but burning with his new truth, he still proceeds declaring unnatural diet, physical and mental, to be the cause of modern spiritual blunders. After defining Revelation and Inspiration, at page 336 he confesses—

"I could not have written what I have just said before I began this book. I did not then know and believe enough to be able to do so."

A thrilling dream is next interpreted, and at page 443 he continues—

"When I commenced this book I had no belief whatever in the reality of phenomena such as this (the dream). I had seen much of what is called 'Spiritualism,' without arriving at the first step towards conversion, namely, the belief that the phenomena were genuine. From the second step, namely, that they are due to individual entities, I was absolutely removed. . . . But *while sitting alone at my work*, in perfect and most serious calmness, I have received the most irrefragable demonstrations of the accuracy of my theory, . . . and of the substantial truth of the doctrine known as 'Spiritualism.' . . . I received practical demonstrations, even surpassing in their *absolute satisfactoriness* any crucial test of which I had previously been cognisant. And now that I have no manner of doubt on the subject, and that my spiritual eyes are open I can, on looking back through my whole life, distinctly trace the operation of the influences, of the reality of which I have only recently been assured. I hoped to have finished this book without making the avowal which has now escaped me; but I feel that it would be an act of unfaithfulness to withhold any item of my thought. . . . For me as for many, but a very short time ago a belief in 'Spiritualism' was a test criterion of a person's sanity. After the proofs I have now received *the test works rather the other way.*"

Well said, candid brother, such has been the experience of scores of notable thinkers, all of whom had not your "faithfulness" in the crisis.

The "account of the phenomena," together with "some supplementary matter," cannot fail to be of unusual interest to all readers. For the evidences to which so determined a sceptic as he confesses himself to have been, yielded so unreservedly, must be indeed worthy of record and publication. He recurs to these in page 490 thus,—

"Of the nature of these assurances this is not the time to speak. No man can believe upon the testimony of another. I never could myself. I have thought my own dearest and best *insane* when they have imparted experiences which were *bagatelles* to those I *now know.*"

Page 563 contains a sympathetic reference to T. L. Harris, and many passages bear witness to the enlightenment afforded him, as in page 586, "What we call death is change from one sphere or mode of being to another."

We have not space to trace further the mental growth elaborately exhibited in the highly wrought sincerity and power of this passionate inspiration at once warning and hopeful, and full of the fervor of a noble heart. It is magnificently unconscious, and wondrously suggestive. Of the varied merits in other departments we have already confessed ourselves incompetent to speak here. The debt and estimation we owe it may be best expressed by endorsing the statement in the Preface, which refers to it as destined "to constitute one of the world's bibles, written under the control of a spirit claiming to be the same that spoke through the prophets of the Old and New Testaments," as one not only probable, but intrinsically justifiable.

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OUR HOMES AND OUR EMPLOYMENTS IN THE SPIRIT WORLD.

COLONIAL Spiritualists who read the *Banner of Light* will remember that Dr. Peebles announced, sometime before leaving America, that he had nearly ready for the Press a volume to be entitled—"Our Homes and Our Employments in the Spirit-World." The object of this book will be, so we are informed, to give the details of life in the spheres. It will tell where spirits live—how they live—upon what they subsist—and how they travel. It will describe their houses, libraries, gardens, fields, art-galleries, methods of culture, &c. Nearly a hundred pages will consist of communications from the spirit-guides of different mediums, each and all minutely describing their homes. This book, when published, can hardly fail of being deeply interesting as well as useful.

A NEW "PILGRIM'S PROGRESS," BY JOHN BUNYAN.

ABOUT twelve months since, a spirit, purporting to be John Bunyan, controlled a medium at an old established circle in Melbourne, and expressed a desire, if all were willing, to write a new "Pilgrim's Progress," adapted to the intelligence of the present day. The offer was accepted, the work shortly afterwards commenced, and continued at successive meetings, with very little intermission, until the 14th of June last, when the last chapter was written, and the spirit throwing the medium into a trance, expressed through his vocal organs the satisfaction he felt in the accomplishment of his work, which he had succeeded in imparting with a correctness beyond his expectations. We were present at the reading of the principal portions of the work before a select and intelligent auditory, who were unanimous in their approval of its contents as highly interesting, instructive, and appropriate to the present time. The style is pictorial, the leading character (Restless) *ennuied* and disgusted with the ordinary pleasures and enjoyments of worldly life, turns his back upon his home and friends, and starts in search of more soul-satisfying conditions. The book illustrates the progress of his mind as he passes through the valley of "Faith's content" and the city of Reason, arriving ultimately at a knowledge of the laws of intercourse with the spirit-world, of which he becomes an apostle, commencing his mission in the city of Reason. The communications he receives, and his discourses founded on them, are profoundly philosophical; indeed, from what we have heard of its contents, the volume appears to be one of the most remarkable contributions to the spiritual literature we have ever met with. We strongly recommend its publication, but to ensure this a subscription list, for at least 200 copies at 3s. each, must be obtained. We shall be glad to receive the names of those who will subscribe for one or more copies as early as possible.

DR. PEEBLES.

DR. J. M. PEEBLES delivers his final lecture in Melbourne at the Opera House, tomorrow (July 1st), in which he will indicate the mission and final destiny of the movement. At the conclusion of the lecture, a congratulatory address will be presented to him, accompanied by a sum of money subscribed by those who appreciate his efforts towards the enlightenment of humanity. The second course of lectures have been as successful as the first—the large Theatre being crowded on every occasion. Dr. Peebles intended to leave by the Atjeh on the 3rd inst., but being unable to secure a berth, he will go by the next Suez Mail. We publish abstracts of three of his recent lectures; fuller reports of the last two will appear in next issue. We understand that Mrs. Williams will resume her spiritualistic lectures on Sunday the 8th.

LYCEUM FAREWELL TO DR. PEEBLES.

THE Lyceum farewell to Dr. Peebles is appointed for July 1st, at the Masonic Hall, Lonsdale-street. The session commencing at 10.30 a.m. The exercises will be brief, to admit of the presentation of an album, containing the photographs of the officers and members of the Lyceum, and addresses by the Conductor and Guardian, to which Dr. Peebles is expected to respond. Non-members will be admitted by ticket, price 1/.

THE *Spiritualist*, of April 13th, contains a letter from the Hon. J. L. Sullivan giving an account of a series of materialization seances, held at the house of the Count de Bullet at Paris, the medium being M. Firman, who has recently suffered imprisonment for the exercise of his mediumistic powers. As many as four materialized spirit forms have been seen at one time, and by the aid of a peculiar electric light the medium could be distinguished at the same time asleep in his chair. The same journal of the 30th has, under the heading of "Two hours

with a materialized spirit," a most interesting narrative of phenomena at a private seance where, among other marvels, the narrator having been permitted to cut away a large piece of the materialized dress, the spirit repairs the rent by simply passing her hand over it, the dress becoming immediately whole.

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 for the Proprietor, W. H. Terry, and published by him at 84 Russell Street
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