

THE Harbinger of Light.

A
MONTHLY JOURNAL

DEVOTED TO

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

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

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In an article which appeared in our last number, the founder of the Harmonial Philosophy elucidates a cause of much error, discord, and misunderstanding in the world, namely, the inability of most people to discriminate the plane from which a question arises, or to gauge the capacity of an individual to throw light upon those questions which arise from the interior or spiritual nature. The wisdom of a man is usually estimated by his knowledge, and a learned man is by the masses deemed a wise one. This rule of judgment is a most fallacious one, for there are unfortunately many learned fools in the world, many men who have devoted a lifetime to the acquisition of knowledge, and position in the scientific world, who are only wise in their own conceit, and very far from being philosophers; whilst on the other hand, there are many men and women who, though they have not had the opportunity of gaining by instruction much knowledge beyond that imparted at the primary schools and acquired by their daily experiences of the world and its attritions, have the spiritual faculties so far developed as to give them a wider and broader understanding of the principles of nature than the learned specialist. The adage that "Wisdom is gained by experience" is only measurably true; we gain wisdom in small matters connected with our material life, but that broader wisdom which relates to the more permanent life of man—the spirit—is to an extent born with the individual, and develops more or less rapidly in this world by circumstances in which he is placed, and the action of his intellect and will power. Wisdom is essentially a quality of the spirit, a coronal of the triune principles of deity—"Love, Will, and Wisdom," and finite man approximates to the "Image of God" in accordance with the harmonious development of these qualities or principles of his interior

nature. The inspirational writer or speaker lays down his principles with confidence and precision because he knows intuitively they are correct, but he will illustrate them, clothe them as it were with an intellectual coating, and support them with reason and logic, to make them comprehensible to those on a more material plane of thought. On the other hand, the purely intellectual speaker starts from a material standpoint, and builds his edifice upon what he considers a substantial basis, not recognising anything as stable which is not cognisable by the material senses. At best it is but an *earthwork*, and the superstructure which towers into the heavens has to be built up by the men and women who recognise the spiritual, which is the truly permanent and imperishable. Far be it from us to ignore the value of knowledge relating to the material universe, or discourage the acquisition of it; it is useful even from a materialistic plane; but without a realisation of the spiritual forces behind and within the material, it is very like studying a nut without reference to the kernel, or a bottle without reference to the wine within it. Physical and spiritual science are more intimately connected than is generally supposed. Causation is spiritual, hence it follows that none of the advanced sciences can be thoroughly understood from a purely material plane. A true scientific training involves the consentaneous education and development of both the intellectual and spiritual qualities of the individual, which will enable him to view the objects of his study in their exterior and interior aspects, and trace with greater facility and precision material effects to their more interior causes. The spiritual scientist is as yet a *rara homo*, but we have instances at the present time in J. G. Fichté, of Germany; Drs. Hitchman and Crookes, of England; and Professor Buchanan, of America. Many other names might be added as deserving the appellation, yet they are but a few among the scientific men of the day. Psychology is the connecting science between the intellectual and spiritual planes, and its study will bring to the materialistic student a knowledge of forces previously unrecognised in his philosophy—forces secret and mysterious—and yet within the range of the human spirit's capacity, by determined effort to grasp and utilise. As yet the known students in this science are

but a unit in number, but the readers of their published researches are many, and their neophytes are multiplying. By their aid the blending of Material and Spiritual Science will be largely augmented, and in no distant future those marvellous psychological facts which the pseudo-scientific men of the present generation affect to ignore will be generally recognised as natural results of laws hitherto unknown to science, but now made manifest by philosophical investigation.

RIGHTOUSNESS, HOW TO BE OBTAINED.

A COMMUNICATION.

ONE, considered to be of great authority, is said to have remarked: "Seek ye first the kingdom of God, and its righteousness," thus, connecting "righteousness" in some way with a "kingdom." And we might add, the kingdom of the mind; or inner nature of man; not wrought there, but inherent as the result of the inseparable connection of the mind and spirit with the Infinite One. When, therefore, the question is asked: How is righteousness to be obtained; or, a righteous state attained? The answer simply is this, that by the development of those essential attributes which pertain to spirit, the righteousness will become apparent, and the condition sought, be enjoyed; like the long lost hidden treasure, over which, when a man hath found, he rejoiceth greatly, and calleth his neighbours together that they may rejoice therein also. Righteousness, is essential to the happiness of man, because it indicates an orderly life, as well as the exercise of an influence on others, which is calculated to make them orderly and happy also. Viewed in every way in which you may look at it, it is an essential of man's existence that he may be in harmony with his surroundings; and, also with his God. Hence, it is well denominated, the righteousness of God's kingdom. Now, it would be well worth the time spent on studying this subject, if we can arrive at any conception, however faint, which will enable us to reach the condition, and attain the object more perfectly. There is that in its attainment which will beautify our nature, and cause the ongoing of existence to be fraught with a tenfold blessing. Righteousness, then, as applied to life in any of its departments, signifies its orderly progress and development. We have spoken of it as "God's kingdom;" and how true is this. Look around you in nature; dive into its deepest recesses; ascend up to its greatest elevations; see in all things of earth and heaven, and the vast universe, those characteristics which govern motion and growth, and regulate the vast spaces and objects which fill them; to what an extent this orderly procedure prevails. The greater the triumphs of science, and research of all kinds, these all tend to the confirmation of the facts, that the universe in its least or greatest element, is governed by laws; not erratic or uncertain in their operation, but regular and orderly, and certain in their result. God is righteousness, in this respect, so far as He can be understood from the manifestations of His Being revealed to man. Indeed, it is the great leading principle of His Being as we can discover him, for wherever you discover the evidence of design, or cause and effect, manifesting wisdom and love in the detail, there you also observe, overshadowing the whole, that robe of righteousness which proclaims ORDER, USE and HAPPINESS; the trinity of elements of which the Infinite One is composed; in other words "Righteousness." Now, if this be so, how reasonable it is, that we should look for a similar result in the practical existence of man. Man, the God-developed idea, than which we know of no revelation making Him manifest to greater perfection; the mirror in which Deity shows Himself; and whereby He will show Himself to the external consciousness of creation. Our object then is, to point out, that in the life of man as a growing and developing

series of facts, there ought to be exhibited the righteousness which has its foundation in the Infinite source of all things. And, since man is a creature who attains to such results on the educational principle; instruction, or knowledge by way of instruction, is needful that this result may be enjoyed, and that he may stand clothed about with this robe of righteousness; a creature of order, use and happiness. Let it be distinctly understood that the righteousness of which we speak, is not in any way imputed as theologians are wont to teach. As well might you speak of life being imputed as to say that righteousness which man requires for his happiness is imputed. It must be self evolved; wrought out by the daily labour, and use of the faculties and powers which man possesses. I very much fear, that the man who walks about in the earth life, proud of his imputed righteousness as derived from even a being whom he calls the "Son of God," will find, when he reaches the spirit world, that his condition will be very much like the jack-daw dressed in peacock's feathers, who was gay and festive, until his assumed quality was stripped from off him. His righteousness must be true to nature. It must be a quality belonging to the man himself, something which he can claim as his own as much as the consciousness which makes him an individual unit in the universe; a self acquired and a self possessed treasure; the righteousness of the inner kingdom of the soul, and which is the life of God in man. Now, how will you reach this condition? in what way will you accomplish this object? I will aid you in the answering of these questions, to the extent of a few suggestions; but the end must be wrought out by yourself in virtue of that enquiry, application, perseverance and persistency which should mark all intelligent life. Make enquiry then, into the laws which stand connected with the existence and growth of man in his twofold capacity of matter and spirit. Laws, which have had to do with his progress since he, as a monad of existence, ceased to be an absolute part of the Infinite, struck off and sent on its unending pilgrimage, through unending forms of outward development, and through unceasing ages of duration. Here is a study which will well become the most giant intellect, leading it into departments of life and motion unthought of, until reached in the diligent search of a faithful enquiry into such important and essential matters. It may be, however, that a much lower standard will have to be taken; and if in the enquiry into the laws of being, you can attain to the simplest elements of knowledge which have to do with your progressive existence, then you will find sufficient ground to work upon in the regulation of those faculties possessed, which will constitute the hands to open the doors of your being, that there may come forth the beautiful form of righteousness, and which shall crown your existence with a true and solid happiness. The prosecution of a straight life may be strait, but it is not impossible. You must seek a knowledge of the most simple laws which operate, that you may walk in harmony therewith; to such an extent does man seem to have been constituted a creature of freewill; and when this freewill is rightly educated and delivered from inherent taints, then it will be easy enough to live the kind of life which shall reveal righteousness. But there must be combined with the enquiry—a constant life study—also, the application, carried on with that faithful and persistent discharge of recognised duties, which will not yield to any inducements to deviate from the strict line of right; but follow it out through all its ramifications to the certain end; and, in which, will be realized all those uses of life beneficial to others, and ennobling to self; the grand climax which the highest intelligences in the highest spheres ever contemplate, while they urge their way on over the pathway of life, in obedience to the instincts of their nature, and with a desire to be Righteous as He is righteous. And what more can I say to you of a lower sphere, than this: Go thou and do likewise.

MARNIAS METI.

H. J. B.

Melbourne, October, 1879.

To Correspondents.

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

OUR CORRESPONDENCE.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—Your leading articles are so ably, tersely and inoffensively written, that no one can read them without pleasure and instruction, therefore, it is a pity for the advancement of your cause that you admit letters, *without correction*, which are worded with very strong language, and are thus made uninviting, for they drive the paper from those circles most influential for its circulation and good. Let such writers read "Spirit Identity," by M.A., Oxon, and they will feel how much more effective and attractive, earnest, sober language is, than that which is violent and vulgar. Even uneducated people don't like to see such in print or to hear it from a platform, although they may laugh at the time.

A WELL WISHER AND SUBSCRIBER.

[Amongst our readers and correspondents are many classes of minds, most of them truthseekers, but seeking for it on various planes. They express their ideas in their own language and we give them as much latitude as possible, excluding only that which is personal or immoral. Our own sentiments must be judged of from our editorials and the extracts we insert. Those who differ from the opinions expressed by correspondents, or object to their style, can have space to point out their defects, and if this is done in a proper spirit, the tone and quality of the correspondence will be elevated, by which, not only the individuals concerned, but the community will be benefitted. The "Rubble Waller" uses coarser tools than the sculptor, yet his work is useful.—ED. H. of L.]

SPIRITUALISM FROM A ROMAN CATHOLIC STANDPOINT.

TO THE EDITOR OF "THE HARBINGER OF LIGHT."

SIR,—I send you extract from the *Cooma Express* of the 8th inst., containing a report of a lecture on Spiritualism, by the Rev. Father Slattery, of Cooma, N. S. W.

The lecturer has made several gross errors, and will do well to peruse an elementary work or two on Spiritualism. He erroneously confounds *Spiritism* with *Spiritualism*; asserting that Spiritism is what all believers in spirit-communion designate their philosophy. Again, he makes a sad error in estimating us at ten millions, all over the world; whereas we at least can claim twice that number. Eight millions, he says, are in the United States; but if he will read Mrs. Britten's "On the Road, or the Spiritual Investigator," he will find the Catholic Convention 1860—65 (United States), pledged to render a correct report of religious progress in that country, reported the number of Spiritualists there at eleven millions (11,000,000).

Notwithstanding his many incorrect statements, he has asserted some things pleasing to us, but of which we are not wholly ignorant.

He commences his discourse by informing his hearers that "Spiritualism has made a great noise in the world," and is making sad havoc with religion, breaking up churches, &c. Further on he says, "It is a device put forth by the enemy of mankind for the delusion of this nineteenth century—which is as bad as any that has preceded it." We know this century is a bad one for priests and parsons, and other tyrannical individuals. He traces the phenomena to an evil source, forgetting that the ten Spiritual commandments, and ten laws of Right, given by the spirits through Mrs. Britten, contain a far higher morale than the commandments of Moses; and tries hard to prevent his hearers investigating by making an untrue assertion, "That Spiritualism is at once condemned by its falsehoods;" but how would this rule apply to Christianity? I am glad he knows that our journals are conducted with great ability. This lecture will be the means of waking up the sleepy people of Cooma from their orthodox dreams, and I am sure a little more knowledge and a little less Christianity would do them good.

I nearly forgot to mention that a Sydney friend sent me two copies of the *St. Leonard's Recorder*, containing several articles on Spiritualism. Indeed I think it is the most liberal public journal I have ever seen. The editor, I believe, is a Spiritualist; at any rate he deserves the thanks of all for his liberality.

I remain, in Spiritualism,

Yours fraternally,

F. E. S. HEWISON.

Bathurst, N. S. W., October 15th, 1879.

[We have read Father Slattery's lecture, and have not much to find fault with in it. He admits all our facts, and the only impediment imposed upon his hearers to their investigation is the devil; whom few will consider a serious obstruction in the way.—ED. H. L.]

EXTRAORDINARY MANIFESTATIONS.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—Thinking the following narrative might interest some of your readers I accordingly place it at your disposal.

Mrs. Paton kindly consented to sit in our circle for manifestations last Tuesday evening, the 16th inst.; the following members being present, viz.:—Mr and Mrs. Parrant, Mr. and Mrs. Paton, Mesdames Rogers, Fulton, Reynolds, Wilson, Cackett, and Prince; Misses Hutchens and Read; Messrs. Daws, G. Parrant, and Master Louis Weichardt. The sitting commenced at eight o'clock. After music being played on the piano, all sat in a circle, each holding a neighbour's hand. After singing a short time, the medium, Mrs. Paton, was controlled (the lights being out), and for about ten minutes the medium seemed to have been shaken very much. Some one in the circle thought that some object was placed suddenly upon the table, and queried of the medium. She replied, "there would be presently." "Gather at the River" having been sung, a loud crash on the table startled the members, and upon the gas being turned on, a large piece of iron rock, weighing eight pounds, dripping with sea-water, and attached thereto sea-weed and sand, was discovered on the table. Put out the gas again; when Master Louis Weichardt was controlled *for the first time*, who, speaking in a feeble female voice, said that the stone had come from Brighton Beach, and was brought into the room by the manipulating spirits present. Shortly after this, Mrs. Paton went again under control. After a few minutes' interval a quantity of dripping sea-weed and mussels, and mussel shells, filled with sea-water, came upon the table; the room was strongly impregnated with "the odour of a breeze from the ocean" during all these manifestations.

At this part of the sitting a noise was heard, and the gas being lighted, a lady sitter was levitated in her chair several times.

The gas was again lighted, when Mrs. Reynolds, under control, described a large number of spirits present, as seen clairvoyantly, and gave a number of their names, which were recognised.

Dr. Elliotson spoke through Mrs. Reynolds, giving the circle some good advice, and further stated that the circle was one of the best and most harmonious he had ever attended.

Afterwards, Master Weichardt was again controlled; this time by the spirit of an eccentric Irishman, who gave his name as "Mike," and desired us to sing an Irish song in lieu of a hymn. After being humoured, he told us he passed away in the Northern Territory, "having caught a big cold," and "died of rheumatism, as they called it;" but how could he be dead, "when he was standing there, and could see all you folks sitting round the table?" He asked why they were all there, and what for! We wished him to beat time on the table whilst we sang an Irish song; when the table followed suit in a lively manner, without any contact from our hands, we having withdrawn therefrom.

Miss Hutchens was controlled by one who purported to be her grandmother on the father's side, giving a correct name, which the medium did not know until afterwards verified.

The above facts can be fully verified by all the sitters

whose names appear above. The "Brighton stone" can be seen at my address, 29 Lonsdale-street East, Melbourne, where the sitting took place.

Sept. 22nd, 1879.

JOTTINGS FROM THE NORTH EAST.

BY WOLVERINE.

YOUR readers may remember I wrote some time ago about a form that different persons had seen on or near a lonely road between Hurdle Flat and Twist Creek, in the Beechworth district. Since my last communication two more have had an opportunity of vouching for the truth of the apparition being seen. The persons who this time saw and heard it, are two respectable hard-working women, wives of miners residing at Hurdle Flat. They were coming from a place called Vooragee to their homes one evening, and arrived at the particular spot at which his ghostship generally makes his presence known. One of the women did not, at the time, know anything of the rumour of the place being haunted, nor was a word spoken by the other in reference thereto before arriving at the spot. Walking along, having passed the place, one made the remark, "she could hear footsteps as of a man near her side walking." Tramp, tramp, tramp, it continued by her side along the lonely road. Both after a while heard the tramp of the footsteps. Arriving at home it came out that one, in addition to having heard the tramp, had seen the form of a man walking alongside her companion for a long distance. She was so frightened at the time that she could not gather up sufficient courage to tell her companion what she saw. It is the intention of some of the Spiritualists to hold a circle out at the spot to try and solve the mystery.

I had a conversation a few days ago with a gentleman, a J.P., residing not a hundred miles from Beechworth. He told me that he had been, some time ago, to the Barnawatha Circle at the time when Robert Brown was the medium there. Being a man that believed in the truth of the Bible and that Christ was God, he took the opportunity to ask whether he was right in believing so. The answer he got in the direct voice was to the effect, that Christ was a good man, but no more God than any other man, that his dying would not in the slightest degree be an atonement for us in our sins. That every man in fact was and is his "Own Saviour." He does not doubt in any way whatever, the fact of the phenomena of Spiritualism, but places it to the work of "demons." Citing in support of his argument, xii. Timothy, chap. 4, 1st. verse. He is like a great many more, he would sooner believe his Bible than believe the angels.

This last week I had a lady friend staying a few days with us. She is a young woman of something more than average intelligence. One evening the conversation turned on the question of Spiritualism. She expressed a wish to see some of the phenomena. Accordingly we held a seance, and strange to say she was controlled by a spirit of great power, that wrote through her in the course of a short time a number of things quite opposite to her convictions. She is a teacher in the Church of England Sunday School, and of course being that, must be orthodox in her thoughts as to the Christ idea of orthodoxy. I knowing all this, asked her to put a few questions to the control, she complied, or rather I did for her. I asked "was Christ God?" "No, he was not." "Is there a hell?" "No! no such place in the universe." "If a good man or woman or child dies, will they go into the 'Arms of Jesus?'" "No," and then "Yes." "What do you mean?" "I mean it is right to follow his footsteps." "Have you seen or been with God?" "No, I know no more of him than you do." I asked for her a number of other questions,

which the control answered with surprising quickness. And yet she doubts her own hand, for she says, "you ask the question and the pencil moves, and just after the pencil commences to move, the answer flashes through my mind. I asked the control the reason. "I work through her brain." I asked who is it that controls and writes through her? "Ministering Angels," was written. What a battle, what up-hill work, have we and the angels to do in proving to all men the fact of the life everlasting and the ministry of angels.

JOTTINGS ON PASSING EVENTS.

OF the "psychological curiosities" connected with the Lawrence episode which so recently agitated the public mind, one of the most remarkable is Dr. Bromby's letter to the *Daily Telegraph*. The communication is marked by all the sententious phrases and "words of learned length and thundering sound," which are seldom absent from the Rev. Dr.'s utterances. But it is not in this respect only that the article is remarkable. In the Rev. J. C. Bromby's advocacy of Lawrence's execution, two prominent peculiarities present themselves. The first is that Dr. Bromby, a professed disciple of Him who revealed the Mosaic institute—"An eye for an eye, a tooth for a tooth," and taught the higher law of non-resistance, should be found raising his voice in favour of a fellow-sinner's death, and against the merciful efforts of those who sought the commutation of Lawrence's sentence. Of the scores of letters which reached the editor, one alone was adverse to the prisoner; and that solitary epistle was from the pen of this eminent "divine." The second peculiarity alluded to is to be found in the rev. gentleman's reason for preferring to "wield the dreadful sword of justice" rather than "exercise the divine prerogative of mercy." Dr. Bromby says you must uphold the dignity of the law, and not suffer lax notions of justice to prevail. Unless an example be made of Lawrence, others may be tempted to follow in his footsteps, and thus murder would become rife; therefore, for the sake of its deterrent effect upon others, capital punishment must be meted out to him. It is difficult to admire the logic of this. Does the Rev. J. C. Bromby mean to contend that no punishment can have a deterrent effect upon such as may happen to be like-minded with Lawrence, except hanging—judicial murder? The anomaly of such an argument, coming from such a quarter, will be more apparent when we remember that some nine years ago Dr. Bromby caused a flutter in the theological dove-cots by boldly proclaiming the doctrine of Annihilation—"painless non-existence," the learned divine not too philosophically termed it—for the wicked! * So that he matter stands thus:—Either the condemned man will, by some kind of priestly magic, be "hocus-pocussed" into heaven; or, if the clerical unction be not sufficiently potent to effect so undesirable a result, and the man "die in his sin," he will simply drink of the waters of Lethe, and so be for ever at rest. Where is the "deterrent effect" in this?

Mrs. Hardinge-Britten appears to have made a very favourable impression in Wellington. The *New Zealand Times*, of 22nd September, thus alludes to her oration "On the Origin and Destiny of the Soul," given in the Theatre Royal:—"For over an hour and a half the building resounded with the echoes of what must be considered as one of the most eloquent, if not the most eloquent, lectures ever heard in this city. It is not our intention to say whether we agree or disagree with the subject matter of the lecture, but viewed from whatever stand-point it may be, there can be no two opinions as to the deep research, intelligent thought, and deep human sympathies of the lady."

* See "Beyond the Grave:" a Lecture delivered at the Town Hall, Melbourne, on the 15th November, 1870, by the Rev. J. C. Bromby, D.D.

There are some people who will have a Trinity at any cost. If they can't find it in the Bible, they'll get it out of æsthetics, evolve it from the depths of their "inner consciousness," or conjure it from the flame of a candle! Mr. Coutts is one of this class. In a series of four tracts entitled "Philosophy for the Times," piloted by a kind of John Baptist essay on Truth, this gentleman has been expounding a metaphysical philosophy whereby he hopes to harmonise Revelation and Science; and amongst other elements of "Revelation," the Trinity comes in for its share of "elucidation." Over "The Kingdom of Force," Mr. Coutts, like a magician, waves the wand of his imagination, and, presto! up comes a triune God!! And this is how it's done:—"Taking a book as illustration, Mr. Coutts shows that we can predicate of it three important relations, viz., (1.) quantity, (2.) manifestation, and (3.) qualities, or varied relations. Ascending from concrete to abstract truths, with these he correlates (1.) space, (2.) time, "within which relations have been made," and (3.) a power of relations. Another step and we get (1.) "the manifested Deity, as the Fountain and Father of all Truth in space and eternity;" (2.) "Christ as the Alpha and Omega—the First and the Last, as manifested in time; and (3.) the Holy Ghost, "as the efficient power by which all manifestations are ordained and maintained." This is very ingenious, and as a piece of mental leger-de-main deserves credit; but it is as good for the Egyptian, or the Neo-Platonic as for the Christian Triad, and is of no more assistance to the creed of Athanasius than to that of the Brahmin. Mr. Coutts writes with a facile pen, but it is to be feared that his talent in this respect serves but to

"————— wrap nonsense round

With pomp and darkness, till it seems profound."

Mr. Coutts is widely known as the discoverer of Acetopathy, the treatment of disease by acetic acid—a system which is said to have accomplished some marvellous cures. We should like to assure the gentleman that by this he is rendering humanity a far greater service than by frittering away his time and exhausting men's patience, as well as confusing their brains, with what "inky-cloaked Hamlet would call, "Words, words, words!" If such lucubrations as those of Mr. Coutts are to be considered "Philosophy for the Times," we can only say, "So much the worse for the times."

In the pamphlet, "What is Truth?" Mr. Coutts says, (p. 9), that "Every form and kind of matter can, by chemical analysis, be resolved into about sixty-three chemical elements." This will strike* most physicists as being a remarkable "revelation." How to "harmonise" it with science is probably known only to Mr. Coutts.

THE LYCEUM "MINIATURE."

WE have omitted lately to notice in our columns this excellent little representative journal of the Melbourne and Sydney Lyceums. Our omission is purely an inadvertence, for the last few numbers have been specially worthy of notice and highly creditable, not only to the youthful editor, but to the numerous members of the Lyceum who have contributed to it. For the information of those who have not seen the *Miniature*, we may state that it is a sixteen-page 8vo., published monthly, and that the whole of the matter it contains is written by members of the Melbourne and Sydney Progressive Lyceums. The subscription is 3s. per annum, and a specimen copy will be sent to any address on receipt of two twopenny stamps.

THE *Psychological Review* for July, 1879, contains an excellent article on the "Attitude of the Religious World towards Modern Spiritualism," by J. S. Farmer; also the commencement of a "Biography of J. M. Peebles," by M.A., (Oxon.)

* The word "strike" is here used advisedly. Mr. C.'s work treats of "The Kingdom of Force."

SOCIETY AND RELIGION.

SOCIETY is such a curious paradox that we cannot help studying its whims and fancies. In theory it is ever marching on to perfection; hence we see that when a great mind has arisen to demonstrate any hitherto ungranted proposition, believing it to aim at the annihilation of its structure and the overthrow of its religious institutions, society has instantly stifled the free inquiry of its more advanced members by persecuting the inventive mind which has sought to lead in the field of new discovery. It has been so with Galileo, La Place, Harvey, Copernicus, and others of an advanced calibre. So when the mind soars away into regions where no mortal has hitherto gone, and comes back with a wonderful discovery which seeks to revolutionise our time-honoured beliefs and practices, we instantly pull up the reins exclaiming—thus far thou shalt not go!

Society is composed of units of a curiously divergent character, which do not all see alike, but have diversities of opinion, and whatever views the majority entertain on matters of a social, religious, and political character, in turn affect the advancement of civilisation.

Again, society is one great centre wherein are established all the forces which impel us to seek our comfort and prosperity. It is divided into branches, which act upon its centre as the radius of the circle within its circumference. It is upon these ramifications, or more properly speaking, one of its units, that the particular actions or thoughts of the individual who is placed therein, acts. Now we know that thoughts arise in the mind, as it were, spontaneously, and the advisability of giving expression to these thoughts at all times, is a question which philosophers and moralists are called upon to decide for us. We sometimes entertain thoughts upon matters of public interest that it would not be wise at all times to utter lest we upset the harmony of the particular sphere of society in which we move; but to give expression to the highest form of conception of which man is capable is the supreme function of mind or reason, and it is therefore an injustice to the Creator who gave it place in our nature to stifle its purpose and object in creation.

Yet again, to the acceptance of any given proposition the highest reasoning power of man must be called into action, and that which is congenial to its highest conceptions it accepts as a natural sequence. But no, says society, you must think as the majority think; you must not overstep the boundary line we have laid down.

Again, some individuals are so constituted, mentally speaking, as to be in advance of their time; of a far-seeing mental calibre who can go back into the history of the past, study its events—logical, social, and political—the means employed to increase the public happiness, causes producing obstacles thereto, and their subjugation; the civil and religious institutions of the times, education and liberty in matters of conscience, their influence on society; can then come into our own times and see through the past what in the future to avoid and what to perpetuate. Can it be wondered at that such minds refuse to be bound by any other tie than that which binds them to the discovery of truth in all its phases? Hence we find that the great thoughts which the leading and thinking minds of the past have produced are tabulated in the literary institutions which surround us, which now afford us so much pleasure in perusing, and which in their beginning were considered heterodox, therefore dangerous, and ostracised by the conventionalisms of the society of their day. Their results we find in the achievement of knowledge, the advancement of learning, and the general improvement of things.

But to return to the individual thinker who stands a unit independent of time-worm theories, if he or she expresses their highest thoughts, which are truly unpalatable from their very originality, immediately society is ruffled and relegates the unit to its place with all disturbers of peace. But, notwithstanding the conventionalisms of an arrogant and unprogressive society, that natural curiosity which prompts a searching analysis of all presentable objects to demonstrate the truth of any hypothesis, is not stamped out by the merciless

foot of society's dogmatic ostracisms. Changes in spite of this have taken place; the race has in times past been convulsed by the continued upheavals of religious thought. Although in some instances history repeats itself, yet in its application to the advancement of knowledge and the onward march of intellect, it is indeed a misnomer; for the sciences of astronomy, geology, anatomy, and metaphysics, that through so much persecution have come to light, have tended to overthrow our ancient beliefs and practices. We see the advances which have been made from the superstitions which urged our forefathers to the practice of most outrageous acts to atone for the sins and follies of their time. By these advances we have been enabled to abandon the foolishness of the past for the practice of more congenial pursuits which will tend to advance us higher and yet higher in the scale of human development. But there is one subject that society treats with something of affability in practicing its principle to gloss over its other failings, and it is a subject which requires due attention—I mean religion.

In this work-a-day world of vicissitudes and trials, grovelling along as we are with materialistic forces, endowed with a spiritual nature which ever calls for sustenance, that which professes to supply the want—"religion"—is of paramount importance; yet there is not a subject around which there is so much ambiguity, which is subject to so much debate, dissection, and pollution as the religion of to-day.

The true meaning of the word as found in Buck's Theological Dictionary is to make tight, to rebind, the creature to his Creator.

It seeks expression in various ways; according to our degree of development. God is the centre of religion. The idea of God is innate in the human intellect; the wisdom of a first principle in nature is revealed by science, and its evolution involved by art. All the heathen philosophers (so called) taught the unity of this great principle. Call up obsolete forms of belief, and here we have the untutored savage developing the glimmerings of embryonic intellect, by picturing his deity as some mighty principle to be feared; hearing his voice in the thunder's clap, and the mighty rushing of the mountain torrent, before which he trembles and divines his deity's will. The principle of religion is built on the bond of sympathy existing between mind in man and mind in God. The one feels after God, the other attracts man to Himself; outward objects reveal his wisdom, but not his nature nor will concerning man. The missing link revelation supplies, and I care not what form it takes, but falling short thereof, the idea of God is reduced to a mere metaphysical abstraction, and we are left to either accept a blank negation of all that is good and true in nature, or accept the reasonings of every system of speculative theology.

The centre of religion is God; its substratum, revelation; its consummation—the practice of its principles in daily life. As I stated at the outset, it is of paramount importance; for, by a religious—I mean a right religious course of training, whereby the moral nature of youth is developed, the young man starts in life determined to do nothing that will bring disgrace upon his name; he will hold integrity, uprightness, honesty of purpose, high aims and aspirations, as units in his character which he will endeavour to cultivate; he will reverence truth, right, and justice; respect all, and maintain self-respect; he will hold himself aloof from all debasing pursuits and degrading habits, from sensual indulgence, and the attractions of a bar-room, where, alas! we find so many of our young men ruining their physical and debasing their moral nature. Contrast this with the picture of a fine muscular frame, with corresponding mental faculties, who in an evil hour gives the reins to his passions and is ever led on by them till he finds himself the hopeless creature of sensuality, bidden to do whatever the evil promptings of his nature tell him, with no moral will to resist their influence; and what is the result? From the fine physique, the refined mental qualities, he is transformed into a debilitated mass of corruption, every fine sentiment stifled in its inception, totally incapable of carrying on the work assigned to him, and laying the foundation of an imbecile posterity.

We all have a conscience, and to train conscience to discharge its functions in all the daily duties of life, is the import of true religion.

It is carefully eliminated from the family circle, because parents are of differing creeds; it is rigidly excluded from the social circle, because society is composed of persons who differ from each other on points of doctrine; it is exclusively banished from the State schools, because denominations differ as to the interpretation of the Scriptures; it is left to get along as best it may. But we wait for a time when, as Emerson says, "A true Christ will be made by the reception of beautiful sentiments."

EMMA JANE BOYD.

WEIRD WONDERS.

EXPERIENCE OF POWERS, THE SCULPTOR, WITH SPIRITUAL VISITANTS.

DR. BELLOWS contributes to *Appleton's Journal* a paper entitled "Sittings with Powers, the Sculptor." In course of a conversation Mr. Powers relates the following spiritualistic experiences:

These spiritualistic phenomena have always interested me, although I have never been in the least carried away by them. I recollect we had many seances at my house and others, when Home was here. I certainly saw, under circumstances where fraud or collusion, or prearrangement of machinery, was impossible, in my own house and among friends incapable of lending themselves to imposture, many very curious things. That

HAND FLOATING IN THE AIR,

of which all the world has heard, I have seen. There was nothing but moonlight in the room, it is true, and there is every presumption against such phenomena under such circumstances. But what you see, you see, and must believe, however difficult to account for it. I recollect that Mr. Home sat on my right hand, and, beside him, there were six others round one half of a circular table, the empty half toward the window and the moonlight.

IT USES A FAN.

All our fourteen hands were on the table, when a hand, delicate and shadowy yet defined, appeared, dancing slowly just the other side of the table, and gradually creeping up higher, until, above what would have been the elbow, it terminated in a mist. This hand slowly came nearer to Mrs. —, at the right side of the table, and seemed to pat her face. "Could it take a fan?" cried her husband. Three raps responded "yes," and the lady put a fan near it, which it seemed trying to take. "Give it the handle," said the husband. The wife obeyed, and it commenced slowly fanning her with much grace. "Could it fan the rest of the company?" some one exclaimed, when three raps signified assent, and the hand, passing round, fanned each of the company, and then slowly was lost to view.

A CHILD-GHOST'S HAND.

I felt, on another occasion, a little hand—it was pronounced that of a lost child—patting my cheek and arm. I took hold of it. It was warm, and evidently a child's hand. I did not loosen my hold, but it seemed to melt out of my clutch. Many other similar experiences I have had. It is interesting to know that the effect is not to create supernatural terrors or morbid feelings. My children, who knew all about it, and were present, never shewed any signs of trepidation, such as ghost stories excite in sensitive young brains.

THEORY ABOUT A SPIRITUAL BODY.

I have always thought that there was something yet inexplicable about the nervous organization, which might eventually show us to be living much nearer to spiritual forms than most believe, and that a not impossible opening of our inner senses might even here enable us to perceive these forms. When we see a man in his flesh and blood, we see his outward robes. If his nervous system alone were delicately separated out from his body, it would have the precise form of his body, for the nerves fill not only each tissue of the body, but extend

even to the enamel of the teeth and the fibres of the hair. There is no part of the human frame that is not full of these invisible ramifications. Show us a man's nervous system, and filmy as it might be in parts, his form would be perfectly retained, even to his eyes. Now this is one great step toward his spiritual body. A little further refinement might bring us to what is beneath the nervous system, the spiritual body, and it might still have the precise form of the man. I believe it possible for this body to appear, and, under certain states, to be seen. I do not often mention a waking vision I enjoyed more than twenty years ago, but I will tell it to you. It happened five-and-twenty years ago.

A REMARKABLE WAKING VISION.

I had retired at the usual hour, and, as I blew out the candle and got into bed, I looked upon our infant child, sleeping calmly on the other side of its mother, who also was sound asleep. As I lay broad awake, thinking of many things, I became suddenly conscious of a strong light in the room, and thought I must have forgotten to blow out the candle. I looked at the candle, but the candle was out. Still, the light increased, and I began to fear something was on fire in the room, and I looked over toward my wife's side to see if it were so. There was no sign of fire, but, as I cast my eyes upward, and as it were to the back of the bed, I saw a green hillside, on which two bright figures, a young man and a young woman, their arms across each other's shoulders, were standing and looking down, with countenances full of love and grace, upon our sleeping infant.

A LOOK INTO THE SPIRIT LAND.

A glorious brightness seemed to clothe them and to shine in upon the room. Thinking it possible that I was dreaming, and merely fancying myself awake, (for the vision vanished in about the time I have been telling you the story and left me wondering.) I felt my pulse to see whether I had any fever. My pulse was as calm as a clock. I never was broader awake in my life, and I said to myself, "Thank God, what I have been longing for years to enjoy has at length been granted me, a direct look into Spirit-land! I was so moved by the reflections excited by this experience, that I could not restrain myself from awakening my wife and telling her what had happened. She instantly folded her child to her bosom, weeping, and said: "And is our darling, then, so soon to be taken from us?" I pacified her by telling her that there was no evil omen in the vision I had seen; that the countenances of the heavenly visitants expressed only peace and joy, and that there was nothing to dread of harm to our child. And so we found it. I have longed much since to have a similar experience, but I never had it.

MRS. BAMFORD'S SEANCES.

SOME three months since Mrs. Bamford, long and favorably known in the Castlemaine district as a trance-speaking medium, but recently settled in Melbourne, placed her mediumship at the service of the Victorian Association of Spiritualists, and the séances were given to its members, at first in the Library and subsequently in a larger room at the Temperance Hall. A desire being expressed by members to bring their friends, Mrs. B. consented to give three semi-public séances, at which a charge should be made, the whole of which should be added to the funds of the Association. The third of these was given on Monday last, the room on this as well as the previous occasions being well filled. The controlling spirit gave an impressive invocation, calling upon the spirit of love, truth, and life to send his ministering angels to impart the light of his wisdom. One of the leading controls of the medium then took possession, and invited any present who desired information as to their capacities for mediumship, etc., to come forward; and some eight or nine of the audience responded, and appeared satisfied with the information given—one gentleman who called on us the following morning telling us of a test which had been incidentally given him. The séance concluded with an address by the control-

ling spirit on the necessity of aspiring for more and more knowledge; being earnest in all they undertook, and seeking to bring themselves nearer to that Great Power from whence they sprang.

These séances have excited considerable interest, and will add about six pounds to the funds of the Association.

"THE VOICE OF ANGELS."

WE have before alluded to this unique paper, edited and managed by disembodied spirits, for whom Mr. D. C. Densmore is amanuensis and publisher. It has now firmly established itself, and is in its fourth year of issue. The contributors are principally denizens of the spirit world, but appropriate extracts from other journals, and correspondence from friends find a place in its columns. Periodical circles are held at which Miss M. T. Shelhamer allows herself to be controlled by spirits wishing to send messages to their friends on earth. These messages are published in its columns, and the verifications of them are numerous. Amongst those in the issue of August 18th, is the following beautiful poetical one from Peace Hazard to her father, T. R. Hazard well-known as an earnest worker in the Spiritualistic field:—

The Summer time is here, with buds and flowers,
And every tint of glistening, living green;
And bending 'neath the weight of crystal showers,
The perfumed blossoms beautify the scene;
The streamlets rush in gladness to the river,
The sunlight smiles in glory over all,
The green leaves of the trees are all a quiver,
Where merry songsters through the silence call.

And from each beauty thus spread out before us
We gather something pleasant, pure and sweet—
From star-beams, still for ever shining o'er us,
To daisies sweetly blowing at our feet;
And weaving all in robes of golden splendor,
We come to bless the spirit of our sire
With happy, peaceful hours, so sweet and tender,
That warm his soul with Love's immortal fire.

Not long we wait to give his spirit greeting;
E'en now for him the gates are open wide;
But by-and-bye will come that heavenly meeting,
When we shall greet him on the other side.
Press on, dear father, in your works of kindness;
The angels bless you with immortal love;
And they who see not for their earthly blindness,
Shall recognise your worth in worlds above.

DR. SLADE, A WOMAN.

ABOUT a month since, the *Herald* published a stupid "canard" about Dr. Slade being a woman, and finding it caused some excitement, followed it with a circumstantial account of the discovery furnished by a mythical fellow-passenger of Dr. Slade's, on his last voyage. In view of the recent De Lacy Evans' case, many people who were but superficially acquainted with Dr. Slade were credulous enough to take the report for a fact, and a largely increased sale of the paper ensued. So far the move has paid, but if Dr. S. should return here, which is not improbable, an action for slander might make it unprofitable to the proprietors.

"THE SPIRITUALISM OF THE BIBLE IDENTICAL WITH MODERN SPIRITUALISM."

IN our last we gave a brief sketch of the above lecture, which has since been published in pamphlet form, making thirty-seven pages of closely printed matter. Mr. Curtis, after showing the rationality of Spiritualism, proves very clearly the analogy between it and the various manifestations recorded in the Old and New Testaments. His own experiences, which are remarkable, are supplemented by the evidence of other investigators, and his position strengthened by the information he has derived from assiduous and extensive research. The pamphlet is a useful one to circulate amongst those who are ignorant of, or prejudiced against, Spiritualism.

REASONS WHY SPIRITUALISM SHOULD BE INVESTIGATED.

BY J. TYERMAN.

It is astonishing how few of the avowed opponents of Spiritualism have fairly and fully investigated its claims. I have scarcely ever met one who could honestly say he had done so; and I have generally found that they who are loudest in their condemnation of it, know least about the genuine thing itself. Without having visited one of its mediums, or witnessed any of its phenomena, and with hardly knowing anything of its literature, they take upon themselves to entirely condemn it. This certainly is unjust, and the condemnation of such parties is worthless. No condemnation is entitled to the least respect that is not based upon an intimate knowledge of the thing condemned. All that Spiritualists ask is a thorough and impartial investigation of the movement before a decided and final opinion is expressed as to its claims. Among other reasons that might be urged for its investigation I will very briefly mention the following:—

First: if either a delusion or a fraud, or a mixture of both; this should be proved, and appropriate efforts put forth to destroy it, as a necessarily mischievous system. But such proof can only be obtained by carefully examining the thing. Have those who oppose it on this ground proved that its alleged phenomena do not take place; that no genuine communications are obtained from departed spirits; that all mediums are either wilful impostors, or the dupes of a strange delusion? If they have not—and they cannot if they have not personally investigated it—their opposition is utterly unwarranted. Facts and not fancies should be the basis of their opinion.

Second: if its phenomena are purely the result of physical and mundane causes, it is worth investigation on scientific grounds. That many of its alleged phenomena are genuine cannot reasonably be denied. It is far more incredible that so many witnesses to its facts are either deceivers or deceived, than that those facts actually occur; and if they do occur they are certainly very extraordinary and suggestive. If there is no evidence of spirit agency in their production, they must be explained on some other theory. They indicate laws and forces of which man has hitherto been ignorant. They are a new revelation of nature's secrets, and suggest the possibility of still grander discoveries. And therefore, apart from the spiritual hypothesis as to their origin, they are of great and growing interest to science itself; and for this reason, if for no other, they ought to be fully examined.

Third: if true, Spiritualism throws a flood of light on many dark pages of the past, and affords a rational solution of some historical problems which have hitherto defied a satisfactory explanation. I venture to say that it will be found on investigation to be much more than the discovery of new laws and forces, and that science cannot explain all its phenomena on natural principles. The unmistakable evidence of conscious life and intelligence which many of its phenomena supply, the persistency with which that intelligence claims to emanate from disembodied human spirits, and the well authenticated instances in which those spirits have been identified, will compel the adoption of the spiritual hypothesis as the only satisfactory explanation of the system as a whole. The ministry of angels will thus be proved to be a fact; the active interest of departed spirits in the present world will be demonstrated, and the key will be furnished to many of the mysteries of the past. Mr. Wallace has pointed out a number of things of this character of which Spiritualism affords a reasonable explanation. The voice that Socrates heard was no doubt that of his guardian angel. The Delphic and other oracles of antiquity in all probability rested on a basis of truth. There were mediums through whom spirits spoke; but the thing was not well understood, and was often much abused. Many of the extraordinary events recorded in the Bible become credible in the light of what is now taking place. The alleged appearance of spiritual beings to some of the

ancients may be regarded as highly probable; and a number of the so-called miracles, which are such a difficulty to the theologian, and a stumbling-block to the materialistic scientist, can still be believed in. Some of the wonders said to have taken place in the Catholic Church, which Protestants denounce as frauds, no doubt actually occurred. Witchcraft will be found to contain an element of truth. It was a premature attempt of the other world to open up regular communication with this. Many cases of alleged apparitions will become believable, and stories of haunted houses will not be found so destitute of truth as most people imagine. And, finally, answers to prayer can be much better explained on the theory of spirit agency than on that of the direct interference of a personal God. And surely a system which thus on reasonable principles solves so many difficulties, is at least entitled to respectful investigation.

(To be continued.)

THE MISTAKES OF MOSES.

THE above is the title of one of Colonel Robert Ingersoll's recent lectures, which has been reprinted by Mr. Braithwaite of Dunedin. It is a common sense criticism of the books attributed to Moses and viewed in this aspect, many of the events related in the scriptures appear extremely ludicrous and palpably erroneous. Colonel Ingersoll disclaims any intention of interfering with the religious faith of others, and says he wishes to "broaden the intellectual horizon of the people." He wants it so that we can differ on religious questions and yet grasp each others hands in genuine friendship. Apropos of his sincerity in this respect, we reprint from the *Shaker Manifesto* the following:—

"THE EFFECTS OF LOVE.—When Rev. Dr. Alexander Clark's death was announced, the *Albany Express* stated that he was the only known orthodox minister who ever took a friendly interest in the sceptic and spoke good words for him. And that Col. Ingersoll appreciated the man and his great-heartedness, read these feeling extracts from his tribute to the late Pittsburg editor:

Upon the grave of the Rev. Alexander Clark I wish to place one flower. Utterly destitute of cold dogmatic pride that often passes for the love of God, without the arrogance of the elect"—simple, free and kind—this earnest man made me his friend by being mine. I forgot that he was a Christian, and he seemed to forget that I was not, while each remembered that the other was a man. He believed in the power of kindness, and spanned with divine sympathy the hideous gulf that separated the fallen from the pure. Giving freely to others the rights that he claimed for himself, it never occurred to him that his God hated a brave and honest unbeliever. With the generosity of an honest man, he accorded to all the fullest liberty of thought, knowing, as he did, that in the realm of thought, a chain is but a curse. For this man I entertained the profoundest respect. In spite of the taunts and jeers of his brethren, he publicly proclaimed that he would treat infidels with fairness and respect; that he would endeavour to convince them by argument and win them with love. He insisted that the God he worshipped loved the well-being of even an atheist. In this grand position he stood almost alone. Tender just and loving, where others were harsh, vindictive and cruel, he challenged the respect and admiration of every honest man. He admitted that I had not lost and could not lose a single right by the expression of my honest thought. Neither did he believe that a servant could win the respect of a generous master by persecuting and maligning those whom the master would willingly forgive. His sympathies were not confined within the prison of a creed, but ran out and over the walls like vines, hiding the cruel rocks and rusted bars with leaf and flower. He could not echo with his heart the fiendish sentence of eternal fire. In spite of book and creed, he "read between the lines" the words of tenderness and love, with promises for all the world. Above beyond the dogmas of the church—humane even to the verge of heresy—causing some to doubt his love of God because he failed to hate his unbelieving fellow men, he laboured for the welfare of mankind, and to his work gave up his life with all his heart."

A WOMAN DIES AND COMES TO LIFE AGAIN.

THE STRANGE STORY OF HER EXPERIENCES IN THE OTHER WORLD.

MRS. DIANA POWELLSON, widow of the late Thomas Powellson, resides upon land rented from Mr. William Chick, seven or eight miles southwest of Kansas City. She is forty-one years of age, and the mother of nine children. Up to three years ago she had been a remarkably vigorous woman. On the 1st of August, 1876, a premature labour induced the disease which culminated in what was supposed to be death. At one time, Dr. Thorne, supposing his patient would soon die, remained with her. The pulse was then ranging at 110; the respiration 16 per minute. Cold, clammy perspiration all over the body, eyeballs thrown backward and upward; no action whatever of the diaphragm; she had been blind for several days; things continued in this course without much change until one o'clock in the morning, when she died. The spasms of the neck and hands now relaxed, the head dropped forward upon the breast, the eyelids resumed their normal position, the pupils were dilated, and the film gathered upon the eyes. The woman was dead. A current of electricity passed from the base of the brain to the lower portion of the back failed to revive her. She did, however, finally revive, only to pass through another change called death, finally reviving again.

HER STATEMENT.

Our reporter visited the bedside of the lady, in company with Dr. Thorne. Her story is as follows:—

"I have been a professed Christian for many years. Some time in 1877 I joined the Methodist Church South. I am a full believer in Christianity. The statement that I am about to make is stranger to me than it can be to you.

"On the night of my first dying, the more I died, the less pain I felt. I was so happy at going (oh! sir, I suffered so much); felt no misery of any kind; pain in the head all gone; it seemed that I lost all consciousness but for a moment; when I came to my senses again I knew I was dead, but everything was very dark to me. I thought I was still blind. I became filled with terror, anticipating the worst. My husband (who died in 1876) soon, however, took hold of me. He told me I was on the wrong road. Others of my departed friends and family did the same. The darkness suddenly vanished. I saw all my friends and millions of others. I saw hills and valleys, trees and flowers, rivers, seas, lakes and birds, and heard such music as I cannot describe. The people were not what I expected to see. They were ordinary men and women. Some were bright and beautiful, and others were lean and miserable looking. I saw their homes. They lived in communities. All were much more beautiful than any we have, but some were not so beautiful as others. I saw many bright spirits, but was very much surprised that

THEY HAD NO WINGS.

My friends led me from the dark place into the light. I did not come through this dark place any more, either in coming back or returning at any time. I saw many meetings or congregations, but did not learn what they were doing. I thought I was at home, but was told that I must return to my body again. My husband told me this. I cried and was very much angered at him and still am for sending me back. I long to be in that beautiful home that they told me was mine. My husband sent a message to his son and to my children by me.

Messages were also sent by many others. I was afraid of some spirits, who looked dark and forbidding, while others were so bright, beautiful, and kind. When I was there a large concourse gathered around me. I did not know I should return to earth till I was told so by my husband. He was sixty-seven when he died, though he now looks in the prime of life. My two children were with their father. I was very surprised at this; I had known only one; one child was born dead, prematurely, in August, 1876; it was very rejoiced to see me. I cannot compare it to any age, it differs from earth, but

still a small child. I felt all a mother's love for that child, which I did not think I possessed. My boy, one year old, died fifteen years ago; he is now a young man and knew me.

Spirits do not sing like we do; much nicer. I saw some spirits who looked repulsive and dark. The clothing of all was of the flowing or robe kind. No voice is used by spirits. I understood them more perfectly without words. I read their thoughts; it is more perfect language than ours. They told me to come back to earth for three or four years with my little children who are here, unless I was dissatisfied. I promised to do so.

I expected

TO MEET CHRIST.

but did not do so. They told me that this was why I was in the dark. I know now that I must depend upon myself. We are over there as we are here. We make our own happiness. I did not find any heaven or hell, only life, more perfect and beautiful than this. This is not life at all. What I now relate is as clear to my memory as anything in life can be.

In dying, after the first time, I did not lose consciousness. I seemed to fade from one life into another. I now often see spirits around me, but cannot speak to them or they to me. They show me flowers which are more beautiful than ours. Spirits told me that they had to repent of their sins over there before they could advance. Till they did this they were unhappy. I was much surprised when I first went there at seeing a spirit which I took to be God. And I afterwards supposed it was Jesus Christ, but who was only a bright spirit teaching the others. I saw many such afterwards; they don't seem to belong to the rest at all. Everybody is engaged in learning and growing brighter, so they told me."

The facts and particulars of this strange death were verified by the people of Rosedale generally. More particularly was the account substantiated by Mrs. Kittie Powellson, sister-in-law to the lady, and Miss R. Powellson, the daughter; Mrs. John Haddock, Mrs. Jas. Wilson, Mrs. Callenburgher, Mr. Baird, practicing physician in Rosedale, and many others who have been constantly attending her.

Dr. Thorne called in consultation Dr. Halley, of Kansas City, who made a thorough investigation of the case. Dr. Baird has also been a witness of many of the phenomena.—*Religio-Philosophical Journal*.

Philadelphia, Pa., July 9, 1879.

QUESTIONS CONCERNING CHRISTIANITY AND MODERN SPIRITUALISM.

BY A. J. DAVIS.

INTRODUCTION to a series of answers to questions recently propounded, the following discriminations and reflections are submitted to the sincere reader: *First*. Intellectual minds energetically seek to know—to accumulate and to systematize "facts" concerning things, forces, and their immediate productive causes. The paramount pride and ambition of such minds consist of the conscious possession of knowledge—for knowledge, or classified knowledge, called "science," is their chief God; therefore such minds profoundly admire, almost worship, those rare and "gifted persons" who, having retentive memories and a ready wit, can make spontaneously brilliant intellectual displays. *Second*. Wise minds, on the other hand, indifferently intellectual and without education, yet seek that which is necessarily invisible, spiritual, and eternal. Such minds are exquisitely sensitive, intuitive, and impractical. Too frequently they are unbalanced, uncentred and out of tune with the drift and circumstances of ordinary life. These intermixed angel-and-earthly natures at moments realise, as by a sudden flash of what is called genius, that Wisdom is an immortal, celestial flower of the inmost spiritual affections, of exceedingly slow growth; and such minds cannot, in this world, boast of its great harvests of intellectual facts, which are derived from impressions and experiences received

by and through the external bodily senses. The Byronic confession—"My whole life was a contest since the day that gave me being"—is the natural cry of such minds; and for such the poet said, "At times I have found the struggle hard, and thought of shaking off my bonds of clay." Abnormal individualism is the name which this mental condition suggests.

What do you mean by spiritual causes?

Ans.—Spiritual causes are the eternal causes; they flow from the divine fountain of principles.

Are these principles the decrees of a personal God?

Ans.—No; for principles are the unchangeable vital currents of the very existence of the Infinite Spirit.

How do these vital currents (or principles) of God create, and maintain without variableness, this harmonious universe?

Ans.—The very idea of a Principle of Nature includes the most secret truth concerning it. A principle is constituted, in its very essence, of the everlasting Love which conveys everywhere life and beauty; and it also contains the everlasting Wisdom which evolves boundless order and form. It is impossible to restrain or transgress a natural principle; and it is equally impossible that a natural principle should err, at the proper time in clothing itself with a material garment of appropriate constitutions, organs, forces, by-laws, and functions. "Creation" is not a correct term. It originated in the ancient hypothesis that everything was miraculously made out of no-thing. The correct word, to substitute, is *formation*.

Ans.—Yes. Thinking means *thing-ing*; that is, a thought first—then the *thing*, which corresponds to and represents the Thought. But it is not often that circumstances favour the full and complete embodiment of a conception. Hence the lingering disappointment remaining in most minds; the feeling and conviction that they could have excelled that work, if they had only "had a fair chance."

What is the practical difference between Intellect and Wisdom?

Ans.—Awaken the Intellect, and the effect is scepticism and agitation; unfold Wisdom, and the effect is spiritual faith in things eternal. The thoughtful Romans were believers in laws and visible deities; the unthinking Christians were believers in God and angels invisible. The Emperor Augustus rebuilt the temples of paganism, and filled them with objects of worship, and instituted or revived religious forms and ceremonies which had been long neglected. But ere long the youthful spiritual reformer of Nazareth was born, with moderate intellectual power and with less ambition for the possession of temporal knowledge; and, in the course of time, the invisible temples of a new worship were erected in long waiting hearts, and the angels came and went, and the conception of a heavenly loving Father was unfolded in the dome of many unhappy minds.

Who do you regard as the truest reformers at the beginning of Christianity?

Ans.—There were three parties in the field—representatives of successive stages in religious progress—(1.) the distinguished Pagans, (2.) the practical Stoics, (3.) the spiritualistic Christians. Paganism was intellectual and cruel; Stoicism was wise and submissive; Christism was spiritual and devotional. Jesus did for the human spirit and its aspirations what Augustus did for Rome and its dependencies. Meanwhile Cicero and Seneca, like Socrates and Plato, worked (stoically and philosophically) to enlighten and wisely to strengthen the whole individual life and character. These teachers inculcated and exemplified obedience to Right for its own supreme sake. They urged all men to speak the truth, and to live the truth, for its own divine sake. Therefore these are the truest teachers, the wisest reformers of that period—the few self-centred friends of the whole humanity.

If Stoicism was superior to Christianity, why did it not increase and triumph?

Ans.—I do not affirm the superiority of Stoicism to Christianity; but this—that the Stoics, who taught obedience to Right for its own sake, were the truest reformers and the wisest teachers. They philosophi-

cally uplifted the natural and eternal standards of Truth, Justice, [and] Righteousness; and they insisted upon devotion and obedience to these unalterable principles, regardless of any consequences, indifferent to any rewards and punishments, which might follow such devotion and such obedience.

But did not the Christians teach the same obedience?

Ans.—No; the Christians taught a vague and mysterious doctrine of special rewards for the practice of goodness, and that indescribable and everlasting punishments would follow the doing of evil. And they seemed to believe (some of them did) and to teach that the master-sin, which merited the most horrible forms of eternal punishment, was the *rejection* of Christianity itself. This mysterious doctrine exerted an unmeasurable, appalling influence upon the imaginations of the ignorant multitudes. They were seized *psychologically*. And only the intellectual Pagans, and the few wise and self-poised Stoics, had power to resist the psychology of Christianity.

And yet do you not say that Christianity is superior to Stoicism?

Ans. By Christianity, as the term is herein used, I do not mean the *doctrines* of theology—such as the "Fall of Man," "The Atonement," Heaven for the Believer," and "Hell for the Disbeliever;" but in this connection—by Christianity I mean—the sweet humanities, the spiritual lovingness, and the angelic ministrations—all which the youthful Reformer of Nazareth orally inculcated and often manifested during his brief career. These elements in Christianity are the secret of its triumph among natures and nations refined and philanthropic; while among natures and nations which are ignorant and selfish, Christianity is triumphant because of its doctrines of arbitrary rewards and everlasting punishments.

What is your shortest definition of Christianity?

Ans.—Christianity, in its highest character, is SPIRITUAL LOVE. It contains the principles of wisdom, and yet Christianity is not as wise as was Stoicism. Paganism in its widest sense is intellectual and materialistic.

Is Christianity the final religion?

Ans.—Nothing is final save the absolute Truth, and Christianity is thus far only the most spiritual section of that divine totality, which is as round as the earth and as infinite as the eternal Mind.

Can any Religion be more comprehensive than Modern Spiritualism?

Ans.—Modern Spiritualism is a great revival of evidences of a future life and spirit intercourse. So far as its facts serve to interest materialists, and to convert sceptics to a belief in personal immortality, so far it is refreshing and uplifting to the whole humanity. But as to its comprehensiveness, Modern Spiritualism bears the same relation to that vast movement herein termed Christianity as the rains and dews and magnetisms and electricities sustain to the various productions and kingdoms which cover and beautify the world. That is to say, Spiritualism serves, and will serve, to vivify and develop whatever is truly spiritual and truly philanthropic in Christianity.

Will the churches adopt Spiritualism?

Ans.—Nothing can be more certain. Already the churches of various denominations have preachers who freely and fearlessly teach the existing "ministry of angels," and they appeal unhesitatingly to modern well attested facts. This adoption by the clergy of the existing evidences of personal immortality—which they have been thirty years preparing their congregations to receive—attracts the Spiritualists in great numbers back into the long-forsaken pews; and thus, owing to the universal vivifications of modern Spiritualism, the churches are flourishing and multiplying on every hand.

What will be the final result?

Ans.—Reformation of many creeds; a universal diffusion of liberal sentiments; more fraternal and universal love; a breaking down of old bigotries; and the general destruction of long-cherished superstitions.—*Religio Philosophical Journal*.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

THE speakers during the last month at the Sunday Evening Meetings have been Messrs. Veevers, Rice, and Samuel, and the subjects treated by them have led to interesting debates.

A letter has been received from Professor W. Denton, regretting his inability, on account of other engagements, to come here before June next. In the interim it is not unlikely that some other professional lecturer will be found. Dr. Peebles is now in California, and it is not improbable that a requisition from his friends here might induce him to pay us another brief visit.

The Association have decided to hold a Grand Picnic on Christmas Day, and have invited the Lyceum to cooperate. The sub-committee, who have the arrangement of this affair, have not yet decided upon the locale, which will probably be on one of the main lines of railway.

DR. MUELLER ON PSYCHOLOGY.

Dr. A. Müller, of Yackandandah, delivered a lecture in the Assembly Rooms, Yackandandah, on the evening of Friday, Oct. 24th. The subject being, "Psychology" founded on the facts of "Mesmerism," "Clairvoyance," and "Spiritualism." There were about fifty persons present, and I could not but make the remark that they represented the most intellectual part of our community, a fact which speaks well for the interest the subject under consideration has on the thinking mind. Mr. Robinson, Head Teacher of the Yackandandah School, occupied the chair and in introducing the Lecturer stated, in the course of his remarks, "that Dr. Müller was an enthusiast on the subject in hand." What, I ask, can make a man more enthusiastically inclined than the discovery of such grand truths as is disclosed by Spiritualism? Therefore the Chairman's remark was the highest compliment that could possibly be paid to the Lecturer. I also noticed amongst the audience that the churches were represented, in the persons of their ministers, viz: by the Rev. Mr. Cahill, (Church of England), the Rev. Mr. Greig, (Presbyterian), the Rev. Mr. McDougal, (Wesleyan), and Mr. Thompson, (Missionary). The Lecturer commenced his lecture by giving a dissertation on the functions of the brain, nerves and fibres, illustrating the sense of feeling and the conveyance of that sense, by the nerves, to the brain and likening those nerves to a system of telegraph lines springing from the brain, in which is seated the unseen operator the "I" which moves the complex machinery of the human frame, deprived of which it fades away and joins again the elements from which it sprung. Clairvoyance was next reviewed; he told some very interesting facts, new to most of the audience, in reference to that branch of the subject. Mesmerism came next in order; here again through deep study of the subject he was able to throw light on a subject that has engaged the thoughts of some thinking minds eager to solve some of the mysteries of our spiritual natures. Last but not least Spiritualism engaged the rapt attention of the audience. Wonder and astonishment were plainly depicted in the faces around me, as the Lecturer told of the Spiritual experiences he has passed through. His sittings with Mr. Robert Brown, of Barnawartha Circle, the medium for the direct voice; he told in thrilling tones of the 'voices' not of earth, of how one time he, the Lecturer, was the lectured—taken to task for not having fulfilled a promise given to his Spirit friends. He told of a *séance* he once had with Dr. Slade; how he held a slate, and while Dr. Slade's hands were both visible, obtained writing having reference to the message of Spiritualism. He also showed to the audience the mould of a Spirit-hand, obtained through the mediumship of a young girl aged fourteen. In fact I should be occupying too much space in your columns to tell or give you anything but a faint description of the lecture; mesmerism, clairvoyance, voices, raps, lights, moving of heavy objects, direct writing, materializations, in fact nothing was left out that would carry conviction to those assembled, that

"there are more things in heaven and earth than were dreamed of in their philosophy."

At the conclusion of the lecture it was moved, by the Rev. Mr. McDougal, and seconded by Mr. Thomson, that the thanks of the meeting be given to the Lecturer for his very able and instructive Lecture. The mover at the same time saying that he did not believe in Spiritualism and very possibly he might answer the lecture given, but added naively, "that was a subject for future consideration." Mr. Thomson, a venerable old gentleman saying, in the course of his remarks in seconding the vote of thanks, that the discourse he had heard "had set some queer things running through his mind." In fact everybody was pleased, and being pleased the seed sown will no doubt bear fruit in good season.

Dr. Müller gave a half promise to deliver a lecture on the "Teachings of Spiritualism" at some future date in the same hall. I have no doubt, now that the ball has been set rolling, it would take something very powerful indeed to stop it, or even retard its progress in our valley.

THE SPIRITUALISM OF TO-DAY.

ITS FACTS AND ITS FANCIES—ITS PRESENT AND ITS FUTURE.

From a Lecture by Dr. J. M. Peebles, delivered at the Neshaminy Falls Grove Camp-Meeting of Spiritualists Saturday, July 26th, 1877.

Those who read the latest utterances and writings of Denton, Doten, Nellie Brigham, Mrs. Cora L. V. Richmond, Dr. Brittan, A. E. Newton, E. Whipple, Dr. Watson and others, cannot fail to see that the tendency of American Spiritualists is toward what might be denominated a broad, rational, religious Spiritualism.

Accordingly, Dr. J. R. Buchanan, of New York, one of the ablest and most learned Spiritualists in our country, recently said: "In addition to our communion with spirits, we should commune with the Divine love and wisdom embodied in the life of Jesus Christ. We cannot take into our souls a portion of that spiritual energy and holiness which lifted him so far above all humanity. * * * Let us so practice our angel teachings and so live out our heavenly principles that the sunshine of a more spiritual Spiritualism may the sooner gladden the earth with a love all divine, and with a radiant light comparable only to the bright effulgence of a fadeless immortality."

As the era of iconoclasm fades from sight, and the morning dawn of construction looms up before us, it is well to take a telescopic view of the situation. That there are fancies among Spiritualists that need studying and correcting, that there are maelstroms to be avoided, that there are real wants to be met, no thoughtful Spiritualist will dispute. And yet, moreover, it is the evening and morning call of the angels to come up higher.

It is a constant injunction among Quakers to "examine yourselves." Strolling out into the vineyard of Spiritualism, what a bewildering variety, what stubborn sprouts, and weird saplings, singular blossomings, strange fruitings, odd wine presses! Is this the new wine of the kingdom—the promised harvest from angelic planting? Are these arithmetical "eleven millions" really Spiritualists in the best and highest definition of that term? Or are many of them, what the French would term mere *Spiritists*, accepting the phenomena, and shouting, "Immortality is true—there's no hell; immortality is true—there's no devil; immortality is true—there are no binding duties of life; immortality is true—there are no moral obligations; immortality is true—there are no evil spirits, no suffering souls in the hereafter; immortality is true—immortality is true—let us hoard up treasures, seek fame, eat, drink and be merry?"

There are Spiritualists who count Spiritual truths something as they would currency. They beleaguer mediums to locate gold mines, coal strata and hunt up stolen goods. In their greediness for gain, they would

trample down their brother man; split Gethsemane's olive trees into kindling wood; sell the old masters' paintings for railroad bonds, and make of Jesus' tender bosom the corner stone of a banking house! These should read the old parable of the "rich man and Lazarus."

There are sponging Spiritualists, comparable to those tropical mistletoes that flourish by feeding upon the vital forces of living trees. If not absolutely lazy, they are constitutionally shiftless, easy in disposition, and constantly calling for sympathy. After drinking each new fountain dry, they hunt for a new one to selfishly appropriate its crystal waters. These need the baptism of energy, and an appreciation of the moral grandeur of self-help.

There are credulous Spiritualists who constantly seek for astonishing wonders, great historical characters, and for a class of intelligences who will flatter and gratify their love of approbation. Spirit messages are to them a sort of supernal sponge, which, while sitting in a cushioned rocker, they squeeze to imbibe the nectar.

There are pompous Spiritualists, who are burdened with a "mission" and swollen with self-importance, they must be leaders or nothing. They do not go into a trance, but they evolve into the superior condition. They do not converse with individualised spirits, but climb up to and get their knowledge directly from the fountain of infinite causation. They seek the uppermost seats at conventions; desire great personal attention; must speak when the largest audiences are present, and, without having proven themselves faithful over a few things, are desirous of being made lord over many. Professing meekness—half hiding their ambitions—they feast upon praise, and lift up their heads for the reception of present visible crowns.

There are tremulous, faint-hearted Spiritualists. These cling to the churches they have virtually outgrown. They lean against them as props and supports, sustaining them by their influence and their finances, to the neglect of the higher interests of Spiritualism. Susceptible to varied influences, they may be compared to April buds, which only unfold under warm dripping showers, to be quickly blasted by coming frosts. Sensitive to that merciless tyrant—public opinion, and aping fashionable society, which is little more than painted hypocrisy, they prove to be frail, unprofitable workers in the vineyard of Spiritualism. They need a divine effusion of firmness and fixedness of purpose, a mingling of moral grit with their grace.

There are reputation-seeking Spiritualists. These, drawing their Pharasaical robes around them, dwell, in their own estimation, in the very "holy of holies." Their prudery is absolutely pious. Their garments are stainless. They devote so much attention to looking after their reputation, that they can find no time to do as did Jesus, when "going about doing good." They forget the Apostle's saying, that Jesus "made himself of no reputation." Perfect in their own egotistic attainments, they mount the judgment seat, and, after adjusting sceptre and crown, proceed to judge and condemn their fellow-men with all the composure of a very god. Looking back to Palestine through their own earthly propensities, they think it was "imprudent," in Jesus calling so frequently at the house of Martha and Mary, and they wonder why Mary Magdalene was the first to appear to him after rising from the dead! They think it a great mistake in Jesus that he ate with publicans and sinners. It caused great scandal, no doubt, in the "best society" of Judea, and might have injured the budding cause of Christianity. They think it was undignified in Jesus to walk with sandaled feet, and to take little children in his arms and bless them. But, principled in the good, firm in the right, and pure minded, the Nazarene felt, as the really good ever feel, that the vestures of the erring could not tarnish his robes. He mingled with the low that he might lovingly lift them up to the Father. The hypocritically self-righteous, conscious of their own moral weaknesses, look for evil, suspect strangers, hunt for weeds, magnify little idiosyncrasies, ignore charity, and seem determined to find the demon side of every unfortunate mortal.

Of such, in olden time, did Jesus say: "The publican and the harlots shall go into the kingdom of God before you."

Error is to be denounced, but the erring redeemed. Sin is to be condemned, but sinners are to be loved and saved. Christian churches should not expel their immoral members, but, keeping them in the fold, should throw around them the better, higher influences of sympathy and song and prayer. Temperance societies should not expel the inebriate. Doing it, they confess the weakness of their moral influence, and the lack of reformatory power supposed to centre in temperance organizations. God has never expelled a human being; has never cast one outside the sphere of his eternal love, nor pushed even a grain of sand off from this planet.

There are cowardly Spiritualists. These are the subjects of that merciless despotism, popular favor. They continually ask, "What will the people say?" They seldom get out to Sunday lectures unless somebody mentally rakes them out, something as you would oysters from the briny deep. True when there is a sensation—when hall or church edifice is crowded—when the tide is rising—they will sail in on a popular current, all panting and winged for work; but finding that every step of the journey demands fearlessness, firmness of purpose, self-sacrifice, devotion to principle, and a moral heroism, they fall out by the way, seek comfort in some conservative institution, and squat down in some respectable nook, virtually saying;

"My willing soul would stay, in such a frame as this,
And sit and sing herself away in everlasting bliss."

There are liberty-loving Spiritualists. These do not distinguish between liberty and license, between law and the disorderly elements of an uncultivated nature. Freedom, in one sense perhaps, is a curse to mean, uncultured, impulsive, and unbalanced men. Only angels can safely live in, and breathe the atmosphere of absolute freedom. The shriek for freedom is often ill-timed. There is not a blood-sucking mosquito this side the Dismal Swamp but that says, "Give me freedom!" There's not a prowling wolf but that says, "Away with the walls that enclose the sheep-fold; give me freedom!" There's not a brawling inebriate—red-faced and profane—reeling out from the liquor den, that does not say, "Give me freedom! I have a natural and unalienable right to pour down liquors, though they disease my body and benumb my moral nature." There's not a villainous, crimson-lipped libertine, boasting of despoiled virtue, who does not say, "Give me freedom; give me liberty? I have a right to gratify every appetite of my body when and where and as I please." None can fail to see that this is the reasoning of the animal rather than the man or the angel. Ruskin says:

"You hear every day great numbers of foolish people speaking about *liberty*, as if it were such an honorable thing; so far from being that, it is, on the whole, and in the broadest sense, dishonorable, and an attribute of the lower creatures. No human being, however great or powerful, was ever so free as a fish. There is always something that he must or must not do; while the fish may do whatever he likes. * * * * *

"Throughout the world, of the two abstract things, liberty and restraint, restraint is always the more honorable. It is true, indeed, that in these and all other matters you never can reason finally from the abstraction, for both liberty and restraint are good when they are nobly chosen, and both are bad when they are basely chosen; but of the two, I repeat, it is restraint which characterises the higher creature, and betters the lower creature; and, from the ministering of the archangel to the labor of the insect—from the poisoning of the planets to the gravitation of a grain of dust—the power and glory of all creatures, and all matter, consist in their obedience, not in their freedom."

This is an age of unrest. It is the Drift Period. All things seem to be in a measure unsettled. Old church dogmas, and the old order of things, are becoming simply impossible. Is it strange, then, that there should be extremists—that destructionists should largely supersede inspiration, and that the noisy and pretentious flock to the front? The solid-pillar-men in every period are

too apt to preserve silence. This, in a measure, is true to-day. Then, as they unfold spiritually, leave the masses for the few—leave crowded cities for sunny sites by flowing streams—leave the confusion of the caucus for the silence of the mountain—the jest of the buffoon for the quiet of the library, and the noisy impassioned hall for the peaceful parlor.

This persistent search for knowledge, rather than for wisdom and moral truth, is to be numbered among the follies of the age. The highest significance of the universe is not the gathering of shells—not the collection of dry facts, nor the study of rigid physical laws; but in studying a living humanity, that sickness may be remedied, poverty abolished, penitentiaries transformed into reform schools, the moral nature of the masses quickened, and the Christ-spirit of love and purity made the crowning glory of a resurrected humanity.

Mere knowledge never discovered the perpetuity of an empire or republic. Where is classic Greece? Her very soil was once animate with intellect—her marble was afire with music and art—her clear white altars were garlanded with poetry, eloquence, and philosophy. Her groves echoed with the words of Homer and Pericles, Socrates and Plato. But did shrieking freedom—did proud knowledge—did intellectual greatness—did glowing poetry—did sublime eloquence and lofty philosophy prevent her downfall? To-day Greece sits in dust at the feet of hopeless ruins. Calling on my way home from Constantinople via Athens, I could not go out to the battlefield of Marathon, nor visit the sites of her Delphic oracles, for fear of brigands. Her temples are moss-covered, her valleys are untilled, and her mountains are often crimsoned by prowling banditti. And, as with nations, so with individuals. There may be knowledge, there may be freedom, there may be eloquence, there may be profound research, there may be transcendent genius; but unless goodness, justice, integrity, charity, self-sacrifice, and purity of purpose underlie, over-arch, and crown the whole, life is but an echo, a disordered drama!

Genuine Spiritualists. There are scores, thousands, millions of them. Some are before me to-day, some upon whose white foreheads the angels of God have written the word "faithful." You bear upon your noble brows God's seal of manhood and womanhood; and while daily walking the mount of beatitude you commune with those transfigured hosts who glide along the love-lands of the higher life. Having trust in God, exercising faith in the possibilities of humanity, and cherishing the blessed knowledge of a future existence, through present spirit manifestations, you are a moral power in the world. Your benign doctrines are leavening and softening the creed-encrusted sectarists of this century. You live to-day, I trust, as though conscious of being already in eternity. You are spirits now, though embodied in mortality. You are above, I am sure, the commission of unworthy acts; seeking neither praise nor fulsome flattery. You are, I hope, practical reformers, doing good for goodness' sake. Candid, conscientious, and sincere; you take no selfish advantages of others' weaknesses. Broad, catholic, and charitable, you can work with all true self-sacrificing workers. In methods, you are more constructive than destructive. Relating to books, Bibles, and spiritual communications, you exercise your own best judgment. Appreciating the modesty and sensitiveness of true, trustworthy mediums, you throw around them the mantle of sympathy and protection.

Traversing the world in search of science and wisdom, you strive after self-balance and a sweet religious culture. Administering reproof in gentleness, you are slow to believe ill of others, and forgive as you would be forgiven. Accepting Spiritualism as a spiritual manifestation, based upon the three triangular points—spiritual, mental, and physical phenomena—you see in it the culminating genius of Protestantism, and feel in it the outflowing love of God, the brotherhood of man, the divine principle of holiness, the indwelling Christ of love and wisdom, the Comforter promised in the New Testament, and the Divine Guest crowned with immortality. I speak this under the eclipse of the present;

and speak it as a seer, standing for the moment upon the mount of vision.

As Spiritualists we must tolerate each other upon all subordinate subjects. We live upon different planes. None must judge another's motives. Condemnation is not Christ-like. Theoretical notions that would disgust one may please and profit others. Each must be permitted to select for himself. I find, from extensive travels, that morals, like religious beliefs, are largely geographical. Charity, as the Apostle taught, is vastly more important than faith or hope. Self centering my mind, I sometimes say of my soul and its entrance into this world, that I died that I might live, sinned that I might repent, wandered in darkness that I might see and more fully appreciate the light, left my native skies that, after the weary experiences of earth, I might return to the *Nirvana* of conscious rest and immortal repose. No financial dishonesty, no self-seeking for power, no crime was ever fastened to even the skirts of my garments. And yet I am not perfect. Like Paul, I seek to "attain unto perfection." Have we not all sinned after the similitude of Adam? And did not our fathers sin before us? Only perfected saints should rudely stone others! "Neither do I condemn thee," exclaimed the gentle Jesus; "go and sin no more."

Spiritualists should not only give more time and attention to music—that wonderful harmoniser of souls—but they should cultivate more of the worshipful spirit. By worship, I mean love, reverence, and communion with the beautiful, the true, and the all-perfect good. I see God and worship Him in the revealed universe—in the flower, in the blithe gazelle, in you, oh! royal-souled men and women. And, lifting my soul-thoughts still higher, I reverently worship the Infinite Personality of the universe! In a subordinate sense I worship you, I commune with you, I live in your hearts, and I want you to live in my heart. It is warm, throbbing and beating in love for humanity. O! it is lovely to love—it is divine to worship. I want to live in the heart of Jesus, in the sympathy of Apollonius, in the tenderness of Hypatia, aye, in the hearts of all the prophets and martyrs, seers and saints of the agonie ages. The past, present, and future, in the Divine Mind, are a Trinity in Unity.

Spiritualists have no established church—no authorised, formal creed—nor fixed method of procedure relative to rolling onward the car of progress. Therefore all helpers must be greeted with a judicious liberty of action. It would be delightful if every workman upon the spiritual temple was a skilled mechanic; if every believer was enthusiastic, generous, and practical; if every medium was perfectly developed and well-balanced; and if every speaker had the wisdom of Solon, the eloquence of Demosthenes, the logic of Bacon, the enthusiasm of Peter the Hermit, and the sweetness and purity that characterises the saintly Lucretia Mott.

Spiritualism is neither local nor national, but cosmopolitan. Its valued armies number millions. Their heads differ, but the majority of their hearts beat as one. Their leader is in the heaven of heavens. Seen in connection with the incoming cycle, Spiritualism is all rain-bowed with promise, and aflame with the light and love of God. Studied in given localities, where too many harps hang upon the willows, there may be signs and symbols of discouragement, and yet never a truth perished. Power does not consist in numbers. The gulf stream, in comparison with the ocean, is small: it sometimes seems as though the ocean would swallow it up; yet there it remains in the ocean, but not of the ocean; there it remains an everlasting river, flowing steadily and resistlessly on from the Gulf of Mexico to the Arctic seas, bearing the warm treasures of the tropics to the frigid regions—changing climates, modifying the swift-footed winds, spreading grateful blessings of summer warmth over mountainous countries, otherwise locked in eternal frosts, and receiving back the cold currents from the north only to soften and elevate them to a more desirable temperature, and all as a potency and promise of a waving harvest and a golden fruitage. Such is the course of true, rational, religious Spiritualism. God is spirit, and He never changes. Christ, spiritually considered, is the way, the truth, and the life.

Christ-angels are continually going forth, and through their quickening influences, souls spring into newness of life, spring out of darkness into spiritual light, out of stagnation into moral activity, out of weakness into superhuman power, and out of cold irreverence into deep, warm, religious convictions, doing the will of God!

Spiritualism, modifying the whole series of the sciences and fashioning the philosophies, will constitute the religion of the world by the close of the nineteenth century.—*Mind and Matter.*

COMMUNICATION.

BLIND in my latter days, my soul became attuned to heavenly things, being no longer capable of attending to things mundane. How often is that the case! So long as health and strength abide with us the future is uncared for, or thought of only as an unpleasant subject to be relegated to a deathbed. It frequently happens in a man's life, however, that the loss of a dear one, or some calamity to one's self, as in my case, forces the subject to the scenic chambers of the brain, from whence the picture can never be obliterated. Strange it seems that the inevitable is the last thing that most men care to look into. Thrusting the subject far from them, unwittingly they lose their paradise; for in spiritual things, thoroughly understood, man, whilst still on earth, can revel in a true "Garden of Eden," plucking the fruit from the tree of knowledge as he walks, the only serpent he need dread, being the demon of his passions. The apple of discord requires no other tempter, and once having eaten, the meal is acknowledged to be an unsatisfactory one. Alas! for the errors that have crept from time to time into the religion of mankind. I for one, have helped to perpetuate some of these fallacies, written though they were under spirit influence, just as under spirit influence were received, what are termed the sacred writings of the earth, blended with truth and error; this shows that the mind of the medium should be unbiassed and free from any colouring or prejudice, in order that intelligences who have outgrown the errors of earth-life should send down the pure rays of light received from Him who was called the "Sun of Righteousness," which light would clear away the stumbling blocks placed in man's way by the Church and the Bible itself. Never was there a time when this light was more needed than at the present day. We look upon thousands who, having left the highway of the various churches, are losing themselves in a wilderness of doubt, groping about for a pathway that shall lead them to the "eternal city." We cannot witness these struggles for freedom without doing our best to aid; and by thus communicating with earth we take the first step towards satisfying that numerous host who doubt the immortality of the soul. *That* proved to the satisfaction of each individual, all the rest follows as naturally as daylight follows the rising of the sun. Like all great movements, Spiritualism is at first unpopular; the time will come when the seeds that are now cast well-nigh over all the habitable globe, having germinated, shall bear fruit a hundred-fold; when the wonder shall be, not that a man is a Spiritualist, but that he should be a non-believer. Then shall the Millennium have indeed begun; and without the graves opening shall those who have gone before do as even now, only more palpably, namely, live again upon earth; which fact has been so misunderstood under the term resurrection. No resurrection of any bones is this; no miracle, no breach of law; but all in accordance with that spiritual law which moves all things from the lowest to the highest; a law which can never be infringed, for it emanates from that Great Spirit whom we never can know, but whose fiat ruleth all things.

Friend, I now leave. Good night!
Castlemaine.

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