

THE Harbinger of Light.

MONTHLY JOURNAL.

DEVOTED TO

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

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

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A WRITER in the *University Magazine* of March last under the caption of "A Ray from the Sphere of Plato," presents in juxtaposition, a series of extracts from the teachings of Plato and Christ; with the view of proving the identity of the Religious ethics of the Athenian Philosopher and the Nazarene Reformer.

To the orthodox Christian, the idea of Heathen? ethics being placed on a par with those propounded by the second person of the Godhead, may seem preposterous, but the rational theist, who whilst denying the peculiar divinity of Jesus, admires the moral and religious teachings attributed to him, will have his faith in them strengthened by a knowledge of the fact, that the calmly Philosophic mind of Plato, evolved ideas synonymous with those of the more impulsive and impassioned Jewish reformer; the language of their expression being in many instances almost identical. Had Plato lived subsequent to Jesus, there is little doubt, but that the Christian Church would have charged him with plagiarism, and it is singular, that anti-Christian writers have not made greater use of Plato's ethics when attacking the originality of the Christian religion. We do not ourselves hint at this, or believe that Christ was a copyist, yet, however original a teacher may be, he must utilize truths that have before been given utterance to, and in accordance with the perfection of the previous expression of these truths is necessitated to employ similar language to express the idea. In the case before us, though, the ideas are in many instances identical, and the expression of them distinct; there is a diversity of style in their expression characteristic of the individual who gave utterance to them. This, however, would in modern times be quite inadequate to save the latest speaker from the charge of plagiarism.

The first direct comparison made by the writer is in

reference to the superiority of Spiritual over physical needs. Jesus says:

Fret not for the life, what ye shall eat; nor yet for the body what ye shall put on..... Your Father knows that ye have need of these things. But seek His kingdom, and these shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke xii. 22, 30. See also Matt. vii. 25 & 33.)

Plato puts into the mouth of Socrates the following:

"I go about doing none other thing than persuading you, young and old alike, to take no care for the body, nor for riches, prior to nor so zealously as for the soul, telling you how that virtue does not spring from riches, but riches and all other human blessings both private and public, from virtue" (Apol. 30 a.)

Again we find:

"To be excessively rich and good at the same time is impossible." (Laws v. 742 c.)

"A rich man will hardly enter into the kingdom of Heaven. (Matt. xix. 23.)

To make much of riches and, at the same time, fairly win the palm of a temperate life, is an impossibility; for one or the other must of necessity be held in little care." (Rep. viii. 555 c.)

"Suffer anyone to dispise thee, as without understanding, and to fling at thee the mud of contumely if he pleases; and, by Zeus, cheerfully let him strike that ignominious blow; for thou wilt suffer nothing terrible, if thou art in reality honest and good, and a practiser of virtue." (Gorgias, lxxxiii., § 175.)

"Be not afraid of them that kill the body, and are not able to kill the soul; but rather be afraid of one able to destroy both soul and body in a gehenna." (Matt. x. 28.)

Christ says:

"Ye heard that it was said, thou shall love thy neighbour and hate thine enemy. But I say unto you, love your enemies and pray for them that persecute you."

Plato says:

"One who is injured ought not, as the multitude thinks, to return the injury..... To do evil in return when one has been evil-intreated, is that right or not?..... It is not right to return an injury, or to do evil to any man, however one may have suffered from him." (Crito, x.)

After some comparisons on the respect mutually shown by Jesus and Plato, for established law, we come to the following:

"Men are willing to have their feet and hands cut off, if their own members seem to them evil." (Sympos. xxiv. 205 c.)

"If thy right hand causes thee to offend, cut it off and cast it from thee; for it is profitable for thee that one of thy members perish, and not thy whole body go away into a gehenna." (Matt. v. 30)

Next:

"Why were ye reasoning on the way? They held their peace; for they were disputing among themselves on the way, who is greater." (Mark ix 33, 34.)

"Why reason ye among yourselves, ye of little faith?" (Matt. xiv. 8.) "What reason ye in your hearts?" (Luke v. 22.)

"Do all things without murmurings and reasonings, that ye may become blameless and simple, children of God;" (Phil. ii. 15.)

The many comparisons that follow are too voluminous for us to reproduce, they are varied and comprehensive, embracing some of the most prominent aphorisms of Christ; and proving conclusively the identity of the leading teachings of the Athenian, with those enunciated by the Gentle Nazarene at a later period. It is interesting to contemplate these two great characters, they are distinct illustrations of the thinker, and the seer; the one, working out by a process of ratiocination his interior impressions, the other, giving forth with undoubting confidence his intuitions. The study of the two is intensely attractive, but productive of different feelings, we cannot illustrate the idea better than by saying we admire Plato, but love Christ.

WISE WORDS FROM SWEDENBORG.

(CONTINUED.)

105. It hath been well said, that: *The righteous hath hope in his death.* He finds it to be so as he contemplates the great change which impends; and his hope is changed into a full realisation when he has crossed the dividing line which hitherto has separated him from the unseen world. It is, therefore, with the greatest satisfaction and thankfulness, that he finds, when he has ceased to breathe the air of mortal life, that there await him other conditions suited to his changed state; a place of life provided with all things necessary to secure a permanent existence, a purer atmosphere, a more elevated platform, a wider range of vision, a greater scope for the exercise of his faculties, and associates, who surround him, and aid him to conform to the conditions of this new life. 106. His visions of the better land have now become realities, and strange as it may appear, he has found his true home, and his appropriate abiding place; a condition in which he will find the means to enable him to progress and rise to his heart's content. 107. It is now that his higher education will commence; and having been previously prepared by a life in conformity to the recognised will of the Father, he will find no difficulty in accepting more advanced teachings, even as he will, with the greatest readiness, cast away the old, which are now found to be either elementary or erroneous. 108. The first stage, then, which the good man occupies when he has passed away from the earth life, is one of discipline; but a discipline which appeals to his faculty of reason, and by means of which he is relieved of all the encumbrances of the earth life state, those natural propensities, and inherited tendencies which were so many impediments to his growth and progress. 109. This process, as you may readily conceive, is attended with the exercise of much patience, because the elevation of the soul to a higher condition of life and enjoyment, cannot be attained at once, but only as the soul is prepared by this discipline for it. Hence, a considerable period may elapse ere the full realizations of happiness are attained; but the obedient soul, being endowed with that discernment which recognises the wisdom of all the processes through which it has to pass, accepts with thankfulness, the means which are thus appointed. This discipline through which the soul of the good thus passes, will be longer or shorter, in accordance with the circumstances which prevail; and so also, will the mode of that discipline vary. 110. I wish you to understand, however, that during the period that will thus elapse, the individual will be in the enjoyment of such association as shall contribute to his advance, and he will be made to

feel that every circumstance of his condition is intended both to harmonize with his peculiar temperament, and to assist its development. Thus, while there will be much in common with what he experienced in the earth life state, his surroundings will be more in harmony with his tastes and disposition, and less beset with the inharmonious which flows from a more elementary combination of circumstances the mistakes of earth life; the errors committed in ignorance; the associations formed on a mere superficial acquaintance; will not afflict him now, or prove stumbling blocks in his path. And so as he passes from stage to stage, his growing spiritual nature will be fed with the food most suited to its necessities, and he will become more fitted for the work which falls to the lot of the advanced soul. 111. There are degrees of life over here rising the one out of the other, and the growth of that soul experience which constitutes these degrees, is secured by that measure of intelligent activity to which all are called in their educational career. My views of heaven as drawn out in the illustrations of my theological works, are far from fanciful in delineation. The order which pervades the heavenly states; the prosecution of works of usefulness; the harmonious association; the unalloyed happiness; the extended knowledge; and the intuitive ability to use that knowledge only in its lawful and wisest sense; these, with many other features, mark man's progress as he rises higher and higher in the scale of being. He was ever intended to be the agent of the Infinite, to work out the purposes of His will, but now he finds what that intention really means. 112. It would be difficult for me to make this so apparent to you that its full conception might be realized, inasmuch as the nature of the work man is then called to do, would have the effect of overpowering your ability to follow me. Why, even when you enter into the consideration of the work man does on earth, the mind is filled with extreme wonder as it contemplates what is thus accomplished. You see Nature as it lies before you in all its wildness, unordered, so to speak, and unarranged, beautiful it may be even in its wildness; but when the hand of man is applied to train and cultivate the potencies which lie hidden beneath its surface, and to arrange the elements upon its surface, then how much fairer a prospect do you behold. 113. Can you not recall, by an effort of memory, some such circumstance as this; there was well known to you a district, of your adopted land, it may be, which presented the appearance of a barren waste, an uncultivated quarter. It possessed no attractions, and was calculated to awaken no pleasurable sensations; there was the unhealthy swamp, and the rank grass, and the unsightly mounds of earth, and if there grew the pretty wild flowers, in close proximity to them, there was the poisonous herb, the crawling insect, and the venomous snake. It is true the sun of heaven shone upon it, and the forces which permeate the earth and fill it with vitality were there to do their work; the dew, the rain, and the winds; but, for all this, it was one wide waste on which man's eye could not rest with pleasure, and where human beings could not find a settled habitation. But after an absence of many years, you again pass that way, and behold what seems to you a wonderful transformation; that well remembered spot is no longer to be seen; but in its place, you behold a district teeming with life, and presenting all those features of an habitable region which not only attract the eye, but tempt one to make a long stay. Desolation no longer reigns there; no longer the swamp, or marsh, or pestilential vapours, crawling reptiles, or poisonous weeds. Still, the sun shines, the gentle breezes blow, the dew falls, and the rain from heaven draws forth the verdure, and clothes the gardens with beauty; but the change which has been brought about, the transformation of a desolate and unsightly wilderness into a region of activity, and withal, the attractions of a picturesque landscape; all this has been accomplished not by an act of immediate creation by the Infinite designer of the universe,—although for the beauty of the scene presented one might be tempted to think so,—but by the hand of man, guided by that intellect which education qualifies to do God's work, to do it as His agent. And thus it is all through the world;

God introduces man to Nature in its rough and uncultivated form, a veritable garden of Eden, but which require the culture and arrangement which comes of the balance of Infinite wisdom, not exercised by God immediately, but mediately by man as His agent, and in the order of man's growth and education. 114. Thus God works through man, and thus He will always work; and it is to this fact especially in connection with the higher sphere, I want to call your attention as part and parcel of that higher work, which God has for man, His creature, to effect. The adornment of suns and systems, with the furniture necessary to their peculiar conditions; the pathway of the planets as they roll in what seems to you but empty space; and concurrence of events which make up the history of the visible universe. Even man's growth itself from the lowest to the highest states, with all the forces of nature, and a thousand other movements all of God's ordinations, yet placed under man's control, and to be used by him as God's finger, the manifest operation of that awful Spirit which controls and governs all things by the agencies He has called into existence; thus, Himself appearing visible, while otherwise, the hidden secret, the incomprehensible but real basis of Infinitude. 115. While I am in the very act of communicating my thoughts to you, respecting the soul experience of the man who enters the spiritual state with the advantage of orderly growth, and careful cultivation, I behold in the spheres above me a bright star which shines with a golden lustre; but which is in reality, a human form, clothed upon with the radiance which adorns those who have risen to a great height in the progressive development of intelligent existence. This servant of the Infinite Father, who is now charged with the performance of uses of the highest order, and which involves the exercise not only of a consummate will power, but also the dispensation of the most profound wisdom, coupled with that all-providing love which lends beauty to the whole; is about his Father's business in that region of mechanical construction, where worlds, and systems, and races are evolved from the more impalpable materials of the profound abyss. And as I observe how he moves through space, and marshals his legions to accomplish the objects in view, I am filled with awe and reverence at the manifestation of such mighty acquirements. And when, moreover, I contemplate the results which will ensue, and whereby in the contemplation, the ordinary human intellect will be filled with a still greater wonder, and crying in language betokening its deep and all-absorbing surprise. These are the works of God; then it begins to be seen what man can become in the order of progress, when those laws which govern progress, have wrought their natural result. 116. But, let me call your attention to another fact, which will further enhance the wonder with which this amazing growth is contemplated. Could I carry your thoughts back into the remote past, and cause you to behold an inhabitant of the earth in which you dwell, fulfilling his term of probation there, under circumstances less favoring than those you enjoy; and gaining soul experience amid the struggles and trials incident to such a state; and then tell you this same individual, having passed away from the earthly, and having graduated in all the higher classes of spiritual existence, has at length reached the stand point occupied by that bright spirit, and is the same individual in fact, with all the accumulated experience of soul growth combined in his mental constitution; then, how obvious does it become, that the lot of humanity, by the decree of an Infinite will, which originates and controls all things that be, can raise the lowliest of earth's mortals to a height equally as great as that all powerful spirit whose career we have been contemplating. 117. In the vast regions of the universe, there are spheres to be occupied, and duties to be discharged, which have regard to human progress as well as material construction, which will provide occupation for the unnumbered myriads of souls who daily progress along the line of spiritual growth from the humblest spark of intelligence to the mightiest attainment of mental conception. Ah! my fellow immortals, could you but contemplate this fact, with that due regard to orderly growth, which is the privilege, as well

as the duty of every one of you; then indeed would your earthly lot even, become such a sweet foretaste of the bliss beyond, that it would assume the character of a paradise regained; and mightily accelerate your progress towards the higher realms of spiritual blessedness. 118. Earth life, then, is part of that preparation which leads the soul hitherward; and when the portals of death open, the soul then advances to the fuller and higher realization; but ever remember that the royal road is opened only to him who, in the spirit of a child-like humility and simplicity, hears the voice of his Father ever crying in his ear: This is the way, walk ye in it. And while he does so, lives to do good, and unselfishly communicates blessings to all around him; knowing that to be good, and to do good, by virtue of living in harmony with the Father's will, comprises that royal road which leads by a more direct course to higher conditions of existence. 119. We shall now have to dwell somewhat on the *contrast*, for such it is, which is presented in the progressive experience of the individual who, in the earth life, has, from a variety of causes, failed to realize the full advantage of a progressive and orderly growth. And it will be necessary here to call attention to some preliminary conditions as particularizing human character and growth in the earth life. An orderly and disorderly life implies that the line which distinguishes them one from the other may be drawn somewhere. It is to endeavour to do this aright, that we now proceed to those preliminary considerations.

Marnias Meti.

Melbourne, May 1880.

H. J. B.

COMMUNICATION.

Once in a town not far from Rheims, there lived a man noted for his broad views of things and men. Now, it so happened that few persons outside the circle of his most intimate friends appreciated the utterances of this man. Still less would they have thought of them and him, had the source of his inspiration been known to them. Persecution of the direct type would have been his, had he proclaimed the fact. Call him not coward for his reticence; he knew that the day had not come for the proclamation to be received with joy. Subsequent events have proved the truth of his knowledge. To have been tortured would have done neither him nor the world any good. This man, Fenelon, now speaks, using the organism of another; happily in times when to proclaim the fact is a *duty*, and should be a pleasure.

I myself having been a medium, though an unacknowledged one, enables me to a great extent to address you with fluency in my first utterances.

How wonderful are the ways of providence! His laws—how just, how equal! Love being the mainspring of the beautiful machinery of the Universe. Literally on the wings of the wind have I been from pole to pole. Other planets too have I visited, not for curiosity alone "but to acquire a greater knowledge of the works of Him with whom we have to do."

The great Artificer is of course beyond mortal view but just as you may never have seen a noted explorer or Philosopher, and may never hope to see him, yet you delight in reading his works, and so gaining as far as possible a knowledge of him through his works; so with one in spirit life. I acquire a greater knowledge of the Divine, the more I study the Universe, though I know that "face to face I shall never see God."

On some future occasion, I cannot say how soon, I trust to give you a succinct account of some of my explorations in the wide realms of space.

How more than childish it appears for anyone on earth however great their acquirements, to be therewith puffed up. Humility is what is needed, teachable hearts, unbiassed minds. Without these we can do but little good. Of what use would it be to sow seed in a field choked with noisome weeds? The mind of man may be compared to the field; if we find it cramped up with preconceived notions, and false ideas, and erroneous opinions, though we scatter the seed broadcast it will not take

root; for a short time it appeareth on the surface, and then withereth. Before any good can be done, you know with much care and trouble the weeds must be rooted out, and perchance the ground allowed to remain fallow for a time; then, the soil being prepared, the good seed therein sown will bear fruit a hundredfold.

One of the most noxious weeds is conceit, no greater stumbling-block than this can be found to learning. The feet entangled by this, remain stationary, there can be no progress in the pleasant paths of wisdom.

Perhaps the most difficult of all lessons to learn is to be childlike. A man puffed up with his own importance will not receive it, but pays the penalty by beginning his spirit life in ignorance of all the laws of his being.

'Tis a pleasure to us to teach, and our desire is that each one should enter spirit life full born, and not as abortions.

I know it is hard for men to realise that the birth into spirit-land is as natural as the birth into earth life. Not understanding it, however, will not alter the case or the conditions one jot. There are some things which each must learn for himself, and this is one. It is but a question of time, that most fleeting of all things. Still I would say,—"He that hath ears to hear let him hear."

Castlemaine.

K.

To Correspondents.

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

(Mr. Tyerman's article on "Mr. Mallalieu," "the Orphic Circle," and other articles unavoidably held over.)

BOOKS FOR A FREETHINKER'S LIBRARY.

"TO THE EDITOR OF THE HARBINGER OF LIGHT."

SIR,—I should feel much obliged if you would furnish me with a List of Books suitable for a Freethinker's bookcase, to the value of £10 or £12. I mean good reliable works on the Freethought side, and opposed to Orthodoxy; also a few of the best standard works against Freethought, and in favour of Theology. Besides these, I should like to know some of the best books on Spiritualism, *pro* and *contra*. Pamphlets I do not care about; still, the names of a few useful ones might be mentioned. I ask you to insert this letter in order to elicit the information which perhaps you or some of your literary circle can give in reply, because I know there are several like myself who are *not au fait* as to the best literature, and would be glad of guidance.

Yours respectfully,

SOUTH YARRA.

[Among the multitudinous works belonging to the literature of Freethought and Spiritualism, it is difficult to say with any authority which are the best. It depends so much upon the tendency or bearing of the selector's mind. There will, however, be a general agreement as to the necessity of having as a basis for a Freethinker's library reliable data as to the origin and development of religion. For this we would recommend—

Higgin's *Analyses*. *Supernatural Religion*, and *Amberley's Analysis of Religious Beliefs* (though only one volume of the first-mentioned is at present obtainable.) Following these we would suggest *Thomas Paine's Theological Works*; *Newman's Phases of Faith*; *Volney's Ruins of Empires*; *Maitland's Keys of the Creeds*; *Tuttle's Progress of the God Idea*, *Christ Idea*, and *Religious Idea*; *Errors of the Bible*, by H. C. Wright, and the *Works of T. L. Strauge*.

Of the *Anti-Freethought*, probably *Butler's Analogy*; *Paley's Evidences*; *Lightfoot's Reply to Supernatural Religion*, and *Watson's Reply to Gibbon*, would be a good selection.

With *Spiritualism* we could not do better than commence with *A. B. Wallace's Miracles*, and *Modern Spiritualism*, as combining a rational basis of fact and philosophy; next, *Owen's Debatable Land*; *Crookes' Researches*; *Crowell's Identity of Primitive Christianity and Modern Spiritualism*; *Peel's Seers of Ages*; *Psychography and Spirit Identity*, by M.A. Oxon; *Harrison's Spirits Before our Eyes*; *Tuttle's Arcana of Spiritualism*, and possibly *Svedenborg's Heaven and Hell*. Closely connected with these, however, is the literature of *Magnetism* and *Pyrometry*; two excellent representative books in this class are *Gregory's Animal Magnetism*, and *Denton's Soul of Things*.

Of the *Anti-Spiritualistic Works* the following are the most prominent: *Mahan's Spiritualism Explained and Exposed*; *Car-*

penter's Spiritualism and Mesmerism; *Lum's Spiritual Delusion* and *Joseph Cook's recent Boston Lectures*.

The books we have enumerated would make up the maximum amount mentioned by our correspondent, but if a few pounds more were available, we would recommend *Madame Blavatsky's Isis Unveiled*; *The Devil's Pulpit*, and a small selection of that delightful class of reading, "Freethought Fiction," illustrated in *Maitland's Pilgrim* and *the Shrine, Higher Law, &c.* The perusal of the books indicated will give ample material for an active mind to work upon for many months, and enable them in the future to make their own selection.—*Ed. H. Light.*]

DR. MONCK TESTIMONIAL FUND.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

Sweden Villa, Suffolk Parade,
Cheltenham, England,
March 2, 1880.

SIR,—Permit me to solicit your sympathy and co-operation with the object of the "Dr. Monck Testimonial Fund." I enclose a circular appeal, emanating from the committee, and containing their names. They are the leading Spiritualists of this country, and the fund they are raising is meant to be a public expression of confidence, an acknowledgment of past valuable mediumistic services, and a manifestation of sympathy for our grand medium, Dr. Monck, whose health was ruined by the infamous persecutions directed against Spiritualism, in his person, in 1877. I could hardly our esteemed Australian fellow Spiritualists if I dared trespass on your valuable space, to detail the sufferings heaped upon him by his foes, in defiance of all law. He was kept (for four weeks before his mock trial) in a loathsome dungeon of a police cell, in which the open space was scarcely four feet square, with a horrible stench from an open sewer in the stone floor, and no ventilation. A furnace on the other side of one wall of this prison-cell made the place so hot during the day that poor Dr. Monck was continually bathed in perspiration, and nearly suffocated, being continually in a fainting state until midnight, when the fire was raked out, and the intense cold chilling him through his wet clothes, he contracted inflammation of the lungs, and expectorated blood alarmingly. Medical aid was totally denied him, and no pen can describe the anguish this helpless, innocent man, suffered. During these terrible weeks he was not permitted the use of towel or comb, and had to go dirty and with dishevelled hair, and without once changing his linen, or removing his clothes by night or day. He had spare clothes and linen in the police-station, but was denied them. He slept on boards the whole time, and had only a horse-rug to cover him. Sneering visitors were admitted to stare in at him, and mock him through a hole in the door; and altogether, he was treated like a wild beast on show by the policeman who acted as gaoler, and was the boon companion of the doctor's persecutors. All letters were illegally kept back, and the letters he wrote to his friends were generally not posted for him. The English law vaunts that "a man is to be treated as innocent till proved guilty." But you see how theory is divorced from practice when the poor victim is a medium. Friends went to bail him, but illegal difficulties were thrown in their way, and the doctor was not bailed. His foes dreaded his being set at liberty, even for a day before the trial, well knowing that he could then easily procure evidence that would upset the whole of the conspiracies of the prosecution. The monstrous treatment he received produced inflammation of the lungs and heart disease. The moment he was set free he held a seance under the very walls of the prison, to the amazement of his foes, and had splendid phenomena. While in the prison great manifestations occurred, articles being taken into and out of the double-locked cell, to the bewilderment of the gaoler, and raps being heard all over the place. But when remitted to prison to undergo the sentence of "hard labour," I am glad to say the Spirit promise given previously by his guide "Samuel," that he should not have to perform "hard labour," was fulfilled, for one of the highest in England gave private orders to the contrary. Dr. Monck had given free seances to noble and royal personages before his imprisonment, and they believed him innocent. I am

pleased to say they manifested their regard, after his release, by driving openly in their carriages to his private seance-rooms, to offer him their sympathy. As you will see from the enclosed subscription list, "His Royal Highness the Prince" has subscribed to the *fund*. The name is omitted for obvious reasons, but is well known to the committee. After he regained his liberty, Dr. Monck held that series of astounding seances in the light, when, without cabinet, and whilst he was in the midst of the sitters, the *whole* time, beautiful forms were visibly materialized from his side, and then re-absorbed into his body. Several princes, and many nobles and other distinguished persons, witnessed the marvels, and the Very Rev. Dean and Archdeacon Colley, who was also a witness, published a pamphlet, recording these astounding phenomena. Dr. Monck had for years been a great medium for direct writing and other important manifestations, in the *light*, a remarkable record of many of which (by one of our prominent Spiritualists, W. P. Adshad) I now enclose.

The seeds of deadly disease being sown in the doctor's constitution, by his maltreatment already alluded to, very soon the materializations in the light exhausted his remaining vitality, and ever since he has been a helpless and agonised invalid, lovingly nursed and watched over by a gentleman of noble family, and noble heart, Mr. A. J. Cranstoun, at his residence in Switzerland. All *Spiritualists* here hold this gentleman, and his charming lady, in honour, for their goodness to our suffering medium, whose life would not have been spared but for their love and attention, which were shown him in the tenderest possible manner, and at very great pecuniary cost to themselves. Dr. Monck has been compelled to leave their home because the Swiss winter, being severe, would have been fatal to him with his badly diseased lungs. He had spent his entire fortune in carrying on his enthusiastic work in this country, and now, being without means, an effort is being made to raise funds to send him to a warm southern climate for the winter, and to procure means whereby he may be able to patent in England, America, &c., several spirit-given inventions, which competent business judges of eminence have volunteered their testimony, will prove of very great commercial value if patented and worked; but they will be valueless to him unless patented. It seems certain that if patented they will quickly place him in independence and comfort. He then intends (when health returns), in obedience to the directions of his Spirit Guides, to give his great mediumship to our cause once more as an *unpaid* medium. He will first hold his free Materialization Seance in the light, in any place *desired*, without a cabinet, and whilst he is in the midst of the sitters, in every town in England. Then he is to go to Australia, and do the same; and afterwards, in every civilised country in the world. As these seances can be held in the presence of sceptics, and are independent of *all the ordinary restrictions and conditions*, Dr. Monck's future work cannot fail to be vastly useful to our cause, wherever he goes. I know he will meet with a warm welcome in liberty, and justice, and truth-loving Australia. It is hoped he may be among you next, if not this year, when I am confident you will all discern in him a noble-minded champion of the truth, an amiable man, and accomplished gentleman, of the stuff of which heroes and martyrs are made. I am confident his unequalled oratory will command large audiences. I enclose his oration on "Liberty," which will give your readers some faint idea of his extraordinary eloquence, which has so long caused England to ring with his fame. It is sufficient here to say that Dr. Monck will lecture, and forthwith the house is crowded from floor to ceiling. Even anti-Spiritualists are captivated by his powerful oratory, and come in large numbers to hear him. All his orations are *inspirational*, and the subjects handed to him by the audience. He was the first in England to give tests by clairvoyance to public assemblies, and to lead people at his lecture-meetings. Thousands were cured of diseases by his potent magnetism before his strength gave way under cruel persecution. The return of this magnificent power is promised when he recovers his health, as the Spirit-world declare he *shall*. At

present the doctor is without means, and suffering most acutely. To save his valuable life, he must be speedily removed to a warmer climate. We Spiritualists are cosmopolitan, and united in the bonds of harmonious love and brotherhood everywhere; hence, I have no hesitation in calling on our beloved brothers and sisters in Australia to help us in our effort, by starting a subscription fund for this much needed testimonial. Dr. Monck is no sectarian; he has a liberal mind, and a large heart, and as I heard him once say, "I am the servant of no party. I belong to *all*. Every Spiritualist is my dear brother, whatever his nationality, or the colour of his skin; rich or poor, bond or free, he is my soul's brother and friend." Dr. Richardson, and other well-known Australian Spiritualists, who know Dr. Monck, have at various times pressed him to visit Australia, and I know it has long been his desire and intention to visit your hospitable shores. I must say one word of Dr. Monck's unselfishness, he having been a prominent preacher in the Orthodox Church, with brilliant prospects before him, and he forsook all these to become a worker in our divine cause. Since then many have had reason to bless him, who have, by his ready generosity, been rescued from want. I know of several mediums in particular, who, when reduced to their last crust, and to blank helplessness and despair, have been sought out, and maintained in his house for weeks and months at a time, until he succeeded in placing them in positions of independence and comfort. English mediums, in grateful recognition of this beneficence, are now rallying round him, and holding subscription seances for the benefit of his testimonial. I recommend this good man and devoted medium to the practical sympathy and fraternal helpfulness of all our esteemed Australian fellow Spiritualists. Help us warm-hearted, open-handed servants of the Gospel of Truth, and Charity, and Compassion! Help us to assist one who, after having long been the helper of the distressed, and a pillar of our cause, is now himself helpless, and severely suffering.

I am, Sir, yours faithfully.

S. WHITAKER.

MR. THOMAS WALKER.

MR. WALKER's lectures at Cape Town are evidently exciting some attention, as the following article from the *Cape Town Express* will show.—

"Mr. Walker, the Spiritual orator, has thrown down a direct challenge to Canon Baker, or any other orthodox clergyman, to discuss publicly the doctrine of eternal punishment. For our own part we are not among those who admire religious discussions, for they generally end in both parties being as they were. In the present case, however, we think it is the honest duty of our clergy to stand forward in the breach, and defend the faith which they preach from their pulpits every Sunday. It is useless to ignore the fact that Mr. Walker is drawing crowds of curious and earnest listeners after him. The Athenaeum is crowded each time he delivers his anti-dogmatic addresses, and among his audience will be found members of nearly every church in town. It seems rather a striking thing that last Sunday evening Mr. Walker was exerting his oratorical powers to the utmost to prove that the account of the fall of man as related in Genesis is a myth, while across the road, a clergyman of the Church of England was exhorting his congregation to believe the Bible from the beginning to end, every word and every letter, as the whole counsel of God. It is useless, we say, to ignore the influence which circumstances like these exert on the community, and it is the bounden duty of the clergy to step forth and give their hearers something else besides the dry bones of dogma and tradition to feed upon. Far be it from us to defend all Mr. Walker's arguments, but he is at least honest to his convictions, and it is well that ministers of religion should know that he is making havoc in their flocks. If they are wise they will arrest the mischief before it is too late, and the best action they can take is to meet Mr. Walker on his own ground, and so set at rest the minds of doubters.

We are pleased to observe that some of our Members of Parliament are becoming alive to the evils of Vaccination, Messrs. Davies and Williams having suggested the advisability of introducing a bill for the abolition of compulsory Vaccination. This is a move in the right direction, but it is to be hoped that the matter will not be allowed to rest at this stage, nothing practical having been done.

THE ATTITUDE OF THE CHURCH TOWARDS SPIRITUALISM.

(By J. TYRMAN.)

(Continued from p. 1790 of last number.)

FOR some time past, as before intimated, the church has been trying to make it appear that there is no real conflict between the bible and modern science, and between its own claims and the current of popular thought and professional development. It has also endeavoured to appropriate as its own what it formerly rejected, and to render subservient to its interests what it long resisted as a source of danger. But it must give those outside its pale very little credit either for penetration, if it thinks they do not see through its sham professions, or honesty and courage, if it supposes they will not unmask its hypocrisy, and expose its real designs. What confidence can it expect to inspire in its present views and policy, seeing that it has so often been mistaken? Surely the recollection of those mistakes ought to modify its arrogant demeanour, fill it with greater diffidence with regard to its own judgment, and cause it to treat new movements of a supposed heterodox character with more tolerance and consideration, at least till they are proved to be false and bad, than it has been wont to do. But has it humbled its proud spirit, and confessed the errors of which it has been convicted? Is it making any atonement for the many and grievous errors it has done either through ignorance or wilful perverseness? I regret that I see no signs of this. On the contrary, it still carries its head high and unabashed, as though no faults had marked its course; still asserts an exceptional authority, notwithstanding that its wisdom has so often been successfully impeached; and still displays a domineering attitude towards its opponents, regardless of the fact that most of them despise alike its frowns and smiles.

Again and again it has resisted the introduction of new ideas and new movements, and justified its opposition by an appeal to the Bible; and yet it has been driven from its ground, and forced at last to embrace what it at first contemptuously spurned. But it does not appear to realize how inevitably those blunders and changes tend to shake the peoples faith, both in itself and in the Bible, as both have so often been proved to be utterly untrustworthy authorities on certain questions, which they boasted special qualifications for deciding, increasing numbers refuse to blindly follow their teachings; and demand a stronger and better reason for opposing anything new before they condemn it. Whether the fault is in the Bible or the Church or in both combined, matters little as the practical result is the same. The Church, claiming to be the special custodian and interpreter of the Bible, has repeatedly used the authority of that book to stifle free enquiry, and crush liberal organizations; but only to incur an ignominious and crushing defeat, and to show the world how little reliance is to be placed either upon its own opinions, or the so-called infallible standard by which it undertakes to test the claims of new candidates for public approval. And therefore, it is more than probable that what it rejects to-day on Biblical grounds, it will accept to-morrow, and declare to be in perfect harmony with that authority.

Most of these remarks on the relation of the Church to other movements, apply equally to its attitude towards modern Spiritualism. History is repeating itself, and many of its lessons which ought to have been learnt and practiced long ago, have not been mastered yet. The Church is treating this new movement as it has treated many others, and with the same results to itself. One would have thought that experience would at least have taught it the needed lesson of caution; and that it would have hesitated about opposing another new system, because it was not introduced to the world under its auspices and was repeatedly contrary to its belief and practice. Time might prove its truth, as it had done in many other cases, notwithstanding its present apparent falsity. But no! experience had seemingly taught it nothing. It set itself sternly against this movement from the first, and no doubt expects its speedy collapse. Did not Moses prohibit all attempts to open up intercourse

with the dead? Did not Paul condemn something of the same kind? And had not the Church in all ages bowed to the teachings of the Bible on that subject? What more was necessary to justify its opposition to this new "ism?" If anything else was needed, it was found in the absurd methods the spirits were alleged to employ in manifesting their presence, and the infidel character of the doctrine, they were said to have taught. Therefore this thing must be condemned with all the might of the Church's authority, and resisted with all the strength of its vast forces; and soon the song of exultation and gratitude would celebrate its complete extinction.

But the Church has been compelled to change its attitude towards Spiritualism, and that change is becoming more marked every year. It is gradually repeating the conduct it was guilty of towards other movements, and giving the world another practical and edifying exemplification of its fallibility and folly. At first it declared there was no truth whatever in the new system, and denounced it from its pulpit, and in its Press as an unmitigated imposture. But facts multiplied so rapidly, and became so well authenticated that they could be no longer safely denied in *toto* . Its accustomed brief period of comparative silence ensued, and then it graciously admitted that there was some little truth in it, but said it was so mixed up with fraud and delusion as to make it very difficult of recognition. As for spirits being the authors of what could no longer be ignored, that was still denied; such phenomena as did really occur could be explained on the theory of some purely mundane agency. The Church was not destined, however, to a long enjoyment of that comforting assurance. Facts are troublesome things, especially when they will not fit some cherished theory. The same kind of evidence that extorted from it the reluctant admission, that there was something after all in the thing it had so emphatically condemned, compelled it to acknowledge through the lips of some of its representatives, that spirits had to do with it! Some of its undoubted facts could only be satisfactorily explained on that hypothesis. Most of those who now deal with the subject from an orthodox standpoint concede that spirits can and do return to earth.

Spirits in the affair was a marvellous step in advance. Who would have thought when the Church everywhere scouted it as a wicked and debasing imposture, without one element of genuineness in it, that it would so soon shift its ground so far as to admit the reality of most of its phenomena? Only those who had experimentally proved the truth of the matter would have ventured to predict such a result. But if the acceptance of the phenomena as genuine, after such a stout denial of them, was deemed improbable, the recognition of spirit agency in their production was still more so. The facts, perhaps, might be admitted without serious danger to the Church though not without loss of prestige as an authority, so long as they could be regarded as of earthly origin, and spirits could be excluded from all connection with them. The intervention of those ethereal beings in such matters was not to be thought of. And yet improbable as that recognition might at one time appear to all, except Spiritualists who know it must be accorded sooner or later, it could not be long withheld. It is now generally granted, as before stated by the orthodox that spirits have to do with this movement.

But what kind of Spirits are they? At first it was maintained that they were all evil ones, who were employed by Satan for wicked purposes that the Scriptures might be fulfilled. The idea of good spirits, leaving their homes of purity and light, and returning to earth for such purposes as this new system credited them with, was too outrageous to be entertained. They had been washed in the blood of the Lamb, had finished their probation, and had done with earth and earthly things for ever. Henceforth their whole time, or rather their whole eternity must be employed in serving God in the Temple above. But this position could not long be maintained. There was just as much evidence for the return of good spirits as of bad ones; and those who had been constrained, in spite of their prejudices and prepositions, to admit the return of the latter, could not logically and consistently deny the return of the former. And accordingly, we find that some of the representatives of

the Church have already conceded all that we claim on this point, and admit that spirits of all classes and characters now return to earth and communicate with mortals, as Spiritualism has taught for over thirty years!

It is true there are not many on the orthodox side who have as yet advanced thus far, but all must ultimately move forward to the same point. The reason which induced those few to go so far will lead all their brethren to follow their example. They are but as the drops, which betoken the coming shower, or as the gleams on the mountain tops, which herald the approach of the sun in the full splendour of his light and beauty. Very few persons at first saw and avowed the truth in connection with astronomy, geology, and other questions; but those few knew they had demonstrable facts to sustain them in the position they had taken up; and that therefore, though the Church might for a time deny and persecute those new discoveries, its acceptance of them was only a question of time, whatever influence they might have on its creed and customs. And those few pioneers were right. The Church was forced to accept the scientific conclusions they made known, and for announcing which they were branded as Infidels, and covered with abuse. And so it will be with Spiritualism. The few clergy and laity just referred to, who have gone so far in this matter are but the van guard of the huge Christian army that is slowly moving onward in the same direction. As they have been borne along on the tide of irresistible evidence to their present position, it requires no extraordinary mental penetration, much less prophetic insight into the future to warrant the assertion that their brethren will soon be carried forward in spite of themselves to the same place. The evidence which has convinced them of the genuineness of the phenomenal facts of this movement, and of the connection with those facts of all classes of spirits, is of such a character, and is accumulating so rapidly, that the whole Church is bound to yield to it before long. It has already been driven from positions it once deemed impregnable. Its theory of imposture and delusion only was speedily scattered to the winds. Its belief in the adequacy of some law or force of nature to account for such phenomena as it could no longer deny, has been shattered by the same pitiless logic of facts. The position in which it now seeks refuge—that if there are any spirits concerned in these modern manifestations they are only evil ones, is shaken, and will soon be completely demolished. It has already been abandoned as untenable by the few just spoken of, who have taken the ground that good as well as evil spirits revisit the earth. And this last is the ground which the whole Church will eventually occupy. Thither it is being borne by the overwhelming force of demonstrated facts, and there alone it will be safe.

And what then? That the Church, as represented by considerable sections of its members, has gradually changed its attitude towards Spiritualism cannot be denied; that it is still changing it is equally certain; and that it will be compelled before long to accept all the established facts of the movement, the spiritual theory of their origin, admits of no doubt, as everything points to that conclusion. But when the process has reached this point, when the truth of spirit communion is no longer denied, what attitude will the Church then assume towards Spiritualism? Having admitted its facts, will it also admit its teachings? The religious aspect of the question will have to be confronted then if not before, and upon that I will next offer a few remarks.

(To be continued.)

MR. LANGLEY, the Sandridge Trance Medium, continues his discourses at the local Temperance Hall every Sunday evening, and draws fair audiences. On May 30th, he lectured on two subjects chosen by the audience, and his last two lectures were of a medico scientific nature, the subject being "Epidemics and Epidemics." He also gave a week-night lecture at the Melbourne Masonic Hall in the early part of the month. It was well attended, but the discourse, "Spiritualism as a Moral Force," was not considered so good as some of his previous ones; probably the new surroundings were adverse, newly-developed mediums being as a rule disturbed by change of circumstances or conditions.

SCRAPS FROM TASMANIA.

We have had the first public "exposé?" of Spiritualism here, by some performers calling themselves the Rose Brothers. The *Leven* correspondent for the *Tasmanian Mail* who was present, writes as follows to that paper, respecting the "Exposé." "As an exposure of Spiritualistic phenomena, it was a miserable failure, as anyone at all versed in the matter could easily see the difference, and I think it would be far better if people would carefully investigate Spiritualism for themselves instead of being led by those who know nothing about it."

The clergyman of the "Church of England" of this parish has been addressing his parishioners in "Pamphlet form" running down nearly all denominations but his own, even insinuating that all dissenting ministers are not trustworthy "Spiritual guides," because "they are not under Holy Orders." I suppose he means they have not had the Bishop's hands laid upon them. If this is not a bit of "superstition" I don't know what is.

"A Primitive Methodist local preacher," here in a sermon some time ago, said, "If there is a man now burning in Hell, it is that old hypocrite David," and several orthodox people present said they admired him for saying so. Surely this was a most extraordinary statement to make from an "orthodox standpoint" and proves that these people do not believe in the infallibility of the Bible, for this book says, "David was a man after God's own heart." Now how can "a man after God's own heart" be "burning in Hell?" I know many of the "orthodox" say that "David repented of all his sins before he died," but even on his deathbed we find him cherishing thoughts of murder by telling his son to put to death those whom he had a grudge against, this did not look like "true repentance." If it can be truly said of David, who indulged in "thoughts of revenge" upon his deathbed, that "he was a man after God's own heart," I think very few need despair of getting into God's favour. The Rev. Dr. Wezer Beg has just paid Tasmania a visit, this is the gentleman, who by all accounts has been quite beside himself at the spread of Spiritualism in N. S. W., and has tried to move "Heaven and Earth," to put it down. Several years ago at the Victoria Theatre, Sydney, I heard Mr. Tyerman give Dr. Beg, about as severe a "dressing down" as I think it was possible for anyone to have in that way, and Mr. Tyerman is just the proper person to do this kind of work effectually, if any doubt this, let them procure his Replies to the Rev. Mr. Graham and Dr. Vaughan, and then judge for themselves. Mr. Spurgeon has at last become a total abstainer from alcohol, and says "that he has kept aloof from Temperance Societies because so many Infidels belong to them." What a compliment to Infidelity. Of course we know who he refers to, he means all Freethinkers and Spiritualists, no matter how excellent their moral characters, so long as they do not conform to the dogmas of the church they are Infidels, and it would never do for him to co-operate with such, even to put down the demon drink. But for all this, Mr. Spurgeon has many excellent qualities.

What a quantity of interesting matter has appeared in the *Medium* of late, Mr. Oxley's and A. T. T. P.'s contributions for instance. A gentleman who has been very much interested in "Historical Controls" from the first, said to me the other day, that "nothing in connection with modern Spiritualism that has come under his notice had so astonished and interested him as these controls."

I value "Cambor's" thoughtful articles, much, and I think very few could read the productions of this writer without benefit.

Mr. Enmore Jones trying to fraternise with the churches for the sake of putting down Materialism reminds me of Dr. Vaughan's appeal to the Protestant Churches to join with Roman Catholics to put down their common foes, the "enemies of the supernatural." It appears to me that Mr. Jones, in effect, is just saying to the churches, "If you accept our doctrine of Spirit communion, we, Spiritualists, will accept all your dogmas, at least if we can't swallow all, we won't say anything

about them, no matter how blasphemous they are to many of us. If you join with us in putting down those nasty Materialists, we will not ridicule your dogmas." Mr. Jones' critics, on the whole, have handled him very gently. I think he received the most severe handling from the pens of feminine writers. Mr. Jones is one of those individuals who can't get along without his catechism, well, he has a perfect right to it, but let him not try to force his 39 articles down the throats of all Spiritualists. If it were not for taking up too much of your space Mr. Editor, I would give a few "choice quotations" from orthodox public speakers and writers against Spiritualism, to show how very unfair Mr. Jones was in his attack, alone, on "Trance Speakers" because they spoke against orthodoxy. In his "Definition of Orthodoxy" Mr. Jones mentions Unitarians as being orthodox, will the other churches accept them as such? I think not. To give an idea of how the Wesleyans look upon Unitarians, I will give two lines of a hymn to be found in one of their old hymn books:—

"The Unitarian fiend expel,
And chase his doctrines back to hell."

I see the *Southern Cross* (orthodox paper) has again been speaking of Spiritualism in its usual coarse and vulgar language. It would be as well for the Editor of the *Cross* (if it is in the same hands now) when speaking against others just to remember the "Literary Curiosity" affair. I happened to be in Melbourne when the exposure took place in the daily papers, and so read both sides.

I have been a regular reader of the *Protestant Standard* for some time past. Every now and then this paper has a hit at Spiritualists and Freethinkers, but of late in such a mild way, that it is quite amusing to see the contrast when it is dealing with the Papists. Perhaps in the former case the editor is carrying out the injunction, "To say the best we can of our neighbours," but it is surely very unfair to give the Papists such a severe handling and let the Freethinkers and Spiritualists off so easily, and not the way to put down "One of the greatest abominations of the age," as the *Standard* once designated Spiritualism. The greatest crime it has charged Spiritualists with lately is, that "They want the School of Arts opened on Sunday."

FAIR PLAY.

TESTIMONIAL TO DR. MONCK.

WE call particular attention to the letter of Mr. S. Whitaker, which appears in another column, in reference to the "Monck" testimonial. The statement of cruelties perpetrated on him whilst in prison are almost incredible, but the breaking down of his health, which had previously been sound, seems corroborative of the fact that he was inhumanly treated. Yet, in spite of his weak state of health after his incarceration, some of the most marvellous materializations ever recorded occurred in his presence, the particulars of which are to be found in a pamphlet entitled "Later Phases of Materialization," by the Rev. Dean Colley. It is highly probable that Dr. Monck will spend next summer here, the climate being favourable for his health, when we and others will doubtless have an opportunity of witnessing some of the marvels, for the production of which he is the medium. We would, however, appeal to our readers, on the ground of humanity alone, to help this suffering brother, whose troubles have come upon him whilst in the fulfilment of his mission. The "Spiritualist," "Medium," and "Spiritual Notes," are unanimous in supporting this movement, and many well-known Spiritualists, including Rev. S. Moses, Dr. Hitchman, Mr. Morel Theobald, Captain James, Ven. Archdeacon T. Mrs. Macdougall Gregory, &c., have subscribed to the fund. A sympathising friend here has already promised one pound, and we shall be glad to receive any further contributions, large or small, as early as possible, to be remitted this month.

THE Freethinkers of Dunedin celebrated the anniversary of Robert Owen's birth by a soiree at the Friendly Society's Hall, May 14th. There were 250 persons present. The chairman and others reviewed the life and work of Robert Owen, and its influence on human progress.

SPIRITUALISM AS A NEW BASIS OF BELIEF.*

THE rational Spiritualist realises that the greatest impediment to the spread of Spiritualism is ignorance of its true nature and influence, and a prejudice which the pulpit and press do their best to sustain by presenting its most angular manifestations and distorting its facts. Hence any book which presents Spiritualism in its true light, and combats popular errors in regard to it, is of use. The one before us does this in a calm, concise, and philosophical manner, which gives it an especial value. Briefly reviewing the rise and progress of Spiritualism, the writer commences his work with a chapter on the antagonism between modern culture and the popular faith—the natural demand of the logical mind for evidence in support of the alleged miracles and inspiration of the past. Science argues that the best evidence that these things *did* occur in the past, would be that they *do* occur in the present, and can be proved and tested; though the Church is powerless to give this Spiritualism responds for it, and offers what is demanded. This inability of the popular faith to practically demonstrate its own expressed belief in the supernatural; and its advocacy of immortality under conditions repugnant to the cultivated mind, are presented as the chief factors in the prevailing scepticism as to the *bona fide* nature of its claims, and the main difficulty—the fact that the Church teachers have appealed solely to the emotions, and ignored the intellect. The credentials of Spiritualism, on the other hand, are facts. "Facts," says the writer, "as hard and stubborn as those which have been deduced for any physical science. The witnesses for these facts are innumerable, and the character of many unimpeachable."

The rationality and scientific bases of Spiritualism are tersely pointed out as follows:—"We get our facts, verify them, and then reason therefrom to a consistent theory. In this way a course is followed diametrically opposite to that which has been adopted by theologians,"—The Christian Church has certain theories to uphold, and her facts are made to coincide with them. Spiritualism, reversing the method, joins hands with science, and while putting many of the doctrines of the Church on a lower basis, places them on a better foundation. It recognises the unbounded and universal presence of law, and discards all belief in the miraculous and exceptional. It acknowledges a God who is incomprehensible to man, who is known by His works, whose Name is Love, and whose attributes are Wisdom, Truth, and Justice. It is emphatically a religion of every day life, a religion of the body as well as the soul—broad, liberal, and comprehensive, teaching men nobler and truer views of life and being. The chapter on "The Identity of Bible Facts and Spiritual phenomena, is interesting, corresponding phenomena to that related in the Bible being shown to have occurred in the present day, whilst the "Answers to Objections to Spiritualism," is terse and telling.

Mr. Farmer's book should take its place among the standard literature of Spiritualism. As a compendium of the subject, it is for its size unsurpassed, and its wide dissemination among thoughtful people who are ignorant of the nature of Spiritualism, would do much to remove prejudice and to encourage investigation.

By some curious oversight, the "*Southern Cross*" has omitted from the series of Rev. Joseph Cook's lectures the one we referred to in our last issue where Mr. Cook obtained through the mediumship of Mr. Watkins, proofs of Spirit intelligence, power and identity. If the American "copy" which contained it has miscarried, we shall be happy to furnish the "*Cross*" with the *R. P. Journal* containing the report.

WE hear from Sydney that Mr. Tyerman is lecturing both Sunday and week-day evenings, and that his Sunday congregation is increasing.

"Freethought" for June (just to hand), contains an Exposition and Defence of Spiritualism by him; also, Biographical Sketch and Portrait of Mrs. Britten.

* *Spiritualism as a New Basis of Belief*; by John S. Farmer: London. 1880.

A WOODEN GOD.

Exhibited by Hendrick B. Wright's Committee as "The Cause of the Present Depression in Labour."—He is Located Up a Back Alley in San Francisco, and is Worshipped by the Heathen Chinese, —And the Committee Think He is Liable To Be Dangerous to the "American System of Religion!" So They Conclude to Hold Him Responsible for All the Trouble They Did Not Find.—All of which Leads Col. Ingersoll to the Defence Both of the God and His Worshipers.

(Chicago Daily Times.)

WASHINGTON, March 27th.—To-day Messrs. Wright, Dickey, O'Conner, and Murch, of the select committee on the causes of the present depression of labour, presented the majority special report upon Chinese immigration.

These gentlemen are in great fear for the future of our most holy and perfectly authenticated religion, and have, like faithful watchmen from the walls and towers of Zion, hastened to give the alarm. They have informed Congress that "Joss has his temple of worship in the Chinese quarters in San Francisco. Within the walls of a dilapidated structure is exposed to the view of the faithful the god of the Chinaman, and here are his altars of worship. Here he tears up his pieces of paper; here he offers up his prayers; here he receives his religious consolations, and here is his road to the celestial land." That "Joss is located in a long, narrow room in a building in a back alley, upon a kind of altar; that "he is a wooden image, looking as much like an alligator as like a human being; that the Chinese "think there is such a place as heaven; that all classes of Chinamen worship idols; that "the temple is open every day at all hours; that "the Chinese have no Sunday; that this heathen god has "huge jaws, a big red tongue, large white teeth, a half-dozen arms, and big, fiery eyeballs. About him are placed offerings of meat and other eatables—a sacrificial offering."

No wonder that these members of the committee were shocked at such an image of God, knowing as they did that

THE ONLY TRUE GOD

was correctly described by the inspired lunatic of Patmos in the following words:—

"And there sat in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength."

Certainly a large mouth filled with white teeth is preferable to one used as the scabbard of a sharp, two-edged sword. Why should these gentlemen object to a god with big fiery eyeballs, when their own Deity has eyes like a flame of fire?

Is it not a little late in the day to object to people because they sacrifice meat and other eatables to their god? We all know that for thousands of years the "real" God was exceedingly fond of roasted meat; that he loved the savour of burning flesh, and delighted in the perfume of fresh, warm blood.

The following account of the manner in which the "living God" desired that His chosen people should sacrifice, tends to show the degradation and religious blindness of the Chinese:

"Aaron therefore went unto the altar and slew the calf of the sin offering which was for himself. And the sons of Aaron brought the blood unto him. And he dipped his fingers in the blood and put it upon the horns of the altar, and poured out the blood at the bottom of the altar; but the fat and the kidneys and the caul above the liver of the sin offering he burnt upon the altar, as the Lord commanded Moses, and the flesh and the hide he burnt with fire without the camp. And he slew the burnt offering. And Aaron's sons presented unto him the blood which he sprinkled round about the altar. . . . And he brought the meat offering and

took a handful thereof and burnt upon the altar. . . . He slew also the bullock and the ram for a sacrifice of a peace offering which was for the people. And Aaron's sons presented unto him the blood which he sprinkled upon the altar round about, and the fat of the bullock and of the ram, the rump, and that which covereth the inwards and the kidneys, and the caul above the liver; and they put the fat upon the breasts and he burnt the fat upon the altar. And the breast and the right shoulder Aaron waved for a wave offering before the Lord, as Moses commanded."

If the Chinese only did something like this, we would know that they worshipped the "living" God. The idea that the supreme head of the "American system of religion" can be placated with a little meat and "ordinary eatables" is simply preposterous. He has always asked for blood, and has always asserted that without the shedding of blood there is no remission of sin.

The world is also informed by these gentlemen that "the idolatry of the Chinese produces

A DEMORALISING EFFECT UPON OUR AMERICAN YOUTH,

by bringing sacred things into disrespect, and making religion a theme of disgust and contempt."

In San Francisco there are some three hundred thousand people. Is it possible that a few Chinese can bring "our holy religion" into disgust and contempt? In that city there are fifty times as many churches as Joss houses. Scores of sermons are uttered every week; religious books and papers are as plentiful as leaves in autumn, and somewhat dryer; thousands of Bibles are within the reach of all. And there too is the example of a Christian city.

Why should we send missionaries to China if we cannot convert the heathen when they come here? When missionaries go to a foreign land, the poor benighted people have to take their word for the blessings showered upon a Christian people; but when the heathen come here they can see for themselves. What was simply a story becomes a demonstrated fact. They come in contact with people who love their enemies; they see that in a Christian land men tell the truth; that they will not take advantage of strangers; that they are just and patient, kind and tender; that they never resort to force; that they have no prejudice on account of colour, race, or religion; that they look upon mankind as brethren; that they speak of God as a universal father, and are willing to work, and even to suffer, for the good not only of their own countrymen, but of the heathen as well. All this the Chinese see and know, and why they still cling to the religion of their country is to me a matter of amazement.

We all know that the disciples of Jesus do unto others as they would that others should do unto them, and that those of Confucius do not unto others anything that they would not that others should do unto them. Surely such people ought to live together in perfect peace.

RISING WITH THE SUBJECT,

growing heated with a kind of holy indignation, these Christian representatives of a Christian people most solemnly declare that:

"Any one who is really endowed with a correct knowledge of our religious system, which acknowledges the existence of a living God and an accountability to Him, and a future state of reward and punishment, who feels that he has an apology for this abominable pagan worship, is not a fit person to be ranked as a good citizen of the American union. It is absurd to make any apology for its toleration. It must be abolished, and the sooner the decree goes forth by the power of this government the better it will be for the interests of this land."

I take this, the earliest opportunity, to inform these gentlemen composing a majority of the committee, that we have in the United States no "religious system; that this is a secular government. That it has no religious creed; that it does not believe nor disbelieve in a future state of reward and punishment; that it neither affirms nor denies the existence of a "living God; and that the only god, so far as this government is con-

cerned, is the legally expressed will of a majority of the people. Under our flag the Chinese have the same right to worship a wooden god that you have to worship any other. The Constitution protects equally the Church of Jehovah and the house of Joss. Whatever their relative positions may be in heaven, they stand upon a perfect equality in the United States.

THIS GOVERNMENT IS AN INFIDEL GOVERNMENT.

We have a constitution which man put in and God left out; and it is the glory of this country that we have such a constitution.

It may be surprising to you that I have an apology for pagan worship, yet I have. And it is the same one that I have for the writers of this report. I account for both by the word *superstition*. Why should we object to their worshipping God as they please? If the worship is improper, the protestation should come not from a committee of congress, but from God himself. If he is satisfied, that is sufficient. Our religion can only be brought into contempt by the actions of those who profess to be governed by its teachings. This report will do more in that direction than millions of Chinese could do by burning pieces of paper before a wooden image. If you wish to impress the Chinese with the value of your religion, of what you are pleased to call "The American system," show them that Christians are better than heathens. Prove to them that what you are pleased to call the "living God" teaches higher and holier things, a grander and purer code of morals than can be found upon pagan pages. Excel these wretches in industry, in honesty, in reverence for parents, in cleanliness, in frugality, and above all by advocating the absolute liberty of human thought.

Do not trample upon these people because they have a different conception of things about which even this committee knows nothing.

Give them the same privilege you enjoy, of making a God after their own fashion. And let them describe him as they will. Would you be willing to have them remain, if one of their race, thousands of years ago, had pretended to have seen God, and had written of him as follows: "There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it, . . . and he rode upon a cherub and did fly." Why should you object to these people on account of their religion? Your objection has in it the spirit of hate and intolerance. Of that spirit the inquisition was born. That spirit lighted the fagot, made the thumb-screw, put chains upon the limbs, and lashes upon the backs of men. The same spirit bought and sold, captured and kidnapped human beings; sold babes, and justified all the horrors of slavery.

Congress has nothing to do with the religion of the people. Its members are not responsible to God for the opinions of their constituents, and it may tend to the happiness of the constituents for me to state that they are in no way responsible for the religion of the members. Religion is an individual, not a national matter. And where the nation interferes with the right of conscience, the liberties of the people are devoured by the monster superstition.

If you wish to drive out the Chinese, do not make a pretext of religion. Do not pretend that you are trying to do God a favour. Injustice in His name is doubly detestable. The assassin cannot sanctify his dagger by falling on his knees, and it does not help a falsehood if it be uttered as a prayer. Religion, used to intensify the hatred of men toward men under the pretence of pleasing God has cursed the world.

A portion of this most remarkable report is intensely religious. There is in it almost the odour of sanctity; and when reading it one is impressed with the living piety of its authors. But on the twenty-fifth page there are a few passages that

MUST PAIN THE HEARTS OF TRUE BELIEVERS.

Leaving their religious views, the members immediately betake themselves to philosophy and prediction. Listen:

"The Chinese race and the American citizen whether native-born or who is eligible to our naturalisation laws

and becomes a citizen, are in a state of antagonism. They cannot and will not ever meet upon common ground, and occupy together the same social level. This is impossible. The Pagan and the Christian travel different paths. This one believes in a living God, that one in the type of monsters and worship of wood and stone. Thus in the religion of the two races of man, they are as wide apart as the poles of the two hemispheres. They cannot now nor never [sic] will approach the same religious altar. The Christian will not recede to barbarism, nor will the Chinese advance to the enlightened belt [whatever it is] of civilisation. . . . He cannot be converted to those modern ideas of religious worship which have been accepted by Europe and crown the American system."

Christians used to believe that through their religion all the nations of the earth were finally to be blest. In accordance with that belief missionaries have been sent to every land, and untold wealth has been expended for what has been called the spread of the gospel.

I am almost sure that I have read somewhere that "Christ died for all men," and that "God is no respecter of persons." It was once taught that it was the duty of Christians to tell to all people the "tidings of great joy." I have never believed these tidings myself, but have always contended that an honest merchant was the best missionary. Commerce makes friends, religion makes enemies; the one enriches, and the other impoverishes; the one thrives best where the truth is told, the other where falsehoods are believed. For myself, I have but little confidence in any business, or enterprise, or investment, that promises dividends only after the death of the stock-holders.

But

I AM ASHAMED

that four Christian statesmen, four members of congress in the last quarter of the nineteenth century, who seriously object to people on account of their religious convictions, should still assert that the very religion in which they believe—and the only religion established by the living God, head of the American system—is not adapted to the spiritual needs of one-third of the human race. It is amazing that these four gentlemen have, in the defence of the Christian religion, announced the discovery that it is wholly inadequate for the civilisation of mankind; that the light of the cross can never penetrate the darkness of China; "that all the labours of the missionary, the example of the good, the exalted character of our civilisation, make no impression upon the Pagan life of the Chinese;" and that even the report of this committee will not tend to elevate, refine, and christianise the yellow heathen of the Pacific coast. In the name of religion these gentlemen have denied its power and mocked at the enthusiasm of its founder. Worse than this, they have predicted for the Chinese a future of ignorance and idolatry in this world, and if the "American system" of religion is true, hell-fire in the next.

For the benefit of these four philosophers and prophets I will give

A FEW EXTRACTS FROM THE WRITINGS OF CONFUCIUS, that will in my judgment compare favourably with the best passages of their report:

"My doctrine is that man must be true to the principles of his nature, and the benevolent exercise of them toward others.

"With coarse rice to eat, with water to drink, and with my bended arm for a pillow, I still have joy.

"Riches and honour acquired by injustice are to me but floating clouds.

"The man who in view of gain thinks of righteousness; who in danger forgets life, and who remembers an old agreement, however far back it extends, such a man may be reckoned a complete man.

"Recompense injury with justice, and kindness with kindness.

"There is one word which may serve as a rule of practice for all one's life: Reciprocity is that word."

When the ancestors of the four Christian congressmen were barbarians, when they lived in caves, gnawed bones, and worshipped dried snakes, the infamous

Chinese were reading these sublime sentences of Confucius. When the forefathers of these Christian statesmen were hunting toads to get the jewels out of their heads, to be used as charms, the wretched Chinese were calculating eclipses and measuring the circumference of the earth. When the progenitors of these representatives of the "American system of religion" were burning women charged with nursing devils, the people "incapable of being influenced by the exalted character of our civilisation," were building asylums for the insane.

Neither should it be forgotten that, for thousands of years, the Chinese have honestly practiced the great principles known as

CIVIL SERVICE REFORM,

a something that even the administration of Mr. Hayes has reached only through the proxy of promise.

If we wish to prevent the immigration of the Chinese, let us reform our treaties with the vast empire from whence they came. For thousands of years the Chinese secluded themselves from the rest of the world. They did not deem the Christian nations fit to associate with. We forced ourselves upon them. We called, but with cannon. The English battered down the door in the names of opium and Christ. The infamy was regarded as another triumph for the gospel. At last, in self-defence, the Chinese allowed Christians to touch their shores. Their wise men, their philosophers protested, and prophesied that time would show that Christians could not be trusted. This report proves that the wise men were not only philosophers but prophets.

Treat China as you would England. Keep a treaty while it is in force. Change it if you will, according to the laws of nations, but on no account excuse a breach of national faith by pretending that we are dishonest for God's sake.

ROBERT G. INGESOLL.

SPIRITUALISM IN MEXICO.

THE following is the translation of the circular letter referred to in our last:—

CIRCLE "LA VERDAS."

Letter of Invitation to all the Spiritualists of the Earth.

Mexican Republic.

Dear Brothers in belief,—Seeing that the knowledge of the sound principles of Spiritualism opens our soul to the light of truth, we have consecrated ourselves to sustain and propagate its doctrine, convinced that this is the mission of the true Spiritualist.

Nevertheless, dismayed before the serious difficulties of the enterprise, dejected before the increased number of adversaries who oppose us, we have at the same time a feeling that our forces grow feeble, our courage wavers, and, notwithstanding the faith and the enthusiasm of which we feel possessed, we have already succumbed, from not having combined with our brothers all over the earth, who, congregated in groups more or less numerous, labour like ourselves to assure humanity of its future destiny. We believe, then, that it is our duty to direct ourselves to those, soliciting their support and co-operation in a work of such magnitude.

Until the present time there has not existed between the different Spiritualistic circles other relations than the courteous interchange of newspapers; now this being so, we ourselves think that the similar nature of our principles renders it necessary to maintain between us more intimate and confidential relations. Our studies, our opinions, the organization of our societies, the manifestations which we obtain in common, all invite us to a union, without which our works will be less important, our efforts more feeble, and while increasing the difficulties, render less rapid the progress of Spiritualism.

How many times, for the want of timely help of wise counsels, of examples worthy of imitation, has falsehood usurped the place of truth, and dimly undeceiving, shaking the good faith of sincere adepts, has come to extinguish their ardour and their belief?

To avoid these evils (being ashamed to award an apparent triumph to our deceitful adversaries) is what we propose, appealing to all our brothers for an indissoluble union which shall correspond with the solidarity of the doctrine which we profess.

We have always cherished the profound conviction that the circles established in all parts of the world should consider themselves as the links of a chain uniting earth to immortality: if this be so, if we all tend towards the same goal, if the same light illumines us, the same desire impels us, why, then, should we live independently, one from the other? Why not work uniformly? Why not form ourselves into a single solid and compact body, strong because united, imposing through the disinterestedness of our aim, and invincible because of the truth which we proclaim?

We are confident that, penetrated with the spirit which inspires us, all our brothers will respond to our invitation, tendering mutually their hands with the same love, the same good-will, so that one day our spirits may greet one another in the space without horizon of the life without end.

Well, then, in what manner ought this union to be founded? Upon what base should we establish our relations? We do not presume to indicate this; preferring to submit the project to the elucidation of those brothers entertaining our idea, which will completely satisfy us.

We ask therefore, of those gentlemen directing the Spiritual publications, to deign to insert this letter in their columns; and we send, also, some copies to the chiefs of the congregations, so that they may serve to circulate conveniently, in order that we may be able to know the opinion of the larger number of our brothers with regard to it, asking them to direct their replies to the Administration of "La Razou," No. 2 Constitution-street.

Loving you from the heart, we call ourselves your brothers.

Amor hasta el más allá.

(Signed) JESUS C. BAETZ,

Representative of the Circle.

Toluca, February, 1880.

DEATH OF MR. J. T. WILLIAMS.

It is with much regret we announce the departure from amongst us of the above sincere and industrious Spiritualist, who passed to the higher life, from Sandhurst on Saturday, June 19th., after an illness of about four months.

Mr. Williams, who was formerly attached to the Wesleyan Church, commenced the investigation of Spiritualism, about ten years since; and meeting with strong evidence, rapidly became a convert to the new faith. Impressed with its superiority over the orthodox system, he worked energetically and perseveringly for its advancement—assisting in the formation of circles, encouraging the delivery of lectures, and practically assisting lecturers, and other laborers in the cause. His zeal in this direction alienated his orthodox friends from him, and injured his worldly prospects; but he never swerved from his course on this account. Although his illness was at first not considered serious, he was impressed from the first that his time for departure was near, and with the knowledge of where he was going—which his Spiritual experience had given him—looked forward with pleasurable anticipation to the transition. He suffered much during the last few weeks of his illness, but bore it bravely, passing away tranquilly.

Mr. Williams was agent for this paper for the past nine years, and circulated much of the spiritual literature during that time.

WE hear of some remarkable cures performed by mesmerism or laying on of hands by Mr. G. Milner Stephen, the well known Barrister. At Gundagai, a man named Peter Linnane, who had been blind fourteen years, is said to have received his sight. We are awaiting the authentication of our information before giving fuller particulars.

A SEANCE WITH MR. ROBERT BROWN.

MINUTES of a seance held at Malsbury on the 27th. April, 1880, Mr. Robert Brown being the physical medium.—Present: Mr. R. T. M'Master, (mining manager) director of the circle, with his wife and two daughters, Mr. and Mrs. Steven, Mr. and Mrs. Brown and Mr. G. Milner Stephen, the Sydney Barrister, as a visitor to the circle by invitation.

After the Director had offered up a prayer, the light was extinguished for a 'dark circle', when by loud raps it was intimated that Mr. G. M. S. was to take his seat at the table. A couple of hymns were then sung; and in reply to a question from the Director, Mr. Brown was ordered by raps to stand upon the table, which he did, wearing clean white stockings. Another hymn was then commenced, and a spirit voice, of a peculiar, small volume and as if in the air, said:—"Sing softly." We then heard three or more spirit voices join in singing the words of the hymn; and after it was finished by the circle, one of the spirits sang the last line alone! saying:—"Yes, my friends,"—adding the sentiment expressed therein. (The repetition of the last line by a spirit happened two or three times when singing other hymns.)

Hymn "Waiting and watching for me." Beautiful "spirit lights," then repeatedly ascended from different parts of the table, whilst different members of the circle spoke to spirits, as the mother, brother or friends of the sitters, and conversed with them, receiving communications or replies to questions.

Once the Director said,—“Here is our friend Mr. Yates, with his arm.” This was explained to Mr. S., thus: A friend of the director Mr. Robert Yates, who was mining in the same mine of which he was the manager, had about nine months ago been crushed to death by a falling in of the drive upon him. His arm being the only part of his person visible, the manager had tenderly lifted it round his neck, whilst he scraped the rubbish from the poor fellow's mouth and nose; but he was killed; and a few evenings afterwards he made his presence known at the circle by getting his arm “Materialized,” and brushing it against the faces of his several friends in the circle.

Immediately upon this explanation being given, Mr. S. exclaimed that “a hairy arm was being pressed against his mouth and cheeks, and passed backwards and forwards six times.” One of the circle called out that “he heard a spirit kissing someone,” whereupon Mr. S. explained that he had kissed the arm from the elbow to the hand, to satisfy himself of its substantiality. Mr. S. then explained that a hand was pressing each side of his head, and that a broad tape or board was being stretched over his head from ear to ear, and his organs being felt. The Director explained that it was the spirit of Professor Drayton, who was a professional Phrenologist, and frequently came to their circles; and when Madam Sibley sat in a circle at Barnawartha the Professor was able to address them, as he often did in beautiful language of an hour's duration.

Tremulous raps were ever and anon given upon the two doors of the room, and once a startling manifestation took place, resembling one of the sound as of a rushing mighty wind on the day of Pentecost; altho' it was a dead-calm night, with a slight rain occasionally, the outside and inside doors were pounded, and the ceiling of canvas, papered over, was violently shaken though there was neither dust nor wind to account for the phenomenon.

Friendly slaps in the back or head of every sitter were constantly given, in apparent approval of sentiments expressed by the speakers.—altho' there was no room for a mortal to pass behind the sitters on two sides of the table. After many minor manifestations, and friendly and often jocular chat between the members of the circle and their spirit friends, the principal Control or Director of the spirit circle, addressed Mr. Milner Stephen, with his face so close that Mr. S. said,—“He felt his breath,” and with so broad a provincial accent, that Mr. S. said he was obliged to ask him “what countryman he was,” the spirit replied, “He was on earth a Durham collier.” He said “the spirits had suddenly been informed, that Mr. S. was going to be present at

their circle, and that he hoped Mr. S. was satisfied with their endeavours to please him—that as the circle had not met for three weeks, they had not done as much as they desired, but if he would go to the Barnawartha circle at Christmas and Robert Brown their medium would also promise to be there, the spirits would show Mr. S. some wonderful things.” That he (the spirit) and his band earnestly desired to prove to the world the truth of spirit communion, and to advance mortals in the knowledge of “the truths” of spiritualism.”

Mr. S. gratefully thanked the spirits for their kind exertions, saying that he was now satisfied that the manifestations he had witnessed when sitting with a public medium in Sydney were for the most part frauds especially the “direct voices.” Upon this a spirit (said to be the brother of Robert Brown) called out to the medium—“Didn't I tell you, Robert, at Barnawartha that” &c.—adding that “he hoped Mr. S. would expose those frauds.”

The spirit then grasped the arms of each of the sitters, and wished them “good night.”

R. T. M'MASTER,

(Member of the Psychological Society of Ballarat.)

G. MILNER STEPHEN, F.G.S.F.R.S.

(Vice President Psychological Society N.S. Wales.)

JOTTINGS ON PASSING EVENTS.

SMALL matters, it has been observed, amuse small minds. Some of our church friends—to judge by their recent deliverances in the denominational press—have been “pleased with a rattle tickled, with a straw” I called attention in last jottings to the review of Mr. H. J. Browne's *Rational Christianity* in the Wesleyan *Spectator*, which exulted in the circumstance that it could enlist Prof. Max Muller in its behalf against Mons. Jaccoliot's pretended translation of Hindu legends relating to Adam and Eve. Now the *Church of England Messenger* has managed to turn for a brief period from starching its orthodox linen and execrating its non-apostolically commissioned contemporaries, and actually joins the schismatic *Spectator* in dancing a “can-can” upon poor Mr. Browne! I sincerely trust he will survive, but the Anglican print is very “heavy,” and only a constitution of great elasticity can endure the oppression. *Dum spiro, spero!* The *Messenger*, quoting Muller's opinion—it is only an opinion, for the professor himself says “as far as I can judge”—that the alleged ancient Sanskrit passages “simply belong to the second half of the 19th century,” demands, if Mr. Browne will have the honesty to acknowledge himself deceived. Mr. Browne, I apprehend, has too much sense to do anything of the sort. The case is simply one between Prof. Max Muller and Judge Jaccoliot. The task of holding the balance between them is no easy one, and certainly neither the *Messenger* nor Mr. Browne is competent for its performance. No one can dispute Muller's erudition. As a philologist, he is believed to stand unsurpassed—“above all Greek, above all Roman fame.” His acquaintance with Oriental languages is profound. But the great professor, I regret to record, isn't quite infallible. Even *He* is touched by some of the infirmities of poor humanity, and occasionally makes a slip even in his own special department. Prof. W. D. Whitney, who is without a superior as an Orientalist, remarks of Mr. Muller's commentaries on the Rig Veda Sanhita, that they “are far from showing that sound and thoughtful judgment, that consideration and economy which are among the most precious qualities of an exegete.” Dr. Farrar, Prof. Leon Delbos, Mons. Noire, and Mr. Rhys Davids, too, have been cruel enough, both formerly and of late, to point out some instances of Muller's non-attainment of perfect knowledge. It is well-known, moreover, how lamentably he allowed himself to be led astray on the subject of the Buddhist *Nirvana*. So, whilst willingly venerating Max Muller's scholarship and general authority in matters linguistic, we need not precisely worship his opinion as an infallible dictum. Mons. Jaccoliot, who was appointed President of the Court of Justice at Chandernagore, spent upwards of thirty years in India

studying the customs of the people, their habits of thought, and the literature—in various dialects—of the country. He was no mere learned theorist, sitting in some distant land, and descanting profusely from booklore upon a subject with which he was practically unacquainted; but he spent days in the temples, lived with the Brahmins in their homes, and studied with pandits in their colleges and libraries. He says, "My complaint against many translators and Orientalists is, that not having lived in India, they fail in exactness of expression and in comprehension of the symbolic sense of poetic chants, prayers, and ceremonies, and thus too often fall into material errors, whether of translation or appreciation" (*Bible in India*, p. 20). The aspects from which Max Muller and Jaccoliot regard their subject are entirely different, and their views on the history of language totally diverse. The former, and most philologists with him, contend for three distinct families of language, viz., Aryan (which includes Sanskrit), Semitic (to which Hebrew belongs), and Turanian. The latter writer charges these authorities with inventing the last two peoples and languages just to suit their theories. He utterly discards Semitism and Turanianism. Muller says, "If the first man were called in Sanskrit Adima, and in Hebrew *Adam*, and if the two were really the same word, then Hebrew and Sanskrit could not be members of two different families of speech." This is just exactly what Jaccoliot says they are not, for he remarks that Hebrew is derived from Sanskrit (p. 116), and India, he claims, is "the world's cradle." "To study India is to trace humanity to its sources" (p. 24), and he adds, "Entire antiquity was, by language, usages, customs, and political traditions, but an emanation from India" (p. 97). Thus, we see, the disagreement is fundamental. How we are to decide whether Louis Jaccoliot was deceived, as Muller suggests, by a cunning priest, it is difficult to say. Only further investigation can settle the matter. But any way, we cannot at present accept Max Muller's *ipse dixit* when he asserts that the passages quoted by Jaccoliot from the Vedas "are not from the Veda, are not from any old Sanskrit writer,—they simply belong to the second half of the 19th century," the more especially because, as the author of *La Bible dans L'Inde* tells us, "The life of several generations would scarcely suffice merely to read the works that ancient India has left us on history, *morale*, poetry, philosophy, religion, different sciences, and medicine." (Part I., ch. 1.) Under these circumstances, for Mr. Browne to act upon the *Messenger's* advice, and admit that he had been deluded, would indicate an amount of imbecility not usually put to his credit. It would be "the abnegation of reason," which, as Lightfoot says, is not the evidence of faith or of a sound mind, but "the confession of despair." In the meantime, until some authoritative decision can be obtained as to the value of Jaccoliot's statements and theories, let me recommend our *Messenger* friend to read that author's works, "The Bible in India," "The Sons of God," "Christna and Christ," and the "Origin of Humanity,"—the former of which—should be of the *Messenger* be in too "indignant" circumstances to purchase it—may be seen in the Public Library. Another work, equally deserving of study, is Prof. Tiele's *Outlines of the History of Religion*, translated by the Rev. J. E. Carpenter, M.A., (Trubner, 1877.)

One of the Melbourne "religious" journals quotes from an American exchange (of course equally "religious"), some interesting items regarding Col. B. G. Ingersoll, the well-known lecturer. We are told that he is no orator, hasn't a spark of eloquence about him; on the contrary, there is the ring of insincerity in every word he utters, and, to crown all, he has a disagreeable leer of the eye! All this no doubt accounts for the gallant colonel's unpopularity, and the exceedingly sparse audiences that greet him when he "orates." It is a wonder our veracious informant didn't tell us that Ingersoll possesses no humour. Perhaps it was thought

so self-evident a fact needed no telling. Of course, everyone who has read his *Moses' Mistake*, for instance, knows that he is utterly destitute of wit.

The last—the May—number of *Freethought* (Sydney) is especially noticeable for the excellent *prices* of the Rev. Joseph Cook's lecture on Spiritualism. Mr. Cook, despite his ridiculous "watering down" of orthodox beliefs, and the misplaced ingenuity which he brings to bear upon his subject, is head and shoulders above most of "the cloth." Though bitterly opposed to Spiritualism, which he regards as demonology, by his able presentation of our facts, and his admission of many of them, he has done the cause capital service. In the same number, Dr. Williams' article on Mesmerism relates a fact occurring within the personal experience of the writer, which gives a permanent *quietus* to the theory of Carpenter and his satellites, that the phenomena are producible only in cases of suggestion or expectation, and that the mesmeriser has no influence on the subject apart from the latter's knowledge and anticipation.

The Rev. O. B. Frothingham is one of the most advanced preachers in the United States. By the following extract, however, from his sermon on "the stage," it will be seen that he takes a view of the subject somewhat different from that held by Bishop Moorhouse and the liberal thinkers amongst us:—"The function of the theatre is to amuse, not to teach; not to impress moral ideas, but to entertain; and this is one reason why the theatre cannot, from the nature of the case, compete with the pulpit. It is not addressed to the conscience, but to the fancy. Men may go to the play and cry like women over some little piece of foolish sentiment, and then go home and beat their wives almost to death."*

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

THE above Association resumed its Sunday services at the Temperance Hall, on the 20th ult., several members having, in the absence of a paid lecturer, volunteered to fill the platform for a series. The first lecture was given by Mr. Deakin, on "The Difficulties and Dangers of Spiritualism"—a subject which he treated in a masterly manner, using the pruning knife freely and mercilessly to lop off the unsound boughs and branches, but exhibiting the root and trunk sound and strong. He pointed out that under the most favourable conditions, proof positive of Spiritualism was hard to obtain, whilst in most instances it required an amount of courage and perseverance that only those who realised the importance of the matter involved would be likely to give it. He did not regret the existence of these difficulties, but wished them more generally known, as they would serve to exclude the class of people who were no credit to our ranks. We want self-reliant and rational men and women; others were better in the churches.

THE MEDIUMSHIP OF MR. EDISON.

THE Rev. A. L. Hatch, Congregational minister, of 59' Liberty Street, New York, made the following statement for publication to the commissioner of the *New York World*; it was published in that journal on the 17th of March last, of which number Mr. Martheze has sent us a copy:—

"You know he (Mr. Edison) is a medium, and his great invention of the quadruplex telegraph instrument was revealed to him in a trance state. He sat one day, and passing into that condition seized some paper lying before him and wrote until he had filled several sheets with closely written notes. Then waking up and rubbing his eyes, he said he thought he had been asleep, until his attention was called to the paper, which he had not read through before he broke out with his usual expletives and said he had got the idea he had been struggling for so long."—*Spiritualist*, April, 16th.

* Of course this never occurs after going to church and hearing some touching chant or a pathetic discourse. What! never! Well, hardly ever.

* Max Muller in *Contemporary Review*, April, 1870.

The Phenomena of Materialisation is becoming very prominent in America lately, several new mediums for this phase having come to the front. The *Banners of Light* recently to hand contain circumstantial accounts of Materialisations under conditions which rendered fraud or deception next to impossible. The veteran Spiritualist, Mr. Thomas Hazard, is the narrator in two instances; the mediums being Alfred James and Miss Hatch—the latter a daughter of well-to-do and highly respected parents at Astoria, at whose private residence the sances are held. It seems no uncommon occurrence for two materialised forms to appear simultaneously; and on the occasion described one of the forms was distinctly recognised by a gentleman present as his wife. At one of the sances, with Mr. A. James, Mr. Hazard saw no less than nine different forms, of both sexes, and each differently dressed, some in oriental costumes.

Just as we are going to press, a letter is to hand, from W. Stainton Moses, M.A., who we find has been engaged in drafting a memorial to Government, on the state of the Law, as regards mediumship. Old statutes in vogue in the time of Witchcraft persecutions never have been repealed, leaving the most reputable media at the mercy of any bigot. The British National Association have taken the matter in hand, and the memorial will be presented by an influential deputation. A copy of the document will probably appear in our next.

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