

THE Harbinger of Light.

A
MONTHLY JOURNAL

DEVOTED TO

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

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

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St. Petersburg, Geographical Society of Paris, &c., &c. investigated, was convinced and publicly joined the Spiritualistic ranks. With grim satisfaction this untruthful Carpenter glories in the success of his work; it has come to his knowledge that already "some persons who had been bitten by the malady (*i.e.* Spiritualism) had recovered by his remedy," or more plainly speaking that some truthseekers who were on the road to find it, have been diverted from their course by his misrepresentations; by-and-bye when he becomes wiser he will cease to gloat over his wrong doing. In the next paragraph he tries to be facetious, but only succeeds in being scurrilous, by comparing the Rev. W. Stainton Moses, M.A., to Moses and Son's poet. But the man is a fool after all, with all his conceit and scientific attainments, for he is constantly putting forward propositions which tell against his own position. For instance, in speaking of belief he says:—"What we ordinarily proceed upon in the formation of our convictions, is a concurrence of testimony given by competent and disinterested witnesses which, if it does not absolutely exclude possibility of doubt or denial, does so to such a degree as to establish the highest *moral probability* that the case admits of." This is exactly the position of intelligent Spiritualists, but in the formation of their convictions they usually add to the above, ocular demonstration of phenomena and the test of experiment. Yet though laying down this proposition he immediately afterwards dismisses the consideration of the abundant testimony of the introduction of fruits and flowers into a closed room as so *ex rerum naturâ* as unworthy to be considered anything beyond jugglery; adding that the only test conditions would be a careful search of every individual admitted to the séance, a precaution which we should imagine would be adopted by any party of individuals met for test purposes, and was certainly carried out in the test seances held at our office, some twelve months since, when through the mediumship of Mrs. Paton a large piece of rock, a mass of wet seaweed, and a number of live shrimps were introduced into the room by some invisible power.

The next palpable falsehood our hardy perverter of truth presents, is a statement that the publication of the "Katie King affair," had much to do with the mental and bodily illness to which the late R. D. Owen suc-

THE irrepressible Carpenter is at it again, but he is a bad workman, and his wood is so full of cracks and flaws, that it requires but little effort to pull it to pieces. Mr. Wallace pulled down his last house about his ears, but he has hastily gathered the fragments together and with the help of some rotten logs procured from D. D. Home, has been endeavouring to rebuild again in Fraser's Magazine, at the same time announcing his intention of undermining the "towers of strength" of his opponents, as he denominates Messrs. Crookes and Wallace. We opine however, that these architects will have little fear of his bombastical words or puerile actions; it will take a better man than Dr. Carpenter and far superior tools to disturb the security of the scientific structure which they have erected upon the rock of truth. The article of Dr. Carpenter's which we thus metaphorically allude to, is like his previous ones bristling with falsehood, misrepresentation, and disparagement of everything and every person which happen to be in opposition to him; he still delights to call spiritualism "epidemic delusion," and to depreciate the scientific status of Dr. Crooke and Mr. Wallace.

In alluding to Professor Hare, (who publicly professed his belief in Spiritualism, acquired during his efforts to expose its fallacy) he says, Professor Hare thought he had obtained precise experimental proof, and tops this disingenuous statement by the palpable falsehood that no scientific man in America of any repute had since joined the ranks of Spiritualism. We need not go far to expose this untruth. One notable instance will suffice; following in the footsteps of his friend Robert Hare, James J. Mapes, L.L.D., Vice-president of the American Institute, Professor of Chemistry and Natural Philosophy, Hon. Member of the Scientific Institute of Brussels, Royal Society of

cumbed. Our readers are aware that we have the published testimony of Mr. Owen's medical adviser and his son (who resided with him) that spiritualism had nothing whatever to do with that gentleman's illness, which occurred some months after the alleged exposé, moreover that Mr. Owen quite recovered from the indisposition, and after a period of health, succumbed to a different disease. It is unnecessary and a waste of space to give further instances of the baneful effects of prepossession on this unfortunate man who is rapidly ruining his reputation in the eyes of all unprejudiced observers. We maintain that the palpable falsehoods which abound in his writings about Spiritualism and kindred subjects disentitle his arguments to any consideration, as no reliance can be placed on anything he may say, unless it bears the endorsement of some more credible authority. We had thought of criticising his negative evidence in regard to Eva Fay, which was attested by twenty-four well known clergymen! and his comments on the "Hardy" exposure, but it would be spoiling good paper to do so we have given him more notice than he deserves, but are consoled by the reflection that we have opened the eyes of our readers to the utter untrustworthiness of Dr. Carpenter as a spiritualistic critic.*

ONLY.

Only a seed—but it chanced to fall
In a little cleft of a city wall,
And taking root grew bravely up,
Till a tiny blossom crowned its top.

Only a flower—but it chanced that day
That a burdened heart passed by that way;
And the message that through the flower was sent,
Brought the weary soul a sweet content.

For it spoke of the lilies so wondrously clad
And the heart that was tired grew strangely glad,
At the thought of a tender care over all,
That noted even a sparrow's fall.

Only a thought—but the work it wrought
Could never by tongue or pen be taught;
For it ran through a life like a thread of gold,
And the life bore fruit—an hundred fold.

Only a word—but 'twas spoken in love,
With a whisper'd prayer to the Lord above;
And the angels in heaven rejoiced once more,
For a new-born soul "entered in by the door."

AN OLD MAN'S DIFFICULTIES WITH HIS BIBLE.

THE above is the title of a tract recently published, suggested by the reading of Dr. Faunce's recent work. It is well written, and calculated to open the eyes of any Bible worshipper, who may have the courage to read it. Besides exposing the irrationality of christian theology, the author shows by reference to Sir Godfrey Higgins and other learned Oriental scholars, that there is no tale of note in the Old Testament, or incident in the New Testament in reference to Jesus, which had not previously appeared in the Veda's or Bhagvat Geeta. Copies of the tract are left at our office for distribution.

* Since the above was in type we have received "Fraser's Magazine," for December, containing a reply by A. R. Wallace to Dr. Carpenter, which is so thorough and crushing that we intend giving our readers the benefit of it in next issue.—ED. H. L.

To Correspondents.

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

BIBLICAL DIFFICULTIES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In your last issue, I briefly reviewed the first chapter of Dr. Faunce's work in defence of the Bible. Now, with your permission, I proceed to examine his second chapter, which is headed, "Is the Bible true?" He begins by narrating a dialogue between a sceptic and a believer, the moral to be deduced from which is apparently this, (as expressed by a colonial representative of royalty in his recent address to the future lawyers, doctors, clergy, &c., of Australia):—"A man should cling with firm unquestioning faith to the belief in which he was brought up at his mother's knee." Of course, after the expression of such a sentiment as this on the part of their champion, Protestants will desist from further proselytising Catholics, and from their present systematic exertions to convert the Jews. The rev. Dr. now comes to his subject and asks, "Is the Bible true?" but, with an extraordinary assumption of the docile character and tractability of his readers, he remarks (p. 43), "The whole inquiry concerns the New Testament. And of the N. T., we need only to consider the integrity of the Four Gospels. For if these biographies of Jesus are to be trusted, our Lord endorsed the Old Testament, and promised subsequent books of the N. T., similar (!) to those which we have now in the Epistles and the Revelation." The author's line of argument is clear; he says in effect, "If I prove the integrity of the Four Gospels, and they prove the integrity of the rest of the N. T., and it proves the integrity of the O. T., then the integrity of the whole Bible is demonstrated." We have to deal with his argument from the alleged fact that "our Lord" endorsed the O. T. Now, the assumption here is that *Jesus was omniscient* and his endorsement of a book proves its divinity. This doctrine of Christ's omniscience, I venture to assert, is contradicted by *first*, the plain and unmistakable language of "Holy Scripture;" and *second*, the equally explicit teaching of eminent religious men of various times and different places. In proof of my first statement, observe the following texts:—

(1.) Mark, xiii., 32. "Of that day and that hour (referring to the destruction of Jerusalem, &c.), knoweth no man, no, not the angels which are in heaven, *neither the Son, but the Father.*"

(2.) Mark, xi., 12, 13. "And on the morrow, when they were come from Bethany, Jesus was hungry: and seeing a fig tree afar off having leaves, he came if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet."

It would almost seem that Jesus was ignorant of pomology when he expected to find fruit before its season; but, at any rate, it is quite evident that he was unaware of the tree's barrenness. Hence his alleged "omniscience" was defective! The Rev. Dr. Farrar, in his admirable "Life of Christ," says—"Jesus might well have expected to find a few figs to satisfy the cravings of hunger on this fair-promising leafy tree, although the ordinary fig-season had not yet arrived. But when He came up to it, He was disappointed." An "omniscient" being *disappointed*!!

(3.) Luke, viii., 43, &c. "Jesus said, who touched me?" Read verses 43—47, and compare Mark v., 25, 33. I direct particular attention to these references.

(4.) Mark, ix., 16. "And Jesus asked the scribes, what question ye with them?" A more accurate rendering of the latter clause would be "what ask ye among yourselves?"

(5.) Mark, v., 21. "And Jesus asked his father, how long is it ago since this came unto him? And he (the boy's father) said, of a child." What need of such a question had Jesus been possessed of *all knowledge*?

(6.) Luke, ix., 18, &c. "Jesus asked them, saying,

whom (who) say the people that I am?" I believe, Sir, many other passages,* similar to the foregoing, might be adduced, but probably those I have already enumerated will suffice to substantiate my statement that "the doctrine of Christ's omniscience is contradicted by the plain and unmistakable language of Holy Scripture."

In support of my second assertion with regard to the evidence of distinguished church authorities, both ancient and modern, on the subject of Christ's omniscience, I beg to refer to the following list (promising to give the references *in extenso* if required, my reason for not quoting fully being a desire to economise my space).

Theodoret, Bishop of Cyrus; Gregory Nazianzen, Bishop of Constantinople; Eulogius, Bishop of Alexandria; Ambrose, Archbishop of Milan; Augustine, Bishop of Hippo; Chrysostom of Constantinople; Cyril of Alexandria; and a host of other patristic writers, as Athanasius, Ambrose, Basil, &c., &c.

In later times, we have Calvin, Hugo Grotius, Hammond, Milton, Whitby, Rosenmüller (the elder), Locke, the metaphysician; Newton, the philosopher; Canon Waterland, who wrote a "Vindication of the Trinity," against Dr. S. Clarke; and Bishop Horne. And now, in our own day, we find Archbishop Sumner, Bishops Harold Browne and Colenso; Deans Alford, Milman, and Stanley; besides a whole army of "reverends," such as Temple, Wild, Williams, Jowett, Clark, Maurice, Farrar, &c. *ad infinitum*.

From all these we gather that Jesus "was ignorant of some things which he might know," and hence was *not* omniscient.

I believe, Sir, I have now shown that Dr. Faunce's argument from Christ's endorsement of the Old Testament is far from being conclusive, and the *onus* still lies with him to prove the integrity of that portion of our scriptures. I have examined this argument at some length because our author built so much upon it. Closing for the present,

I am, &c.,

VOX VERITATIS.

RELIGIOUS LEADERS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—In spite of all I have said in the preceding letters, many persons may ask how it is, if Moses and Christ were only human beings, that such a great multitude have manifested their belief in these two men's holy or divine character? It might as well be asked why greater numbers of people have professed such a great adoration for Mahomet's divine mission, in which none of us has the least confidence. Then we might ask, also, how it happens that the majority of the Spanish, Austrian, Irish, and even a prodigious number of French people would fall on their knees in the presence of the Pope were he to come amongst them? The Pope is not a divinity.

The Protestants, who muster over a hundred millions, follow the reforms of Luther and Calvin. These two men were not divinities. The Mormons, who number at present over a hundred thousand, are fascinated with the pretended spirituality of Smith and Brigham Young. Are these two promoters holy spirits? Of course not.

Well, when such demonstrations have taken place in recent years, and in our own civilised century, where is the marvel that similar dispositions were exhibited in Asia or Egypt two or three thousand years ago by the backward and ignorant multitude in favour of Moses, Christ, and Mahomet? Every one can discern that these three men acted in their respective periods exactly as Luther and Calvin have done in theirs, and as Brigham Young did in his life-time. Therefore it is downright folly to profess the least religious devotion for any peculiar human eminence or earthly celebrity. Hence the most natural and reasonable theory consists of the belief in only one sole divinity, which is that of God, the mighty creator of all things, who cannot have any competitor or rival, and who does not require other mediums than those we call Discernment and Conscience

to uphold his incomparable greatness. So all the reported heavenly missions of men in the Scriptures and Koran, or in any other book, are invented either by these men themselves, or by a hosts of blockheads like those who invented the Trinity story, which has not the slightest signification.

No reflecting being can fail to understand that God must be unique and indivisible. He can, therefore, not be divided in three different parts. We might as well divide him into twenty or a hundred parts, which would not make any difference, especially if the three denominated Father, Son, and Holy Ghost mean only one. So this fractional division becomes a foolish and useless mystification, rather offending to God's dignity, the more so that many simple-minded people might fancy themselves under the control of three separate and various powers. Consequently this absurd trio lowers God's supremacy, because it seems, as it were, that he the Father is only one of the three managers in the heavenly firm.

God is either the sole spiritual omnipotent, or he is not; if he is, he cannot and need not be divided into fractions of any kind; and if he is not, he cannot be the almighty authority we give him credit for. So the childish and idle Trinity must be nonsense.

Many theologians assert that without Christ's revelations mankind would have remained in a state of ignorance and barbarity, &c. In looking at this point carefully we soon perceive its weak side, for in comparing our own demeanour and theological institutions with those of the Jews and Mussulmans, we can notice at once that these two sects are (from a religious point of view) as virtuous and as clear-sighted as we are ourselves, although both sneer at Christ's revelations and doctrines, of which they have never taken any notice, but, on the contrary, laugh them to scorn.

We are well aware that the Israelites knew of the existence of a deity, and practised the moral precepts of the ten commandments long before Christ was even dreamed of. The better classes of the Hebrews, and of the Mahometans, are as honest, kind, and charitable as the better classes of the Christians. On the other hand, the lower and even some of the middle classes of Christians, are as vicious and as mischievous (if not more so) as the corresponding classes of the Mussulmans and Jews. The only distinction between them and ourselves is a little more refinery in our manners, and a greater spirit of industry or adventure, which originates from our higher degree of ambition and speculative dispositions. As for sentimental feelings and religious principles they are well able to cope with us. There is scarcely any instance or example of a Jew's execution for murder. It may safely be asserted that not two homicides can be brought to the charge of Jews in a whole century, whilst more than a thousand murders are committed every year by Christians in Europe alone. The other crimes are in the same ratio. I am aware, of course, that the Christians are more numerous than the Jews, but the proportion cannot balance the comparison.

The crimes among the Mussulmans and Asiatics are also much less in number than those among Christians, although the former are as numerous as the latter. Moreover, we are all aware that the people who profess Islamism and Judaism are each in their respective faith more united and friendly among themselves than Christians, who are divided by endless schisms, criticising each other so as to be unable to come to any religious harmony, though they all profess to worship Christ.

Should such sectarian variety not bring us to the conclusive fact that the revelations of Moses and Mahomet were better instructions than those of Christ? which, for that very reason, were not wanted; so much the less that the Jews and Mahometans, who do not believe in Christ's authority, are as good as the Christians, and perhaps a great deal better in many respects. Does not this indicate that mankind would have attained the same degree of morality in the long run of two or three thousand years without Christ's appearance and revelations?—Yours, &c.,

LAYMAN.

Vaughan, January 17th, 1878.

* For instance, Luke, ii., 52, "Jesus increased in wisdom and stature."

SPIRITUALISM ON THE N.W. COAST OF TASMANIA.

DEAR HARBINGER,—I cannot say that Spiritualism is in a very flourishing state here; but how can it be otherwise than what it is, seeing that we have never had a visit from a professional medium, or a lecturer on Spiritualism? I think many people would go to hear a lecture on Spiritualism who could not be induced to pay attention to its literature.

I think some of the opponents of Spiritualism here were cheered by the review of Dr. Carpenter's lectures in the *Argus*. I would not have been surprised at some of the other papers dealing with the subject in that way, but I was astonished at a paper like the *Argus* giving such a one-sided view; but, perhaps, it has since (after the hint in *Harbinger*) been honest enough to publish such an article as Mr. Wallace's.

Many, I think, look upon me with much suspicion for introducing the *Harbinger* to their part of the country, and some strongly advise me to suspend circulating it, and leave off advocating Spiritualism until I have proved its truth with regard to spirit intercourse; but surely anyone that understands the philosophy of Spiritualism need not fear for the truth by its literature being circulated, or its principles advocated. I have now come to the conclusion that Spiritualism embraces all that is good in all other religions, and, if the phenomena be a reality, much more besides.

We have lately had a visit from a Baptist minister from up country, and formerly of Sandhurst, Victoria—a good meaning gentleman, no doubt. He seemed much concerned for my spiritual welfare. He caught me reading a *Medium and Daybreak*, and began thus:—"My friend, I am very sorry to find you are so taken up with this new thing," meaning Spiritualism. I returned—"Do you understand the philosophy of Spiritualism, and have you made yourself acquainted with its teachings?" He answered, "No." Then I said—"If you know nothing whatever about the subject, I will not listen to one word you have to say in condemnation of it." "Well," he said, "this one fact is quite enough for me, that Spiritualism takes away the only foundation we have to rest upon, in that it does not acknowledge Jesus as God." So you see, Mr. Editor, it all hinged upon this dogma. I said I thought all Spiritualists were not agreed upon this point, but as for myself I had studied the Bible carefully on purpose to obtain enlightenment upon the subject, and had now come to the conclusion that there is as much in the Bible against Jesus being God as there is for it; but that my own reason told me it was perfect nonsense to believe that Jesus was God upon earth. The rev. gentleman then astonished me by saying that there was not one single text in the Bible that went to prove that Jesus was not God. I then thought it waste of time to argue with him. I don't approve of anyone speaking positively upon this subject either way, but still I think those who take Peter's definition of Jesus (a man approved of God, &c.) have got far more reason on their side. I will now edify the readers of *Harbinger* by giving an extract from one of many similar tracts that the before-mentioned gentleman has been distributing here. The tract is addressed to any who are yet unconverted:—"If you live and die as you are, you are undone forever. There is but one way of escape. Reformation will not save you. Vows and good resolutions will not. Your best endeavours are of no avail. If you could avoid all sin, and obey God perfectly the rest of your life, that would not atone for your past sins."

Surely the above is worse than nonsense. The last, to my mind, is simply horrible. What a depraved idea the writer of this tract must have had of the Ruler of the Universe. I should think that when a sin had been truly repented of and forsaken, that God would freely forgive, and not bear a grudge for past offences. If he would not, then he is evidently not as merciful as a good man. I think the difference between Christianity and Spiritualism is this: The former holds up the death of Jesus and the latter his life. I see the *Protestant Standard* has been at it again. After an attempt at sarcasm, it winds up thus:—"What a wretched world

we should have if we had to wait till the Wilson-Walker-Tyerman crew reformed it; as the utmost they can do is to hire a theatre, and gather together a few shillings to pay expenses." I think it would be more to the credit of this *Standard* editor if he looked nearer home before attempting to expose the misrepresentations of the Papist Party. I don't wonder at "Layman" becoming disgusted at Methodism. It surely is a narrow-minded bigoted sect; and, as far as I can ascertain, I find that it is impossible for more liberal denominations and Methodists to work together. I think there was much truth in an article that appeared some time ago in the *Melbourne Age*, headed, "Methodism—Popery in Disguise."

Hoping, Mr. Editor, that I am not trespassing too much on your space by this rambling report, I am, yours truly,

FAIR PLAY.

Leven, 1st January, 1878.

ARRIVAL OF MR. THOMAS WALKER.

MR. THOMAS WALKER arrived in Melbourne by the City of Adelaide about 5 p.m. on Friday, January 18th, and was introduced to the members of the Victorian Association of Spiritualists at the Masonic Hall the same evening. After a recitation and some music had been given by members and friends, Mr. Walker was controlled, and delivered a very interesting address, briefly reviewing past religious history, giving an outline of the harmonial philosophy, and indicating the essentials to happiness and progress. The control, whilst speaking of this as an age of progress and individuality, of which men were proud, said that from the spirits' stand-point there appeared but little to boast of. There was still the tendency to preserve the errors of the past, still had forms and ceremonies to many, greater charms than reason, still the spirit of persecution existed, the combination of numbers was wanted to disseminate that contagious or infectious principle which manifested itself in beauty and truth.

Every religion and creed served its purpose, and then gradually fossilized. Jesus, arriving at a higher standard, and having a superior object in view to that of the priesthood, illuminated his epoch, but the reaction was great, and the subsequent darkness more intense. The light was now rising again. The present state was the result of the past; the future was based on the present; all progress was the result of causation. Whilst we can give encouragement to others and spread the light, it is our duty to do so. We might take a lesson from the Roman Catholic Church; in that system every soldier is in his place, all in order, and each one fulfilling their part. The speaker alluded to the stars as an illustration, each one separate, yet acting in concert, and mutually dependent, and drew a glowing picture of harmonious co-operation, showing how such a combination generated an atmosphere of light, through which spirits could come very near to us. Activity, he said, was the soul of love, and love the soul's progress; by working for the good of others we did ourselves more good than by working selfishly.

The language and elocution were excellent, and at the close of the address a cordial vote of thanks to medium and control was passed. Mr. Walker returned thanks whilst in his normal condition, and the contrast of style and tone of voice was very marked. A subject for the opening lecture was chosen, and the meeting closed.

DR. WM. BRITTEN.

WE are advised that Dr. Britten will accompany his wife to Melbourne, and during his stay here pursue his practice as a medical electrician, which he has followed very successfully in Boston for some years past. A peculiarity in Dr. Britten's treatment is the "Cranial Diagnosis" through which by the application of delicate electrical instruments to those portions of the brain corresponding with the internal organs of the body, their condition is accurately determined and the disease precisely located, he will treat with confidence Chronic cases where all other treatment has failed.

THE MESSIANIC PROPHECIES.

(Continued.)

HAVING examined the prophecies by Jeremiah referred to by Daniel, I shall now show that the seventy years of the Jewish Babylonish captivity were to end BY THE ARRIVAL OF THEIR MESSIAH.

Daniel informs us that after prayer and fasting, the angel Gabriel appeared to him and informed him that:—"Seventy years are determined upon thy people, and upon the holy city, to finish the transgression, make an end of sin, and to make reconciliation for iniquity, to bring in everlasting righteousness; and anoint the Most Holy place. Know therefore and understand that from the going forth of the commandment (of the prediction) to re-build Jerusalem, unto Messiah the Prince, shall be seven weeks, and three score and two weeks,† (sixty-nine weeks, the next year which WAS THE SEVENTIETH), "and the streets and the wall shall be built, AND THE TIME SHALL BE EXHAUSTED."‡ "And after three score and two weeks shall the Messiah be cut off, but not for himself. These words are not found in the Septuagint. In the last verse of the chapter we are told—"And the people of the Prince that shall come shall destroy the city, and the sanctuary, and the end thereof shall be with a flood; and to the end of the war desolations are determined." This can only refer to the Second Temple, that built by Zerubbabel, to its destruction by Antiochus Epiphanus; and to Judas Maccabees as the Messiah. The third temple, that built by Herod, to which Jesus came, did not exist until some hundred years after that date. The period to which the prediction refers, is clearly fixed by Jeremiah, as seventy years, to the restoration of the Jews from the Babylonish captivity; and by the events described; the restoring of the city, the streets, and the building of the walls; and the people of the Prince who should come; "the Little Horn who shall destroy the city and the sanctuary, and the end shall be with a flood."†† All of these are explained in the eleventh chapter, which contains a history of Antiochus Epiphanus, during the three and a half years, or "half of a week," (during which the "Saints" were given into his hands); the destruction of the city, and the sanctuary, the breaking of the covenant, and setting up of "the abomination of desolation," as also his death; but the most striking evidence against applying this prophecy to the age of Titus, is to be found in the words of the angel contained in the last chapter, where we read—"And the angel swore by him who liveth forever and ever, that it shall be for a time, times, and a dividing of a time; and when he shall have accomplished to scatter the power of the holy people, all these things shall be accomplished." "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be one thousand two hundred and ninety days,"‡‡ (nearly three and a half years.)

With respect to the words "Messiah shall be cut off but not for himself." The law of Moses makes no reference to any future state of rewards or punishment; temporal blessings were promised to the righteous, and temporal punishment to such as disobeyed the law;* we need not wonder therefore, that at the death of Judas Maccabees, the Jews should be informed that he died "but not for himself." Of Judas Maccabees, Josephus remarks:—"He was a man of great valour, had undergone all difficulties, and sufferings for the liberty of his countrymen; he left behind him a glorious reputation, by gaining freedom for his nation, and delivering them from bondage; when he had retained the high-priesthood for three years he died!"

I wish my readers distinctly to understand, that I hold JUDAS MACCABEES TO BE THE ONLY MESSIAH PREDICTED BY THE PROPHETS OF THE OLD TESTAMENT, I shall quote but one more of the many passages which they contain concerning him, before referring to another class of

evidence, which also proves that JUDAS MACCABEES, and not JESUS was intended as the Jewish Messiah.

"Go through, go through the gates, prepare ye the way of the people, cast up, cast up, the highway; gather out the stones, lift up a standard for the people! Behold the Lord hath proclaimed to the end of the world, say unto the daughters of Zion, behold thy SALVATION COMETH, HIS REWARD IS WITH HIM AND HIS WORK BEFORE HIM; and they shall call them The Holy People, the redeemed of the Lord, and thou shalt be called A CITY NOT FORSAKEN! Who is this that cometh from Edom, with dyed garments from Bazrah, this fair in his apparel with mighty strength? I that speak in righteousness, mighty to save! Wherefore art thou red in thy apparel, and thy garments like him that treadeth the wine vat? I have trodden the wine press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled on my garments. I will stain all my raiment, FOR THE DAY OF VENGEANCE IS IN MY HEART, AND THE YEAR OF MY REDEEMER IS COME. I looked and there was none to help; and I wondered that there was none to uphold; therefore, mine own arm brought SALVATION, and my fury it upheld me. I will tread down the people in mine anger, and make them drunk in my fury, I will bring down their strength to the earth." Isaiah lxii., 10, 12; lxiii., 1, 6, see Septuagint.

The above evidently refers to the excursions and victories of Judas Maccabees against the Idumians, and other tribes to the south of Judea, who Josephus informs us attacked the Jews, soon after he re-took the city, and who were conquered by him. The word "salvation" is usually when occurring in the Old Testament, applied to victory, and deliverance, as in the following passage. "It shall be said in that day, Lo! this is our God,* we have waited for him, and he will save us, this is the Lord we have waited for him, we will be glad and rejoice in his salvation! for in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill;" "and he shall bring down their pride together with the spoils of their hands, and the fortress of the high walls, shall he bring down, lay low to the ground." Isaiah, xv., 9, 12. This cannot possibly refer to Jesus.

R.

To be continued.

THE LYCEUM MINIATURE.

We have before us the first number of a new Lyceum Journal, bearing the above title and edited by the present indefatigable conductor of the Melbourne Progressive Lyceum, which it represents. In an introduction the editor explains the object of the paper, which will consist of two parts, viz.:—a record of the Lyceum's progress as an institution, and contributions from its members. It is intended to be a "children's paper," written by and for them, and if the interest can be kept alive amongst the juvenile contributors, we have little doubt of its utility, or success. The present number gives a brief record of the Lyceum since its establishment in 1872, enumerates what it has more recently accomplished, and describes its present status. The contributions are characteristic and in accordance with the motto, (Brevity is the soul of wit). "Euda," on Duty and "Annette," on Diffidence are good, and the story for children, by "Tweet," promises to be an interesting one. We hope our readers who are interested in the Lyceum movement will send at least for the first number, and if approved encourage this laudable effort to develop the literary talents of the Lyceum children.

* It was customary in that age to apply the term GOD, to kings, and heroes, and is so in the present day. The Hindostani word "Codaven," is an instance of this which the writer has often had applied to himself, Coda means literally God. It is used as a complimentary term, as "His Reverence" or "His Holiness," is now applied to the Clergy and the Pope. "HOLY, AND REVERENT IS God's Name," Psa., cxi., 9. There can be no doubt that such a profanation of the titles of the Unnameable, would have been punished with death according to the law.

† Dan. ix., 24—25.

† From the Septuagint.

†† Dan. ix., 26.

†† Dan. xii., 7—11.

* Dan. ix., 11—24.

THE SPIRITUALISM OF THE BIBLE.

THE Bible is one of the best read books in the world. Millions of people believe it to be the direct word of God himself transcribed by certain of his creatures whom He inspired for the purpose of enabling them to perform their mighty work. They believe that it is a revelation containing everything which it is necessary for man to learn in regard to his moral and spiritual condition. Being the word of God, it is of course an infallible record. Its history is absolutely true, and its prophecies are either fulfilled or to be fulfilled. Its teachings being directly from the Deity, are of course superior to all those of human origin, and where the two conflict the latter must necessarily give way. Whether or not this is a just estimate of the value of this book, I do not at the present time feel inclined to discuss; suffice it to say, that for the purposes of this paper I am prepared to accept this view of the Bible, and to show that those who accept it as the word of God, as the infallible guide, must, if they follow its precepts and believe truly in its teachings, be ardent and faithful Spiritualists.

As an infinite revelation, it must contain infinite truth, expressed in such a way that there shall be no doubt, even in the mind of the most ignorant, as to its meaning. It must be clearly expressed in order that all must know the will of the great Jehovah, and the Protestant, at all events, admits the justice of this argument. He says at once that the Bible was given to man by God for his own guidance, that each man must study it for himself, and guide himself by its teachings, as they present themselves to him. There are many things in the Bible that appear to conflict with the teachings of science; these, the intelligent and orthodox believers argue, are a necessity, as, if the Deity had spoken to the people to whom he first revealed himself in the language of modern science the book would have been discredited by them. They argue that the Bible was never intended to teach science; and in this I think few will be inclined to differ from them. Let us not forget however, that every new discovery in scientific knowledge has been opposed by the priest-hood, on the ground that it was in conflict with the "Word of God."

The Hebrew nation is regarded by all believers in the Bible as God's own chosen people; the nation through whom the Almighty has chosen to manifest himself to the world. Without referring to the great evidences of spiritual power, to be found in the earlier chapters of Exodus, described as occurring through the mediumship of Moses, let me take a short passage from 1 Samuel xxviii., 3, as a basis for a few remarks; the words are "And Saul had put away those that had familiar spirits and the wizards, out of the land." This quotation shows that at the time it was written there was no doubt as to the *possibility* of communion with the departed. It is not "Saul had put away those who claimed to have familiar spirits," but "those who had familiar spirits." The fact of there being individuals who were thus endowed is not denied, but we are told that Saul had "put them away," a convenient euphemism for "killed them." I suppose. Now who were these that had familiar spirits? We get the answer from the same chapter, for we learn that Saul subsequently went to a woman that "had a familiar spirit" and had an interview with her, which I may be excused for suggesting, was not of a very satisfactory nature. From the account given us we find that the "Woman of Endor" was nothing more nor less than what we at the present day call a "medium." I wish, however, before proceeding any further, to call attention to the 6th verse of the same chapter. It reads "And when Saul had enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets." Saul had enquired of the Lord. How was the answer to be given? From the latter part of the verse we find that it was by dreams, by Urim, or by prophets. We have the sanction of the Bible for saying that at one time the Lord spoke to mankind by dreams, for this is distinctly implied in the verse before us, which states that on this occasion God did not answer in this way. Then "by Urim." What is the meaning of this. Urim was the highly polished breast-plate of the High Priest, who, looking upon it, read from its

surface the will of God. This has for many centuries been a favorite method, amongst Oriental nations, of communicating with the world of spirits, and is at the present time practised to a large extent. It is a form of mediumship closely allied to clairvoyance, and Bible History tells us that it was used by Divine sanction amongst the Jews, at a time when other modes of divination were condemned; but the Lord did not answer Saul by Urim, although his endeavoring to ascertain the will of the Deity in this manner is not condemned, but is apparently taken as a matter of every day occurrence. Another method is mentioned, "by prophets," or "seers." There are still prophets and seers amongst us—men and women who are clairvoyant; who have a sort of intuitive knowledge of events; who are in communication with the spirits of the departed; and so it was in the ancient time. It may be said, however, that these were the persons against whom Saul had promulgated his edict, whom he had "put away." In answer to this, I must point out that the government of the Jewish nation was essentially a theocracy; it was a nation bound together by its religion, and the representatives of that religion were naturally jealous of the infringement of their rights. Saul as the reigning monarch over this theocracy was hemmed in on all sides by the priests, who had incited him to promulgate his law of extermination against all communion with the departed which was conducted outside of the church. Those who prophesied or spoke through the spirit inside the church were prophets, those who were outside were wizards and witches and unworthy to live. We have a similar example of intolerance in more modern times. The Roman Catholic Church relies more on the manifestation of spirit power than any other religious organization in existence, but unless these manifestations tend to promote the spread of Roman Catholicism they are regarded as diabolical in their origin, and the mediums as being obsessed by the devil and some of his followers.

Saul, then, was not answered by the Lord, or by the manifestation which were to be obtained in a legal way, and he therefore had recourse to those mediums whom he had endeavored to suppress. The result of his interview with the "Woman of Endor" is well known, and need not here be repeated. Let us see now what the New Testament has to say with reference to Spiritualism.

I shall on a future occasion have something to say with reference to the "miracles" of Jesus, and hence will defer any remarks on this subject till then. I will simply refer now to the following words made use of by him when "he appeared unto the Eleven as they sat at meat:"—"These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover," Mark xvi., 17, 18. Where are these signs to be found at the present day? Not amongst the so-called orthodox, not in the ranks of the various sects into which the Christian Church is at the present time divided: but only amongst those who are, as Jesus himself in his day was, despised and rejected of men—the Spiritualists; men and women who are working with the angel world for the amelioration of the condition of the human race without regard to creed or dogma. In the first epistle to the Corinthians, twelfth chapter, the Apostle of the Gentiles gives a description of "spiritual gifts," and a better account of the operations of Spiritualists cannot be found anywhere. The different phases of "mediumship," as we call it are abundantly described; and yet there are hundreds and thousands and millions of Christians at the present day, men and women who are doing their best to promote the welfare of mankind in the method they have been taught to believe to be the only true one, who stoutly deny that these gifts exist and who refer to Spiritualism, which exemplifies them in every walk of life, as a delusion of the devil, if indeed it deserves to be ranked so high and be not simply clever conjuring on the part of so-called mediums.

It is needless to continue; suffice it to say that the Bible is full of Spiritualism, and Spiritualists look upon it and read it with interest, admiration, and pleasure.

regarding it as one of the greatest testimonies to the truth of Spiritualism that can be found in the world, whether they regard it as the direct word of the Deity or not.

L. E. HARCUS.

Hackney, S. A.

THE LEGAL STATUS OF SPIRITUALISM.

BY A BARRISTER.

IN the first rank of the modern religious thinkers who unite in harmonious sympathy, the rationalism and reverentialism so often severed, John Page Hopps has for many years occupied a prominent position. Spiritualists are almost without exception Unitarians in theology, and have found their chief apostles in at least one field among the ministers of this most unsectarian of churches. James Martineau, the profound scholar, lofty in his eloquence as in his thought, and gifted with an insight powerful, yet tender, has spoken some of the wisest words in the cause of true piety that have been uttered in a blatantly superficial century. Beside him in the milder radiance of various ability, unpretentious catholicity, sweetness and sincerity of style and nature, stands the "Truthseeker," whose name has become a watchword among the liberalists of both the old and new worlds. Gallant service in the cause of free and faithful thought has been done by his pen in manifold fashions, and not the least may be reckoned the publicity which he has given through his journal at various times during the last two years to the shameful treatment received by an innocent woman at the hands of irresponsible authority.

The Slade case is a recent evidence of the spirit in which Spiritualism is regarded by the popular orthodoxes of Materialism and Sacerdotalism, united for once in their envy of the new revelation hereafter destined to supplant and destroy them. The virulence with which the attack has been made should serve as a warning of what will be again attempted, probably at no very distant date, and the manifest unfitness of obsolete legal enactments, when used as the weapons of unscrupulous animosity, to fulfil the claims of justice in the present day, renders preparation necessary on the part of those thus threatened generically and personally with a persecution as relentlessly hostile as that of the middle ages. Only the form is changed, and the same bigotry of intolerance which filled the cells of the Inquisition, fired the fagots of a thousand martyr piles, and endeavoured to stamp out truth with rack, rod, or dungeon is among us still, dictating the suppression, if possible, of spiritual phenomena, and the punishment of those who dare to investigate them. More than this. It is sought to make even a belief in the reality of communion with departed intelligences a criminal offence. Popular ignorance is to be used in the cause of superstitious fear, and atheistic hatred; the sacred rights of private judgment and personal liberty are to be violated by the fury of antagonists, who thus acknowledge that the everlasting tribunals of experiment and discussion have declared against them; a fearful power is to be placed in the hands of prejudiced or interested partisans; with an appearance of equity, under the cloak of law, and at the hands of justice, a new massacre of the innocents is to begin. The second coming foretold by the founder of the Christian creed is to be choked out by the Church he inaugurated; the counsel of Gamaliel is to be cast aside, and that of the priests adopted; Cæsar will cease to judge, and yielding his charge to the people, leave them to work their will upon those whom he has found guiltless. Such is the spectacle presented to us in Christian England, nineteen hundred years after its Saviour's teaching, in an era characterised above all others by pretence of liberty, and proclamation of tolerance.

Mrs. Louisa Lowe, a lady by birth, education, and intelligence, is incarcerated in that most horrible of confinements, a lunatic asylum, because conscientiously compelled to admit that she believes in an existence after death, and the possibility of communication with those enjoying it. Retaining her sanity even under the terrible trials of confinement, agonised appeals for release are met by the scornful incredulity of the Com-

missioners of Lunacy, assured that any one holding such a doctrine cannot be in the enjoyment of right reason. A judge remarks that the statement of her writing mediumship "looks like insanity," and in a question of fact, simply outside of, and by no possibility contrary to his experience, feels justified in pronouncing thus absolutely upon the deliberate deductions of a fellow creature, whose evidence is of the highest attainable kind, since it is personal, immediate, conscious, and recurring. At last, on escaping from her prison, and anxious not only to justify herself in the eyes of the world, but with the truly noble and devoted object of making her own sorrow a means of welfare to those similarly endangered, she writes to Lord Cairns requesting a public inquiry into the circumstances of her detention. But though openly charging one servant of the Crown with bribery, and another with a misdeemeanour, and pointing pathetically to the fact that the deprivation of her liberty was not merely a loss of that right and enjoyment, but that it "affixes an indelible stigma not only to the victim, but also to his or her posterity," and thus "becomes the most cruel wrong that man can inflict upon his fellow," the Lord Chancellor informs her that "he has no power to interfere in the matter." On a second application, asking for information as to who has the power if the chief officer of the State has not, she is told that "his lordship cannot take any such course in the matter" as she suggests. Thus admitting control, but declining to exercise it, comment is unnecessary. Still undeterred, Mrs. Lowe appealed to Mr. Gladstone and Lord Beaconsfield, the first of whom regretted his present inability to deal with the matter, but the second, in whose pleasure it lay to order a Royal Commission, and forever crush the evil, which the Chancellor did not pretend to deny, allowed the letter to lie unacknowledged. Still prolonging her agitation, Mrs. Lowe next, as the secretary of a Lunacy Law Reform Association formed from the sympathisers with her sufferings, roused by the publication of a tract containing her sad story, addressed herself to Lord Shaftesbury, as the chairman of the Lunacy Commissioners, and now added to her own accusations a number of other charges, into which she challenged inquiry, many of them being for the grossest and most indefensible offences. Her indignant indictment, however, is politely waived, and on its reiteration she is insulted by being told that "for her own sake" the case had better be "forgotten." As still more instances of cruelty and wrong are heaped together, she again in a masterly epistle arraigns the whole board of which the noble lord is chairman, and publicly announces them corrupt and incompetent. In answer to his reflection upon her she says:—"Not having appealed to your 'kindness,' my lord, I shall not try to gauge the sentiment proffered by your lordship under that name, but I do most indignantly repel the slander, couched in your declaration, that kindness requires that you should not re-open matters which for my own sake had best be forgotten. I have nothing to hide, my lord, nothing to fear from broadest light of day. If you and your colleagues could say the same with truth, happy indeed would it be for the country. We, your victims, seek no spurious 'kindness,' we ask no pitying patronage; our demand is for justice, the justice that leads to reparation." Although Lord Shaftesbury must, by this time, have been convinced that the lady in question was far saner than he would have wished, the icy chilliness of his aristocratic contempt for plebeian suffering remained as delicately frigid as before. Mrs. Lowe's final appeal to the chairman of the Select Committee on the Lunacy Laws only met with a jesuitical request for the surrender of documents in her possession, proving the deliberate falsification of dates by Lunacy Commissioners, in order to save themselves from the utter disgrace their abominable crime deserved. And here for the present the matter ends, but where it may re-open, and whom the abyss of shame and sorrow may next engulf, it is impossible to predict. It only remains for Spiritualists to be upon their guard, and at the first peril of one of their number to prove by public exhibition of their numbers and unity, that they are a power in the State not to be condemned unheard, or punished without provocation. An earnest activity in

our English brethren is to be hoped for in this matter, and a consistent watchfulness on the part of our colonial confreres must be its answering beacon. Many dangers threaten the bark, for whose general safety we need have little fear, but for those who advance and direct it there is much to be done. The tyranny of mob opinion, and class-legislation may yet blight the happiness of many of those convinced of the veracity of the angel's creed, and even for a time diminish the rate of progress of the whole. It is not such temporary checks or pauses that we need consider, but we are bound by every sentiment of honour to protect our fellows working in the same field. For the general public the circumstances are not without meaning. What is done in the interests of sectarianism may be attempted again by the avaricious and base, to whom the lunatic asylums offer a safe, and often a brief, seclusion for the victims they have neither the courage nor the mercy to murder. In the cause of humanity much might be looked for, yet since the sympathies of the majority are ever limited by their relations, it is peculiarly from those linked by a reciprocity of knowledge and aspiration, as the common quarry of the orthodox beasts of prey, we may ask any sacrifices of self that can save a brother or a sister from such misery.

The colonial law is precisely identical with the English as to the requisites of committal and confinement, but it is not the enactments we have to contend against, these being in themselves sufficient, if honestly carried out, to satisfy all reasons. It is the evasion, perversion, or malicious construction of its provisions that is fraught with danger. While judges consider that any form of intercourse with any kind of immaterial individuality is impossible, we can clearly hope for nothing but adverse verdicts in the courts; and while medical practitioners are equally dogmatic, a certificate of insanity will be easily obtainable. Juries, also, can scarcely be supposed to look upon the occurrences more favourably, except when specially qualified. Moreover, recognising the immense issues attached to the verdict in any such case, either judge or jury would hesitate before yielding to anything so removed from precedent. A judgment admitting as its grounds the fact of spirit existence and presence would be an admission so startling in its consequences as to cast all other witness to the truths of Spiritualism into the shade. If the seal of the law were once set upon its charters, the intellectual world would be almost compelled to a similar admission, and the first great task of the movement would be accomplished. Such a triumph, though eventually certain, must be, except under some extraordinary concatenation of proof and liberalism, yet far off. And until such has been obtained the position of Spiritualists before the bar must be hazardous and uncertain. No doubt in numerous instances an opposite verdict might be avoided or stayed, but with the preceding considerations, and the average ignorance and incompetence of mankind in mind, it is apparent that the new dispensation must for a period suffer at the hands of authority. Sooner or later cases will occur involving either the admission or rejection of the fact of spirit communion, and many a close contest may be looked for during the years in which its verity shall not be distinctly established. No doubt the real acknowledgment will be avoided long after verdicts are given solely upon its attestation, but still the first fair appearance of its evidences in a suit may be eagerly looked for. As yet it has been but at least a side-issue, or else, as in the Slade case, the lines of evidence have been drawn so close as to forbid demonstration. Here or in England, however, such an argument must soon arise, and its determination will be awaited with anxiety by the thousands for whom it will have an individual meaning. It will be the duty of those connected with it to bring all their forces to the encounter, and for the movement at large to render such assistance as lies in its power to place the subject fully before the modern Minos. Those familiar with English law will foresee how difficult it would be to overthrow an antagonistic decision given on the merits of the cause. It will be necessary, therefore, to carefully choose the time of trial, and, when an opportunity arrives, to carry it up to the highest tribunals of the nation rather than

suffer a defeat. The occasion will be one not of single, but universal interest, and upon which Spiritualists must at the time put forth their full powers. Meanwhile devolves on all the enduring task of educating a popular feeling which may serve us at such a crisis. To place before the public lucid expositions and summaries of our principles, and to give the best evidence of an adherence to and faith in them by living up to our highest moral standard,—this is the truest and noblest service that can be done by those who have the welfare of the truth at heart. Physical and mental phenomena, as far as they are easily and openly exhibited, together with the advocacy of talented teachers, serve the same end. The progress of these is the progress of Spiritualism, on its way through the special evidence of science, to its final recognition and highest acceptance at the hands of the law.

THE NAME JEHOVAH.

THE ancient Jews were taught highly to venerate the name of God; *death was the penalty of the law against any, but a priest, or a prophet, who pronounced the word JEHOVAH!* The very naming of it appears to have been looked upon as blaspheming and cursing; my first quotation I take from the Septuagint, as I look upon it as the most reliable. "The son of an Israelitish woman NAMED THE NAME and cursed, and they brought him to Moses." "And the Lord spoke to Moses saying, bring him forth that cursed outside the camp, and all who heard shall lay hands upon his head; and all the congregation shall stone him." "Speak to the sons of Israel and thou shalt say to them: whosoever shall curse God shall bear [his sin]. AND HE THAT NAMES THE NAME OF THE LORD LET HIM DIE THE DEATH, let all the congregation of the children of Israel stone him with stones; whether he be a stranger or a native, LET HIM DIE FOR NAMING THE NAME OF THE LORD.† In the authorised translation instead of "names" and "naming," we have the word "*blasphemeth*." That the word NAMES, is the correct translation, seems obvious from the fact, that the translators have almost invariably translated the word Jehovah, by the word God in capital letters, which they do not apply to any other term, used to express the infinite Intelligence.

The Jewish priests, and prophets, who alone were permitted to use this name, (especially about the time of the Babylonish captivity) applied the names of God "El," and "JAH," (a contraction of Jehovah) to themselves; thus we have "ELI, my God," and "ELISHA, God that saves," "ELIJAH, God the Lord!" The titles they assumed are certainly no indication of the humility of the Jewish priesthood, and lead us to believe that the Jews showed them great veneration. Need we be surprised then if their Messiah should be termed "Emanuel, which being interpreted is God with us," this is by no means a proof that He is one and the same with the Infinite Spirit that pervadeth space, and controls the universe.

The christian clergy notwithstanding the precepts of Him they call master, who taught "*blessed are the meek*," have also appropriated divine titles. We read of "His Holiness," "The Reverends," "Drs. of Divinity and of God," "HOLY AND REVEREND IS HIS NAME!" How would the law treat such men?

Spirits in their communications very rarely name the name of the "incommunicable" thus manifesting the depth of their veneration.

TRUTHSEEKER.

The "Medium" of October 26th, contains an account of a séance with Dr. Monck, by M. A. Oxon, similar to those described by the Rev. Thos. Colley, which appeared in our last, we commend the attention of our readers to an article on "The Strongholds of Orthodoxy," written inspirationally by Mr. Thomas Walker, which appears in the same paper of October 19th.

† Lev. xxiv., 11, 17.

MRS. EMMA HARDINGE BRITTEN.

SHORTLY after the publication of our last issue, we received a long letter from the above talented lady, and gifted inspirational speaker, from which we found with regret that a letter sent by the Victorian Association of Spiritualists, guaranteeing her twelve lectures in this city, and promising a bonus of £50 towards her passage here, had not duly reached her. In faith of a previous private letter, Mrs. Britten had made arrangements for leaving San Francisco for Melbourne, about the end of December, and the non-receipt of this guarantee had placed her in an awkward position, other speakers being engaged to follow her at that time. It therefore, became incumbent upon her either to abandon the idea of visiting Australia, or come here at her own risk and expense. The promptings of her spirit friends were so strong in this direction, and her own impressions of the fitness of the field for present work so decided, that she has determined to take the latter course, and leave San Francisco in January; so that unless she remains at New Zealand *en route*, she will probably reach Melbourne about the 1st of March. Her lectures at San Francisco have been a decided success, with a charge for admission, and at the conclusion of the series a special committee was hastily formed and a fund raised to enable her to give a course of free lectures, which she was about commencing when writing us. These would finish with the old year, and leave her at liberty to sail by first boat in January. Spiritualistic lecturing as a rule is not a paying profession, especially where preceded by a long and expensive journey. Circulars were sent some three months since to a number of well known spiritualists, inviting them to guarantee a moiety of a fund to re-imburse Mrs. Britten for her outlay in coming here, the majority were returned filled in with amounts varying from 10s. to £5, but a number are still unacknowledged; we trust that where this was the case the inadvertency will be remedied during the present month. Mrs. Britten will probably deliver her first lecture here, at the Opera House, within a few days after her arrival.

LEAVES FROM MY LIFE.*

Most of our readers will be familiar with the name of J. J. Morse, whose trance lectures have frequently appeared in the "Medium," and attracted so much attention in several instances as to necessitate a reprint. The book before us is a brief autobiography of this excellent medium, from which we find that he, like many other of the most gifted speakers and writers connected with the spiritual movement, commenced the world under very disadvantageous circumstances, but by the help of a good moral principle and the hearty co-operation of spiritual friends, the latent powers of the soul have been developed, the intellectual nature refined and cultivated, and the physical organisation made a vehicle for the conveyance to man in the body of philosophical teachings of a high order. Being at a séance of Miss Lottie Fowler's the celebrated American clairvoyante in the latter part of 1871, he was informed by her that within three years from that time he would cross the Atlantic, an event which seemed to him highly improbable, yet without any pre-arrangement on his part the fulfilment of the prophecy came about; and in October 1874, he, in company with Mr. Robert Cooper, left England for a tour in the United States. Some 30 or 40 pages of the book are devoted to an account of his experiences in America and his impressions of mediums, spiritualism and social life there, which are interesting, the remainder of the volume consisting of a selection of orations given through his organisation in London and the provinces. The book is illustrated with two photographs, one of the author and the other of his guide "Tien-sin-tie," the latter from a drawing by Mr. Anderson, the spirit artist, it contains about 130 pp., is neatly got up, and published at a price which should command an extensive sale.

* Leaves from my life, a narrative of personal experiences in the career of a servant of the spirits, &c., by J. J. Morse, London. Jas. Burns, 1877.

ADELAIDE PSYCHOLOGICAL SOCIETY.

LUCKILY for the cause of truth, Adelaide is not wholly destitute of earnest and conscientious spirits who are ready to brook the unpleasant remarks of their friends and band themselves together for the purpose of investigating the claims of Spiritualism. That this is actually the case is exemplified by the fact that there is now established in our fair little city, a Society designated the Adelaide Psychological Society, whose primary object is to inquire into phenomena alleged to be spiritual, and whose members, though few in numbers, appear to be thoroughly sincere in their purpose. The operations of the Society commenced on the 10th of November last, when a code of rules and regulations was drawn up and adopted, and a committee was appointed to conduct and regulate the proceedings. Since that date, the Society has held nine *séances*, at which we have had one or two manifestations of an encouraging nature. We have amongst us a rather powerful medium, through whom we frequently receive communications purporting to emanate from the spirit-world, and with regular sittings we hope that he will rapidly develop. Several other members have also exhibited indications of mediumship. On the 29th ult., Mr. L. E. Marcus, to whose instrumentality the existence of the Society is mainly attributable, kindly entertained the members at supper, in celebration of his appointment to the editorship of a new provincial newspaper—a newspaper, which I may remark *en passant*, shows signs of being conducted with unusual vigour, and promises to rapidly assume a position in the first ranks of South Australian journalism. Notwithstanding Mr. Marcus' removal to the provinces, however, he still takes a warm interest in the doings of the Society, and occasionally attends our weekly *séances*. I expect shortly to be able to give the readers of the *Harbinger* a more detailed account of the character of the manifestations that we generally receive.

FREDERIC BOND.

Adelaide, January 19th.

A TOBACCO REBELLION.

WE observe that American Churches are heading a rebellion against the tyranny of tobacco. Thirty-six years ago the editor of the *AMERICAN SOCIALIST*, in an article which he then published in *The Witness*, gave the following twelve reasons for thinking that "the habitual use of tobacco in its various forms may really be a greater curse to mankind, involving more idolatry and spiritual bondage, than the use of ardent spirits:"

1. Persons who have used both rum and tobacco say it is harder to give up their tobacco than their rum.
2. The quid, the cigar and the snuff-box are more constant companions, offering their consolations at more frequent intervals, than the bottle, and are therefore more likely to obtain an enslaving influence.
3. Tobacco is much less expensive than rum, and therefore less likely to come under an embargo by offending the love of money.
4. The use of tobacco is more easily concealed, when necessary, than the use of rum.
5. Tobacco appears to retain its dominion over the respectable part of the community after rum has retreated into the 'lower regions.'
6. The churches patronize tobacco.
7. The elders and deacons patronize tobacco.
8. The clergy patronize tobacco.
9. The doctors of divinity patronize tobacco.
10. Temperance men patronize tobacco.
11. The women patronize tobacco.
12. In short, tobacco has all the respectability and fascinating power which can be derived from the favor and support of the refined, the intellectual, the Pharisaic portion of community, while rum is abandoned to the publicans."

We were reminded of this article by reading a "Report on Popular Narcotics" presented to the General Association of Congregational Ministers and Churches at Gloversville in this State on the 11th inst., which gives other strong reasons in favor of a rebellion against tobacco slavery. We condense some of the points made in the Report:

1. The Christian Church is greatly hindered in her work through want of a clear and justly earnest testimony upon the whole subject of narcotic drinks and drugs.

2. Unless plans are devised for instructing children and youth as to the pernicious effects of smoking and chewing, it is sadly probable that great numbers will be swept away by these popular habits from health, sobriety and virtue.

3. While public discussion is abundant concerning the pernicious effects of distilled and fermented liquors, the essential facts about tobacco are hardly known.

4. Professed reformers and philanthropists have generally been shy of touching the popular tobacco habit.

5. Many Christian Congregations are wont to treat proposed inquiry into the mischiefs of tobacco-chewing and smoking with the same dread and dislike as was common for the general public to show on the first introduction of temperance truth and pledges years gone by.

6. The United States Dispensary instructs us that the use of tobacco "in large quantities gives rise to confusion of the head, vertigo, stupor, faintness, nausea, and general depression of nervous and circulatory functions, which increased, eventuate in alarming and fatal prostration."

7. The *Quarterly Journal of Science* instructs us that "Nicotine, the essential principle of tobacco, is so deadly an alkaloid, that what is contained in one cigar, if extracted and administered in a pure state, would cause a person's speedy death."

8. The temporary stimulus and soothing power of tobacco are gained by destroying vital force.

9. The tax on tobacco in New York State in a single year was over seven millions dollars, and in the United States nearly forty million; and the entire burden which tobacco imposes upon the people of the United States is estimated to be not less than two hundred and fifty million dollars a year.

10. Medical authorities agree that, besides the diseases already mentioned, tobacco induces paralysis of the nerves distributed to the heart; also amaurosis, or paralysis of the optic nerve; apoplexy; diseases of the blood and brain; and, worst of all, persons whose blood and brain and nervous systems have been diseased by this narcotic must transmit to their children in some degree the elements of a distempered body and erratic mind.

This report was approved by the Association, which also unanimously adopted the following resolutions:

"1. That the tobacco habit is an enormous evil; and that on account of its waste of money, positive injuries to health, and pernicious example to the young, Christians ought to abandon its use, as a luxury, entirely.

"2. That the Association earnestly recommend to all our churches immediate and thorough measures for instructing the people as to the manifold mischiefs flowing from the use of narcotic drugs as well as drinks; and that especial efforts be made to guard children and youth from any and every use of tobacco."

Another religious organization has taken still stronger positions, recommending, if our memory serves us well, that no candidates should be received into the ministry who are addicted to the habitual use of tobacco, claiming that a minister of the gospel should first of all be an example of salvation from bad habits. In placing themselves in the fore front of this reform the churches are doing the proper thing. That is their true position. If religion is what it claims to be it should make its professors ready for every good word and work—leaders in the rebellion against sin and the slavery of evil habits. Let the churches show how easily they can emancipate themselves from any habit which is shown to be useless or vile. The example of several of the religious Communities (which are only so many churches under another name) in respect to this subject of tobacco might be studied by them with profit. Seventy years ago one of these Communities, the Harmonists, then

numbering toward a thousand souls, under a baptism of revival earnestness, sloughed off the tobacco habit by a united and concerted action, and has ever since rejoiced in its deliverance. Later the Zoarites, when they numbered six hundred strong, accomplished a similar reform by similar means. Still later the Perfectionists, then a church or Community of two hundred, threw away the "vile weed" to a man.—*Socialist*.

A NEW PILGRIM'S PROGRESS.*

THE above book of which we gave a brief outline last September, has at length been published and we feel sanguine that the subscribers patience will be amply rewarded by the perusal of this remarkable and unique inspirational work. It has been suggested by some well wishers of the spiritual cause that it were wiser to keep the reputed source of the inspiration of the book, or rather its spiritual author's name, *incog.* but we are inclined to think that in this instance such a course would have been a mistake, as the matter composing the volume is calculated to add new lustre to the name of Bunyan. With all the interest of the most thrilling fiction the philosophy of natural and spiritual existence is unfolded, whilst evolution and progressive development are most beautifully illustrated in a series of visions presented to the leading character of the book, "Restless," afterwards "Redeemer." Three chapters consist of aphorisms from which a system of transcendent ethics might be constructed, but the greatest lesson and food for study is to be found in the eventful career of the central figure of the narrative. There is a distinctive originality in the style which will be appreciated by the cultivated reader, and a depth in some of the problems which will require a clear spiritual perception to fully fathom; hence it is not improbable that by the materialistic reader the book will be pronounced worthless, and to the less cultivated obscure. We cannot therefore expect it to become a popular book in the ordinary sense of the term, but think its intrinsic merits will commend it to a large class of thoughtful readers, from such we shall be glad to receive critiques for publication.

WHAT IS A TRUSTWORTHY MEDIUM?

SOMETIMES the expression is used even by those who know much about Spiritualism and its phenomena—"We should be very careful, in the first instance, that we are dealing with a trustworthy medium." But it is now admitted that mediums are mesmeric sensitives, more or less "under influence" at *séances*, and that some of the trance and clairvoyant phenomena of Spiritualism, can be produced by the operation of the will-power of a human being still clothed in the fleshly robes of mortality.

If, then, mediums at *séances* are more or less in that state in which the sensitive of a mesmeric operator can be made to firmly believe that Professor Lankester or Professor Maskelyne is their grandmother, and if they are not good sensitives unless extremely pliant to such impressions, what is the meaning of demanding a trustworthy medium? Is it not virtually asking that the individuality of the medium shall preponderate over that of the spirits during the progress of the manifestations?

Take an illustration. An inquirer tells his friends that A. B. is a splendid medium, for his (the sitter's) departed brother communicated through him, and gave matter-of-fact evidence proving his identity beyond question. Another investigator, however, tells how some most malicious untruths, coupled with advice calculated to ruin him if followed, was given to him by an alleged spirit through the mouth of the same medium. The truth, however, is that the brother of the first inquirer was a man noted for all kinds of untruth and iniquity; he was a landlord, perhaps, who under the encouragement and support of Acts of Parliament, robbed his

* A New Pilgrim's Progress, purporting to be given by John Bunyan, through an impressional writing medium, Melbourne. W. H. Terry, 1877.

tenants of the proceeds of their improvements of the land by giving them short notice to quit or to pay increased rent—a mode of swindling so common in this country that almost everybody can point to a practical example. The second inquirer gets a message from the shady character already in possession of the medium, yet gives his testimony against the sensitive, simple because he proved pliant to spirit-power.

Does anybody ever think of demanding that the youths on a mesmerist's platform shall be thoroughly trustworthy, while they cannot help performing any absurdities the performer chooses to name?

This problem should be fairly faced, and other problems for consideration arise out of it. But it is illogical to demand in one breath that an individual shall be pliant to mesmeric influences, and at the same time shall not be pliant. Both Spiritualists and mediums suffer when false theories are acted upon, so the solution of the problems would be of value to all.—*Spiritualist*.

MATTER SEEN TO PASS THROUGH MATTER.

(From the *Medium and Daybreak*.)

To the Editor.—Sir,—I have just witnessed a pretty little experiment that demonstrated the possibility of matter passing through matter. My spirit-friend "Samuel Wheeler" had been invisibly walking about my room with footfalls regular and unmistakable, and, through the hand of Dr. Monck, in passes, had been throwing a storm of raps through my hand on the table that made it vibrate as under the strokes of a dozen auctioneers' hammers, with the force of several postmen cracking off a *feu de joi* upon the front door. On the hand I felt nothing, though under the hand (the medium being several feet from the table) I felt the percussion, as it were, of a bag of boys' marbles shot from the floor upwards through the wood into my palm.

Then, recognising an amount of power present, I put a slate and stump of lead pencil (having no slate pencil) under the table, in hopes of getting some direct writing. This, however, was not accorded, a sign only being written, humorously to show the pencil was good for naught; and said "Samuel," in control, pretentively petulant at the pencil being of the wrong sort, "Shall I burn it or drown it." "Drown it," said I. "Then," said he, "put your hand on the top of the water-bottle"—supper things had not been removed. So I covered the neck of the decanter with the palm of my hand. "Now," said he, "watch closely." The pencil at this time was on the slate at my feet, and had never once been touched by the medium, who at this time was some distance off. "Now," said "Samuel," through Dr. Monck, waving with his hand as he walked his entranced medium to the far extremity of the room—"Now, watch closely; look, look," and instantly the inch of pencil fell, as it were, through the back of my hand on the glass into the bottle, and floated on the top of the water.

THOS. COLLEY.

London, Nov. 1, 1877.

MR. THOMAS WALKER'S LECTURES IN THE OPERA HOUSE ON SUNDAY EVENING, WHILST UNDER SPIRIT CONTROL.

The advent of Mr. Walker to Victoria has occasioned much interest to Spiritualists, and excited the curiosity of the public. His trance lectures delivered in the adjacent colonies have produced much good both to the spiritualist and freethought causes, and published his reputation as a first-class lecturer. The Opera House was well attended both on the first and second lectures, the audience being of a very intelligent and highly respectable class who evidently paid a deeply interested attention to what was said. The language used is expressive and almost poetic in its delineation, and delivered with such evenness and earnestness that must command respect if not the admiration of his auditors; after the

lecture questions were invited on the subject, this privilege was not availed of on the occasion of the first, but on the second lecture several questions of much interest were put and answered without hesitation by the controlling spirit, in a manner that evoked the applause of the audience.

We may especially mention the beautiful invocation spoken at the commencement and finale, as being of a most elevating and soul stirring nature, comparing very favourably with the stereotyped phrases of orthodox worship. The musical portion under the management of Mrs. Naylor is very efficient. The service concluded with a beautiful solo, well rendered by a lady member of the choir. The next lecture will be delivered on Sunday evening, February 3rd, and will prove very interesting on account of the subject being left to the selection of the audience themselves, and consequently will be of a test character, and must convince every one of the genuineness of the impromptu.

The subject of the lecture was the "Harmony between Modern Spiritualism and Primitive Christianity." The speaker began by saying that the arena of discussion on such subjects was a large one, but that need not deter men from entering it and carefully examining the evidences of historical antiquity. Not only was calmness and clearness of mind necessary but it was also essential that the inquirer should divest himself of all prejudice and enter the discussion freed from all bias. The four Gospels are generally supposed to contain the essence of Christianity, and to tell us all it is necessary to know concerning the earthly career of Jesus.

They are supposed to have been written by men who were constantly with him, who saw all his actions and appreciated the benefits he bestowed on humanity. All this however, is open to doubt, indeed many sceptics actually deny that such was the case. These say that the Gospels are only a few writings and opinions put forth by authors who lived some time after the death of Jesus.

It is argued continually that primitive christianity and modern spiritualism are the two ends of the same magnet, and that they are identical in their powers and in all the essences of their doctrines. Inconsistencies were then pointed out between the accounts given by Matthew and Luke concerning the genealogy of Jesus. Originally there were about fifty-four gospels, and we are indebted to mere chance for the ones we possess, and these four are called the word of God.

The control then went on to speak of Constantine and the adoption of Christianity as the religion of the state. Constantine no doubt cared very little for Christianity for its own sake, but he saw the new faith making great strides in the face of much persecution, and so he thought it politic to acknowledge it. His cruelty in putting his accomplished son Crispus to death together with Constantina and others, on a charge of treason, casts a foul blot on his memory. They were actions which showed small trace of christian charity and toleration. It is reported of him that he was not baptised till just prior to his death. Whilst allowing christian worship to go on in his realm, he himself adhered to many Pagan superstitions. He had an altar of Apollo erected in his chief city, Byzantium, and issued a decree declaring Apollo to be the absolute son of God and the real spiritual head of the community. Thus we see, that in the very earliest times the members of the church degraded themselves with Pagan forms and Pagan superstitions. The control then went on to speak of the various utterances made by Jesus to his disciples, all tending to show that the power of performing miracles which he possessed would be bequeathed to them, and transmitted to after centuries. The control then concluded a lengthy and interesting address by saying, when you are told that there were in those days men who spoke as the spirit gave them utterance, when you are told that hands were laid on the sick and they did recover together with many other apparently miraculous things; you may see in all this the perfect counterpart of the spiritualism of the present day. Spiritualism has its basis in truth, it does not become dogmatic and ask you to accept any of its theories without investigation, nor does it advance any claims which cannot be supported by reason.

There was a large audience at Mr. Walker's second lecture on the "Science of Spiritualism" last Sunday, and although the lecturer spoke uninterruptedly for over an hour, he was listened to with the greatest attention throughout. At the commencement he referred to those who only recognised the physical, to these spiritualism would be no science, but there was a large class between such and the orthodox christians, who were prepared to investigate and formulate facts, and to these he addressed himself. Johnson and Clarke the eminent commentators, consider the testimony of the connexion between the two worlds proved. The French committee of medical men at Lyons demonstrated that mesmerised subjects could see with their eyes closed. The physicist would evolve love &c. from molecular action. The greatest forces were invisible, and everything in nature acted in accordance with powers behind. The senses were modifiers of forces, oxygen and hydrogen may be electrically transformed into water, ice (a solid substance) by heat. The spirit is modified by its body, and fills the organism as electricity fills the magnet. The physical body indicates the nature of the spirit inhabiting it. The spirit-world was ever helping mortals, he compared them to a chain of flowers linked together extending from humanity up to God. A medium was as the pen to the penman or the instrument to the musician. In answer to questions the speaker while admitting the previous existence of the spirit, denied the doctrine of re-incarnation, and in reference to returning cycles of apparently similar conditions said that progress was spiral and with each revolution whilst returning seemingly to the same spot you were in reality a stage higher than before.

The subject next Sunday is to be chosen by the audience.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

(From the London *Spiritualist*.)

LAST Thursday night the opening meeting of this session of the Psychological Society was held at 11, Chandos-street, Cavendish-square, London, under the presidency of Mr. Serjeant Cox. There was a full attendance, and among those present were—Mr William Crookes, F.R.S., Mrs. Crookes, Mr. Stanhope, T. Speer, M.D., Mr. and Mrs. Stack, Professor Plumtre, Mr. George Harris, F.S.A., Mr. C. C. Massey, the Rev. W. Stainton-Moses, M.A., Mrs. and Miss Jacquet, Mr. Pickersgill, Mr. and Mrs. William Tebb, and Major S. R. I. Owen, F.L.S.

THE FOURTH SESSIONAL ADDRESS BY THE PRESIDENT.

Mr. Serjeant Cox read the following presidential address:—The fourth session of the Psychological Society of Great Britain commences amid circumstances that cannot fail to give a new interest and importance to the Society, to attract to its proceedings the attention of a larger public, and to enlist the sympathies of many by whom its objects have been hitherto unknown or misunderstood.

SOUL, OR NO SOUL?

The questions, "Soul, or no Soul?" "Is Psychology a real or sham science?" "Are we associated for the investigation of a myth, or of a very real existence?" have been of late actively agitated by both speech and pen. Thus has this great subject been brought under the notice of the educated public to an extent and in a manner never attempted before. In the *Nineteenth Century* the question of "Soul, or no Soul" has been distinctly put forward for formal discussion and comment. Thinkers of all shades of opinion were invited to express their views. The pages of the periodical were fairly opened to all sides. Divines, statesmen, lawyers, scientists, economists, philosophers, accepted the invitation, and took part in this modern symposium. For several months the question has thus been ably argued from the theological, the positivist, the materialist, the physical, and the metaphysical point of view, and all that the best thinkers of our time could say about it argumentatively has been said—and well said?

But with what result? All who followed this discussion from its commencement to its close must confess

that it left the question at, least as obscure as before, and the reader more perplexed than ever. This effort to solve the problem has had no other effect than to shake the confidence of the believer, and to leave the doubting more doubtful.

Psychologists cordially welcomed the proposal of this controversy, and have followed it with eager interest. For my own part, having read every word of it, I have closed it with something more than disappointment—with the profound conviction that, if this be all the best minds among us can adduce to show the existence of soul in man and its survival after the death of the body, Huxley and Tyndall are right, we are but automata, and the soul a superstition to be consigned to the limbo of vanities; but, as a fact in nature, to be taken into account by science, or for any practical purpose, it must be received as are other poetical fancies. The entire of this memorable debate was argumentative. It was a series of inventions of reasons, more or less ingenious, why soul ought to be, and may possibly be, but without a solitary proof, or even an attempt to prove, that it actually is. The familiar appeal to man's hopes and aspirations—to his longing after immortality, and the injustice that must be if there were no future to redress the wrongs of the present—were reproduced with eloquence and power, but no answer was attempted to the adverse facts adduced by the equally earnest advocates of materialism. The science of psychology—the science of the soul—was scarcely recognised. As I have said, this battle of words left the doubting more doubtful, and must have shaken the faith of many who had a firm faith before, because the doubts had never before been so distinctly presented to them.

This *fiasco* has invested the society with a new importance, and its proceedings with a new interest, because the great work thus attempted and failed to be done by argument, will be seen more clearly than ever to devolve upon ourselves, who prefer to adopt the more scientific process of proof by observation and experiment. The metaphysicians having so lamentably failed to sustain by argument alone the existence of a soul in man, the way is opened for the psychologists to prove that existence, if they can, not argumentatively and by appeals to their inner consciousness, but by reference to facts and phenomena, and by the production of objective evidence accumulating to positive proof. Psychology has not yet received its due recognition, because the public mind has been content to accept the being of soul upon dogmatic assertion, or metaphysical abstractions, and it was happy in its unreasoned faith. But the materialists have rudely disturbed that faith. The shaken confidence can never now be restored by argument alone. Nothing but a defeat of the materialists with their own weapons will suffice to replace faith by knowledge. Henceforth the desire will be to say, "I know." It will not be enough to say, "I trust." The battle of the soul must be fought with the same instruments with which science has maintained the existence of magnetism. The last and greatest endeavour to prove soul by argument against the disproval of it by fact, as is the contention of the scientists, having conspicuously failed, there remains for the student only the questions—Are there such facts? Are the psychical phenomena which prove the existence of soul by the same process as the existence of any other fact is proved—by the evidence of the senses for the phenomena, and by inquiry into the sources of those phenomena as reasonably to be deduced from their nature and character?

But the society is still more indebted to Professor Tyndall for having, in his recent brilliant address at Birmingham, so distinctly defined the province of psychology and the consequent work that devolves upon psychologists. True, that the object and scheme of our science has been persistently stated in our prospectuses, in our addresses, in all our proceedings; but it has received only a partial public recognition. So powerfully is even the scientific mind prepossessed with the notion that psychology is a purely metaphysical study, to be evolved from men's inner consciousness and pursued by logic alone, without reference to facts, that a proposal to pursue it by observation of phenomena and experimental investigation of facts, has been looked upon rather

as a heresy to be put down than as a rational claim to be gravely considered.

THE PROBLEM TO BE SOLVED ONLY BY FACTS.

Therefore it is that our gratitude is due to Professor Tyndall for having directed public attention, by a statement intelligible to all, couched in language the most attractive, and enlivened by illustrations the most apt, to the precise point in the mechanism of man at which physiology ends and psychology begins. We thank him, also, for the admirable clearness with which he defines the proper province of psychology. True, he tells us that in his judgment and in that of the scientists generally, psychology is a science without a subject—the baseless fabric of a vision—a poetical conception merely. But he does not disguise from himself, nor from his audience, the true difficulty in which his brilliant argument involves him. He does not deny that there may be something more in man than physiology reveals. He says only that science has found no proof of it; and he declares that, if soul be, it must be proved, not by dogmatic assertion, not by conjecture, not by desire, not by authority, but by facts.

This is precisely what has been said by the Psychological Society, and it was to perform the task of collecting and investigating the facts and phenomena of mind and soul that the society was established. It has by three years anticipated the challenge now publicly made by Professor Tyndall, for we cordially concur in his contention that soul is not a question of sentiment, desire, or dogma, but of fact, to be decided like other questions of fact. We take up the glove the eloquent Professor has thrown down. We accept his challenge. At this point we join issue with him. We have said, again and again, and we repeat now, that we propose to prove the existence of soul as a fact, by evidence of precisely the same kind as that by which Professor Tyndall proves the existence of magnetism and electricity. If such proof should be found to fail, then we will sorrowfully admit that Professor Tyndall and the scientists are right—that soul is a myth—psychology a sham science, and man a machine merely.

But not to do him an injustice, I must cite Professor Tyndall himself.

The argument is conducted with exceeding subtlety. He bases it upon the now admitted theory of the conservation of energy—which may be described as meaning that this world is a ball composed of a certain quantity of matter incessantly moved by some energy (or force) existing within or applied from without. Of this mass of matter no particle is ever lost. It may and does change its forms continually, but there is not now an atom less than there was yesterday and will be to-morrow. So with the energy, or cause of motion, that permeates every part and particle. That, too, is not lost; it disappears only to reappear in another form, presenting itself in other modes of motion, inasmuch that one form of motion can be converted into another form of motion by the skill of the scientist, as many have been seen in his own inimitable experiments in the lecture-room of the Royal Institution.

This principle of transferred instead of extinguished force shown in inorganic matter the Professor applies to organic structure and finds it there also. The muscles work—that is, they generate force. How? By consuming a portion of themselves. It is the force stored up in the blood that is conveyed from the arm to the load it moves. The nerves convey the will to the muscles and set them in motion. But what is the will that thus moves the nerves? What is the “I” that is conscious of the command, and of the performance of that command? That is the question upon which the physicists are at issue with the psychologists. That is the province of psychology. Professor Tyndall has made this clear to the whole world. He says:—

“The warrant of science extends only to the statement that the terror, hope, sensation, and calculation of Lange’s merchant are psychical phenomena produced by, or associated with, the molecular motions set up by the waves of light in a previously prepared brain. But the scientific view is not without its own difficulties. We here find ourselves face to face with a problem which is the theme, at the present moment, of profound and subtle controversy. What is the casual connection, if any, between the objective and subjective—between molecular motions and states of consciousness?

My answer is, I know not, nor have I as yet met anybody who knows. It is no explanation to say that the objective and subjective effects are two sides of one and the same phenomenon. Why should the phenomenon have two sides? This is the very core of the difficulty. There are plenty of molecular motions which do not exhibit this two-sidedness. Does water think or feel when it runs into frost-ferns upon a window-pane? If not, why should the molecular motion of the brain be yoked to this mysterious companion—consciousness? We can present to our minds a coherent picture of the physical processes—the stirring of the brain, the thrilling of the nerves, the discharging of the muscles, and all the subsequent mechanical motions of the organism. But we can present no picture of the process whereby consciousness emerges either as a necessary link or as an accidental by-product of this series of actions. Yet it certainly does emerge—molecular motion produces consciousness. The reverse process of the production of motion by consciousness is equally unrepresentable to the mind. We are here, in fact, upon the boundary line of our intellectual powers, where the ordinary canons of science fail to extricate us from our difficulties. If we are true to these canons, we must deny to subjective phenomena all influence on physical processes. The latter must be regarded as complete in themselves. Physical science offers no justification for the notion that molecules can be moved by states of consciousness; and it furnishes just as little countenance to the conclusion that states of consciousness can be generated by molecular motion. Frankly stated, we have here to deal with facts almost as difficult to be seized mentally as the idea of a soul. And if you are content to make your ‘soul’ a poetic rendering of a phenomenon which refuses the yoke of ordinary mechanical laws, I, for one, would not object to this exercise of idealism. Amid all our speculative uncertainty, there is one practical point as clear as the day—namely, that the brightness and the usefulness of life, as well as its darkness and disaster, depend to a great extent upon our own use or abuse of this marvellous organ. We now stand face to face with the final problem. It is this—Are the brain and the moral and intellectual processes known to be associated with the brain—and, as far as our experience goes, indissolubly associated—subject to the laws which we find paramount in physical nature? Is the will of man, in other words, free, or are it and nature equally ‘bound fast in fate?’”

This, then, is the conclusion of our most famous, most eloquent, and most accomplished teacher of physical science—that consciousness is a condition of organisation: that the conscious self is only the aggregation of various states of consciousness; that “you” and “I” are nothing more than masses of brain and nerves: that it is an unsolved, and probably insoluble, mystery how brain is conscious, although bone and muscle are not conscious, and by what process the sense of personal identity and the conviction of individuality are established. He sees nothing, feels nothing, perceives nothing, other than brain, therefore he knows nothing, and, not knowing, he dares not affirm. With this negation he bids us be content. But, if we cannot be content to be merely brain, he graciously bids us amuse ourselves with a poetical conception of soul in addition to brain and make ourselves as happy as we may in this fool’s paradise.

The argument is fairly stated, and boldly as fairly. Let us commend his moral courage, and, may I add, strive to emulate it by the like bravery.

THE REALITY OF THE SOUL PROVED BY PHENOMENA.

Psychology joins issue with him in all of this. We say that brain and nerve are not “conscious.” The nerves convey molecular motions; they do not feel them. The brain has no sense of injury to itself. Even if it were self-conscious, a combination of consciousness will not make individuality, that is to say, will not give us memory, nor account for our knowledge that the conscious of to-day and twenty years ago was the same. How can that be the work of a structure, every particle of which has changed during those twenty years? But we do not rest our case upon a mere denial of the scientist conclusions from some assumed functions of brain and nerve. We do emphatically dispute those inferences. We do deny that they are no proofs of an individual entity other than the brain. We boldly assert that there is evidence, abundant and cogent, that something exists, as a distinct and definite entity other than the brain, which constitutes the individual “I” and “you,”—call it soul, or by any other name. We assert that this individual entity exists as a real being capable to act, and often expressing itself in action upon the external world, beyond the range of the bodily structure and without its agency. We assert that this is demonstrated by a long series of phenomena, many of which are familiar to all of us, therefore uncontested by any. Some are of less frequent occurrence, and, therefore, are subjected to some doubtings; while others, again, being

rare and of strange aspect, are met with incredulous denial—by those who have never seen them.

Upon this issue psychology takes her stand as opposed to materialism. I use this term materialism with reluctance, only because I know of none that would convey the same meaning to my audience. But it is an inaccurate and misleading term. It means the recognition of matter as constituting the perceptible universe, and in this sense we are all materialists. It is used here to describe the doctrine of those who deny that there is any intelligent existence that is not molecular, and, when applied especially to the mechanism of man, that the structure is composed of anything more or other than the brain and the body that are visible to us. The employment of this term at once raises the question, "What is matter?"—and thus, as all are not agreed upon that point, an opening is made for a fight under false colours on one side or on both.

Some use the term "matter" in a very vague sense—as being whatever can be mentally conceived. Science demands a stricter definition. Whatever is perceptible to us is to us "matter." I mean perceptible to any sense. As molecular structure is the only combination of atoms perceptible to us, so "matter" is whatever is made of molecules. All other combinations of atoms, being wholly imperceptible to us, are to us non-material. But not, therefore, do they the less exist, nor is their existence necessarily unknown to us. We can learn their existence, and something of their qualities, by observing their action upon the molecular matter that is perceptible to us.

The term soul is open to a difference of definition, but not to the same extent. There are infinite varieties of conception as to what soul is or may be; but there is no difference as to the thing intended for discussion, or as to the precise issue that is raised. It is agreed on both sides that the question of soul is—if there be in the mechanism of man an entity—a being—a structure—not formed of molecules, and, therefore, not perceptible by any human sense, but formed of some other of the infinite atomic combinations with which creation is doubtless thronged—and which non-material because non-molecular thing is the man—is the self—is I—is you—and of which thing the molecular body is merely the material mechanism clothing that soul—the necessary medium for its communication with the molecularly constructed world which is its present dwelling.

THE IGNORING OF UNWELCOME FACTS.

This is our contention. Let there be no mistake about it. This is the doctrine of psychology. If it be not a true doctrine, psychology is a false science. Professor Tyndall has raised the question fairly. He denies the existence of soul, and consequently of the science that relates to it. But he is unfair in this—that in his splendid discourse he tells his audience the truth, but not the whole truth. He says that soul is merely a poetical fancy—that there is no proof of its being—that he and his brother scientists can discover nothing beyond nerve and brain, and can find in these a sufficient cause for all they see of mental action. He does not go on to tell us what he must well know to be the truth—that, although he and his brother physicists can find in their dissecting rooms and laboratories no tangible proof of the being of soul, there are phenomena—some undisputed and indeed incontestable; some contested, but asserted by observers as competent as himself—facts that are wholly inconsistent with his theory of materialism, and impossible to be explained by it. As a truthful man, he should have told his audience that there is a numerous, an intelligent, an observant, a reflective, a calm judging body of men who have arrived at less degrading conclusions as to man's structure—conclusions not based, as he would represent, upon unproved dogma, or on our eager hopes, or high aspirations, but arrived at by precisely the same process as that which has conducted him to his discoveries—the process of observation and experiment—by the nothing of facts and phenomena, and tracing the existence and the characteristics of imperceptible non-molecular agents in their effects upon things that, being molecular, are perceptible to the human

senses. The professor may differ from the psychologists in their conclusions, and he may dispute their facts; but it is neither fair nor generous to ignore them, and to treat his theory as if there were no other side to it than the melancholy one he presented to us—of automatism and annihilation.

In all former controversies upon this and kindred questions the scientists have protested, with reason and justice, against the practice of combating facts with *a priori* arguments, and answering evidence by opinion. Hitherto they have echoed the scornful exclamation of Galileo, "But it moves for all that." Opinions and arguments may be suppressed by logic or by persecution; but a fact is immortal. It is still a fact, though all the world refuses to recognise it. (Applause.) Its existence does not depend upon what this man thinks or desires; no amount of denunciation, or protest, or ridicule, or neglect, no law or abuse of law, no prosecutions nor imprisonments, no judge and no jury, no prejudice, no prepossessions can be put it down, or extinguish it, or make it other than it is—a FACT.

THE DOGMATISM OF CERTAIN ALLEGED MEN OF SCIENCE.

Yet, strange to say, the scientists, who were first to proclaim this great truth when their facts were denounced by dogmatism, are now the foremost to wield this weapon against other asserted facts that conflict, or appear to conflict, with their own dogmas. "We have come to the conclusion," they say in effect, "soul is a myth—a dream—that, as it cannot be, it is not. There is no place for it in the human organism that we can find—there is nothing in man's mechanism that our theories cannot explain. Theology teaches soul and immortality, but theology is a visionary creed. These are but harmless dreams of poets and sentimentalists, and so they may pass with a contemptuous smile. The psychologists, who hitherto have asserted soul from their inner consciousness, and supported it by argument of possibility and probability alone, we can afford to treat as learned visionaries. But otherwise it is with those who dare now to assert that they can prove the existence of soul by facts and phenomena, precisely as our own sciences are proved, and who challenge us to the examination. If they are right we are wrong. If they can produce a tithe of the evidence they boast—if they can prove but a fraction of their assertions, our doctrine of materialism is scattered to the winds. That would not much concern us; but we shall be discredited with it, and the laugh of the world will be against us. How shall this catastrophe be averted? There is but one course for us. We will deny the facts. To discredit the facts we must discredit the witnesses. We must give them bad names—fools of their senses, deluders, deluded. If we are reminded that many of them are men of science and accomplished observers, or men of business, or men trained to try and weigh evidence, in all respects our equals and in many respects our superiors, we must declare that they are suffering from 'diluted insanity,' the victims of prepossession, the dupes of their senses, that they do not see with their eyes nor hear with their ears. If it be said that the outside world may possibly be inclined to listen to them, our course is clear. We must vilify the subject, and make psychology unpopular. We must stigmatise the seekers after soul as rogues and vagabonds—we must proclaim the believers in soul insane or idiots. If social persecution fails, then legal prosecution, relying on the prejudice and prepossession we have invoked. If we cannot put down that irrepressible pseudo-science psychology, we can at least limit the number of psychologists; we can deter others from becoming its disciples, and scare them from investigation of facts and phenomena that threaten the fabric of our doctrine of materialism and the permanency of our personal fame. True, there is some awkwardness in their challenge to us to see and experiment for ourselves. But let us be equal to the occasion. We have only to contend by argument *a priori* that, according to our notions of nature, the facts cannot be, and the conclusion is clear; therefore they are not facts, and therefore we need not give time and thought to their investigation. We deny soul to be, and therefore we should be simply discrediting ourselves by looking for it. If

we saw, we would rather say our senses deceived us, than confess that we had come to wrong conclusions upon insufficient premises. Be assured, it is easier to put down opposition by 'Pooh, pooh,' and 'Fie, fie,' than by evidence and discussion." (Applause.)

(To be continued.)

THE *Spectator* is wroth at the advent of another Spiritualistic Speaker in Melbourne, and wants to know why the subject is not selected at the time; as this is to be done next Sunday we will give the Editor a Pit ticket on application, he may learn something.

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