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THE

Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

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

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

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In our last issue we commented upon some unjust remarks made by Dr. Moorhouse in reference to this paper, and called upon that gentleman either to substantiate or withdraw his statements. His absence from the colony and duties in connection with the Church of England synod have doubtless prevented his responding to our reasonable demands; but in the meantime a champion on his behalf has appeared in the person of Mr. Malcomb, M. A., whose letter which appears in another column savours much more of egotism than true Christianity. We may reasonably infer from the writer's introductory remarks that he doubted whether his letter would be published, but his fears in this direction were groundless. Conscious of the integrity of our motives, we are not afraid to present the strongest arguments that can be brought against our position, realising that those who convict us of error are more truly our friends than those who indolently allow its perpetuation. What we have generally to complain of in letters of this class is their want of stamina, and the one under consideration is no exception. Its evident intention is to justify the Bishop's remarks, and exhibit the error of scepticism or Freethought on religious subjects, but in reality it does not even measurably accomplish either. The disingenuousness of Mr. Malcomb's opening sentence with regard to "Ignorance" will be apparent to any one who will take the trouble to refer to our leader of last month, and his reference to Dr Rohner's article as conclusive evidence of the "Scurrility" of this journal, is very little better. Assuming that the gentleman referred to had, in his indignation at the mutilation of the teachings of Jesus, used language which might be construed as scurrilous, would that be adequate to sustain a general charge of scurrility against the paper in which his single letter appeared? Did not

Jesus himself, under somewhat similar circumstances use stronger language than our friend and correspondent Dr. Rohner, whom Mr. Malcomb speaks so contemptuously of?—Dr. R.'s style is more forcible than ours, though we have every reason to believe he is working to the same end—the advancement of rational religion—and it would be unfair, not only to him but to our readers, were we to mar his originality by demanding an assimilation of his phraseology and mode to our own? However, it is not our place or intention to defend either him or his writings, as he is quite capable of doing that himself; neither is it our intention to champion the various writers whose veracity Mr. Malcomb has impugned; what we have principally to do with is an unjust charge made by the Anglican bishop against this paper. We maintain that the editorials of a paper are the true criterion of its tone, and if either Dr. Moorhouse, or his apologist, can point out one scurrilous article written by our pen and published in the pages of the *Harbinger* for the past ten years, we will admit the justness of his charge; failing this, we expect from him what no gentleman, be he Christian or infidel, would hesitate to concede—a withdrawal or apology.

Although we do not take upon ourselves to endorse the correctness of other writers or authors on Spiritualism and free religious thought, we must not allow Mr. Malcomb's strictures to go unchallenged. We will, therefore, in the first place remove a few of his foundations and let down a portion of his structure; and, secondly, shew him that that "ignorance" for which he has such a profound contempt, and which he assumes to be the special attribute of Freethinkers, is exhibited in the writings of men claiming to be, and recognised as authorities on his own side.

Leaving the "Reformer" to answer for its own sins, we come to the work (a most excellent one of its kind), entitled "A Voice from the Ganges," which is condemned *in toto* because the writer incidentally alluding to Rabbi Hillel places him two centuries out of his historical date. Were the period of Hillel's existence an important factor in the author's argument, there might be some reason in the objection, but that not being the case it is a mere quibble and unworthy of notice. Of the three inaccuracies (?)

pointed out in Mr. Browne's book, two are merely disputed questions. Mr. Browne quotes Judge Jacolliot, who spent thirty years in India studying the customs of the people and investigating their historical records; whilst Mr. Malcomb pins his faith on Max Müller.

Again, in reference to Jesus being an Essenian, Mr. Browne supports his statement by authorities, whilst Mr. Malcomb merely denies the assertion.

The third objection, referring to the misquotation of Denon, is an error on the part of Mr. Malcomb, the quotation may be found in chapter 14, vol. 2, of Denon's book.* The objections to Mrs. Britten's book are even more trivial. The Anglicising of M. Baillie's name; the error in Mr. Maurice's initial; the substitution of a minor interpretation of "aries;" whilst the writer's notes of admiration after the allusion to Thoth's being secretary to the gods, would lead one to suppose that the statement was too outrageous to comment upon. We would refer him to Chambers' *Encyclopædia*, generally esteemed a reliable authority, where he will find the following in reference to Thoth: "He was scribe or clerk of the gods."

Again, with reference to Prometheus, Godfrey Higgins says: "I have seen the account which declares he was nailed to the cross with hammer and nails." Mr. Malcomb says the statement made by Mrs. Britten to the effect that "no contemporary historian makes any mention of 'Jesus of Narareth' is simply untrue." In view of the errors he has made we must ask him for quotations, we opine that he will find some difficulty in substantiating his denial from any reliable standard; and, lastly, we may mention that the identity of Sychar and Bethesda has never been proved, although places professing to be the same may be pointed out, just as travellers are shown "Moses' tomb," yet there is no evidence of real identity.

Doubtless Mr. Malcomb considered the nut he had sent us was a hard one. We have cracked it in many places, its symmetry is gone, and after all the kernel is not worth having. Should he favour us with any further communications we trust he will be more careful in his selections and less rash in his statements, lest the "ignorant" again confound the wise?

A FEW SAMPLES OF CLERICAL IGNORANCE.

1. Bishop Moorhouse, in his work on the "Messianic Prophecies" (published in Melbourne), states that Krishna was the ninth incarnation of Vishnu. "Every school-boy knows" that Krishna was the eighth.
2. The Rev. J. Lawrence Rentoul, M. A., during the recent debate before the Presbytery, declared that Calvinism did not teach that some infants are non-elect—reprobate. Calvin's own words are "Again, I ask, whence it happened that the fall of Adam involved, without remedy, so many nations, together with their infant children, in eternal death, except because it so seemed good to God? A horrible decree, I confess, and yet true." (Calvin's "Institutes," book iii, chap 23, sec. 7.)
3. Dr. Lightfoot, the present bishop of Durham, who is commonly regarded by the "Orthodox" as having refuted "Supernatural Religion," stated that "Hospitals were a creation of Christianity; whereas, the fact is that hospitals and dispensaries existed in Egypt, in India, in Greece, and

*Mr. Browne, or his printer, has simply made an error of a figure referring to chapter 19.

Mexico long before the Christian era. (A large number of authorities can be named in support of this statement.)

4. The Rev. Joseph Cook, the great champion of "Orthodoxy," says that the name Bathybius is derived from "two Greek words meaning *deep* and *sea*; but any school-boy could tell him that it is from *deep* (or *depth*) and *LIFE*."
5. Rev. Dr. Adam Clarke, the eminent author and commentator, and a learned Orientalist, affirmed that in the Syriac tongue there was no term that expressed to *denote* or *signify*. The fact is that, as has been shown by Dr. Wiseman, by Prof. Lee of Cambridge, and others, in that language there are *over forty modes* of expressing the idea.

COMMUNICATION FROM JOHN HUNTER.

How glorious for us—the spiritual beings of the unseen world—to contemplate the reforms which spiritual science is gradually effecting in every branch of terrestrial science, by giving fuller and more accurate knowledge of the general arrangement and structure of the infinite variety of phenomena which compose the external world, and a clearer conception of the laws which govern the phenomena of life, and of the causes which determine the intellectual progress of the human race. It is the mission of spiritual science to rebuild the fabric of human knowledge upon the sure foundation of spiritual thought, re-arrange its inharmonious parts, and thus harmonise its apparent inconsistencies, and by so doing it will hinder the growth of Materialism and check the spread of that Scepticism which arises from the study of purely physical science by spiritual thought, and thus causing grave philosophical errors, the gravest of which is that mind-paralysing, soul-debasing doctrine that mind cannot survive the conditions of matter, compelling the human being to ignore the divinely descended consciousness of his own immortality, sweeping from out the human mind all nobler and purer aspirations, and putting aside that recognition of a spiritual existence which has been from time immemorial a compact between man and his Eternal Father.

It is only by spiritual science that the human race can be rescued from the moral and intellectual degradation which purely materialistic philosophy would necessarily entail by compelling a recognition of a spiritual existence. The disembodied spirit obeying the laws of its new existence, and being more capable of the functions peculiar to its individual life—the true self-being—divested of the organism through which it acted, and by which it was connected with the order of terrestrial being, but with an added faculty which refines the consciousness and causes a clearer conception of the two kingdoms, which the Supreme Ruler has ordained for the perfecting of the great design of nature and the fulfilment of the scheme of eternal life.

Scientists will find that it is only by comparing previous knowledge with the knowledge derived from spiritual communication that they will be enabled to form a true conception of phenomenal causes, and that only by spiritual knowledge will the precise relationship of man's nature both to the external and internal world be fully understood. Materialistic philosophers recognise an immaterial, impalpable, invisible force in the earth and the air, and they know that this force acts through matter, and sometimes altogether independently of matter, and that then it can only be known by the effects it produces, and yet they can find no place in the fabric of their scientific knowledge for the immaterial, impalpable, and invisible force which forms the physical nature of man. They are so bewildered and dazzled with the subtle considerations of matter, that their mental vision is obscured by a darkness which no spiritual logic can dispel; and it is impossible for such souls to contemplate the infinite glory of the Supreme Being, and the grandeur of their own immortal life.—Farewell!

[This communication was given on two separate occasions, the second part being preceded by the following remarks from Dr. Elliotson, the usual controlling influence of the circle:—"The control who spoke on the previous occasion, will continue and finish his present address. He would be glad if it

would be read [carefully over] by each member of the circle, so that they may be enabled to thoroughly understand it. It may seem a little abstruse, but will be found to contain much knowledge of a high order, and will be found very pertinent to the present state of every department of science on earth. I hope that the cessation from the usual routine of earthly affairs will be beneficial to all; and you have my utmost wishes for your pleasure and enjoyment.]

The wider the survey of material phenomena the less becomes the danger of the spread of Scepticism. Scientific experiments which deal only with the external world have hitherto been unequal to the immense task which they had undertaken; for pure Materialism can only arise from imperfection of the correlation between mind and matter; for when the spiritual force or internal consciousness is imperfect, external phenomena are unable to compel legitimate phases of thought, for the mind cannot have an independent law of its own; it must depend upon a correlation of physical and psychical laws, for spiritual force or consciousness arranges the various phenomena of nature by faculties subordinate to itself. This is the fundamental support upon which philosophers should base the study of material phenomena, for were its connection clearly understood, they would be enabled to trace the action of distinct causes, and realise the full effect arising from the combined operation.

To trace this matter to its fullest extent would carry me beyond the powers of the medium and the comprehension of my listeners; but, to illustrate more particularly the knowledge I wish to convey, I will refer you to the lately discovered undulatory theory of light. There the connection is plainly traceable between the spiritual internal force and the external movement—the eye being the instrument used to combine the actions of the internal and external phenomena.

I apprehend my listeners understand that when I refer to these two forces, external and internal, I refer to the phenomena of light, and the phenomena of consciousness; when the connection is better understood, the spread of physical knowledge will be the greatest blessing to mankind, for it will rivet the links in a chain of true spiritual knowledge, as an undue preponderance of either is apt to engender strained and artificial phenomenal groupings, misleading to the human mind and retarding man's spiritual progress; and, by assimilating the knowledge derived from physical subjects with spiritual knowledge, a true conception of the phenomena of nature will arise, which, when brought to the test of theory will be found to fall into harmonious relations; for harmony consists in a true conception of all phenomena, whether spiritual or material, whether in our life or in yours, then these inconsistencies which seemed to mar the phenomena of existence will disappear, and that which was looked upon as irregular will be found to be perfectly regular and in accordance with the laws of nature, which are the decrees of the Most High.

Before a true conception of phenomena can arise, it will be necessary to extend the powers and develop the activities of the human mind by a full realisation of their various functions in grasping external phenomena and building up spiritual knowledge. Man will then be enabled to grapple with the immense difficulties which have hitherto retarded his spiritual progress; for, by so doing he will develop faculties hitherto lying dormant in his nature, evoking powers hitherto undreamt of by the mind of man. New faculties reflect new sensations, and external phenomena will be found to advance in a corresponding ratio.* Scientists must learn to classify the human faculties, direct their powers, and utilise their energy to a different end, and thus compel a legitimate action; and whilst adjusting the analytical and experimental faculties to the investigation of material phenomena, the ideal, synthetical, and refining ones will build up and mould the spiritual knowledge according to the wants of mankind, each set of faculties correcting and restraining any undue tendencies of the others, without impairing their powers or diminishing their

* For there is a different conception of phenomena peculiar to each age.

vitality. By so doing they will promote the equilibrium of the human mind by diminishing the influence of physical condition, and cause moral as well as intellectual progress, and then will disappear such phenomena as cruelty, oppression, selfishness, sensuality, insanity, and other aberrations which have for ages impeded the moral, intellectual, and spiritual progress of mankind—phenomena which have left such terrible records in the history of the human race.

My friends, in conclusion I would remark to you that not the least of the blessings and benefits which spiritual knowledge will confer upon mankind is that of throwing light upon the dark parts of those diseases which for so long have baffled all physiological enquiry and impeded the growth of pathological science.

For the present I have finished. Farewell!

JOHN HUNTER.

To Correspondents.

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

ORGANIZATION.

TO THE EDITOR OF "THE HARBINGER OF LIGHT."

DEAR SIR,—Some months ago I read with attention an article from your esteemed correspondent, Dr. Rohner, the subject being "Organisation of Spiritualism." At the time I felt a desire to reply to it, or at least to give a few ideas that occurred to me on the subject. Pressing duties, however, obliged me to give attention to other matters, and I, for the time, put it past. However, with your kind permission, I will now give expression to the ideas that then occurred to me.

I take it that any organisation growing out of, or in connection with the Spiritual Philosophy, must be based upon and subject to the individual's freedom of thought and truest reason. There would be no man made standard claiming authority over the human soul, and over human reason. Each individual, basking in the sunshine of mental and spiritual liberty, can in some degree help his sister, his brother, to the same freedom. To give effect to this comes "Organisation," strengthening each individual in the exercise of his freest thought, enabling him to develop all his faculties without restraint. We know by experience how little room the Churches leave for freedom of thought—how it must, in accordance with their dogmas, be "cribbed, cabled, and confined." We know that a most powerful Church organisation exists, asserting that no man should use his reason on religious or spiritual matters—that to question or to doubt is the temptation of the Evil One—and, if they could only exercise the power of the State, they would make short shrift of those who claimed to think for themselves. I believe I am not far wrong in stating that there is still in the bosom of all the Churches, a sneaking sympathy for the same intolerance of feeling; that, if they had the power, no infidel (as they call those who think for themselves) should dare raise his voice to give utterance to his holiest, his truest, thoughts upon matters pertaining to the individual's highest interest—his duty to God and man. True, the organisation of the past having reference to religious matters, was based upon despotic authority and the slavery of the masses, and upon lines that admitted no growth and no development. This must not prejudice us against a weapon that can cut both ways. It has undoubtedly cut well for the Churches, for what but the sheer force of organisation, acting on the masses, has carried down mythical legends of God and Devil, to be believed in as inspired truth, to an age of civilisation and science. An army standing in defence of liberty and freedom, to be effective, must be organised, although it may have to contend with an organised invader. Organisation, then, is the positive principle that gives force and cohesion to united effort, and is the only known means to accomplish success. On the other hand, the antipodes of organisation is disorganisation, (the negative principle that never accom-

plished anything), meaning dispersion, failure, defeat. I cordially agree with the development of family circles, but then every system of planets must have its central sun; family circles must have their central organisation to mutually assist and support each other. Organisation is order, "Heavens first law." There can be no order in disunited and disjointed effort, and chance is not written upon progressive man's horoscope. With regard to forcing the cause, surely if it be, as it purports, a message of glad tidings to humanity—if it tends to develop better, truer men and women, bridging the river that divides us from the immortals—the effort to bring these truths home to others is not made one bit too soon, and the movement is not to be deprecated that forces its attention upon the masses. If we are then in earnest in what we say that spirit communion is a fact, let us give it force by organisation both in the family circle and the central council; let all unite to make the best effort possible, and in the battle of forces we must be invincible, for the truth is our shield, freedom our sword, and human progress our banner.

I remain, dear Sir,

Yours in the cause of truth,

MICHAEL LANDY.

Brigalong, Gippeland,

October 13th, 1881.

BRISBANE.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—Although we have not yet had the pleasure of a visit from Mr. Wm. Denton, we have heard and read so much of him since his arrival in these colonies, that his departure home, without paying a visit to the City of the North, would be very much regretted by a great many persons here, who look forward to a visit from him with great expectancy. He may be pleased to hear that he has had an advance agent here already in the person of a Presbyterian minister of this town, who, I am informed, has for several Sundays past been telling his congregation that Mr. Denton was coming here, and advising them not to attend his lectures, as it would lead them astray, and that the best way for them to show themselves Christians would be not to attend, but to allow him to lecture to empty benches. The same clergyman delivered a lecture the other evening on the great Pyramids in the new Albert Hall (which, by-the-by, would be an excellent hall for Mr. Denton.) In speaking about Mr. Proctor's lectures in Sydney, he stated that that gentleman only desired to give lectures on Sunday evenings to make more money, and that he was not allowed, but that the inhabitants of Sydney rose *en masse* against it, and that he (Mr. Proctor) had to bring his course of lectures to an abrupt termination. Now, this was all untrue, for it is well known Mr. Proctor had finished his lectures before this, and that he gave one more lecture afterwards in Sydney, which was attended by one of the largest audiences ever brought together for the same purpose. Then, as regards the lecturer's imputation that Mr. Proctor only wished to earn money on that occasion, he did not appear to realise that he himself earned his living on Sunday, and had no more right to do so than Mr. Proctor. He told his audience not to be led astray by these men of science; they did not believe in God, the Bible, or anything. He said next year would see a great struggle with the "croaking frogs of infidelity and atheism," and that they (the Christians) must do all in their power to stop the croakings of said frogs. He became very warm towards the end of his lecture, and made assertions that were completely incomprehensible. I am glad to inform you that there is now in course of formation what, I think, will be an excellent Psychological Society; its intended members embrace many of the most intelligent, influential, and respectable men of this city, both Spiritualists and non-Spiritualists, but all seem to be actuated by the sole desire to search for truth.

Yours, &c.,
G. S.

October 13th, 1881.

THE IGNORANCE OF SCEPTICS.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—Your apologist in the *Age* of the 22nd September last describes your columns as being impartially open to the free expression of all forms of opinion. I have not observed this to be the case in any marked degree; but, assuming the writer's statement to be accurate, I will venture to ask your indulgence for the insertion of a few lines. As to Bishop Moorhouse's "specific allegation" against the *Harbinger* of "ignorance and scurrility," I will say nothing more than that you plead guilty to the first charge, and that both charges are fully substantiated by reference to Mr. Rohner's most objectionable article, entitled "The Devil in the Lord's Prayer," which appeared in your impression of September last. Mr. Rohner's "scurrility" is too gross to repeat, while his ignorance is heightened, till it becomes absolutely ludicrous, by his pretentious dabbling in Latin (?) and Greek (?).

I wish, however, in writing, to bear testimony rather to the correctness of the Bishop's more general charge—the ignorance of scepticism; and, when I reflect how easily this indictment can be supported and proved, I really am lost in wonderment at the temerity of Freethinkers in impugning and attacking as they do the position of Christian Faith and its defenders.

In view, Sir, of your own acknowledgment, I pass over your journal, and ask—Can any ignorance on earth surpass that displayed in such a passage as the following from your contemporary, *The Reformer*—

"Eusebius, the prelate of Caesarea in Palestine, composed the first draft of the Nicene Creed, which Byron, poet among lords, and lord among poets, spoke of as St. Athanasius' Curse." How direful indeed must Freethought be when it has to accept the author of such miserable dribble as that as one of its accredited exponents and champions!

Some little time back a prominent sceptic in this city had the presumption to forward to the bishop a book popular among Freethinkers here, entitled "The True Source of Christianity; or, A Voice from the Ganges," with the assurance to his lordship that said work "had never been and could never be refuted." And yet, Sir, the author of that book (to say nothing of innumerable other blunders) was so ignorant that he thought Rabbi Hillel, who was the senior of our Saviour by many years, "only flourished at the end of the second century"!!

Probably the most authentic work on Freethought issued in this city is that from Mr. Hugh Junor Browne, entitled "Rational Christianity." And yet, Sir, that work literally *swarms* with inaccuracies. Take the following instances as a few among hundreds:—Mr. Browne tells us that the story of Adam and Eve was derived from a similar narrative in the Sanscrit "Scriptures," although Prof. Max Müller, whom he quotes, and whose book he professes to have consulted, clearly shows that the Sanscrit books contain no such story, and that Jacolliot (with whom the fiction originated) was either deceived or deceiving.

Again, Mr. Browne coolly asserts that Jesus Christ was an Essenian, and derived his doctrines from the mystic brotherhood. The fact is that there is not a single fact to support any such assertion, while on the contrary we know that in fundamentals the Essenian doctrines were opposed *toto calo* to those of Christianity.

Lastly, not to quote this learned writer any further, Mr. Browne affirms that "In M. Denon's *Egyptian Antiquities*, translated by Arthur Aitken, vol. II., chap. 19, it is stated that 'in the famous ruins of Philoe, there is a representation of Osiris, Isis, and the Infant Horus, and it was possibly from this that the idea of Joseph and Mary fleeing into Egypt with the infant Jesus was derived,'" &c. &c. Now, Sir, what must we think of Mr. Browne's knowledge, or of his honesty—or of both, when we find that M. Denon says nothing of the kind?

Mrs. Harding Britten's book, "Faiths, Facts, Frauds" is another publication like Mr. Browne's. Yet this lady, writing under inspiration too! speaks of "M-

*We do not know if our correspondent writes Mr. for Dr. intentionally.

Baillie," and spells his name as though he were English instead of French, and accredits him with works he never wrote; talks of a Rev. W. Maurice, when no such man is known in literature; translates *Arise* as "the Lamb," and tells us "Thoth" was, in mythology, "Secretary to the Gods"! The same lady tells of the "crucifixion of Prometheus," though every school boy knows that Prometheus was not crucified at all! She also says that "no contemporary historian makes any mention of such a personage" as Jesus of Nazareth—a statement which is simply untrue; and solemnly assures us that no such places as "Bethesda" and "Sychar" were ever known!! I could pile up my list of shocking inaccuracies on the part of sceptics *ad montes*; but *cuti bono?* From these few you can judge all.

Yours obediently,

H. MALCOLM, M.A.

Granite Terrace, Gertrude-street, Fitzroy.

THE "EVIL ONE"!!!!

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

DEAR SIR,—In changing the words of the Lord's Prayer as they have done, the revisors have acted without sufficient authority from the Greek. They had their choice of three different readings, which I will now point out to all your readers.

1st. To retain the words of the authorised version unaltered—"Lead us not into temptation, but deliver us from the evil:"

Or, 2dly, thus—"Lead us not into temptation, but deliver us from the evil one. (This they have chosen):

Or, 3dly, and with more common sense, they might have translated it thus—"Lead us not into temptation, but deliver us from the evil thing; i.e., from temptation.

They have chosen the very worst rendering they possibly could have selected.

By adopting the third translation given by myself they would have harmonised the context and given the Lord's true meaning to the whole sentence, which neither the translation of the authorised version nor their own alteration does.

In my own services I always now use the formula—"Lead us not into temptation, but deliver us from the evil thing," as expressing best what Jesus meant to convey. The "evil" thing referred to is "temptation" to sin, of course. The "evil one" must be proud that he has still so many devoted adherents among the *quasi* Christian bishops and clergy of the Church of England! and other Protestant denominations, all ready no doubt to follow the prince of darkness to the imaginary bottomless pit to which they would consign us, or to that other bottomless pit of oblivion to which posterity will assuredly consign them and their pseudo Christianity. Your correspondent, Mr. Smith, of Brisbane, seems himself to have mistaken the true meaning of Jesus in his comments. Of course our heavenly Father never leads us into temptation. The words are simply an eastern mode of speech, very common amongst the Jews. They must not be taken *too literally*, like many other Biblical figures of speech.

All Jesus meant to say was "Suffer us not to be led into temptation," or "Protect us from being led into temptation," so to sin, but deliver us from the evil thing, i. e. temptation.—I am, dear sir, yours faithfully,

UNITARIAN MINISTER.

Rockhampton, Queensland, Oct. 8th, 1881.

[In addition to the revision the Bible is receiving, it requires another revision, which it has never yet had, viz., from the flowery, poetical, figurative language of the East into the *simpler, more direct, and plainer* idioms of the West. This is not generally known; but the reason why the Bible has been and still is so much misinterpreted is simply that its readers generally take its poetical, flowery idioms too literally. It is a mistake to translate these expressions so literally as they have been hitherto. The aim of future translators should rather be to translate these flowery, poetical Eastern idioms into the simpler and plainer language of the West; then the Book would be better understood than it is: e.g., take the word *Logos*, literally the "Word." This is an

Alexandrian term for what we should more simply call the "Spirit" of God. It is so explained by Jesus—"Sanctify them through thy 'Truth';" thy *Logos* is "Truth"; and the Sanctifier was also the "Spirit," therefore the *Logos* of God is the "Truth-giving Spirit of God." I would like to see a new company of Free-thinking *laymen* moved to translate the Bible again—all good Greek and Hebrew scholars. They would give us a more faithful revision than Oxford and Cambridge divines have yet done.]

THE DEVIL IN THE LORD'S PRAYER.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

DEAR BROTHER,—YOUR anonymous paragraphist, the author of "Jottings on Passing Events," seems to flatter himself with having caught me tripping; but his cheap shilling trap of a new Bible turned inside out will, I am afraid, prove too frail a piece of man-trapping machinery to secure this German bear of a doctor, as I am sometimes called by persons who prefer polished diamonds to rough ones.

The mistake about the passage, "And lead us not into the temptation of the *Evil One*," arose simply in this manner: About a month before I got hold of a shilling version of the New Testament, done into altogether new English by a body of very learned scholars indeed, but scholars who had not the courage of making a straightforward use of their learning, I met with a translation of the Lord's Prayer in one of the last ten numbers of the *Religio-Philosophical Journal*, and taking that version as a reliable basis, my criticisms on the document could not be other wise than what they appeared in my article on the "Devil in the Lord's Prayer." When I got my shilling Word of God, I found out my error at once, and intended to rectify it in the next issue of your Promethean sheet. Trusting that this explanation will satisfy your Nicodemus, and hoping that he will in future give me at least credit for not wilfully falsifying the Word of God, as the body of scholars which Nicodemus admires so much for their profound learning have done in more than one passage, thus committing the unpardonable sin of blasphemy against the Holy Ghost of Truth, I beg to remain yours fraternally,

C. W. ROHNER, M.D.

Benalla, Nov. 10th, 1881.

VERIFICATION OF A SPIRIT MESSAGE.

We have recently received the following from a gentleman in New Zealand:—

" Gisborne, N. Z. 30th Sept., 1881.

" Mr. W. H. Terry, Editor of the *Harbinger of Light*."

" Dear Sir,—When I last had the pleasure of a letter from you, you invited me to correspond with you should anything of special interest occur at any of our sances. We have not had many meetings since then, but about six months ago we had a conversation with a spirit, who gave us information which we have been able to verify by writing to England. He told us his name was Joseph Dawson, that he lived at Iron Hall, Yorkshire, was master of the Low Moor Iron Co., and died in 1813. He also mentioned a son, Christopher, and a daughter, who was with him, and asked us if we could give him any news of his son.

" By the next mail I wrote to a brother in Manchester, asking him to make enquiries from the Low Moor Co. if there was such a person at any time connected with the works. He seems to have mislaid my letter, and to have enquired for James Dawson. I have just received the following enclosure in a letter from him:

" Chestnut Grove, Tadcaster, Aug. 5th, 1881.

" Sir,—As the oldest member of the Low Moor Co. your letter of the 1st has been sent to me. I never heard of any "James" Dawson; the first who started the works in conjunction with others was Mr. Joseph Dawson, and he died, I believe, in 1813.—I remain yours very truly, L. W. WICKHAM, for Hood, Dawson, and Hardy."

Now, sir, I consider a letter like this a most conclusive proof of the truth of spirit intercourse. I may mention that our medium is a young man, New Zealand born and bred, and that neither he nor any of the others present at the séance could by any possibility have any knowledge of Joseph Dawson.

WHAT IS IT TO REJOICE IN SPIRIT?

By C. W. ROHNER, M.D., BENALLA.

MANY thousands of Christian men, including even clergymen, have read the profound words in Luke x. 21, "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things (the transcendent and mysterious powers of a pure human mind), from the wise and prudent (what a compliment to those who are wise and prudent!) and hast revealed them unto babes" (again, what a compliment to those who can feel like babes!); yes, thousands upon thousands of so-called Christians—Christians on the principle of *lucus a non lucendo*,—have read these weighty words of Luke without either knowing or understanding what they read.

Now, then, what did the divine Magician, the great Master and Expounder of the secrets of heaven—which heaven is within us, within our own hearts—mean by the words "to be in spirit," or "to rejoice in spirit"? What else could he have meant, but what on so many occasions he had so plainly expressed, namely, that he was surrounded by legions of angels and advanced spirits who helped him in his life's work, the love of man, the enlightenment of man, the progress of man, the preparation of a place for man in the many mansions of the house of his loving Father. Yes, it is as plain as daylight at noon, that the Spiritualist of Nazara was aided, advised, comforted, strengthened, during his best hours, in those propitious moments of which ordinary man, alas, gets only so few, if any at all. He was a true, refined, and enlightened Medium, who worked his passage through hosts of temptations of the fleshy self to the sublime platform of self-sacrificing universal love of all mankind. As we know that he had such happy hours in spirit, so also do we know that he had at all times of his life, from the beginning of his career to its end, also unhappy hours of wavering, indecision, and suffering, when he did not know, as many of us often do not know either, which way to turn, when he was forced into a corner by vile and designing scribes, pharisees, and hypocrites.

An eminent illustration of this wavering spirit of Jesus may be found in those equivocal words when he said, "Give to Cæsar what is Cæsar's." These naked words deliver us into the hands of any Cæsar—to the cruelty of a Nero as well as to the gentleness of a Marc Aurel, to King Alfred the Great, as well as to Henry VIII. or of George III. In the presence of the powerful Roman coin, in the sight of the cash-power of the city of Seven Hills, the spirit of Jesus quaked; he felt his flesh riding on his spirit, and Socialist, nay, Communist at heart as he was, he was in that hour not in the spirit; he had not the courage to speak out his mind, namely, that man owes nothing to bad rulers, to selfish rulers, to criminal rulers, to mad rulers; yes, nothing but the rope, or the guillotine, or the sword, as it has been tried on the white neck of Charles I., or the neck of the innocent scapegoat of the French, Louis, the feeble expiator of the royal sins of preceding Louises. All men have such moments of weakness, and I know from my own father's words, and my father was no chicken, that he often quaked in the presence of Napoleon; his heart sank within him when he addressed him, although Napoleon only smiled with the pity of contempt on my father; but he also knew the terror of his eye when it fell upon a human worm with the crushing weight of his roused indignation. And all this time my father hated Napoleon as a tyrant, who had dragged the whole of his family, with the exception of his mother, into a bloody war, waged for self and ambition. But I am digressing, and I have allowed the spirit of my father to run away with my pen, for which transgression I trust I will be pardoned, especially as the digression

illustrates my argument as well as any other historical illustration could do.

To "rejoice in spirit" is a grand privilege, a privilege not granted to many men, because there are so few men, now-a-days especially, who have the courage to die for the light that is within them, for the truth that throbs in their hearts, for the love of what is good and generous, and liberal and magnanimous; in one word, because we live in an age which refuses to listen to the lesson of martyrdom—an age which looks with indifference on the struggles and sufferings of Russia, Germany, Austria, Turkey, Ireland, Transvaal, India, &c., etc., all of which countries will shortly be converted into battle-fields on which the powers of darkness will meet the powers of light only to be swept out of existence once more to make room for the coming millennium of an enlightened peace and of universal happiness of the human race, from the Rocky Mountains to the Himalayas, and from the Himalayas to the Australian Alps; thus completing the circle of our globe.

How little the traducers of the New Testament understood, or cared to comprehend, the important truth of translating the Word of God into the plain dialect of human reason and intelligence, instead of into the vulgar *patois* of the devil, appears from the manner in which they handled this very passage in question: "Jesus rejoiced in spirit," which, I suppose, under the inspiration of the Holy Trinity, they translated thus falsely: "In that same hour He rejoiced in the Holy Spirit." Why is "Holy" and "Spirit" written here with a capital H and S? Because it is a person, the third person of the Holy Trinity, of which Holy Spirit, or Ghost, his mother Mary had been with child, to the great annoyance of her husband Joseph. I have now no Greek Testament at hand, but if I am not greatly mistaken, the phrase "to rejoice in spirit," has been forcibly squeezed out of the verb *agallo* or *agalomai*, which originally means, both in its active and medial form, "to glory," "to delight," "to be full of enthusiasm," "to be in an exulting humour." A similar meaning is also connected with the *verbum purum*, *agaliao* or *agaliamai*, both being related to the radical adjective, *aglaos*, bright, brilliant, shining; a most appropriate epithet to use in the description of the countenance of those sublime human creatures out of whose eyes even ordinary men can see shining the inspiring influence of a God, an exalted spirit, *alias* genius. We are told that the face of Moses shone in a similar manner when he came down from Mount Sinai with his ill-fated stone tablets to speak unto the children of Israel, who plainly saw "that the skin of Moses' face shone," most likely under the influence of that lord of a spirit (not God, but a spirit of advanced views dwelling in the invisible realm) who suggested the ideas contained in the decalogue to Moses, and who might have been the spirit of an Egyptian priest, say his professor of theology at Memphis.

Another illustration of Jesus "rejoicing in spirit" occurs in the account of that beautiful mountain-séance which took place on Mount Tabor or Hermon (Hermon I prefer) in presence of Peter, James, and John, which is known under the very appropriate designation of the Transfiguration of Christ, and during which transfiguration, Jesus taking power, or *akasa*, from his entranced disciples and fellow-mediums, "the fashion of his countenance was altered, and his raiment was white and glistening" (Luke ix., 29), as Mr. Foster's countenance has often been seen to alter its fashion under the influence of spirits who during his séances controlled his peculiar mediumistic organism. "And behold," proceeds Luke, "there talked with him two men, which were Moses and Elias (Elijah), who appeared in glory" (in the effulgence of glory, mark), reminding him that his career was drawing to an end, and that he would shortly have to suffer for the truth, for the same truth for which they in their turn had suffered, and for which sufferings they now occupied the proud position of advanced intelligences in the spirit sphere. Often when I think of this occurrence in the life of Jesus—an occurrence so full of the best elements of inspired strength and confirmation of the weakness of human flesh, it makes me shudder to think myself back again to those horrid

words of Matthew, *Eli, Eli*, etc., which words a confirmed Spiritualist like Jesus could not pronounce consistently with the faith that was in him, and with the memory of the transfiguration scene fresh in his memory.

Let us genuine Spiritualists learn a lesson from these brief considerations of mine on the true meaning of the phrase "to rejoice in spirit;" let us fearlessly shape our lives according to our best thoughts and lights; let us not quail in the presence of the brazen coin of a nation of shopkeepers, supported by an army of bailiffs and jailors, and hangmen; but let us testify through life and death that we know that we are immortal, and that our persecutors can only kill our bodies, and have no power over our souls, either here or hereafter, if we do not prostrate ourselves at their vile feet, and support them in their wickedness and deceit.

Benalla, 16th November, 1881.

PRESBYTERIAN POLEMICS.

THE discords and differences in the local Presbyterian Churches have been painfully apparent to the public of late; but although some bitterness and acrimony has been evolved, the proceedings are tame in comparison with those which recently occurred in the Argyle Street Free Church, Glasgow, where the minister and about a hundred of the congregation engaged in a free fight, with sticks and umbrellas, which was only brought to a close by the introduction of the police.

At the first meeting of the Presbytery thereafter, the matter was taken into consideration, and the Rev. Dr. Adam, in moving a precautionary resolution, prohibiting any further meetings in the church till the Presbytery had investigated the matter, expressed his opinion that the occurrence reported in the public papers "had awakened in them all feelings of sorrow and shame."

When we read of such occurrences as these we are prone to ask, what has Christianity done for these people who, in what they are pleased to call the 'house of God,' exhibit the lowest feelings of their nature, and conduct themselves in a manner that infidels would be ashamed of?

COMMUNICATION.

Oh! that my words could be heard by ten thousand times ten thousand; that they might fall as the tender dew upon the herb, as the gentle rain upon the grass, penetrating the hearts of men, taking deep root there and bearing fruit a thousand fold! "Come now, let us reason together saith the Lord." It should be written *saith a spirit*, whom they have mistaken for Jehovah I, a spirit, divested of the flesh, repeat these words and say "Come now, let us reason together." Reason is the highest attribute of man, and properly used maketh him like unto a god; that is like unto one set in authority, ruling impartially and without fear. Man's first duty is to rule himself, not allowing one passion to rise at the expense of the others. A man who can rule himself saying, "Thus far and no further" to all his desires, is in a position to rule others, whether as the head of a family or of a state. Self conquest is the greatest of all victories and triumphs. He who has gained this mastery may be trusted with the charge of others; but not till then. Example is always better than precept: before the former the latter is worse than useless. Is any so foolish as to expect to reap before he hath sown? Not one I should say. And why not? I would ask. I fancy I hear some one say "Because it would be contrary to nature's laws." Very well, then, I say; but not a whit more contrary than to expect a happy hereafter in spirit life without having made due preparation in the field wherein ye are placed, and where your seed must be sown.

Each one should consider him or herself as a laborer working for a wage to be paid at, what is called, death: but this is really a *new birth* into a higher field of usefulness. Now you can take my word for it that this is correct, I myself have laboured in both fields. Now I am realising the fruit of the harvest sown on earth. And when I look back I see that every act of self-abnegation

for the benefit of others; every crucifixion of the flesh that tended to spiritualise my nature was needful to my promotion on crossing the boundary of the spheres: for you know, your earth is surrounded by a spiritual world. Now, if reason is brought to bear upon this subject, is it not to man's own interest to follow the dictates of his higher nature? The life too here, on this earth plane, is so short that, on looking back it is but as a sand on the sea-shore compared to the eternity to come. Of how little consequence then to be the idol of the world of fashion when, by despising such things you may here in a world of love, be raised far above all the glories of crowned heads.

I know how hard it is for the young, surrounded by flatterers, if they are rich and lovely, to realise these things; but for the middle-aged and those more advanced in years to cling to such things, more especially if they are spiritualists, is not so easily to be understood. It is like the moth singing its wings, and though suffering, still taking no heed until the final scene comes, when warning is no longer of any avail. 'Tis indeed selling your birthright for a mess of pottage. Alas! that it should be so.

If my words should have the effect of setting one poor captive spirit free, then shall I feel that I have not sinned in vain; nor again have re-visited my earth-home without leaving some little good behind.

K.

Castlemaine.

THE LATE REV. WM. FISHBOUGH.

DR. PEBBLES in a letter appearing in the columns of the *Religio Philosophical Journal* gives us the following in regard to Mr. Fishbough, known as a writer, author, and prominent Spiritualist. He was originally a Universalist minister, but left the denomination because of his liberal religious convictions:—

"The report that this excellent self-sacrificing soldier in our ranks had fallen while yet the warmth of his hand clasp was in mine, filled me with a sorrow too deep for expression. Is it possible, was the exclamation! Only the week previous he had invited Dr. Crowell, Mr. Kiddle, Prof. Buchanan, and others with myself, to spend an evening at his residence. Under ordinary circumstances such an evening would have been an eventful one; but now, considering the social fellowship and the momentous subjects under consideration, it will be almost sacredly memorable to those present. It was approaching midnight before we all left the parlors.

I had known Mr. Fishbough for nearly thirty years, a portion of the time very intimately—known him to esteem and honor him. It is the common testimony that those who knew him best, prized him highest, and loved him the most! For candour, integrity, and really true manliness, I question if he had a superior. So sincere, conscientious, and religiously inclined was he, that he could ill endure in others the least tergiversation, double-dealing, unprincipled pretention, immorality, irreligion, or atheism, and yet he was forgiving in spirit, and tender as a child in his feelings and expressions of charity. Sincerely devoted to his family and faithful to his friends, he was a deep thinker, a sound reasoner, a clear writer, an able author, and a chosen scribe of Andrew Jackson Davis's clairvoyant Revelations, because 'constituted to preserve harmony,' and because in his interior nature he 'corresponded to Love, Will, and Wisdom combined.'

Though Mr. Fishbough was 'scribe' for 'Nature's Divine Revelations,' he differed widely in later years from many of the theories and dogmas contained in these Revelations. He was a *Christian Spiritualist*, agreeing substantially with Dr. Buchanan, Dr. Crowell, Dr. Watson, A. E. Newton, Esq., Dr. S. B. Brittan, Prof. Kiddle and others, who use the word 'Christian' not in a sectarian, but in its true legitimate sense.

As the steady march of years came and passed like dreams, his spiritual nature became so intensely quickened and ripened that he was blest with frequent clairvoyant sights and visions. During these seasons of soul-exaltation he literally lived above the world. While relating some of these visions to me his eyes would fill, and the tears roll down his face like rain-drops. He has gone—peace to his ashes and joys immortal to his unfettered soul! In the words of Victor Hugo I feel to say, "I bless him in his life, bless him in his coffin which friends filled with flowers, and which God filled with stars."

J. M. PEBBLES.

Hammonton, N.J.

WE are in receipt of the *Revista da Sociedade Academica*, a monthly journal of thirty pages, printed in Portuguese and published at Rio Janeiro. It appears to be the organ of a Society for the Investigation and Promotion of Spiritual Science. We have handed a copy to our friend Dr. Rohner for review, which will appear in our next.

THE "PSYCHOLOGICAL REVIEW."

THIS magazine, the publication of which was suspended about two years since, has been resuscitated, and appears in its old form, Hay, Nisbett, and Co., of Glasgow, being still the publishers. It contains some good articles, notably one on "Karma" (the Hindoo term for the focal individuality of a being), by C. C. Massey; and another on "Buddhism and Western Thought," by M.A. (Oxon); which pressure of space prevents our quoting. We cannot, however, compliment the gentleman editing the Review department, who exhibits such carelessness and prejudice in his criticisms of this journal as to shake our confidence in anything he might say about others. In the August number the report of the Theosophical Society's work in Ceylon, which appears in our issue for May, is inextricably jumbled up with Moslem missionaries on the West Coast of Africa, of which we say nothing; and in the September number the writer, after deprecating the sympathy which appears to exist between Spiritualists and Freethinkers in Melbourne, the latter term being apparently to him a synonym for Materialist, says—"The editor of the *Harbinger* attributes to Darwin the statement that 'Africa is the cradle land of our race.'" If our critic had read the column from which the sentence quoted is taken, he would have seen that it occurs in a brief notice of Mr. Gerald Massey's "Book of Beginnings," founded upon *Reviews* that had come under our notice, the volume itself not having reached here.* He might also have discovered, by reference to the May number of the *Harbinger*, which he is supposed to have reviewed, that the medium for the materialisation circles here is Mr. Geo. Spriggs, formerly of Cardiff, and that the "Peter" who appears and converses with the Victorians has been identified by three gentlemen who had personally met him in London. We are, moreover, credibly informed by gentlemen who have been in London within twelve months of this, that circles are held both at Mr. Heme's and Mr. Williams's, Mrs. H. being the medium at the former.

The somewhat iconoclastic articles which occasionally appear in our columns may prejudice those Spiritualists who still lean towards orthodox Christianity, and possibly accounts for the slur which the critic endeavours to put on the *Harbinger* in his concluding remarks; but he should remember, first, that this journal is more of a newspaper than a magazine, its columns being open to all shades of religious thought, the editorials being the true criterion of its tone; and, secondly, that the broad-thinking Spiritualist would consider a semi-orthodox Spiritualism as great a deterioration to the quality of a paper as the Freethought which he deprecates.

EMMA HARDINGE BRITTEN, TO HER FRIENDS AND CO-WORKERS IN THE SPIRITUAL MOVEMENT.

FOR many years past I have been collecting materials for a compendious History of the MODERN SPIRITUAL MOVEMENT, as it has transpired ALL OVER THE WORLD in the Nineteenth Century. This work I have been requested to undertake—no matter what other publications of a kindred character might be issued—by those beloved spirit-friends who have never deceived me, or failed to inspire me for good. Those who are most thoroughly acquainted with me will remember how often I have stated that I only obey the commands of spirits when they accord with my own judgment, especially when they relate to the movement, of which they are the authors and promoters. The present occasion is one which fully meets this position.

Wise and good spirits desire to give to the age, through my instrumentality, a thoroughly exhaustive record of the work they have accomplished in the Nineteenth Century, and the reasons they have alleged for this charge, together with the methods prescribed for its accomplishment, having appealed forcibly to my best judgment, I have, as above stated, employed the last few years of my wide wanderings in gathering up, from every avail-

* Mr. G. St. Clair, a writer of some repute, is our authority. See "Modern Review," April, 1881.

able and authentic source, the necessary materials for my great task.

As it has been furthermore made clear to me that the present time has been specially designed for its commencement, I would now solicit, from those who may be interested in it, such literary contributions, of a personal or local character, as each may be impressed to send. I do not promise to use all that I may thus receive, because the ultimate selection of matter for publication must necessarily exclude at least ninety per cent. of the vast mass I have to select from. Still I should be glad to avail myself of the widest possible field of information on this deeply momentous subject, especially as I propose to add to the general history a large number of brief biographical sketches of such personages as have been prominently and usefully connected with it.

Trusting that the friends of Spiritualism will aid me as far as possible in the accomplishment of a work which gratitude to the spiritual founders of the movement, no less than justice to posterity, imperatively demand I am ever, reverently and faithfully the servant of God and the angels,

EMMA HARDINGE BRITTEN.

P.S.—Prepaid postal matter can be addressed to my residence, The Limes, Humphrey Street, Cheetham Hill, Manchester, England.

DR. SLADE'S MEDIUMSHIP.—At the Camp, the other day, the writer, in company with Deputy U. S. Marshall Fred Galloway and Detective Benj. Galloway, visited the renowned medium, Henry Slade. Among other remarkable manifestations was the following: Two slates were handled by the members of the séance, and all concurred that they were clean, and that there was not any writing on either of them. The slates were then placed together a small piece of pencil having been dropped upon one of them. Mr. Slade then rested the slates on one of the writer's arms, and all present soon heard the noise made by the pencil in writing. This occurred in broad daylight, in room No. 3, Lake Pleasant Hotel. On separating the slates, [the following communication was found on one of them, much to the astonishment of the sceptical officials, who imagined that there was no such thing as a genuine spiritual manifestation: "My dear friend—Spiritualism has three prominent points to study, the immortality of the soul, the knowledge of God, and a perfect standard of life-practice. My friend, you must have charity for those that do not see and understand this. May all humanity be governed by charity's holy law—'Do unto others as you would they should do unto you.' If all would walk in this path, they would find peace and joy. The bright spirits love to guide the sinful man, to purify him by the waters of God's holy truth, to cleanse him of sin, and at last lead him upward, so that he may dwell in the abodes of heavenly bliss. Now, may the blessing of Him who is here and everlywhere, be constantly with all who are engaged in good work for the progress of mankind."—W. H. SPENCER.

THE "Spiritual Offering," an excellent magazine, which ceased publication in 1879, has just been started in the form of a newspaper, No. 1, bearing date Newton, Iowa, September 3rd, having reached us. It contains, in addition to other interesting matter, a recent lecture of W. J. Colville's, specially reported for the paper. The managers are trying the experiment of publishing this weekly, at 1 dol. per annum, which a circulation of 5000 will enable them to continue. If at the end of six months the circulation falls short of this, the price will be 1½ dols. The postage to this colony doubles the cost, but we will take orders at the rate of 10¢ per annum.

THE publication of Mr. Sinnett's book, the "Occult World," has led to a voluminous correspondence in the London *Spiritualist*, many of the writers, including the editor, expressing disbelief either in the existence of the Indian adepts or the powers attributed to them. Madame Blavatsky, and several prominent members of the Theosophical Society, have replied, testifying to their personal acquaintance with the "Brothers," and experience of the occult phenomena alluded to.

Harbinger of Light.

FAMILIAR LETTERS ON SPIRITUALISM.

VII.

"The dayspring from on high shall visit us, to shine upon them that sit in darkness . . . to guide our feet into the way of peace."

RESPECTED FRIEND,—With my endeavour to delineate the characteristics of Spiritualism, must be classed the relative value of evidence as it stands connected with the testimony of others, and that which we ourselves have gathered by practical experience. The two things are quite distinct, and while the first is useful to direct the way, the latter is most essential to render the evidence personally and practically useful. It is a fact that in directing the attention of a friend to Spiritualism one can speak with greater confidence on the ground of personal experience than merely on the gathered testimony of others. I have already referred you to a most useful book on the subject, and shall, ere I close my series of letters, direct your attention to others; but I wish now, when speaking of phenomenal Spiritualism, to tell you what I have seen and heard myself, at first hand, and to which I can bear the most ample testimony. I will endeavour to make my narrative as clear as I can, and confine myself to actual facts. This narrative portion of my letters will comprise interviews with some really excellent mediums; and also more direct experience resulting from the possession of personal mediumistic qualifications, and by means of which I have come more directly in contact with the spiritual world and those who dwell therein.

It is nearly eight years since my attention was more particularly attracted to the claims of Modern Spiritual Manifestations. I may inform you that from the period of youth the subject of spiritual operations, in a variety of incidental ways, has been presented to my notice; and probably always there has been a tendency in my mental constitution to be susceptible to spiritual impressions; although, until within the last eight years, I had always refused to entertain the question, or was quite indifferent to its vast importance. I will candidly confess that I owe my introduction to Spiritualism ostensibly to the study of Swedenborg's writings. It often appears very remarkable to me that with all our long experience of practical religion there should have been really so little realisation of the facts of spiritual life, and the clear apprehension of its natural results; but I do believe that with the professed belief in God, and the things of His kingdom as involved in the Christian life, there has been and is a wide-spread ignorance of the very essential elements of spiritual religion. I suppose this arises mainly from the fact that in the teachings of the Christian church an impossible barrier has been raised between the living and the dead; between the world present and the world to come. However, I will return to my remark: Swedenborg's vivid statements of the reality of the spiritual state as pertaining to man, both during this life and after the death of his body, first led me into a positive realisation of the existence and imminence of such a life; and when the time arrived to follow up these impressions, I was prepared to enter upon the examination with greater effect than if I had not thus perused these writings. My first decided experience of practical Spiritualism was connected with the exposition of the phenomena by Mr. Foster, in Melbourne, seven or eight years ago. I received so many assurances of the powerful and convincing nature of his exhibitions from friends who had visited him in Spring-street, that I was induced, in company of a friend, to interview him; and I must confess I did so with a very strong impression that his exhibitions were based on mere trickery, and that those who visited him were the victims of delusion. I was not prepossessed in his

favour, quite the contrary. However, the evidence he afforded me, the names he mentioned of friends who had been dead years and years, the messages which came through him to me, stamped with a particularity which carried the evidence with them, could not be explained away. I could not conceive that by any process of mind-reading Mr. Foster could tell me circumstances of a private nature, and which for the time had faded from my memory, or indeed that he could tell the name of my father, for I myself was a perfect stranger to him, and he had no opportunity of making enquiry. But in addition to this, he not only quoted names, and gave the cause of the death of several friends long in the spirit-world, describing their characteristics, but I distinctly saw, in the front of his face, the materialised features of a friend who had been dead some little time, and of whom he could by no possibility have known anything. A white pocket handkerchief was thrown on the floor by my friend, and at some distance from Mr. Foster a pencil was also laid down with it, and kept in sight all the time it lay there, and when taken up there was found written across the handkerchief the name of a relative who had been dead a quarter of a century. We were both touched in a very palpable manner by invisible hands, and the movement of the chairs in the room, and raps all about, were most marked. In addition to this, my own pocket handkerchief, while in my pocket, had a knot tied in one corner of it. During the whole of the séance, Mr. Foster sat at a considerable distance from both of us, and we were quite satisfied, from a careful examination of the room, that there were no appliances such as the conjurer uses in his exhibition before the public. Mr. Foster made statements relative to myself, bearing on future experiences, which have been fulfilled to the letter, and which information he professed to get from spirit friends then present. I may say that, as sceptics and under a belief that an attempt would be made to deceive us, I and my friend used every endeavour to checkmate the medium, and watched all the proceedings with the greatest care. I have for years given these manifestations in the presence of Mr. Foster, all the consideration which an earnest and consistent enquirer could, especially in the light of the statements made by the most determined opponents of the Spiritualistic theory; and I still fail to see any way out of the difficulty than that afforded by the operation of departed spirit friends on our behalf, through one who possessed a special and peculiar organisation to enable them thus to make their existence and presence known to us. I had no desire to be deceived, and I have no desire to deceive, and if I could find any way out of this dilemma otherwise than the spiritual theory, I would accept it; but years of enquiry and earnest investigation have failed to afford me the means to satisfactorily deny the assumption that our departed friends still live, that they can communicate with us, and that they do so through suitable organisations, and with the good intention of aiding our spiritual growth and preparation for the future life. Even now, after the lapse of years, that first introduction to practical Spiritualism is as vivid as ever; the manifest presence of a number of persons, although invisible, in the room with us on that occasion, was so distinct that I cannot believe but that when Mr. Foster declared he could see them in great numbers flocking about us, it was quite true, their presence to our spiritual senses being as palpable as if we had seen them with our physical sight. Now what evidence can we possibly require to convince us that these manifestations are real exhibitions of spirit communion, and not clever trickery? Is it not sufficient that names, characteristics, appropriate messages, and most accurate description of friends who have been in the spirit-world for so long a time, are thus given with accuracy. There is a narrative in the New Testament

in which a woman chanced to meet in with a spirit medium, and who in the course of conversation exposed to her view some of the characteristics of her life; nay, according to the account given us, told her all things that ever she did; and that was considered a grand evidence of the fact that the same spirit medium was a supernatural being. Granting that he had never met the woman before, and knew nothing of her life and character in the ordinary way, it might well seem remarkable to her, but to us not more so, if so much, as the utterances through Mr. Foster relative to spirit friends gone from this life more than a quarter of a century. Shall I say of him as this woman said of Jesus: Is not this the Christ? No, certainly not; thank God, in the light of a fuller revelation of the great Nature of which we form a part, I will rather say: is not this a reasonable proof that my departed relatives and friends still live in a more sublimated state of existence, and can, when circumstances are favourable, approach, and thus impart their loving thoughts and good wishes. To me such a trysting place as that afforded by association with a powerful medium is far more hallowed than the well of Samaria, or the Mount Taber; and for this reason, that while in the latter instances, I only know those things by hearsay, in the former I know them from present experience, and as the result of personal investigation; not on mere report, uncertain and sometimes doubtful evidence; but through seeing for myself, which is far more satisfactory. For just in proportion as we come face to face with the great facts of spiritual life, as I have done over and over again, are the evidences valuable, and the foundation thus afforded more firm than when we are required to exercise faith on the long-drawn testimony of I know not whom. I would urge above all things that you would seek the means to acquire personal experience in regard to these matters, and then it will not be "I believe because others have seen and told me; but I have seen and heard for myself, and therefore I believe; nay, I know that these things are so!" I must now close this letter, and remain your well-wisher,

H. J. B.

Melbourne, October, 1881.

CALVINISM AND PRESBYTERIAN JUGGLERY.

"Some Strictures on the Confession of Faith" is a well-written pamphlet, addressed to the Presbyterian laity by Mr. William Turner. The object of the writer seems to be to show his co-religionists that the articles and standards of belief, when interpreted in their obvious signification and in the sense in which their framers manifestly intended them to be understood, are such as no thinking religious man can accept; and he would incite his brethren to a consideration of the question whether the terms of subscription should not be so modified as to comport with the religious consciousness and intellectual experiences of advanced thinkers in the Christian Church; and, ulteriorly, the author seems even to aim at conciliating those persons of good standing and high moral worth, who feel themselves estranged from the Church by reason of its credal restrictions.

Mr. Turner is no doubt an honest and conscientious man, but in our opinion he is rather inconsistent. He has committed himself by his official acknowledgment of the standards, to a belief in doctrines which he himself pronounces "dishonouring to God." Why, then, does he remain in a communion where such views are enforced by the articles of subscription? It is surely irrelevant for him to plead that no minister or layman does believe in them; for, even if the statement were true (and the Melbourne Presbytery denies it), still two blacks do not make a white, and the fact of his fellow-Presbyterians being equally wrong does not make himself right. We confess to but little sympathy with such mal-contents; their proper place is clearly out of a Church that imposes upon their consciences burdens too grievous to be borne. If intelligent laymen like Mr. Turner, and clergymen of Mr. Strong's great gifts and catholicity, would but leave a communion whose environments are so ill-adapted to their mental char-

acteristics and religious aspirations, that theological organisation would soon perish through sheer inanition. And why not? What is there in Calvinism—in the Presbyterian creed—so lovable that we should desire to preserve the one or the other? What was there in the character of John Calvin that the system of divinity he did so much to formulate should be accepted as a final or even a commendable exposition of religious truth? In speaking of the man, we feel almost tempted to employ the description applied by Whitaker to John Knox—"A fanatical incendiary, a holy savage, the son of violence and barbarism, the religious Schemer of religious Mohawks." One cannot think of this "great reformer" without calling to mind the pale face of Michael Servetus, who, for heretical sentiments on the Trinity, was haled to the stake at Calvin's instigation, and caused to expiate his heresy by protracted torture amid slowly devouring flames; the poet Gruet, whose death for similar reasons, was compassed by this callous inquisitor; and Castellio, once Calvin's bosom friend, but afterwards rejected because of differences in religious opinions. The aged Castellio, greatly impoverished, sought to earn a living by gathering wood. The gentle Genevan accused his erstwhile friend of stealing the wood; and old Castellio, exiled, died of starvation. "In temperament," says Archbishop Spaulding, "Calvin was cold and repulsive, even sour and morose. . . . He never manifested the least sympathy for those in distress, though in many cases he himself was the cause of their sufferings."

The "scurrility" of his language, and his fiendish animosity towards all who were his opponents, tend to confirm the charge made against him by some that his life was shockingly impure. Writing to the Marquis de Poet, he says—"Do not fail to rid the country of those fanatical scoundrels who excite the people to revolt against us. Such monsters should be exterminated, as I have exterminated Michael Servetus." And, again, addressing Westphal, a Lutheran, he says—"Thy school is nothing but a stinking pig-stye. . . . Dost thou hear me, thou dog, thou madman, thou great animal?"

If we may accept the testimony of a disciple, "Calvin ended his life in despair, afflicted with a shameful and loathsome disease." (Feller art. Calvin). And if the Swedish seer is an authority, we may believe the same mental perversity, the same spiritual darkness, as had marked his atrocious career on earth, followed him beyond the veil. (*True Christian Religion*, § 798). The theology of this man—is it good? Can pure water issue from a turbid source? Nay! Poisoned at its fountain-head, Calvinism is vitiated in all its ramifications. Its views of God, its views of man, are dishonouring alike to God and man. "The God of Calvinism," says Matthew Arnold, "is a magnified and non-natural man, who decrees, at his mere good pleasure, some men to salvation, and other men to reprobation." This God imputes the guilt of Adam's sin to his descendants in all ages. What wonder that R. W. Dale, M.A., of Birmingham, himself once a Calvinist, stigmatises such as "a monstrous and intolerable conception." (*The Evangelical Revival and other Sermons*, p. 194). Man, according to the Westminster Confession, is "wholly defiled in all the faculties, and parts of soul and body . . . utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil." This quite explicit declaration has been "watered down" (to use Canon Liddon's expressive phrase) by some unworthy Calvinists to mean simply "the utter disarrangedness of man's faculties." (*Joseph Cook*). But the language needs no interpreter. Does Calvinism teach the perdition of infants? The Rev. Laurence Rentoul, during his recent debate in the Presbytery, asserted that it did not. Calvin's own words are before us* and we unhesitatingly assert it does. But what say the experts? W. E. H. Locky, whose historical knowledge and accuracy Mr. Rentoul dare not assail, states in reference to the school of Calvin—"No school declared more constantly and more emphatically the utter depravity of human nature, the

* *Christ. Relig. Inst.*, lib. III., cap. 23; *Tract. Theo. Opp.* VIII., 644.

JOTTINGS ON PASSING EVENTS.

sentence of perdition attaching to the mere possession of such a nature, and the eternal damnation of the great majority of infants." (Lecky's *Hist. of Rationalism in Europe*, vol. 1, p. 403). Canon Farrar, of Westminster, trained as his critic and opponent, Dr. Pusey, assures us, "in the rigid Calvinistic school," should be no mean authority on such a point. As a scholar and theologian he is, of course, immeasurably Mr. Laurence Rentoul's superior. And what does he say? This—"The damnation of infants was an acknowledged doctrine of Calvinism." (*Mercy and Judgment: A Reply to Dr. Pusey*, p. 142). If further evidence is required, we have it in the admission of the Rev. Dr. McDonald in his lecture on the "Standards of the Presbyterian Church."† Dr. McDonald is one of the "fathers" of the Presbyterian body in this colony. Born into such a system, with Calvinism permeating their very bone and marrow, the wonder is that the Presbyterian clergy are as respectable a body of men as we know them to be. "Gentlemen," said the Rev. Charles Strong in his telling speech, "we have drunk in Calvinism with our mother's milk." It is pleaded that this system has done good. Granted! There is happily, as Mr. Frothingham has so eloquently shown, "a soul of good in things evil." Red-handed murder has done some good, but that is no reason why we should perpetuate it. These evil creeds are dying, and we must hasten their death. "Calvinism," says James Anthony Froude, "has come to be regarded by liberal thinkers as a system of belief incredible in itself, dishonouring to its object, and as intolerable as it has been itself intolerant. To represent man as sent into the world under a curse, as incurably wicked—wicked by the constitution of his flesh, and wicked by eternal decree—as doomed, unless exempted by special grace, which he cannot merit, or by any effort of his own obtain, to live in sin while he remains on earth, and be eternally miserable when he leaves it—to represent him as born unable to keep the commandments, yet as justly liable to everlasting punishment for breaking them—is alike repugnant to reason and to conscience, and turns existence into a hideous nightmare. To deny the freedom of the will is to make morality impossible. To tell men that they cannot help themselves, is to fling them into recklessness and despair. To what purpose the effort to be virtuous, when it is an effort which is foredoomed to fail—when those that are saved are saved by no effort of their own, and those that are lost are lost by an everlasting sentence decreed against them before they were born? How are we to call the Ruler who laid us under this iron code, by the name of Wise, or Just, or Merciful, when we ascribe principles of action to Him which, in a human father, we should call preposterous and monstrous?" (*Short Studies*, vol. II., p. 3). *Delenda est Carthago!*‡

X.

24th September.

SPIRITUALISM, be it true or false, is quietly swallowing up the land. It has invaded all ranks of society. It is colouring every department of thought, and invading the pulpit, the bar and the stage in the most subtle manner. For the sake of our own people and country, let us, therefore, grapple with it philosophically, and through scientific appliances test the genuineness of what are termed its physical manifestations. By these it professes a willingness to stand or fall; and if our institutions of learning refuse to investigate it on so reasonable and well defined a basis, they will become susceptible to the charge of hugging their chains, and seeking ignominious shelter among the gloomy nooks and crannies of their prejudices or superstitions.—*New York Evening Mail*.

† Reported in the *Age*, Sept. 8th.‡ Among "lives" and histories of Calvin worthy of the student's attention are those by Beza, Andin, Bangener, Henry, Stebbing, and M'Orle; also Willis's "Calvin and Servetus," Mathieu's *Revue de la Réformation*, and Seebohm's *Era of Prot. Reformation*. See also *Encyclopædia Brit.* (9th ed.) for a much more favorable account of the reformer than that presented above.

At last some one has spoken, and it is time! When we bear surplised choirs, maintained at great expense and consecrated to sing "to the praise and glory of God," vast congregations, and solemn priests, uniting to chant curses upon their enemies, and imprecating maledictions against those enemies' posterity, it is surely time that someone should rise to say a word for the religion of Jesus. This, it is gratifying to learn, has been done during the session of the Anglican Synod in Sydney. Mr. Shepherd Smith, a representative of one of the Churches there, submitted that some of the "leasons" in the Prayer Book required revision. He asserted that "some of the Psalms and the Song of Solomon were antagonistic to the spirit of Christianity." Upon this utterance a somewhat excited debate ensued, some of the clergy characterising with terms of decided emphasis Mr. Shepherd Smith's boldness, and the president reprimanding the heretic with much severity. Mr. Smith, however, had some friends who pleaded his cause, and the censure was ultimately withdrawn.

If anyone will turn to the 109th Psalm, which is supposed to be said or sung in the English Church on the twenty-second day of the month, he will see that Mr. Shepherd Smith had some occasion, for his complaint. What a sweet creature must be the "Christian," who, praying for judgment upon his enemy, can say:—

"When sentence is given upon him, let him be condemned; and let his prayer be turned into sin. Let his days be few, and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be vagabonds, and beg their bread. Let there be no man to pity him, nor have compassion upon his fatherless children."

There appears to be a sort of Freethought revival in Sydney just now, to judge from the notices in the Press of that city. Looking over a recent number of the *Morning Herald*, I observed intimations of Freethinking services to be conducted severally by Dr. Hughes, James Greenwood, M.A., and Robert White, besides a complimentary banquet to Mr. Bright, who is about to leave for San Francisco in consequence of failing health. Mr. Greenwood was a Christian minister only a short time since, and a few years ago I had the good fortune to hear him preach in the Albert-street Baptist Church, then the pastorate of the Rev. Charles Clark. Mr. Greenwood seems to have abandoned his old faith, and is now an exponent of "the Gospel of Humanity." Mr. Robert White, who came to Sydney as an apostle of Materialism, is, I believe, a recent convert to Spiritualism, and applies himself to its advocacy. Mr. Charles Bright, I perceive by an *Argus* telegram, has been presented with a purse of 120 sovereigns.

The *Spectator* and *Methodist Chronicle* evidently think it has got hold of a grand argument for its doctrine of Atonement. "How the idea of atonement through a substitute runs through the religions of heathenism!" is its jubilation on October 14th. There is little wonder if the idea does pervade the religions of heathenism, for it is essentially heathenish, barbaric, cruel, false. Our contemporary is welcome to any affinity it may discover between its own creed and that of heathendom. But the gain thereby secured will not seem very great to the minds of thinking men. Those Freethinkers who are averse to Christianity will rather rejoice when, viewing such attempts to prove the consanguinity of Christianity and heathenism, they find that professors of the former creed

"Claim kindred there, and have their claims allowed."

Would that our Wesleyan friend could see that, however much the idea of a vicarious atonement may "run through" its own or any other system, the keen blade of modern science and intelligence has run it through and through! "You might as well seek to flee from the bended heavens as to escape from the consequences of your deeds," said William Denton on Friday night, the 14th ult.—the same date as when the *Spectator* spoke!

Mr. A. P. Martin of the *Melbourne Review*, in his sketch, published in the last number of that magazine, of the late respected President Garfield, alludes to a discussion on the Origin of Man, once held between the deceased statesman and "a sceptical geologist named Denton." Mr. Martin ventures the surmise that the latter is identical with the gentleman whose recent lectures have so delighted us. The supposition is correct, as may be seen by reference to that most interesting volume by Mr. Denton, entitled "Is Darwin Right?" The debate took place some twenty years ago, and Mr. Denton quite naturally, and, I think, justly, claims the victory for the views he then maintained.

In a late number of the *Age* there appears a letter from an individual, whom the editor of that ubiquitous print calls "Our humorous correspondent." The humor is quite surpassing; and it is really difficult to avoid the reflection that if our contemporary admits any more such contributions to its columns, journals like *Melbourne Punch* will find themselves superseded, and their vocation gone. This wonderful wit says that until within the last few days he never knew that such a publication as the *Harbinger of Light* existed! What a loss to the *Harbinger*! What scintillations of wit and wisdom might have gleamed through its columns had this prodigy of humor only known of it before, and transferred his patronage to it! Poor *Harbinger*! Now it has to endure the *genies's** sarcasm and ridicule, which are intended to be very severe. Probably it will never survive the attack. But neither can the author of the "humorous" contribution be expected to survive his literary offspring; such *rara aves* never live long. He will soon be a poor ghost, and we ask friends to be on the *qui vive* for his early appearance at their circles. He may be identified beyond all contention by the unapproachable marvellousness and superabundance of his wit. Only, dear friends, beware! Don't expect to gain any information from this ghostly visitant. In the earth-life he has gone about with eyes shut, seldom reading his newspapers; never paying any attention to notices placarded in the streets; heedless of the signs of the times. He may therefore as rationally be expected to know aught of the spirit-sphere he inhabits as the blind beetles of Mammoth Cave may be supposed capable of describing the beauties of their wondrous home.

On Wednesday evening, 19th October, the Rev. Charles Strong gave an interesting lecture on Buddha. Comparing the principles of Buddhism and Christianity, and admitting many resemblances, the lecturer differentiated the two systems to the effect that the former was a religion of law, the latter a religion of spirit.

JOTTINGS FROM THE NORTH EAST.

DR. MUELLER'S lecture on "Spiritualism and its Relation to the Churches," which he delivered at Stanley lately, was the means of calling a larger amount of public attention to the spread of Spiritualism and Free-thought than was in any way dreamt of at the time of the lecture. Various letters for and against appeared in the *O. & M. Advertiser*; those against emanating from the head teacher of the Stanley State School, in which he indirectly implies that Dr. Mueller, in connection with another gentleman, deceived the committee of the Athenæum as to the nature of the lecture, etc., etc. Dr. Mueller answered him in a following issue; and then commenced a war, in which "Stanley" did not go "on," nor get out of with any degree of credit, but, on the contrary, got what any one is sure to get that has the presumption and ignorance to attack that which he knows very little, if anything, about, viz., a sound drubbing.

To give an idea of the amount of knowledge possessed by some of the opponents of modern Spiritualism, I shall copy in *extenso* an article that appeared in the *Stanley Spectator*—a journal with a very limited circulation, which speaks well for the talent displayed in its general as well as its leading articles. Here it is, and may all those that have found what the writer says to

* Printer's error.

be TRUE, leave off the folly of investigating, and, instead, follow the TEACHINGS of the *Stanley Spectator*:—"Most of my readers will not require to be told that certain periods of the World's history have been rendered memorable by the existence of religious delusions. These delusions after a time passed away, leaving scarcely a trace behind. Spiritualism is a modern delusion. That it has not passed away is simply owing to the fact that the profession of 'medium' is, in Great Britain and the United States, a very lucrative one. Exposures of mediums (some of whom had received attestations of their powers from eminent Spiritualists) seem to have no effect on the 'rank and file' of Spiritualists. The majority of these are, I believe, sincere in their convictions, but how have those convictions arisen? These people have gone to so-called spirit seances. They have seen the manifestations, and on the principle that 'seeing is believing,' they believe that spirits have produced the manifestations. These people forget that Maskelyne and Cooke, Dr. Lynn and the 'Fakir of Oolt' have done just as wonderful things as any that the so-called spirits have done. But their 'senses' tells them that their 'senses' have been deceived. Apart, however, from this consideration, there is one fatal objection to Spiritualism. It loves the darkness rather than the light."

I once knew an old gentleman who was connected with an establishment in which the cleaning of refuse wool was part of its occupation. The person I allude to was a man of very orthodox piety; in fact, he was a very "innocent old man;" taught Sunday school, and did his prayers with his eyes shut. One part of the old gentleman's work was the cleaning of the wool—a part of which he sold as his own, being, I believe, in some way a prerequisite of his. At any rate he, in the course of time, sold a bale to a too confiding customer. The customer, after purchase, thought, for the bulk, the bale was very heavy; had a hunt, and found that the "innocent old man," the teacher of the Gospel, had in a fit of "absence of mind," placed a few large stones in the middle of the bale. Was he not an innocent old man? I often think if a spiritualist was to do such a thing as the above, orthodox zeal would give his Satanic Majesty credit for having more power than usual in the wool trade.

A correspondent in one of the last issues of the *Harbinger* speaks about the Rev. J. J. Westwood as an "Evangelist." Now, I happen to know the Rev. J. J. W. I have also waded through his "journal," and a very unique affair it is. The rev. gentleman used to connect the business of bookseller with that of Evangelist: preach and sell; God and Mammon. I remember that what struck me in reading his book or journal was the way he returned thanks to God if he sold any books, but how he neglected that duty if no sales took place. "Sold £1 11s. worth of books, for which I give earnest thanks to Almighty God," was the general rule throughout the work. The last time I saw the Rev. J. J. W. was in Sydney, where he was netting the sum of about £9 a week, as I was informed, by preaching and book-selling. I believe him to be a very earnest man—that is, in money getting. He once preached at a place I know many years ago. The contributions were not lavish; in fact, three shillings would cover the amount. He did, I must say, a wonderful amount of preaching, and—well—I can hardly designate the noise he made as singing; but, at any rate, there was any amount of it, and he only got thirty-six pence! He was so thoroughly disgusted with the unwillingness of the people to support the "Evangelist," that he departed next morning, and up to the present has never come back.

Dr. Mueller delivered his lecture on "Spiritualism and its Relation to the Churches" in Beechworth lately, at the invitation of the committee of the Ovens District Hospital. F. Dreyer, Esq., the president of the institution, occupied the chair. There was a very intellectual audience assembled to hear the old-new truths—old as the history of the human race, but new to those who are creed-bound and orthodox. The lecture was well received, and the doctor well satisfied.

ANCIENT AMERICA:

ITS MOUND-BUILDERS, AND ITS COPPER-MINERS.

PROFESSOR DENTON delivered a lecture on the above interesting topic, on the evening of the 17th October, at the Athenæum Hall.

The lecturer introduced his subject by referring to the fact that America is generally called the "New World," and observed that to the Spaniards, when they first discovered it, looked upon its majestic mountains, its mighty rivers, its broad savannas, its strange animals, and its dusky Indians, it must have seemed as new to them as if they had seen it rise from the ocean before their very eyes. But to us, who know a great deal more about America than the Spaniards ever dreamed of, America is very far from deserving the title that it so generally receives. In some respects the "Old World" would be a better title for America than the "New World." The very first land that was known to, have risen above the world-embracing waters was a portion of the North American continent, stretching from the St. Lawrence river north-east to Labrador, north-west to the Arctic ocean, forming a V shaped mass. This was the nucleus of the North American continent, growing broader, larger, until eventually it assumed that shape with which we are familiar at the present time, growing through vast geological ages till it assumed its present proportions. There is another respect in which America is the Old World. The very oldest fossils that are known to geologists to-day have been obtained from the rocks that lie on that portion of the continent which is thus known to us as being the oldest land of America, and in all probability the oldest land of the globe. The oozoon, or "dawn animal," the skeleton formed in the interior of a gelatinous mass that lived at the bottom of the ocean during what is called the Laurentian time, is up to this period the very earliest organic form that is known to the geologist, carries us back furthest into the great night of time, and to the beginning of organic bodies on the planet.

There is still another respect, and a more remarkable one, in which America is the Old World. It is something we should not have dreamed of, if the facts had not demonstrated it to us. The very oldest remains of man that are known to us at this time have been found on the American continent. We had always thought that the oldest remains of man would certainly be found on the Asiatic continent, and they may possibly be yet, for we have not gone back yet to the commencement of men upon this planet by a long, long way; but up to this time the oldest remains of man that are known to us absolutely beyond all question are those found in California, in the vicinity of what is called Angell's Camp, at a depth of one hundred and fifty feet, under five beds of salt, under four beds of auriferous gravel. The best geological authorities who have investigated the subject have no doubt whatever in reference to the reality of this discovery, and of its immense significance. Man lived in California, these discoveries demonstrate, when forms of life existed that are now entirely extinct. Extinct elephants, extinct camels, and extinct species of the rhinoceros, have been found with the remains of man, and an extinct horse. The very trees that then grew in California were distinct from the trees that grow there to-day, and carry us away back to the Pliocene Tertiary, before the Glacial period, that strangest of all times in the history of our planet. Man was in California then, sufficiently advanced to be able to make stone spears, to be able to make pestles and mortars out of solid stone, for these have been found under Table Mountain, and belong to a time about as ancient as the skull before referred to. So far, then, as we know at the present time, America is the old world in this respect, one in which we should never have conceived it possible, had not the facts demonstrated it.

Even so far as its discovery is concerned, it is a great deal older world than has been supposed. That America was discovered by Columbus we believe just as we used to believe that Adam was the first man, that Samson was the strongest, and Solomon the wisest man. We were taught these things in our infancy, and never dreamed of discrediting them. So we were taught that

America was discovered by Columbus. We accepted it, and the boys in our schools still read the old story, and still accept the discovery of America by Columbus. We now know, however, beyond all question, that America was discovered by Europeans more than five hundred years before its discovery by Columbus. America was discovered by the Northmen, those tall, athletic, blue-eyed, flaxen-haired, restless sea-rovers, a very remarkable people. Thus described by Sir Walter Scott:—

"The Northmen, trained to fire and flood;
Skilled to prepare the ravens' food;
Their women fair, their leaders brave;
Their barques the dragons of the wave."

One of these sea-rovers, Nadodd, sailing out from Norway to the Faroe Islands, was driven out of his usual course by a storm, and in consequence of this discovered Iceland. About the close of the ninth century, after its discovery, a settlement went from Norway to Iceland, and from there eventually they passed to Greenland, which is not far distant, and this led ultimately to the settlement of Greenland. One of the Norse leaders took over a number of his men from Iceland, and gave to the country the name of Greenland, in order to induce settlers to come there, and, in fact, the climate at that time seems to have been more moderate than it is at the present; and, compared with some portions of Iceland, it was a decidedly better country. Amongst those who accompanied him was one man, Heriulf, whose son happened to be at Norway with a vessel at the time his father went from Iceland to Greenland; and when his son came back to Iceland, he resolved to follow his father to Greenland. Neither he, nor any man on board of the vessel, had ever been there, yet he confidently sailed out to Greenland to discover his father, which shows the boldness of these men. They had only been out a short time, when up came a tremendous storm, which blew them for days together towards the west. Then they came into a dense fog, through which they could see neither sun, moon, nor stars for many days together; and when the fog lifted at last, there lay a country before them, low and sandy, but rising to hills in the distance that were covered with wood. From the description he had received of Greenland, he knew it was not that country, but thought he must have been driven too far west and south, and he consequently set sail towards the north; and after sailing for two days he saw more land, but this again did not agree with the description he had received of Greenland. He sailed for three days more, and came to an island. He sailed around this island, and four days afterwards struck Greenland, and had the good fortune to find his father. When he landed, he began to tell the people of the discovery he had made. Wood was a very scarce article in Greenland. The climate was altogether too cold for trees to grow, and they were anxious to find the country where there was so much excellent wood as was described to them. They set out from Greenland to re-discover the country that had been seen. They came to a country where there were high mountains covered with snow, and flat stones on the beach, now known to be a portion of Labrador; came to a country which we recognise as Newfoundland, on till we can recognise them on the coast of Main; still further south till they came to a very beautiful island. Here they landed; the weather was pleasant, and they found a great deal of honey-dew on the grass. Still further south they went, till eventually they came to a place where a river was leaping over a rock into the sea. We now know that that place is Fall River, in the State of Rhode Island, and agrees most remarkably with the description given us by the Northmen. Here they remained for a considerable time, loaded their vessels with wood, made the discovery of a great many wild vines and excellent grapes, and gave the place the name of Wineland. The Northmen subsequently visited these regions for hundreds of years.

America, then, so far as its discovery is concerned, is a very much older continent than we have been led to suppose, and "the Old World," after all, would be a pretty good name for America, as far as we are at present acquainted with it. When the Spaniards first landed on that part of America known to us as the United States, they found no magnificent monuments such as

Egypt revealed to the beholder, no remains of majestic temples, no sepulchres bewn in the mountain's heart, and adorned with wonderful illustrations of some old civilisation of the past. They very naturally supposed, when they came to look at the country, that merely wild tribes had roamed over it for centuries, or possibly for thousands of years, just as the wild buffalo had done, and left no more trace behind them of their occupancy of the land. But when the Spaniards extended their observations over the country, when they got into the valley of the Ohio, and subsequently to the Mississippi, they began to discover mounds of earth, some of them of enormous size, in vast numbers, extending over broad areas, and they began to see that there must have been a people living in the country differing very considerably from the Indians that then occupied it, and they gave to this people the name of "Mound-builders," from the fact that these mounds thus existed over the country; and there was good reason to believe that the Indians were not the formers of them. The Indians knew nothing at all about them; they had no tradition with regard to their origin; they have built no such mounds since Europeans were acquainted with them; and these mounds must have been reared by some strange people, said the Spaniards, and we will call them the Mound-builders. And the question—who were the mound-builders? has agitated the minds of the American people for a very long time, and they have become more and more interested in it from year to year, as they have become more and more acquainted with these mounds, and their contents. The size of some of them is very great—one of them over 90 feet high, and 728 feet round. In Illinois, at Cahokia, is one 900 feet long, 400 feet wide, and over 90 feet high, though the Mississippi has recently encroached upon it. It absolutely covers eight acres of ground. When we see such magnificent monuments as these, we begin to compare them even with the mighty pyramids of Egypt, and to discover that this must have been some remarkable people that once inhabited this country, away back in the days of old. Others of these mounds—for they exist over a wide extent of country—are of considerable size. At one point on the Mississippi is a mound 40 feet high that covers six acres of ground. At Georgia there is one 1128 feet round, 350 feet long, 214 feet wide, with a height of 95 feet. In Adams County, Ohio, there are over five hundred mounds. It is calculated that in the whole State of Ohio at least ten thousand of the mounds exist; and as we go south of the Ohio River into Virginia soil, and further into Tennessee, over the whole length and breadth, we discover them in immense numbers, and the soil everywhere bears evidence of the occupancy of these people. You can see their implements almost everywhere, while on the banks of all the streams you can pick up their arrows, their lances, knives and flint chips in untold numbers. Tens of thousands have been gathered for various museums, and many hundreds of thousands still remain to be gathered by those who are interested in these matters. We find these mounds along the whole valley of the Mississippi; on the banks of all the streams that flow into the Mississippi; they extend away up from the neighborhood of Lake Superior, all the way through to Texas, and from Texas to Mexico, so that the whole realm over this wide extent must have been occupied by this remarkable people, and occupied for a long period of time.

That the Indians never did raise these mounds is quite evident from their character. Cotton Mather, who went to New England at a very early time, and became very familiar with the Indians of that locality, calls them "our shiftless Indians," and says that they were not the owners of so much as a knife till the English came among them; that their name for an Englishman was "Knife-man;" stone was used instead of metal for their tools, and for coin they only had little beads with holes in them; they lived in a country where now exist all the conveniences of human life, yet their house was but a few mats tied to poles fastened in the earth, and a good fire their only bed-clothes in the coldest season; their diet had not a greater daintiness than a spoonful of parched meal, with a spoonful of water, which strengthened them for travel all the day; the flesh of deer,

bears, racoons, and the like, they had when they could catch them; also a little fish, which when they would preserve, it was by drying, not by salting, for they had not a grain in the world before it was bestowed upon them; their way of living was infinitely barbarous, mean, and selfish, making their poor wives to build their wigwams for them.

The Indians will go into a locality, and remain there till they make a desert of it; catch all the fish they can get out of the stream, and do it after a fashion that leaves but the very smallest behind; either kill all the deer in the vicinity, or drive them out of their locality; their ponies eat all the grass in the neighborhood, and after making a desert of the place, they go away to let it have a chance of recovering itself; remain away for six months, and go back again, and do the same over again. They never cultivate the ground more than for a few trifling articles, remaining but a few months in one place. There is never any very large number of them collected together; and as for making these immense structures that lie over the country, it is utterly beyond their ability, with the kind of life that they continually live. For men to rear structures like those that have been mentioned, it would only have been done by thousands of persons gathered together under some powerful leadership. They must have had large tracts of country under cultivation in the immediate vicinity; and, in fact, in the neighborhood of some of these mounds, we can find the old corn-fields, see the very spot where they reared the corn, for they have not yet been completely obliterated. Such spots are to be found in various parts of Wisconsin even at this present time.

When we dig into these mounds we discover still stronger evidence that they never were made by Indians. Specimens of pottery, equal to the very best Peruvian pottery, sometimes taking on the shape of the buman form, have been found. Some very well-formed heads, fashioned out of clay, and burned into pottery, were discovered. Some of the pottery is beautifully ornamented. And the people who made the mounds knew how to cast copper. They not only beat it into shape, making of it spears, and knives, and hammers, but they actually cast it into shape. They knew how to smelt copper, how to make moulds, and pour the copper into these moulds; and we can find the very marks made in consequence of the two sides of the mould coming together, and the copper running in between them still remaining on the implements they fashioned. These men were not savages; they had advanced to a comparatively high state of civilisation. Portions of their cloth have been discovered, for they had taken some of their copper axes, and had wrapped cloth around them, and the carbonate of copper had preserved the cloth, so that we may see it just as perfect as it was when originally wrapped round the article to preserve it when it was laid in the mound.

New discoveries in reference to this interesting people are being made almost every day. When we come to examine the copper that has been moulded, we find blotches of silver upon it. Many of the implements have blotches of silver. Now, we do not know of a single locality on the face of this globe where we can find copper with blotches of silver upon it, except in the neighborhood of Lake Superior; and we soon come to the conclusion that the people who built these mounds, and collected these pieces of copper, must have been familiar with the copper-mining region of Lake Superior, where we find the greatest bodies of native copper that are to be found anywhere in the world. When we come to examine that Lake Superior region, strange to say we discover evidences over a very wide territory of a more primitive people, who have done a very great deal of mining in that region. The superintendent of the mining company's property, Mr. Knapp, walking over the land one day, discovered a singular depression, that to his trained eye indicated something. The snow covered the ground, but he could see that there was a depression in the soil that ran for a distance in a straight line. Now that meant something, and he walked along that depression in the snow, feeling sure that some human being must have been there previously and hollowed out this strange cavity. He walked along the line for a considerable distance, and at last came to a cavern; and when he looked at that cavern, he saw that it had been formed by the hammer of the miner, that it

was an artificial, and not a natural cavern. He waited until the snow was thawed off the ground, and then took a few men with him to the spot, and on digging at the bottom of the cavern, they came upon a great many stone hammers. They took out several cart-loads of them. These hammers are made of porphyry stone, gathered up on the shore of the neighbouring lake, and they very often have a cavity made in them so as to hold the handle, by means of which they were used for the purpose of hammering. They found after they got down to the bottom that there were pieces of copper sticking out, and in consequence of this they had the rock broken to find a valuable copper lode. In another cavity, where there had evidently been a large excavation, they went down eighteen feet, and came on a mass of copper which they found weighed six tons, resting on billets of oak—oak very much changed in appearance, so soft that the finger could be pushed into it, but still retaining its character sufficiently to enable them to know that it was oak. Resting on billets of oak, that six tons of copper had been hammered loose, and they had lifted it up eight feet, when something stopped them, and they never seem to have been able to resume their operations. A high tree was growing on the earth which had been thrown out of the cavity, and which was cut down, and 395 rings of annual growth were to be counted upon it, so that what had been done in that locality was done at least 395 years before. It is astonishing to see the amount of work that these miners accomplished. The miners familiar with these regions in the present day, who are men of intelligence, assert that in their opinion these ancient miners did as much work before Europeans went into that country as we have been able to do with the aid of gunpowder from that time to this, and that there are, without exaggeration, millions of their stone hammers scattered about that locality. They must have been used by them during a very long period of time, and the holes they must have made in various parts of the country are only to be counted by hundreds of thousands.

Who, then, were the strange people who built these mounds, and who did this work throughout the copper region of Lake Superior? That they were the same people is very evident. We find in the vicinity of these very places where they have been mining, near Lake Superior, mounds with similar implements in them to those we discover to the south; we can trace a series of mounds all the way from Lake Superior up to the head-waters of the streams that run into the lake, then down the streams that run into the Wisconsin River, from the latter down to the Mississippi, and from the latter all the way down to the Gulf of Mexico; and everywhere we have the evidences of the same people. The skulls that are found in many of these mounds are of a similar shape, differing from those of the Indians very considerably; whilst everywhere there are indications of advanced civilization, very far beyond the condition of any Indians with which we are acquainted at the present time.

As to the purpose for which these mounds were constructed, there were, first of all, sepulchral mounds. Bones and sometimes perfect skulls have been found in them, showing them in many instances to have been burial places. Sometimes the individual seems to have been buried with the flesh attached to the bones, but in most cases the body seems to have been preserved until the flesh had separated from the bones, so that when we find the bones in the mound they do not lie in that position which they would have laid in if the flesh had accompanied the bones. It seems as though they had saved the body put in some locality until there were a number of them, and they then reared the mound over the whole together, laying them on the surface of the mound, and then heaping the earth upon them; and we can even tell by the different colours of the soil comprising the mound about how much they took at a time. They seem to have taken about a peck of earth each time, and we can see from the different colours just how it was laid down here and there, until these mounds were eventually constructed. Some of the largest were probably reared for their chiefs, the size of the mound indicating the high position of the individual in whose honour it was reared. But they were not all sepulchral mounds. We find some that have no bones in them whatever, and some of the largest. The truncated mounds, that are flat on the top, seem in many cases to have had altars on the summits of them, and in the vicinity of these altars we find charcoal and charred bones, and we seem to have had here temple-mounds, erected in honour of the divinity, and human sacrifices offered upon these mounds to the god they sought to propitiate. Several of these have been discovered. The one in Illinois was very probably of this character, and must have been an important place in the days of old, when the mound-builders were gathered by thousands in honour of some great festival appointed by their priest, and for the purpose of offering up their propitiatory prayers to the favourite deity along with their propitiatory sacrifices. Then others of these mounds were dwelling-mounds. In one that was opened in Southern Illinois were found masses of clay that had evidently been used for chinking logs. Their houses were built of logs in a kind of half-log fashion, and between the logs were put clay, and when the houses were burned the clay was turned into brick, and now we open the mound and take out this brick, and judge from that of the condition originally of the spot where the mound is at the present time. Other mounds that have been seen are foundation mounds. They are to be found in the valley of the Ohio, where they had heaped up earth for several acres, and built their houses on the earth thus heaped up, to save them from the effect of a flood that comes in spring-time. Others seem to have been observation mounds, running up and down for miles to have been on the highest points of the hills, which seem to have been built for the purpose of enabling some man to look out. When the enemy was approaching from the north—for the Indians existed in Canada at that time, and these people had to do battle

with them—we have now very good reason to believe that a watcher lighted a fire; the smoke was seen going up by another, and thus telegraphed to his neighbour still further south, and so the work went on until at length all were warned of the coming foe. Then we have embankment mounds. There are places where embankments have been made, and within these embankments are five, ten, twenty, or forty acres, and in one locality four hundred acres have been enclosed within an immense embankment. One such fortification can be traced for seven miles, and a portion of it is over thirty feet high, made along the tortuous bank of the stream, and evidently intended for the purpose of keeping out some lurking enemy.

Now, who were the people that reared these mounds? I answer Mexicans. It is only recently we have made this discovery in America. When the Spaniards first became acquainted with the Mexicans they knew comparatively little of the North American continent, and nothing whatever of the language of the people they conquered. They cared very little indeed about the civilization that they in fact destroyed and supplanted by one that was in some respects decidedly inferior to that which they destroyed. They were very careless indeed, as they were very brutal and bloody. They tell us that the empire of Mexico extended at one time from the Atlantic to the Pacific; but how far it extended north, within the boundary of what is now the United States, they do not seem to have known. The probability is that Mexico, when the Spaniards first landed there, had its jurisdiction over an immense territory to the north, away up the whole of the Mississippi valley even as far as Lake Superior; that Mexico was at that time drawing from Lake Superior, by the labour of thousands of the lowest classes, in all probability convicts and slaves, a large income from the copper that was being mined by hundreds of miners in the vicinity, and transported down the Mississippi River, and across the Gulf of Mexico, to Mexico; and that the Spaniards, in consequence of their destruction of the Mexican empire, put a stop to these very operations, which seem to have been going on within the boundary of the United States within what we may call a comparatively recent time, for none of the mounds in some localities you can see that a river which once washed the base of a mound is now half a mile from it; but American rivers, especially during flood time in the spring, leave very great changes in a comparatively short space of time.

The more I have studied the mounds, the stronger has been the conviction that this people must have existed within the boundary of the United States about the time of the conquest of Mexico by the Spaniards. The evidence that we have that this country was occupied by these people when the Spaniards came to Mexico is, first, the similarity of the skulls. When we come to examine the skulls of the mound-builders we find them in many cases with a remarkable slope, the forehead flattened—a shape very common in the skulls of Peru, very common in the skulls of Yucatan, and in the ancient Mexicans, but differing very considerably from the skulls of the Indians. Secondly, the condition of art amongst them. A tablet which was found in Cincinnati is almost identical in appearance with tablets found in Mexico and Yucatan. We find also a very great similarity in the religion of the two peoples. The religion of Mexico led the people to build magnificent temples; but these magnificent temples were very different from anything ever reared in Europe or Asia to the honour of any god. Immense pyramids, flattened at the top, which was reached by a series of pathways going round and round the pyramid. A step and then a pathway, then another step or series of steps, then another pathway round the pyramid, and another series of steps, and so on from bottom to top until the summit is even with the ground. There stands the priest, round him the attendants, before him the victim, a captive taken in war. Here is the great stone, the altar. The attendants placed upon that altar the victim. Here stands the priest, in his hand a flint knife, and with one blow he breaks through the ribs. Putting his hand into the cavity that is made, he tears out the bleeding heart, and holds it up in the presence of the assembled thousands, who yell—horribly it would seem to us, but religiously to them—as they behold the heart of the victim, which is then cut up into mince-meat, with maize ground to powder, and handed round as an abundant morsel. Such were the ceremonies seen by the Spaniards, and described by them as taking place in Mexico. On some occasions the body of the victim was burned, and as the smoke went up to heaven, the assembled myriads raised their voices in adoration to the god in whose honour the sacrifice had been made. The Spaniards tell us that there were as many as twenty thousand victims immolated every year, captives taken in war, or when they could not be obtained in sufficient numbers, even natives of their own country were sacrificed, and in many cases even babies bought from their parents were offered up with religious ceremonies in honour of the gods.

And similar temples, where similar sacrifices were offered, existed within the boundary now occupied by the mounds, and once occupied by the mound-builders. We have found the very temple-mounds, truncated pyramids, the very altars. We have found the very buried bones. More than this, we have found a tablet in Devonport, where there is representation of the bound victim, the smoke ascending to heaven, the priests apparently united hand in hand around the mound, and then hieroglyphics representing the sun, the moon, the stars, the divinities that they worshipped, telling the story of their human sacrifices, identical in appearance with those that were practiced away down in Mexico, their mother-country.

These things are evidences that the mound-builders were identical with the Mexicans, and that at one period in the history of

America, Mexico held jurisdiction over this wide realm, but surrounded by bloodthirsty Indians continually at war with them, as the fortification mounds in northern and eastern Ohio abundantly testify; and that finally the mound-builders were driven back step by step, in consequence of the destruction of the Mexicana empire by the Spaniards, until at last the whole country became the country of the Indians, they taking up the land as fast as the mound-builders were driven out of it, until it came to be in the condition in which subsequent discoverers found the country known to us by the name of the United States.

We go back, then, to Mexico, the original home of this singular people; and when we read the history of Mexico and the Mexicans we are in reality reading the history of the mound-builders. And who were these Mexicans? When the Spaniards landed in Mexico, the Aztecs were the rulers of the country, but several hundred years before the country had been occupied by the Toltecs, a remarkably well-cultured people, an excellent people. We have a description of them given by a master hand. They appear to have been a mild, industrious, and cultivated people; practised agriculture, erected colossal monuments, and built temples and cities, the ruins of which attest their original grandeur and beauty. They knew how to fuse metals, cut and polish gems, make fine pottery, and weave various fabrics, used hieroglyphics for the recording of events, were acquainted with the causes of eclipses, constructed sundials, devised a method of notation, and measured time by a solar year, consisting of eighteen months of twenty days each, adding five supplementary days to make up the full year; and, at the expiration of every fifty-two years, they intercalated twelve and a half days, which made the length of the year almost exact. They had a mild form of religion, and a simple but just mode of executing the laws. These were the Toltecs, overcome by the Aztecs, who supplanted their mild religion by an exceedingly brutal and bloody religion. And yet we must not suppose that these Aztecs were destitute of all morality, for that would be a grand mistake. It is remarkable to read the statements of the Spaniards in reference to the religion of these people; their statements are exceedingly interesting to us, who look over the wide religious realm of the world, and try to discover the grand laws that have been concerned in these religious manifestations among mankind. The Aztecs recognised the existence of a Supreme Creator, the Lord of the Universe, and address Him in prayers as "God, by whom we live." They speak of Him as the Omnipotent, that knoweth all thoughts, and giveth all gifts; to whom man is as nothing; the invisible, the incorporeal, the one God of perfect perfection and purity, under whose wing we find refuge and a sure defence. How beautiful these ideas are, and how very far in advance we might suppose of their practices. These are extracts from their prayers:—"Wilt thou blot us out, Oh Lord, for ever? Is this punishment intended, not for our reformation, but our destruction? Impart to us, of thy great mercy, thy gifts, which we are not worthy to receive through our own merits. In one of their sacred books we may read:—"Keep peace with all; be injurious with humility; God, who sees, will avenge." Of course, there are a great many texts that are not so good as that. The very best of them are presented, in order to give some idea of the best side of their religion. It was a wonderful mixture of brutality and piety. They seem to have been a people of great intelligence, high mental endowments, and superior moral sentiment. They had schools for the children of both sexes, where they were trained in the strictest morality. Even the Spaniards are compelled to confess this. They brought them to the temples of the gods, and the cities were well provided with them. In the largest cities they had hundreds of temples, and the people of Mexico alone they had five thousand priests, and the religious education of the people, we may be sure, was very well attended to.

Now, as to the different people we find in America, and their origin. There are the Esquimaux, living in the extreme north, stretching along from Greenland all the way through even to Asia. When we seek for their origin, we are carried away back to a time prior to the Glacial period, when Europe and America were united, when land extended from Europe to Iceland, from Iceland to Greenland, from Greenland to the American continent. But did land ever extend like this? Geologists are universal in their belief that it did. When we come to examine the wild beasts of Asia, Europe, and America before the Glacial time, we find them identical. The grizzly bear roamed the entire territory; so did the buffalo, the mammoth, and the mastodon. The "Wellingtonia gigantesca," that grew in Greenland, in Spitzbergen, in Iceland, in Northern Europe, grew of course in America, and the vegetation, as well as the animal life of the whole region seems to have been identical during the Pliocene, or the recent tertiary. The remains of man in Central France with the Esquimaux. His implements are exactly identical. The harpoon of the Esquimaux to-day is absolutely identical in shape with the harpoons that have been found in the Dordogne caves in Central France, while the figures which we find engraved by the people who then lived in France, are almost exactly like the figures that the Esquimaux engrave to-day upon the backs of their bone weapons. There is good reason to believe that during the Pliocene and pre-Glacial period the Esquimaux roamed over the entire territory; and we have in the Laplanders to-day, and perhaps in the Basques of to-day, living between France and Spain, the remains of a dark-skinned, round-headed, pyramidal-skulled, stunted people that once occupied the entire region.

When we ask for the origin of the Indian, we have not very far to go. Occasionally we meet with a man who talks about the Indians being descended from "the lost tribes." That man is more lost than the tribes ever began to be, for if the Indians were descended from the lost tribes, the Hebrew language would be

manifest whenever we came in contact with the Indian tongue. The resemblance between English and Hebrew, though our ancestors are separated from us by thousands of years, is indicated almost every time an Englishman opens his mouth. If these people had ever descended from the Hebrews, the resemblance between the Hebrew and Indian language would have indicated the fact instantly. The Indian tongues we have indicated descended from Arabian tongues, with the exception of Basque, while they are equally descended from Syro-Arabian tongues. The Indian came from Asia, across Behring Straits, or by way of the Aleutian Islands, when land existed completely across from continent to continent, for the Aleutian Islands are only mountain tops—mountains once stretching in a continuous chain, in all probability from one continent to the other. The Indian is probably a Tartar, but having a most wonderful antiquity, separated from the parent stem at such an exceedingly early period that we can scarcely notice the slightest resemblance in the language.

When we seek for the origin of the Mexicans, the Peruvians, the inhabitants of Yucatan, and consequently of the mound-builders, we probably go back to a time when the geography of the American continent was widely different from what it is to-day, back into the night of the past, hundreds of thousands of years ago, to a distant connection even with the Egyptians, for we see in the Egyptian of to-day a skin similar to the skin of the Mexicans and mound-builders; we see the lack of a beard just as we see in the Mexican and the Peruvians, the inhabitants of Yucatan, and the mound-builders; and we see in Egypt the pyramid, which is only a finished mound, and the mound reared to its ultimate. The grandest of all the pyramids is simply an extension of this very principle that led the original mound-builders to rear the heap of earth over the body of the man that they had consigned to his last resting place.

All these indications, broad and general as they are, are the facts that lead us to the conclusion, first of all, of an immense antiquity for man. Our old conceptions of the age of humanity do not enable us to solve a single ethnical problem, and they stand in our way whenever we attempt to solve the problem of the races on this planet. When a man begins to talk about six thousand years for humanity on this globe, he is butting against the facts every moment. Here are facts coming to us from every direction that we cannot find room for in the little miserable period of time to which we are confined. We are compelled to say continually—elbow room; we need room for the facts. When you take the languages of America, and compare them with the languages of the Old World, you cannot accept these six thousand years. The Indians, the mound-builders, the Peruvians—you cannot account for their existence in those localities within six thousand years, nor do I think you can within sixty thousand. More room, then, we demand in the name of science, and when we get this we shall begin to form rational conclusions with regard to the by-gone history of man on this planet; and we shall have a better conception of man than we have to-day, a higher and infinitely nobler conception of man, and the grand destiny that awaits him.

There is a very important conclusion to be drawn from these facts, that man, inevitably, and by virtue of the inward push of nature, is all the time marching towards civilisation. A great many persons think a people can only become civilised by some miracle being performed upon them. They think there must be some pushing of the hands of the clock forward by an external power. They cannot imagine a Being who makes things all right at the start, and does not need to be continually mending them. They cannot take anything as broad and comprehensive as this, but must have a constant interference, a constant intermeddling. But we can see no indication of this method. When we take the history of these people, we see an actual, a commendable tendency towards civilisation. Their civilisation is not ours. It differs in almost every respect. It was utterly unlike every other on the face of the planet, for if the Egyptians and they were once united, it was many years before the Egyptians began to build their mighty monuments, before they had landed in the valley of the Nile, before they had made a single brick out of its unctuous mud, and wherever we find any evidence of the original civilisation of America, it is entirely distinct from all other civilisations on the face of this planet. If the Spaniards had never interfered with this people, they would have solved the grand problem of civilisation as truly as we have solved it to-day. Only give them time, and they would have marched to a higher civilisation, judging as we do, that they actually accomplished it. In Mexico they had magnificent gardens, beautiful fountains, constantly sending up water to cool the sultry air; grand aqueducts for conveying water supported on massive masonry. In Peru, they had roads equal to anything the Romans did in their time, stretching for hundreds of miles along the sides of the Andes, only left here and there in fragments, in consequence of torrents that have swept them away, but these fragments defying the elements for hundreds, and, perhaps, thousands of years. We see a wonderful people, who had learned to subdue nature to a large extent, and striven to a higher and nobler condition continually.

There is within man everywhere, by virtue of his very nature, the tendency constantly to advance to higher and nobler conditions, more in harmony with the ideal that lies within the human soul. There is a model man within everyone, a model of what we ought to be, ever looming up before us. God has not left Himself without a witness in the heart of any man on this earth. He has a natural revelation that comes to every soul, and all religions everywhere bear witness of it. I do not like to see the spiritual pride that puffs itself up, and says: God has revealed Himself to me, but those poor wretches there are in the darkness of night. Why? We can see the morality of these very Mexicans was of the highest degree. Adultery was to them as much a crime as it is to us, and

was punished then just as it is punished now. Theft was just as much of a crime then as it is to-day in Melbourne, and, possibly, a little more of a crime, for they punished it more severely than we punish theft. They had just as high a sense of morality in we respect as we have to-day in the most enlightened communities; and it indicates that this morality, which is one of the most important parts of religion, is part of the very nature of man. Religion belongs to humanity, the wide world over, and is the outgrowth of our nature. All religions are the attempts of man to frame laws, customs, and observances in harmony with this religious sentiment that lies within the human soul, and that is constantly flaming out in every direction. When we take this view of the matter, the whole thing presents itself to us in a rational light. We can begin to see goodness and wisdom to-day in all the religions of the world. We can compare them one with another. I will not say that your religion is worthless. I will not say your religion is a miserable superstition. Superstition is to be found in all religions the wide world over, and your religion is no exception. Wherever you find religion among a people, you will find superstition, which is its shadow, and of necessity accompanies it as long as we have any intellectual darkness remaining about us. In spite of the strong religious sentiment that this people had, which led them to keep five thousand priests in Mexico, just look at their barbarous practices, slaughtering twenty thousand victims annually. One man speaks of the temples as bespattered with blood, the walls crusted with blood two fingers thick, he declares, and the floor a span deep. I do not know whether this is true or not; it is a big story to tell; but it is evident there must have been some terrible bloodshed, for one man declares there were one hundred and thirty thousand skulls of immolated victims. After a victim had been sacrificed, the skull was laid by as a treasure, and the Spaniards had a chance of both seeing and counting them.

We learn from this that the religious sentiments are blind, and understand not what is the true object of worship, nor how to worship. It is the reason that teaches us that, and when the reason is uncultivated, see what religion leads us to. You wonder at these people for having immolated twenty thousand people annually, but go back to the Spanish Inquisition! Go back to the Spanish Inquisition, and see what Christians have done in the name of religion. When the Mexicans offered up a man as a sacrifice, they taught him that the sacrifice was well pleasing to the Gods. They did not denounce their victim, and send him to a terrible hell, where he was to endure agony to all eternity after they had burned his body. But when the Spanish Inquisition burned a man, they taught him, and they taught their followers, that God was going to burn him infinitely more, and infinitely longer, to all eternity, wreaking His vengeance for no purpose whatever on a helpless wretch. They kept up this year after year, until their victims numbered hundreds of thousands.

What do all these things teach us, but the necessity of developing the reason with our religion? Nay, more, they must go hand in hand together. Reason must teach us what is the Infinite Soul that is worthy of our reverence, and how we can best devote our lives to His honor and His glory, and that is by uplifting and blessing our fellow-men and women. The highest embodiment of the divine on this planet, and possibly in the universe, is the human; men and women with throbbing hearts in their bosoms. How to lift them up; how to bless them; how to make them wiser, holier, happier; this is worthy of all consideration, and the man who does it best is the most profoundly religious man.

THE BRISBANE PSYCHOLOGICAL SOCIETY.

ASSOCIATIONS for the investigation of Spiritualism and kindred subjects are springing up in all directions. The following is the programme of the latest that has come under our notice.—

Object. The promotion of Psychological Science in all its branches, and the investigation of all phenomenal facts in relation thereto, without the members necessarily subscribing to, or recognising, any particular theory or belief.

Methods. Periodical meetings for investigation, the procurement of literature bearing on the subject, and the promulgation of proven results.

Constitution. Members are elected (and three black balls shall exclude) from whom shall be chosen every three months a committee of five, a secretary and treasurer; five to form a quorum; each meeting to elect its own chairman.

Subscription. Five Shillings per quarter.

SPIRITUALISTIC MEETINGS

Are being held in the Town Hall, Brisbane, on Sunday Evenings. A lecture of Mrs. Richmond's, read there by Mr. Widdopp, led to an animated discussion, which is reported in the "Telephone" of Oct. 1st, and indicates the existence of a lively interest in the subject in that city.

MR. SPRIGGS' SEANCES.

THE Materialisation Séances, at the V. A. S. Rooms during the past month, have been very interesting, the improved light enabling sitters to see the medium and materialised forms simultaneously. On Sept. 30th, seven forms appeared—"Geordie" coming out strong. Dr. Mueller, of Yackandandah, who was present, expressed a wish to feel the pulse of the form. Geordie readily complied, and the Dr. distinctly felt the pulsation, the medium being shewn sitting on his chair immediately after and whilst Geordie was outside the curtain, "Peter," who talked freely, stated in answer to a question, that when spirits materialised first they were not very clear in the consciousness of their condition, their minds being absorbed by the circle.

On the 4th October, some one having jocularly remarked that Geordie should have shewn his tongue to the Dr., the former came forward and raising the writer's hand to his mouth protruded the tongue and touched the hand with it: it was warm and wet like that of a human being. Taking Mr. Carson's vacant chair, Geordie leant forward and kissed the hand of a lady who sat near. The little girl "Lily" appeared and took some flowers that were offered her, and on the 14th she spoke audibly to her aunt, who was present. The Egyptian spirit, known as "Charity," had a gauze robe of very fine texture, which she displayed as she posed at the front of the curtain. On the 21st, Geordie had the lawn removed from the light, and stood with the direct light from the candle on his face, which is a very characteristic one, and distinct from the medium in every particular. Three of the visitors felt his pulse, and two his face; he remained for about thirty minutes, and was followed by Lily, who expressed regret at the absence of her aunt.

On the 25th, Geordie appeared, stronger than ever; directed the light to be brought out, and stood in the full glare of it; several of the sitters touched his face and one his bare foot. Some tests were given to visitors by both Peter and Skiwaikie, and the child Lily appeared, allowing Mr. Carson to touch her little hand. At one of the earlier sittings, Peter spoke of the progress making in London, and especially of a private circle attended by Signor Rondi, at Montagu Place, Bryantstone Square. Several messages were written by Geordie during the month, and handed by him to visitors. The present series of seances will be concluded early in December, when the medium and circle will go into recess till January.

MR. THOMAS WALKER.

LETTERS have been received from Mr. Thos. Walker, announcing—first, the reception of the telegram sent by the Victorian Association of Spiritualists, and his acceptance of their invitation; and, secondly, his intention to leave, if possible, by the Sorata on the 10th October, or, at latest, by the Cuzco on the 24th. As we have no intimation at the time of our going to press of his being on the former vessel, he may be expected here about the 15th inst. Arrangements have been made for a social gathering to welcome Mr. and Mrs. Walker. The date of this event will be duly advertised. Meantime the Opera House has been secured for the first course of lectures. The admission to dress circle will be by ticket only, and friends are requested to make early application for the same at 84 Russell-street. (Letter just received, ex Sorata. Mr. W. in Cuzco, due 15th inst.)

PROFESSOR SAYCE, of Oxford, has recently paid a visit to Jerusalem to examine an ancient Hebrew inscription, discovered in a conduit or tunnel leading into the Pool of Siloam. The characters are identical with those of the famous "Moabite" stone, but the substance of the inscription gives evidence of still greater antiquity. A pamphlet is about to be published, giving a translation of the inscription, with the particulars of its discovery.

An interesting letter from M. A. "Oxon" re "Form Manifestations," &c., received whilst this paper is printing, will appear in our next issue.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

THE Annual Meeting of the above Association was held at the Temperance Hall, Russell Street, on Thursday last, Oct. 27th: Mr. W.-H. Terry in the chair. The minutes of previous meeting having been confirmed, the following report was read by the chairman:—
REPORT OF THE COMMITTEE OF THE VICTORIAN ASSOCIATION OF SPIRITUALISTS.

LAI D BEFORE THE ANNUAL MEETING ON 27th OCTOBER, 1881

In presenting their report to the members, the Committee has to regret that so little work has been done during the past year by lecturing or other demonstrative methods of attracting attention to the Grand Teachings of Spiritualism. The members must remember, however, that the Sun is not always shining, nor is the gentle rain from heaven always descending, upon the earth: and yet the business of the universe is still being carried on. The members of the Committee hope and believe that the preliminary work that has occupied them for some time will soon yield results of most interesting and beneficial nature.

Towards the end of 1880, Mr. Tyerman was engaged to deliver a course of lectures in the Temperance Hall, which was brought to an abrupt conclusion by his serious illness—he had to return to Sydney, and soon afterwards departed from amongst us to engage in congenial work in the land of spirits. The Committee feel it to be a duty to bear testimony to the work and energy of Mr. Tyerman, who made many sacrifices for conscience sake, and devoted much earnest labour to the dissemination of what he believed to be truth and wisdom.

After the departure of Mr. Tyerman the series of lectures was continued by Messrs. Brown, Terry, and Cunningham, and others, who deserve the thanks of the Association for their addresses.

It was expected that Dr. Peebles would have arrived here from the United States early in the year; but one misunderstanding after another occurred to prevent his setting out on his journey, and at last he decided to postpone his visit till 1882. This was a great disappointment to everyone as Dr. Peebles is so much esteemed and beloved amongst us that his coming was looked forward to with much pleasurable anticipation.

One of the misunderstandings that prevented Dr. Peebles from setting out on his journey was his being informed that Mr. William Denton was to set sail for Australia simultaneously with himself, and with characteristic generosity Dr. Peebles gave way to Denton so as not to interfere with the success of that gentleman. This was much to be regretted, as Mr. Denton, who is perhaps the most popular lecturer on scientific subjects in the United States, proposed to himself to deliver his lectures on science for some months in the Australian colonies prior to commencing his lectures on Spiritualism and kindred subjects.

Immediately on hearing that Dr. Peebles had given up the proposed trip a telegram was sent to our esteemed and well-known friend Mr. Thomas Walker, who was then in South Africa. The telegram ran thus: "Walker, lecturer, Capetown. Come directly."

"Terry." He received the message on 9th September, and by the steamer Chimborazo which sailed the same day he sent a reply intimating that he would set sail for Melbourne at the earliest possible date. He is now on the sea approaching our shores and may be expected in a few days, and the Committee propose to give him and his wife a warm reception on their arrival. The members of the Association will be informed of the entertainment which is proposed whenever arrangements are made. The Committee has secured the Opera house for Sunday evening lectures, and proposes to carry on the campaign against ignorance superstition and folly in a most vigorous manner.

The Committee has much pleasure in recording the arrival amongst us about twelve months ago of Mr. George Spriggs, the well-known Cardiff medium, accompanied by his friend Mr. A. V. Smart.

The Committee is under a debt of gratitude to Mr. Carson for calling attention to this medium. Mr. Carson had visited the Cardiff circle which was presided over by a most worthy Spiritualist, Mr. Rees Lewis, and he was so satisfied with the genuine and important nature of the manifestations that he earnestly recommended the Victorian Association of Spiritualists to invite Mr. Spriggs. Mr. Spriggs and Mr. Smart at once acceded to the request sent to them, and it must be recorded as a most satisfactory phase of the transaction that neither Mr. Spriggs nor Mr. Smart have received any monetary remuneration. All honour to them for their disinterested services! Verily they shall meet with their reward. The result of the seances held in the large room of the Association have been a most satisfactory nature. Many spirits have materialised and given positive evidence of their existence in another sphere. Numerous details are recorded in the "Harbinger of Light."

The Committee is happy to announce that Mrs. Foye, an emulant medium for giving tests is at present in Sydney. She is a lady of high character and reputation, and it is her intention to visit Melbourne before she leaves Australia.

Next and finally the Committee has to announce that the Melbourne Spiritualistic Society has proposed to amalgamate with our Association. The right hand of love and friendship has been promptly extended to them in reply to their proposal, but the Committee is not quite sure that amalgamation would be best for the cause of Spiritualism. The existence of two Societies working together in harmony, may possibly lead to better results for the whole, and yet in the present condition of the movement one strong Society might be more likely to advance the cause. This matter is to be discussed at the general meeting.

As to Finances the Committee have to report that their requirements being small very little effort has been made to raise funds and the balance in hand at the end of the financial year was but slightly in excess of the liabilities, since then an amount sufficient for present needs has been collected and steps initiated to augment the funds in anticipation of more extended operations in the future.

S. G. WATSON, President.
THOS. LANG, Member of Committee.
A. VAN RYN VAN ALKEMADE, Hon. Sec.

The report being received and adopted, the following ladies and gentlemen, who had been duly nominated, were elected as Office-bearers for the ensuing year:—

PRESIDENT—W. B. Bowley, Esq.
VICE-PRESIDENTS—Sydney G. Watson, John Carson, E. Purton.

TREASURER—W. H. TERRY.
SECRETARY—A. Van Alkemade.

COMMITTEE—

Messrs. T. Lang, H. Moore, A. Jack, H. Bamford, A. V. Smart, J. W. Singleton, A. Deakin, C. Johnston, E. E. Chery, — Towsey; Mesdames Cassells, Andrew, and Syme.

The correspondence between the Melbourne Spiritualistic Society, and the Victorian Association, in reference to amalgamation, was read, and the following resolutions of the committee of the Victorian Association endorsed:—

1st.—That in reply to the application of the Melbourne Spiritualistic Society, the committee express their willingness to make the necessary arrangements for amalgamation.

2nd.—That the committee is willing to recommend to our members at the annual meeting that the members of the Melbourne Association should join this association as a body, carrying with them their assets and liabilities, and being granted the same rights and privileges as our own members.

3rd.—That this committee shall also be pleased, in the event of no amalgamation taking place, to receive such members as may be desirous to join the parent society.

On the motion of Mr. Browne, a vote of thanks was accorded to Messrs. Sprigg and Smart for their disinterested efforts in the presentation of phenomenal evidences of Spiritualism. The secretary also received a vote of thanks, and regret was expressed by the meeting at the approaching departure from the colony of Mr. J. G. Hoogklimmer, an energetic member of the retiring committee. Messrs. Lang, Browne, and the chairman commented upon the hopeful prospects of the coming year, both as regarded the Association, and Spiritualism generally, and the meeting closed.

THOUGHT READING.

Mr. RICE, whose Thought Reading seances have attracted some attention in the neighboring colonies, is at present in Melbourne, and paid us a friendly visit a few days since. During a conversation in relation to the peculiar power he possesses, Mr. Rice volunteered a test, and successfully gave one to a friend who was present, indicating to his entire satisfaction the object thought of. He then took the writer's hand, and, placing it to his forehead, desired him to think of some object in the room. The object thought of was a seal attached to a framed document in the further corner of the room, the precise thought being, "Large seal on diploma." No sooner was the thought formed in the mind than a quiver or shudder appeared to run through Mr. R.'s frame; and, still holding our hand, he led us to the corner of the room, and placed his finger over the seal. The test was thorough, as we had given no external indication of the object thought of.

We have received an "extra" number of "Miller's Psychometric Circular," containing a portrait of Mrs. A. M. Stewart, the celebrated "Terra Haute" materialising medium, who, it appears, has been slandered by the local *Gazette* and other papers. Mrs. Stewart, having a strong and energetic committee, commenced an action for libel against the *Gazette*, but before the case came into court the defendants compromised it by making a complete retraction, paying a sum for damages and costs of the suit, thereby admitting their dishonesty. This will doubtless have the effect of checking the tendency of secular newspapers to malign reputable media.

THE foundation stone of the new Lyceum and Free-thought Hall was laid at Dunedin, on the 17th October, by Mrs. John Logan. A report of the ceremony will appear in our next.

Advertisements

THE LATE EPES SARGENT'S WORKS.

THE Scientific Basis of Spiritualism. 7/6.
 Proof Palpable of Immortality; being an account of the Materialisation Phenomena of Modern Spiritualism, with Remarks on the Relation of the Facts to Theology, Morals, and Religion. 5/
 The Woman who Dared (a Poem). 7/6.
 Planchette; or the Despair of Science. 5/
 Colonial Reprint of above. 1/.

[These are all standard works, and strongly recommended to the thoughtful investigator of Spiritualism.]

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 Isis Unveiled; Madame Blavatsky, 2 large vols. £1 17/6.
 Occultism, Spiritism, &c., demonstrated by the Logic of Facts; A. Kidd. 5/
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 Shaker Manifesto, monthly, 6d., 6s. per annum.
 The Voice of Angels, an interesting journal Edited by Spirits, published fortnightly. 10s. per annum.
 The "Theosophist," a monthly journal devoted to Oriental Philosophy, Occultism, Spiritualism, &c. Published at Bombay. 20/ per annum.
 Light for All. A monthly journal, published at San Francisco 6/- per annum.
 Herald of Progress. A weekly journal devoted to the Philosophy and Teachings of Spiritualism. Published at Newcastle. 10/- per annum.
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