

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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ment. He is as bigoted and intolerant of the orthodox church-goer as the latter can possibly be of him, and although had he power he would not burn him, he would put him in the pillory for a laughing-stock.

Wandering about in the fields of thought are a number of passive Freethinkers who, having left the orthodox fold are straying hither and thither picking up anything that suits their tastes, and appropriating it to their own use, careless of the opinions or necessities of others; these are of less use to the world than the Iconoclast, until mental growth develops their dormant energies and awakens the mind to a perception of its duties to society.

Next, we come to a more noble class—the rational religious Freethinker: he is a man of thought and action, the central idea of his life being the elucidation of truth and the destruction of error; the latter being only attacked when it stands in his way. He brings reason and intellect to bear upon all matters connected with the social and moral development of humanity, and speaks boldly his opinions on God, man, and nature; is firm in his denunciation of what investigation has proved to be erroneous, but chary of condemning anything without examination. Such men as these, when their attention is turned to Spiritualism, inevitably become converts to it; hence many are to be found within its ranks, for, unlike other religions, its tendency is to foster and encourage freedom of thought on all subjects. These men are the true reformers, who never destroy an edifice but to build a better one in its place; who never overturn an image but to pose a more symmetrical one; who never probe or scarify the flesh of another save in kindness, and without applying the healing balm; and who treat with respect all men whom they have reason to think sincere, however much opposed to them in belief. There are many who arrogate to themselves the name Freethinker to whom it does not apply, for that man who treats the honest opinion of another with sneers and opprobrium exhibits the same spirit of persecution which he condemns in others, only lacking the power to put it into more forcible action.

All legal restrictions to the expression of freethought being removed, it remains for the rational and harmonious Freethinker, by precept, example, and argu-

THE right of Freethought and Free Expression on religious, social, and political subjects, acquired and largely exercised by all English-speaking communities and some continental nations during the past few decades, has given an impetus to the intellectual development of the people unprecedented in the history of civilisation. Opinions, the bare utterance of which fifty years since would have ensured those who expressed them both incarceration and ostracism by society, are now not only publicly spoken, but printed and disseminated as freely as the Scriptures, and certainly more diligently, if not more profitably read. The fields of social science, politics, and theology are inundated by explorers; their surface raked by the multitude, and their depths probed by not a few. Of the many monuments of the past erected in these fields only those that are built upon the rock of truth stand immovable, the others totter and fall one by one before the advancing host, and some of the most stupendous and time-honored institutions are trembling under the assaults of the multitude. Iconoclasts are plentiful; they revel among the ruins of the fallen temples, and gloat over the *Eikons* they have broken; but although amid the debris there is material for the construction of more durable and harmonious temples, they never dream of utilising it in that direction. The Atheistic iconoclast is a laborer on the lowest plane of reform; he is eminently a destructionist and wages war upon all religions; he has two gods—Force and Matter; in these he has determined lie the potencies of all things: all other gods are mythical, and all religion *supernatural*. To believe in intelligence apart from the human body is to him an evidence of superstitious weakness, and he speaks with contempt of the individual who believes in the existence of God or man outside the physical tene-

ment, to labour for the removal of those social obstructions which retard its onward flow. By kindness, tolerance and logical argument, many who think Freethought their enemy, and that their only place of safety is within the Church walls, will be induced to come out into the sunlight, and join the great army of progress which is ever marching on to higher planes of thought and more expansive conceptions of the beneficent Ruler of the universe.

FAMILIAR LETTERS ON SPIRITUALISM.

IV.

"The history of Spiritualism is the history of man."

RESPECTED FRIEND,—I must crave permission to commence my present letter by referring to an invitation which I have received to return to the old paths of theological belief; to reconsider the teachings which I put forth some years ago, and which are directly at variance with the sentiments I now press upon your notice. Let me say, in as few words as possible, that a change of belief in regard to the things which have to do with what you would term the religious life, is inevitable if the mind is to be allowed to grow in knowledge, and the reason and judgment exercised in connection therewith. I may be "earnestly and affectionately invited to examine" statements which, to those who stand where they did years ago, and imagining they have arrived at final conclusions from limited premises, are quite satisfied with their attainments; but I must acknowledge that it seems to me a more preferable course to keep the mind open to those streams of light which even Swedenborg himself intimated would descend to illumine the minds of men, and by virtue of which enlarged views of truth would be enjoyed, and thus greater facilities be afforded for a life in accordance with the Infinite Will. Permit me to say that the evil does not lie in a change of views, but in a failure to live the life which truth indicates. Let it be your care to guard the life by a regard for what you honestly believe to be true, and in the spirit of one who wrote words of counsel many centuries ago. "Brethren, I do not apprehend I have attained to that grasp of truth which is possible to the mind of man in relation to the things which pertain to his highest interests as a spiritual being; but this one thing I do—I stand prepared to improve upon my present experience by adding thereto every advantage which shall be afforded in my onward progress, and thus obtain a firmer hold on the grand object of life, and rise to a higher realisation of that perfection which a life in harmony with truth apprehended will afford." It is one of the most fatal obstructions to spiritual growth to assert that there can be no new view of truth. In the words of one who spake from the interior life, I would conclude my reply to the invitation referred to above: "I see but the twilight of a new day; what its full glory will be when the sun attains its meridian, I cannot conceive; till then, may the Father of all enable us to be faithful to our growing acquirements, that we may be found worthy to receive new discoveries of His Wisdom."

I will now return to the train of thought with which I concluded my last letter.

Ancient history clearly shows us that primitive beliefs were influenced very much by the forces which men discovered operating in the elements around them. Nature was full of symbols, and suggested pointed lessons. The archaic man, as Dr. Hearn remarks, was conscious, or thought that he was conscious, that he himself consisted of a soul and a body, of something substantial and of something insubstantial; and he thus concluded that in like manner there were souls in things. Hence arose the whole system of nature-worship, and all the myths of the sun and of the moon—of the dawn, the twilight, and the night—of the wind and the storm—of earth, and sea, and sky. But there were other forces than those of external nature that more nearly, and therefore more

powerfully, affected men's minds. There were not only physical, but biological phenomena.

From the facts thence arising, it was almost inevitable that the intellect should draw the conclusion that disembodied spirits bore no unimportant part in the economy of nature. Now, it is quite clear that it was in connection with this belief, and a lingering affection for the departed, that led the men of these early days to seek communion with the spirits of their dead friends, and upon the practices thence arising were built up the very fabric of their religious life. Any one who will take the trouble to search Dr. Hearn's "Aryan Household," will find how this belief, with all its accompanying practices, has descended from the ancient Aryan to other nations still in existence; and it will not require a very great effort of the mind to discover that there is not a single nation or people on the earth but which retains this same element in the composition of its religious belief and practices.

Taking our start, then, with these primitive people, it will not be difficult to discover in the history of India, of China, of Egypt, of Persia, of Greece, of Rome, and other nations of Europe or America, but especially of the Hebrews, this belief in the existence of spiritual operations, and, in a greater or less degree, the intercommunion which was cultivated in connection with it. But, as the author of "Egyptian Belief and Modern Thought" has remarked: The Spiritualism, if such it may be called, of the ancients has been little understood and much derided. It must be remembered that however much such practices may be derided by the "wise men" of our day, it was not deemed a degradation to the wisest of men then to believe in those subtle influences which were the operation of the gods and invisible beings of the universe. And, as the writer referred to remarks: Nearly all the higher facts of Spiritualism are mere repetitions of the conceptions of intellectual men in past generations. Thus, of the Egyptian Mystics, for instance, they could levitate, walk the air, handle fire, live under water, sustain great pressure, harmlessly suffer mutilation, read the past, foretell the future, make themselves invisible, and cure diseases. The secret of this seems to have been a confraternity of men with gods, as the departed spirits under certain circumstances were termed. It is thus a most interesting study to trace the history of Spiritualism in these olden times, and in connection with the ancient people of the earth, and still more so to be able to descend the stream of time, and not only in relation to one, but many nations, to find the belief in intelligent spiritual operations an established fact. Indeed, the belief in, and dependence on these spiritual operations comprises so large a part of the history of the peoples referred to, that if you were to discard what may with the greatest propriety be denominated "Spiritualism" from their history, there would be left merely a heap of dry bones with all the vitality gone out of them. What would Persia be without its Zoroaster and spiritual manifestations? "Thou didst ask who are the angels: The sentient principles of all bodies that act aright are angels. Thy knowledge is a ray of the knowledge of God. It dreams and in waking thy soul reacheth me. Whatever is on the earth is the resemblance and shadow of something that is in the sphere. While that resplendent thing remaineth in good condition, it is well also with its shadow. When that resplendent object removeth far from its shadow, life removeth to a distance. Again, that light is the shadow of something more resplendent than itself; and so on up to the Light of lights. Look therefore to God, who causeth the shadow to fall." (Sacred Anthology, p. 161.) Or what would the Hindoo be apart from its occult beliefs and practices? "The very name of Hindostan, with its long-descended lines of Guroos, Brahmins, Yogees, and Fakeers, initiates all into the highest and most potential of nature's occult powers—is itself suggestive of Magic, and few there are who have glanced superficially at this subject, or read the extracts from popular literature in the periodicals of the day relating to it, who do not regard India as the birthplace of all that is weird and wonderful in the occult side of man's nature." (Art Magic, p. 174.) Or, ancient Greece, when divested of

its sublime ideas touching the invisible realities of the spirit-world. Pythagoras, Plato, Socrates, Aristotle, and other of the most distinguished Grecian sages taught directly of God as a Spirit, and spiritual operations, and concerning the immortality of the soul. Or, ancient Rome, sensual and materialistic as it was, apart from its oracles, visions, and divinities. But, above all, what would the Hebrew history be worth if you eliminated its angelic appearances, ministrations, and interpositions, the vein of spiritual life, which is its redeeming trait, the silver lining of the otherwise dark cloud. Or, descending to less remote ages, you will find in the history of the times, in the writings of men who are regarded with respect, and looked up to with confidence, the re-affirming of the ancient beliefs of India, Egypt, and other lands in reference to the spiritual facts of the universe, and the interest man has ever manifested therein—reformulated, it is true, and often presented as new discoveries, but always, when looked carefully into, discovered to be ancient ideas and long-cherished truths of the spiritual facts of the universe.

A consideration of Spiritualism then—what it is, and what it has done for man all through his history, would be deficient of its greatest argument, and divested of its greatest interest and value, if you failed thus to trace its continuous presence in the experience of the most ancient nations of the earth, and recognise it as a living stream, flowing down the centuries to the present moment through all the intervening times, exerting its influence, keeping alive the belief of existence after the death of the body, of a continuous life for man which cannot be destroyed, or interfered with by the dissolution of the physical frame. You will thus find, not only in Dr. Hearn's work, but in many others within your reach,* the evidence of spiritual being, coexistent with the growth and progress of man's mind from the earliest to the present periods of time. Spiritualism, therefore, as a fact in man's experience, although it has assumed a greater prominence within the last few years, is not a new phenomenon, but a part of that wonderful dispensation whereby the Supreme Controller of the Universe has trained man to become what he is at the present time, and by means of which he is to go on unfolding in wisdom, love, and use to the indefinite ages beyond—a dispensation which unites the seen with the unseen, joins the past, the present, and the future, and gives to man as he fulfils his earthly course the aid of those who have graduated to higher planes of existence, and the promise of higher realisations when he shall also cross the border land, and thus, in the development of his spiritual nature, approach nearer to God and the interior operations of the universe.

Spiritualism, then, or the intercourse of the external with the internal, the blending of man's dual nature, contains the promise of every blessing which man can enjoy; and to make this apparent is the end which I would seek to accomplish in my delineation of its characteristics.

I will now endeavour to point out—*What Spiritualism proposes to do for mankind at large.*

I think must be manifest to those who will take the trouble to study the history of Spiritualism, that it is owing to the spiritual element of man's experience that he enjoys a position in advance of what we term the brute creation, or rather, the lower orders of animal life. And also, that as the result of spiritual operations, he has maintained this position, and can stand erect with eye directed towards the glorious possibilities of the future. But while this fact is admitted, it is also evident that man has his intervals of retrogression, and lapses into that grosser materialism which is the result of a forgetfulness on his part of the duality of his nature.

Spiritualism, then, proposes to recall man to a recognition of his duty and privileges as a spiritual being for

the time dwelling in a body of flesh, and surrounded by a grosser materialism. It proposes to keep him alive to a sense of the immortality of his spiritual nature, to unite him as a race in the highest purposes which can be entertained in his existence; to make earth-life a greater reality in view of the future; guiding, sustaining, controlling, and comforting him amid the contingencies of earthly existence, and to prepare him for that inevitable passage in his history, death, and so entrance to the awful and otherwise much feared condition which awaits him when he passes out of the material into the spiritual phase of his existence.

Your well wisher,
Melbourne, July, 1881.

H. J. B.

SPIRITUAL COMMUNICATION FROM THE CZAR ALEXANDER II.

THE following communication was received from the spirit of Alexander II of Russia by the medium Pierre, without evocation, and is translated from the *Revue Spirite* of the first of June, 1881. We think it will be interesting to the numerous readers of the *Harbinger* as a contemporary illustration of the operation of an avenging Nemesis which watched with a cruel eye not only over the head of Alexander the second, but which seems also likely to engulf the destiny of his successor, Alexander the third, in the same all-absorbing maelstrom of obstinate swimmers against the current of the spirit of our times. Your readers will perhaps be aware of the fact, that Alexander III. indulged, at the death of his father, in the highly sensational exhibition of imperial vindictiveness by dipping his white pocket-handkerchief into the still warm blood of his dying father, swearing vengeance against the nihilistic assassins of his illustrious parent, thereby pulling down upon his own head the consequences of a continued hatred and persecution on the part of his suffering subjects. According to the latest accounts, Alexander III. is a regular State prisoner, he himself acting as his own turnkey and jailor. He is said to have so much altered in appearance since his accession to the throne of Russia, that he looks now 10 years older than he is, and the state of mind produced in his better-half, is said by the doctors to approach a most painful degree of mental agony, not unlikely to terminate in final alienation. But let us proceed to the communication itself of the paternal ghost to his son, the modern Hamlet of Imperial Russia.

1st April, 1881.—"I am unhappy; born at the foot of a throne, having lived in the very bosom of grandeur and greatness, I have been a sovereign master, I have forced all wills to yield to mine."

"A colossus standing on legs of clay, I looked upon myself as a God on earth; I was, however, broken like a reed."

"I see now the nothingness of human greatness; in the presence of its vanity I bow my head."

"There is nothing true but justice, love, forgiveness, charity, fellowship."

"Think of the man who suffers, who has heavy debts to pay, who will not have too many existences conferred on him to make amends for his past life."

"The past is a matter of heavy interest on the future, this interest I pay dearly. You owe me your moral support, forget it not, I beseech you. * * * I shall return again."

ALEXANDER II.

22nd April, 1881.—"I have come back again. Have you given your moral support to my suffering spirit? Yes. To the man who has left his body on earth? No."

"I beg to aver that the furrow once traced will be followed by our successors who dare not leave it;—on this agitated earth, however, there is no sure footing, we walk on it like blind men, careless of the dangers ahead."

"My son has chosen a wrong path. Who will bring him back on the right track? I should like to save him, but I am incapable to do so. This very impotence terrifies me, makes me disconsolate, deprives me of all rest; for the son has endorsed the bills of exchange drawn by his father on the future."

* Hearn's "Aryan Household;" "Fenwick's" "Egyptian Belief and Modern Thought;" "Art Magic;" "Fables" "seers of the Ages;" "Plutarch's" "Lives;" "Plato's Works, vol. I (Bohn), translated by Cary;" Butler's "Lives of the Saints;" Edmonds' "Lectures and Tracts on Spiritualism;" Conway's "Sacred Anthology;" Blavatsky's "Isis Unveiled;" Muller's "Origin and Growth of Religion;" Muller's "Introduction to the Science of Religion;" Taylor's "Early History of Mankind."

"Scarcely has he become supreme ruler of the destiny of Russia, when he becomes a subject of greater commiseration than his own subjects. Alas! his life will be as miserable as mine was."

"Is this life, to live in constant fear of the dagger, of fire, of infernal machines, of poison, of permanent and unforseen danger? How happy, in comparison, is the farmer who leads his oxen at daybreak into the field, and ploughs the soil, and spreads the seed, whilst singing his merry song of contentment to the ears of a sensitive echo! How happy is the mechanic who splits his wood, and stacks it in orderly rows! At night, after returning to their happy homes, these labourers embrace their dear children, and after their day's work is done, sleep the sleep of the just and the peaceful."

"The Cæsars have no sleep. These trembling and semi-conscious dreamers terrify their millions of subjects. Oh justice, thou art a divinity, thou followest man, thou waitest for him, thou findest him out wherever he may be!"

"After the death, that sleep of the physical organism, oh! Justice, thou gatherest man's spirit into its pristine unity of consciousness in order to punish him, to wake him to the sentiment of right, to the regard of those below him; oh! thou eternal Justice, thou makest him live again in a new body, for time means reparation of wrongs committed, time means the payment of old moral debts!"

"Justice, I love thee now, I bend my head before thee! Lead those who belong to me back to the thought of repentance, to love, to fraternity! Make them humble and submissive, make them friends of justice and right?"

C. W. ROHNER, M.D.

Benalla, 18th July, 1881.

To Correspondents.

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

THE SYMBOLICAL MEANING OF THE CHRISTIAN TRINITY EXPLAINED.

TO THE EDITOR OF "THE HARBINGER OF LIGHT."

June 4th, 1881.

Sir,—With your permission I should much desire that you would kindly publish the annexed spiritual communication on the above subject; for, although some Spiritualists may very likely dissent from it, nevertheless, all sides of argument are usually well represented in your most useful paper, and I think with you that fairness in such matters is the main thing needful to draw attention to those points on which we all agree, and gradually to arrange those on which we differ.

GOD THE FATHER.—Is the universal Spirit-world of all the planetary spheres, the benevolent Ruler of every thing material and spiritual, and knowing all that is to be known.

GOD THE SON.—Is the male individual Spirit, equal to the Father touching his Godhead, as being a unit of the spirit-world, but inferior to the Father as touching his individual manhood, and knowing only that that has come under his observation either in earth or spirit-life, yet always capable of learning more from the Father.

THE HOLY SPIRIT.—Is the individual female, having cast off the evils of the flesh, yet still anxious for permanent union in the dual condition with one she has loved or respected in earth-life.

Therefore, the unforgiven sin against the Holy Spirit mentioned in the New Testament is committed only by those who outrage the reasonable affections of all those females with whom they have been acquainted in earth-life. Men often commit fearful atrocities, and are yet true to some female; such men are soiled, but are not absolutely rejected by the other sex in spirit-life; while those who, along with other crimes, are also cruel and traitorous to their female associates, run the risk of remaining for ever in the condition of dark or imperfect spirits. All who from religious or other sufficient

reasons remain single during earth-life, and are just and true, particularly in sexual matters, are certain of perfect and happy dual union in the spirit state; nevertheless, vows of celibacy taken in a state of ignorance are by no means to be considered binding, and if celibate persons consider married life to be better for them, there is no spiritual reason against their entering into it.

Any persons who would like to read more on the above and similar subjects are referred to the "Key to Spiritual Philosophy," published at the Harbinger office.

—I am, sir, yours sincerely,

L. S.

A CLERGYMAN ON SPIRITUALISM.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

Dear Sir,—With your permission I wish to send a report of my own ten months' experience in the investigation which you are already aware I was induced to commence in September last into the marvellously beautiful science and philosophy of Spiritualism—principally owing to accounts I had heard of Mr. G. Milner Stephen's marvellous cures in Sydney. Previously to commencing this investigation I had been, I candidly say, one of those who in ignorance ridiculed and derided Spiritualism, laughed it to scorn and held it up to public contempt. Little did I think in doing so that I was ignorantly ridiculing Holy Truths of the most momentous importance to mankind. This confession will, however, show you and your readers that at the commencement of my investigation I was a *Sceptic*. None know this better than the people of Rockhampton, but I can say this that on commencing the interesting enquiry which is still being continued, I did so in a fair honest critical spirit without bias one way or the other. So far I have gained an ample reward. I have become so interested in the enquiry that I have continued it without intermission day after day and night after night for ten months. I only suspend it now because the cold is so intense that I cannot sit long in a cold room without a fireplace to warm it. I am extremely sensitive to cold. When warmer weather returns I shall resume the enquiry with redoubled earnestness. So far I have reached the following results:—

There is a force or power in the Universe respecting which Science is totally in the dark. This power is an invisible agent, and as far as I can at present see is directed by an Intelligence itself also invisible. Such is the fact—let Science gainsay it as it may!

When, however, we come to ask *what* this power is which produces the wonderful phenomena of Spiritualism, it baffles our investigation in the most singularly capricious way we have any experience of. It seems to be intangible, incomprehensible to our human intelligence probably because it is infinite Free, and Universal, while as yet our intelligence is finite and bounded, and therefore comparatively impotent.

I think, however, that this power and intelligence pertains not to earth only nor to man exclusively but pervades all space, all worlds and the intelligences inhabiting those worlds, affecting them quite as much as it does our own selves on earth. To me this power and intelligence seems to be of a nature akin to or in affinity with Electricity; yet it is not exactly electrical. Science has given it no name, therefore I shall take the liberty to call it "Spirit Influence" or, "Spirit Power" for the purpose of this letter.

Now, whence comes this "Spirit Power?" There it is undeniable, irrefragable. Do what you will you cannot get rid of that fact. But whence comes it? I have had the greatest difficulty in solving the question, because I have grave doubts on points which must be solved before we can answer the questions satisfactorily and scientifically. Whence come the Mental and Physical Phenomena of Spiritualism? Are these phenomena caused by spirits alone, or by some higher intelligence even than they. This involves the further question are spirits themselves to be classed by us as *phenomena* or not? If spirits be truly phenomenal to us then what causation

other than spirits is it which produces this phenomena he spirit in our own world?

Now reason thus: All effects proceed from causes, *i.e.* An effect must proceed from a cause. All the phenomena of Spiritualism are effects proceeding from some cause, to us invisible and unknown. Many Spiritualists contend that all these phenomena are caused by spirits. Yes! but I go further, I ask what is the cause of the spirit—itsself phenomenal—interfering in our mundane sphere and manifesting itself as a phenomenon? I cannot be content with looking at the mere surface of things, I must go deep below the surface. To say that spirit itself causes spirit manifestation when such manifestations occur seems to me equivalent to saying that the effect produces itself, which strikes me as impossible. Unscientific reasoning! Because an effect must be produced by a causation beyond itself and cannot be self produced. It is asserted that the spirits of departed friends alone produce all the phenomena. Granted that they do produce those phenomena of Spiritualism proceeding from themselves; the question in my own mind arises do they produce their own manifestations, being themselves to us phenomena? Does the phenomenon proceed from itself? That is, does the spirit produce its own manifestation to us? Is there not some higher power at work invisible to us which is the real unseen causation of these phenomena? I am the more justified in placing this point before your readers by what I read in the message columns of the "Harbinger of Light" for June, 1881. In the first message given I read these remarkable words,—"God," says the spirit communicating "does permit us to leave our homes (query—Spirits homes?) and whisper messages to those on earth, and it gives us happiness when we are able to communicate." This message exemplifies that very point for which I have been contending in private letters to Sydney friends, viz. that behind all these wonderful phenomena, those thinkers who think deeply, profoundly, and not merely superficially will discern the constant continuous operation of a power behind the spirits themselves as the cause of these remarkable manifestations, itself unseen and invisible. And that power is—must be—God alone! Thus manifesting Himself anew to us the men and women of the 19th century.

Spiritualism, then, rightly apprehended, is a Divine Revelation proceeding from God by the ministry of spirits and angels, not only revealing to us the true nature of the life hereafter, but also manifesting to us, as of old time He did to our fathers, the existence of Deity. Now I come to the *cui bono* argument set up by our opponents against us. Epes Sargent says in "Planchette," page 278 "With the question of *cui bono* we have nothing whatever to do." In this point I beg to differ with him. What good is Spiritualism likely to do to the world? We are bound, I affirm, to answer that question if we can, and this remark of Mr. Sargent appears to me only an evasion. Well I will take on myself to answer it now, and to come to the point, it is quite clear to me that there is at the present time a ministry of angels and spirits abroad in the earth. It is equally clear to my own thinking mind that this angel-spirit ministry has been sent to us all by God in precisely the same way as He has spoken to the fathers in the times of old. But what for? Just for this reason: because the Christianity of the present day has been corrupted for centuries past. It is not the Christianity of God or of its first Teacher—Jesus the Prophet of Nazareth. It is divided against itself. It no longer raises up to us a hope of salvation, but instead there is a love of contention, division, disunion and Sectarian animosity. So the kingdom of love, where no one was to bear rule, but all were to be brothers and sisters, has turned into a kingdom of this world where the few ruled over the many, while the many liked to have it so. These last words are not mine but those of one of the greatest Rationalists of this age, Professor Newman. Instead of the Church being one it is rent in twain, and men hate one another for the love of God, and in the name of that Christianity which its founder emphatically declared to be the religion of love. How his professed followers do give him the lie! For his last solemn injunction,—"These things I command you that ye love me another." See, even at this day how daringly they

substitute the injunction,—"These things we command you that ye hate one another." And, to quote Professor Newman once more, "While men frown or tremble at free enquiry and stop their windows against the light of criticism they do not blush to enunciate that whoso receives not the words to which they assent themselves, hath not received the love of the Truth that he might be saved. Might not we call up the powers of darkness to rejoice that darkness calls itself light. And foolish Christians believe it." The church so-called of God is paralysed and impotent to contend against Atheism, Materialism and the abominable rubbishy Orthodoxy of Trinitarianism, which his her ruin! And while all three are overwhelming her with a mighty irresistible flood, lo and behold the spirit of God is in these days raising up a standard against them all three—and that is the standard of Spiritualism. It has not appeared in the world a moment too soon to bring back order out of chaos and confusion, and light out of darkness. This ministry of angels and spirits has been granted and sent to lead men on to progression; to teach the Atheists that there is a God, and that He exists indeed, and is Spirit indeed; to teach the Materialists that something exists beyond matter, and that something is Spirit; to teach the worldly orthodox quasi Christians that God is not the inconsistent Being they have made Him out to be, nor is He the heartless, horrible tyrant they paint Him. Spiritualism recalls to us and exemplifies the true nature of the future life. It is not the orthodox heaven, nor yet the orthodox hell or the orthodox eternity, but it is something grander still for man than any of them. It is a series of progressive existence throughout the ages of eternity which awaits us all, and is exemplified by the spirit messengers themselves. But each one must atone for his or her own shortcomings on earth, no vicarious atonement is possible. And so long as a soul of man or woman goes on sinning and defiling itself with sin, so long will there be retribution. And so long only! This angel ministry warns mankind to lead holy and pure lives, to be good, loving, and kind to all. To be good and to do good always; to love one another. So too, says Unitarian Christianity. But the men of the present worldly-wise generation refuse to listen to the pure, simple teachings of the prophet of Nazareth as uttered by Unitarian Christianity. Hence Spiritualism, the ministry of angel spirits has come into the world. Swedenborg declared that the Lord Jesus Christ was so disgusted in his (Swedenborg's) day at the impudent changes made by man in the Christianity taught by him while on earth that he gave his twelve apostles a fresh commission to preach anew the glad tidings in the spirit world—this they have done. Hence modern Spiritualism the ministry of angels, appear to have been sent into the world. That is how I, for one, regard this religio-philosophical movement of the 19th century. I beg it may be understood that I speak for myself alone. I wish not to be led by the opinions of others, nor to lead others, but to think for myself and be led by God and His ministering angels. If asked, then, is Spiritualism true? I reply undoubtedly it is, but beware of falsities which may be, and are being, introduced into it by human minds to hurt its grand disclosures of truth to their own destruction. If asked whence comes it? I reply from God Himself through the ministry of angels speaking to men through human mediums. God who at sundry times and in divers ways spoke in times past to the fathers by the prophets, then by the great prophet of Nazareth, then by the Apostles and martyrs or witnesses of all ages, is in these days again speaking to men through the ministry of angel spirits, a new messenger of Divine love to assure them of his existence, that He still cares for us all as a father, and to give them such confirmed assurances of the continued life of man hereafter and its veritable nature, hitherto misconceived by the thinkers of all ages, as those only can give who have themselves passed out of this earth-life into the life of the spirit land.

For myself I thankfully accept this angel ministry as coming to me from God and bringing to every soul to whom it comes glad tidings of great joy, which shall yet be to all people. I will not encroach on your space further this time, you may perhaps hear from me again. I have

ventured to raise an important question and am glad to find from yourself that my doing so is justifiable. I think that Spiritualism is at present but little understood or rightly comprehended. It will, however, sooner or later emerge from the hazy nebulous clouds of fog and mist, which envelope it in many human minds, into the clearer atmosphere of an unclouded morning. But this will only be when human minds lay aside their quibblings and speculations on the possible or impossible with God and consent to be taught by God alone in His own way. It is not for the Orthodox arrogantly to assume that Divine revelation is closed, nor is it for the precocious free-thinker to set limits in his own conceited irrationality to Divine Omnipotence, and endeavour to bar the way to the reception, by enquiring minds, of further Divine truth by saying,—"Thus far, thou mighty revealing God, hast thou revealed thyself to us but thou shalt no longer reveal thyself as thou pleasest save only in that which appears to me as the way of natural order." Spiritualism is itself God's own reply to a barefaced, illogical assumption like this: God is a revealing God still in His own way and Spiritualism proves this great truth.

UNITARIAN MINISTER.

Rockhampton, Queensland,

July 2nd, 1881.

P. 8.—A grand thought has just struck me. What if it be the ultimate purpose of our great and good Creator and Father that the spirits of men, while yet in the flesh, shall be at no distant day able to communicate with the inhabitants of other worlds, to visit them and be visited by them, thus acquiring a more and more perfect knowledge of His wondrous works in Creation? The very thought is staggering to the human mind, yet it may be one day realized! Let human Science at once be resolved no longer to set limits to the possible, but reverently and lovingly to be taught by God and His messengers, drawing in knowledge and instruction from the great eternal Father of all, and then such a wish and thought as this may be accomplished at last, and man shall become truly cosmopolitan, an inhabitant not only of earth, but of the grand universe of God. If it be possible for us men to communicate and enjoy intercourse with the spirits of departed friends and other intelligences of the spirit world by the permission of our great and good Father, it is also possible for us, even in this life, to enjoy communion with the inhabitants of other worlds when He sees we are ready, eager and anxious to attain it. To set limits to the possible as man very foolishly does is to set bounds to God's Omnipotence. That be far from me and all of us! I venture to hazard the prediction that this grand thought of mine will be one day a reality for us all. The levitation of many mediums in the air is but a warning to us, a promise from God that by the aid of His angel ministry we shall, at some future day, be enabled to traverse the realms of space, and enjoy unrestricted intercourse with the whole universe. The fact of levitation teaches me that in many of the human family there lies dormant, undiscovered, a new motive power capable of transporting those who possess it through the air from place to place, and that it is possible that this power may yet supersede steam as a means of locomotion. Thus those who possess it may be enabled by its means to visit, not only distant places by a simple exercise of volition power, but also distant worlds—Visible and invisible. I think the *cui bono* argument of our opponents is effectually answered, and that Spiritualism is destined in God's providential love to win great and mighty triumphs in science for the human race. I need not assure you and your readers that I for one will endeavour at all times to work earnestly for its advancement. If in the short time which I have been engaged in its pursuit, only 10 months, I have already made greater progress than others do in years, as my friends say, it is because I have not refused to be taught by the loving God and His ministering angel spirits and angels. I have trusted to them for instruction, I know not in vain.

"WHAT THINK YE OF CHRIST?"

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—Some religious tracts bearing the above heading have been handed to me lately by friends, and, considering it to be a civil question, I ask your kind permission to give it a civil answer in the columns of the *Harbinger*.

I think Jesus to have been a well-meaning and honest, religious enthusiast, and also that he was a most powerful physical and impressional spirit medium, who was most cruelly ill-used by contemporary bigots; nevertheless, from their point of view, they were partly justified in their conduct, inasmuch as that Jesus was preaching downright Communism, a somewhat unpalatable doctrine amongst well-to-do citizens even in the present day, and therefore we ought not to be surprised that 1800 years ago the Jewish rulers and head men did not approve of it; however, while such ideas were kept simply as religious opinions, or acted on only amongst the more devout brethren, and not violently forced upon others, Jesus and his disciples ought to have been unmolested; but directly he headed a riot in the temple, then, as a matter of religious and political self-protection, he became justly amenable to the law. When Pilate asked, "Why, what evil hath he done?" the Jewish priests could have answered that he had headed a riot even in the temple itself, and then proving the error on his part, they should have endeavoured to obtain a sentence against him of say twelvemonths' imprisonment. Pilate, then, not being a Jew, might well have felt that six months would meet the merits of the case, in justice and not seriously to give offence to the better-minded and more merciful amongst the Hebrews; and also as a matter of policy that it would not have elevated the matter into the position of a cruel martyrdom, but to crucify him was, under the circumstances, a most abominable excess of injustice.

A few years ago anyone objecting to pay 2d. to enter St. Paul's Cathedral, London, might have justly agitated as Jesus did against money dealings within the temple, but if such an one were, instead of merely agitating, to commence a riot, knock down the money takers, mob the ministers and assault the beadle, would he have been let off scot free even by our milder English law? I think not. And we must make some great allowances also for the different state of civilization in Jerusalem 1800 years back; let us not condemn the ancient Hebrews too severely, for even 500 years or less ago in England such an one would certainly have received death, and even now he would get off cheaply if he only was condemned to six months' retirement to Brixton.

As to the legal right of Jewish dealers to sell and buy in the temple, that we have nothing to do with, further than that it appears to have been a custom—and custom is usually considered to be law—and, also, it was not a much more objectionable custom than the late twopenny toll at St. Paul's, for in both cases it was simply selling rights in connection with religious matters, for I believe that as far as the Bible states the case it would seem not to have been connected with every day business; however, the matter in both instances was a fair question for open enquiry or agitation. I hold that such a power is the birthright of all freemen, but we must not knock down the beadle, otherwise the law justly steps in to protect its officials; such resisting may sometimes lead to good results and may be even justifiable in cases where justice is persistently denied by those in power, nevertheless the saying *Via Fictis* holds good and the one who spreads sedition must, if overpowered, put up with the result for the time being, but men in authority now usually well know and act on the principle of avoiding the enforcement of excessive punishment, because such over zeal often spreads the opinion which they would wish to eradicate.

As to the physical manifestations connected with the ministrations of Jesus I personally care very little about such matters, others of course can hold their opinion on the subject as I do mine without seeking to give offence to others. As to the moral code given through the down trodden medium of Galilee, I, in common with most modern Europeans, have a most devout respect for it,

some parts, indeed, are unworkable and some even undesirable to be thoroughly carried out, but the main points are good and the golden rule is excellent. Most of the views that I here mention are those that I have held for years before I became acquainted with Spiritualism, and I have often discussed the same with friends. The parts of Scripture that used to astonish me most were those relating to the sublime religious ideas of Jesus, how came the poor carpenter of Nazareth to light upon so much important and self-evident truth? I could not understand it then, but I know now, he being a chosen servant of the Spirit world—chosen for a great purpose—therefore words were put into his mouth and thoughts into his brain that were suitable for the divine purpose then in hand.

Of course I have endeavoured to state the case as it is written by the immediate followers of Jesus, we do not possess the advantage of contemporaneous writings of much importance from the other side of the argument and thus I may possibly be called to order as giving the case somewhat against the Jewish priests without having heard both sides of the question, if so, I trust to be excused as my decision is only in answer to the above mentioned and often reiterated question and also it can only be considered as a personal opinion which never was, nor ever, I trust, will be used for the purpose of insulting the religious belief of any section of God's people. To sum up, I think Jesus to have been simply an illused man, who erred according to law, but who was punished not in accordance either with justice or mercy.

I am, Sir,

Your most obedient Servant,

L. S.

Launceston, May 17th, 1891.

THE EVIL ONE.

TO THE EDITOR OF "THE HARBINGER OF LIGHT."

DEAR SIR,—Is it one last despairing effort, to revive his satanic majesty the devil, that the revisors of the New Testament have just made by altering in the Lord's prayer the sentence, "Deliver us from evil," and substituting "Deliver us from the evil one."

The clergy apparently find the power of their strong fried weakening, as this looks very much like an effort to place him on a firm footing once more.

The revisors were supposed to correct some thousands of errors, but I think they have made one in this instance, and one that is more important than all those repaired. The doctrine of the devil and his home of fire and brimstone, is fast dying away, and the insertion of such words as the above will only tend to show the thinking mind how very fallible the Bible is becoming, each revision altering the sense of the preceding, until in a short time little, if any, of the original manuscript will be in existence.

The whole affair appears to be a matter of business; the same as the improved edition of any other book would be.

The previous sentence in the same prayer shows how absurd the following one is, "And lead us not into temptation," which our Infinite Father never did yet, unless he plays with us as a cat would a mouse for his own amusement, by leading us into the toils of the evil one just merely for the pleasure of hearing us cry out to him to deliver us.

Yours, &c.,

G. SMITH.

Brisbane, July 8th, 1891.

MELBOURNE PROGRESSIVE LYCEUM.

THE Sessions have been well attended during the month, both by members and visitors, who appear to take a great interest in the working of the Institution. Various instructive addresses have been delivered from the platform, and formed a pleasing feature of the morning's proceedings. The present Session terminates at the end of August, and the nomination of the officers for the ensuing Session takes place on Sunday, the 21st of that month.

THE NEMESIS OF FAITH.

By C. W. ROHNER, M. D.

These that have turned the world upside down are come hither also. Acts, 17, 6.

THE world at large, both pagan and Christian, are at this present moment so much taken up partly with a perfectly blind worship of the Almighty God Mammon, and partly with a fatally reckless and almost exclusive pursuit of personal comfort and selfish sensuality, every one trying to gain by the loss of every one else; and the people generally and individually are everywhere so careless, so indifferent, so apathetic with respect to the slow downward drift of religious thought, and so absorbed in the anxious study of contemporary politics of hostile nationalities, that they do not seem to be aware of the fact that with the political war which is shortly expected to break out in almost all parts of the globe, a true war of nations against nations, a war of citizens against citizens, there will also simultaneously take place a volcanic eruption and upheaval in the realm of religion, which, if not absolutely amounting to an unholy religious war, followed by bloodshed, will at least lead to a hot war of "winged words" on the floors of our Parliaments, on the platforms of representative institutions, and in the pulpits of a dying faith, which will sweep away with the black sword of the pen and with the sharp darts of tongues, the most ancient and most time honoured ecclesiastical establishments, the privileges of sacerdotal castes, the tenacious and unyielding power and authority of pontifical infallibility-mongers, of calvinistic heresy-hunters, of scheming jesuits, of aping ritualists—*et hoc genus omne* of antediluvian supporters of a barren and unprogressive religious conservatism, not to say, torjism.

Those who are able to read the lessons of history aright, those who remember that there is nothing new under the sun, and that all human history is constantly repeating itself in constantly varying protean forms and disguises, those careful, earnest and observing thinkers and watchers of the signs and the times, will also remember that the outbreak of that great and terrible revolution in France, with its still more terrible reign of terror, was not satisfied with the destruction of royal palaces, with the spilling of the blood of uncutting Kings and ignoble nobles, but demanded also the demolition of the then existing sacred temples of a deenerated God, and Barrabas-like, shouted for the blood of the ministers of that God, substituting for the fanes of a crucified human God, temples dedicated to the Goddess of unreasoning Reason, worshipped by a race of philosophers for ministers, who in their turn clamorously insisted upon hanging the last king with a rope twisted out of the bowels of the last priest. This was certainly terrible language for an age of reason and encyclopedic philosophy. What has been may be again, and similarly terrible human speech may be uttered once more in an age of advanced thinkers and agnostic philosophers, philosophers who, not unlike the Athenians of old, are daily erecting strong altars to an unknown God, not in statuary, but in atheistic and agnostic systems of philosophy, which are admired as the ultimate development and acme of human thought.

And where are the Pauls to thunder down with their inspired electoratorial tongues these strong altars of agnosticism? Echo answers: nowhere! And this fatal echo constitutes the centre of the coming danger. There is a deluge approaching, and we have neither arks nor any other decent vessels to be saved in by skilful captains and trustworthy pilots. Even the best and most earnest leaders of religious thought, such as Dr. Farrar and Dr. Plumptre (including even Dr. Moorhouse and Dr. Bromby), are only after all very poor exponents and preachers of the true gospel of the future. They still cling to their personal God, to their crucified God, to their vicarious bloody atonement, to their miracles, to justification by faith, to eternal damnation, to predestination, and to the whole host of rusty weapons taken from the dilapidated arsenal of a threadbare and effete theology. All these men may be great masters of words, but their words are like the breath wasted

on the desert air; there are no receptive ears or hearts to receive them, because their aims are neither in accordance with the spirit of the age, nor with the spirit of a true God, not even of that God whom Jesus called his father, and whom they also, but vainly, pretend to worship. Such is the avenging Nemesis of a misrepresented Faith, that its preachers, being blind, though learned, leaders of the blind and ignorant, will both together fall into the same ditch of destruction. Such is the dire Nemesis of a blind Faith, that its modern expounders are now found to occupy exactly the same place as Tacitus, and Pliny, and Rome generally, occupied eighteen centuries ago, with respect to the rising sun of a truly spiritual and universal religion, the religion of the arch spiritualist, and miracle-working medium, Jesus of Nazara. Instead of eagerly grasping the truths held out to them by the best minds in the spiritualistic cause, these modern scribes and Rabbis, the Lortons, Farrars and Plumptres, standing in their own light and in the light of those whom they desire to guide, cry down the scientific claims of the positive religion of modern spiritualism. Tacitus, in his annals (xv. 44.), called the religion of the early Christians '*exstabilis superstitio*,' a deadly and destructive superstition, whilst Pliny, in his tenth epistle, designated it as '*pravam superstitionem*,' a crooked and perverse superstition, not aware even, or forgetting, that the decayed faith of Rome represented even to themselves the most gigantic conglomeration of the superstitions of all the nations over whom the Eternal City then held sway. Pliny and Tacitus, and almost all their contemporaries and fellow philosophers and historians, spurned the religion of the humble Nazarene, although they knew in their hearts that they themselves had neither a God nor a religion worthy of adoration or esteem. In exactly the same position are our modern Farrars, and an inexorable Nemesis forces them to denounce, as Tacitus and Pliny did of old, the same pure faith, a faith now rendered positively positive by the labours of our modern apostles, the Crouke's, the Wallace's the Zoellners, and the irresistible claims of our spiritualism, which properly understood, represents the real second advent of Christ on earth, showing mankind that his words, that future generations would do the same as, and even greater works, than he did himself, are on the verge of final accomplishment. This same grandiloquent Dr. Farrar is actually compelled by the fatal Nemesis of a blind faith, to style in almost the same terms used by Tacitus and Pliny eighteen hundred years ago, the positive doctrines of a scientific spiritualism as "those legends of a more recent superstition." Truly has the genius of poetical Hellas described and pictured its Goddess of Retribution, Nemesis, as a daughter of night with a sword in each hand, and with her foot lightly resting on the rim of a wheel. That Nemesis, that inexorable avenger of the injustices of statecraft and priestcraft, properly wields two swords, one for striking down tyrannical Cæsars, the other for decapitating the proud heads of unspiritual pontiffs and false vicars of Christ. The fulness of time has almost arrived for Nemesis to strike with both her hands simultaneously, and no power on earth can now stay her firm foot from setting the wheel of human progress spinning round its blood-lubricated axis; in other words, the world is ready and rotten-ripe for both political and religious strife in every part of the globe, and when that time has arrived, I would advise all those that do not understand that the real Son of Man has really come in his glory, and all the holy and unholy angels with him, to stop on their housetops, and to stand still in their fields, remembering that, this time, this generation shall not pass away until all these things will be fulfilled. Knowing that these my words of timely and oft repeated warning will not be heeded by those who occupy the housetops of modern human society, and usurp the rich fields and broad acres of the children of God; fully prepared to be scorned as a madman, or branded as a seditious fellow by the blind leaders of the blind in both State and Church, I still persist in uttering my prophetic woe over the impending destiny of nations, until perchance, a haphazard stone strikes down this poor, lamenting prophet of

bad times coming, with only this consolation left to me that I have done my duty, and that I have spoken the words I was ordered to speak.

LOCUTUS SUM!

Benalla, July 17th.

A WAIL FROM ROME.

THE following remarkable passages appear in the Apostolic letter issued by Pope Leo XII., in March last. They are direct admissions of the waning of the Church's influence:—

VENERABLE BRETHREN AND BELOVED SONS, The Church militant of Jesus Christ, which can give, in the fullest manner salvation and security to the human race, is so severely tried in the present calamitous times, that she is daily obliged to encounter fresh storms, and may justly be compared to the little bark of Gennesareth, which, while it bore Christ and His disciples, was tossed about by violent winds and waves. The enemies of the Catholic name, are becoming in very truth insolent beyond measure by reason of their numbers, their strength, and the audaciousness of their designs. They are no longer content with openly rejecting the truths revealed by heaven, but they endeavour with all their might and energy, either to drive the Church entirely from civil society, or at least to render her powerless to influence the public life of nations. Whence it has come to pass that, in the discharge of the Divine Office which she has received from her Founder, the Church finds herself embarrassed and impeded, by grave difficulties on every side.

The fullest measure of the bitter fruits of this wicked conspiracy has fallen to the share of the Roman Pontiff, who whilst deprived of his legitimate rights, and obstructed in many ways in the discharge of his exalted duties, is still allowed, as if in mockery, to retain a certain semblance of regal majesty. Wherefore, we, who have been placed by Divine Providence in this supreme position of sacred power, and are lured by the administration of the Universal Church, have for a long time felt, and often declared, how severe and calamitous is the state of things to which the vicissitudes of the times have reduced us. It is not our intention to mention these things in detail; but that which has been done, for many years in this Our City is manifest to all men. For here in the very centre of Catholic truth, the sanctity of religion is ridiculed, the dignity of the Apostolic See is wounded, and the majesty of the Sovereign Pontiff is exposed to the incessant insults of the profligate.—Many institutions, which our predecessors piously and liberally established and transmitted to their successors to be inviolately preserved, have been forcibly withdrawn from our power; nor have they refrained from violating the rights of the sacred Institution for the Propagation of Christianity, which has deserved well, not only of religion, but of civil society, and which no violence in former times had hitherto injured. Many Catholic Churches have been closed or profaned, while those of heretical worship have been multiplied—depraved doctrines have been propagated with impunity by writings and discourses—those who have obtained supreme power are often intent on enacting laws which are injurious to the Church and Catholicity and this in our very presence, whose whole care, by the command of God Himself, is directed to the security of every Christian interest, and the integrity of the rights of the Church. Without any regard for that teaching power which belongs to the Roman Pontiff, they shut out our authority even from the education of youth; and if we are allowed, what is not forbidden to any private individual, to open schools at our own expense for the education of the young, even these are invaded by the power and rigour of the civil laws. We are the more deeply affected by this mournful spectacle, inasmuch as we have not the power, which we would ardently desire, of applying a remedy; for, in truth, we are more in our enemies' power than in our own; and even the exercise of liberty which is allowed to us, has no guarantee of security or constancy since it can be taken away or lessened at the will of another.

SUPPLEMENT TO

The Harbinger of Light.

Melbourne, August 1st, 1881.

WHAT MUST I DO TO BE SAVED?

BY COLONEL ROBERT INGERSOLL.

Fear is the dungeon of the mind, and superstition is a dagger with which hypocrisy assassinate the soul. Courage is liberty. I am in favour of absolute freedom of thought. Everyone is robbed, sceptred, and crowned, and everyone wears the purple of authority. I belong to the republic of intellectual liberty, and only those are good citizens of that republic who depend upon reason and upon persuasion; and only those are traitors who resort to brute force. Now, I beg of you all to forget just for a few moments that you are Methodists, or Baptists, or Catholics, or Presbyterians, or Episcopalians; and let us for an hour or two remember only that we are men and women. And allow me to say *Man and Woman* are the highest titles that can be bestowed upon humanity. *Man and Woman*. And let us if possible banish all fear from the mind. Do not imagine that there is some being in the infinite expanse who is not willing that every man and woman should think for himself and herself. Do not imagine that there is any being who would give to his children the holy torch of reason and then damn them for following where the holy light led. Let us have courage.

Priests have invented a crime called "blasphemy," and behind that crime hypocrisy has crouched for thousands of years. There is but one blasphemy, and that is injustice. There is but one worship, and that is justice. You need not fear the anger of a God whom you cannot injure. Rather fear to injure your fellow-men. Do not be afraid of a crime you cannot commit. Rather be afraid of the one you may commit. There was

A JEWISH GENTLEMAN

went into a restaurant to get his dinner, and the devil of temptation whispered in his ear: "Eat some bacon." He knew that if there was anything in the universe calculated to excite the wrath of the Infinite Being, who made every shining star, it was to see a gentleman eating bacon. He knew it and he knew the Infinite Being was looking, and that he was the Infinite Eavesdropper of the universe. But his appetite got the better of his conscience—as it often has with us all—and he ate the bacon. He knew it was wrong. When he went into that restaurant the weather was delightful, the sky was as blue as June, and when he came out the sky was covered with angry clouds, the lightning leaping from one to the other and the earth shaking beneath the voice of the thunder. He went back into that restaurant with a face as white as milk and he said to one of the keepers: "My God, did you ever hear such a fuss about a little piece of bacon?" As long as we harbour such opinions of Infinity; as long as we imagine the heavens to be filled with such tyranny, so long the sons of men will be cringing, intellectual cowards. Let us think and let us honestly express our thought. Do not imagine for a moment that I think people who disagree with me are bad people. I admit, and I cheerfully admit that a very large proportion of mankind and a very large majority, a vast number are

REASONABLY HONEST.

I believe that most Christians believe what they teach: that most ministers are endeavouring to make this world better. I do not pretend to be better than they are. It

is an intellectual question. It is a question first, of intellectual liberty, and after that, a question to be settled at the bar of human reason. I do not pretend to be better than they are. Probably I am a good deal worse than many of them, but that is not the question. The question is: "Bad as I am, have I a right to think?" And I think I have for two reasons. First, I can't help it. And secondly, I like it. The whole question is right at a point. If I have not a right to express my thoughts, who has? "Oh," they say; "we will allow you, we will not burn you." "All right; why won't you burn me?" "Because we think a decent man will allow others to think and express his thought." "Then the reason you do not persecute me for my thought is that you believe it would be infamous in you?" "Yes." "And yet you worship a God who will, as you declare, punish me forever." The next question is: Can I commit a sin against God by thinking? If God did not intend I should think, why did he give me a "thinker?" Now, then, we have got what they call the Christian system of religion, and thousands of people wonder how I can be wicked enough to attack that system. There are a many good things about it, and I shall never attack anything that I believe to be good! I shall never fear to attack anything I honestly believe to be wrong! We have, I say, what they call

THE CHRISTIAN RELIGION,

and, I find, just in proportion that nations have been religious, just in the proportion they have gone back to barbarism. I find that Spain, Portugal and Italy are the three worst nations in Europe, I find that the nation nearest infidel is the most prosperous—France. And so I say there can be no danger in the exercise of absolute intellectual freedom. I find among ourselves the men who think, at least as good as those who do not. We have, I say, a Christian system, and that system is founded upon what they are pleased to call the *New Testament*. Who wrote the New Testament? I don't know. Who does know? Nobody! We have found some fifty-two manuscripts containing portions of the New Testament. Some of those manuscripts leave out five or six books—many of them. Others more; others less. No two of these manuscripts agree. Nobody knows who wrote these manuscripts. They are all written in Greek; the disciples of Christ only knew Hebrew. Nobody ever saw, so far as we know, one of the original Hebrew manuscripts. Nobody ever saw anybody who had seen anybody who had heard of anybody that had seen anybody that had ever seen one of the original Hebrew manuscripts. No doubt the clergy of your city have told you these facts thousands of times; and they will be obliged to me for having repeated them once more. These manuscripts are written in what are called capital Greek letters. They are called Unical characters; and the New Testament was not divided into chapters and verses, even, until the year of grace 1551. Recollect it.

IN THE ORIGINAL

the manuscripts and gospels are signed by nobody. The epistles are addressed to nobody, and they are signed by the same person. All the addressees, all the pretended ear-marks showing to whom they are written, and by whom they are written, are simply interpolations, and everybody who has studied the subject knows it. It is further admitted that even these manuscripts have not

been properly translated, and they have a syndicate now making a new translation; and I suppose I cannot tell whether I really believe the Testament or not until I see that new translation. You must remember, also, one other thing, Christ never wrote a solitary word of the New Testament—not one word. There is an account that he once stooped and wrote something in the sand, but that has not been preserved. He never told anybody to write a word. He never said, *Matthew, remember this. Mark, don't forget to put that down. Luke, be sure in your gospel you have this. John don't forget it* Not one word. And it has always seemed to me that a Being coming from another world, with a message of infinite importance to mankind, should at least have verified that message by his own signature. Why was nothing written? I will tell you. In my judgment they expected the end of the world in a very few days. That generation was not to pass away until the heavens should be rolled up as a scroll, and until the earth should melt away with fervent heat. That was their belief. They believed that the world was to be destroyed, and that there was to be another coming, and that the saints were then to govern the world. And they even went so far among the apostles, as we frequently do now before the election, as to divide out the offices in advance. This Testament was not written for hundreds of years after the apostles were dust. These facts lived in the open mouth of credulity. They were in the waste-baskets of forgetfulness. They depended upon the inaccuracy of legend, and for centuries these doctrines and stories were blown about by the inconstant winds. And finally, when reduced to writing, some gentleman would write by the side of the passage his idea of it, and the next copyist would put that in as a part of the text. And, finally, when it was made, and the church got in trouble, and wanted a passage to help it out, one was interpolated to order. So that now it is among the easiest things in the world to pick out at least one hundred interpolations in the Testament. And I will pick some of them out before I get through. And let me say here, once for all, that for the man Christ, I have infinite respect. Let me say, once for all, that the place where man has died for man

IS HOLY GROUND,

and let me say, once for all, to that great and serene man I gladly pay the homage of my admiration and my tears. He was a reformer in his day. He was an infidel in his time. He was regarded as a blasphemer, and his life was destroyed by hypocrites, who have, in all ages, done what they could to trample freedom out of the human mind. Had I lived at that time I would have been his friend, and should he come again he would not find a better friend than I will be. That is for the man. For the theological creation I have a different feeling. If he was, in fact, God, he knew there was no such thing as death. He knew that what we called death was but the eternal opening of the golden gates of everlasting joy; and it took no heroism to face a death that was simply eternal life. But when a man, when a poor boy sixteen years of age, goes upon the field of battle to keep his flag in heaven, not knowing but that death ends all, not knowing but that when the shadows creep over him, the darkness will be eternal, there is heroism. And so for the man who, in the darkness, said: *My God, why hast thou forsaken me?*—for that man I have nothing but respect, admiration, and love. A while ago I made up my mind to find out what was necessary for me to do in order to be saved. If I have got a soul, I want it saved. I do not wish to lose anything—that is of value. For thousands of years the world has been asking that question: *What shall we do to be saved?*

Saved from poverty? No. Saved from crime? No. But *What shall we do to be saved from the universal wrath of the God who made us all?*

If God made us, he will not destroy us. Infinite wisdom never made a poor investment. And upon all the works of an infinite God, a dividend must finally be declared. The pulpit has cast a shadow even over the cradle. The doctrine of endless punishment has covered the cheeks of this world with tears. I despise it, and I defy it.

I made up my mind, I say, to see what I had to do in order to save my soul according to the Testament, and thereupon I read it. I read the Gospels—Matthew, Mark, Luke, and John. But I found that the church had been deceiving me. I found that the clergy did not understand their own book. I found that they had been building upon passages that had been interpolated. I found that they had been building upon passages that were entirely untrue. And I will tell you why I think so.

THE FIRST OF THESE GOSPELS

was written by St. Matthew, according to the claim. Of course he never wrote a word of it. Never saw it. Never heard of it. But, for the purposes of this lecture, I will admit that he wrote it. I will admit that he was with Christ for three years; that he heard much of his conversation during that time, and that he became impregnated with the doctrines, or dogmas, and the ideas of Jesus Christ. Now let us see what Matthew says we must do in order to be saved. And I take it, if this is true, that Matthew is as good an authority as any minister in the world. The first thing I find upon the subject of salvation is in the fifth chapter of Matthew, and is embraced in what is commonly known as the Sermon on the Mount. It is as follows:

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Good!

Blessed are the merciful, for they shall obtain mercy. Good! Whether they belong to any church or not; whether they believe the Bible or not.

Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake—[that's me, a little!—]—for theirs is the kingdom of Heaven.

In the same sermon he says: *Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil.* And then he makes use of this remarkable language, almost as applicable to-day as it was then: *For I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter the kingdom of heaven. Good!* In the sixth chapter I find the following, and it comes directly after the prayer known as the Lord's prayer: *For if ye forgive men their trespasses your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* I accept the conditions. There is an offer; I accept it. If you will forgive men that trespass against you, God will forgive your trespasses against him. I accept, and I will never ask any God to treat me any better than I treat my fellow-men. There is

A SQUARE PROMISE.

There is a contract. If you will forgive others God will forgive you. And it does not say you must believe in the Old Testament, nor be baptized, nor join the church, nor even keep Sunday. It simply says, if you forgive others, God will forgive you; and it must of necessity be true. No God could afford to damn a forgiving man. Now let me make myself plain upon that subject, perfectly plain. For instance, I hate Presbyterianism, but I know hundreds of splendid Presbyterians. Understand me. I hate Methodism, and yet I know hundreds of splendid Methodists. I dislike a certain set of principles called Democracy, and yet I know thousands of Democrats that I respect and like. I like a certain set of principles—that is, most of them,—called Republicanism, and yet I know lots of Republicans that are a disgrace to those principles. I do not war against men. I do not war against persons. I war against certain doctrines that I believe to be wrong. And I give to every other human being every right that I claim for myself. Of course I do not intend, to-day, to tell what we must do in the election for the purpose of being saved.

THE NEXT THING

that I find is in the seventh chapter and the second verse: *For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. Good! That suits me! And in the twelfth chapter of Matthew: For whosoever shall*

do the will of my Father that is in Heaven, the same is my brother and sister and mother. For the Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according to — To the church he belongs to? No. To the manner in which he was baptized? No. According to his creed? No. Then he shall reward every man according to his works. Good! I subscribe to that doctrine. And in the sixteenth chapter: And Jesus called a little child to Him and stood him in the midst: and said "Verily I say unto you except ye be converted and become as little children, ye shall not enter the kingdom of heaven." I do not wonder that a reformer in his day that met the Scribes and Pharisees and hypocrites, I do not wonder that at last he turned to children and said: Except ye become as little children, I do not wonder. And yet, see what children the children of God have been. What an interesting dimpled darling John Calvin was. Think of that prattling little babe known as Jonathan Edwards! Think of the infants that founded the Inquisition, that invented instruments of torture to tear human flesh. They were the ones who had become as little children. So I find in the nineteenth chapter: And behold one came and said unto Him: Good master, what good thing shall I do that I may have eternal life? and he said unto him, Why callest thou me good? There is none good but one, and that is God, but if thou wilt enter into eternal life, keep the commandments; and he said unto him, Which? Now there is

A PRETTY FAIR ISSUE.

Here is a child of God asking God what is necessary for him to do in order to inherit eternal life. And God says to him: Keep the commandments. Which? Now if there ever had been an opportunity given to the Almighty to furnish a gentleman of an inquiring mind with the necessary information upon the subject, here was the opportunity. He said unto him, Which? And Jesus said: Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honour thy father and mother; and, thou shalt love thy neighbour as thyself. He did not say to him: You must believe in me—that I am the only begotten Son of the living God. He did not say: You must be born again. He did not say: You must believe the Bible. He did not say: You must remember the Sabbath day, to keep it holy. He simply said Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honour thy father and thy mother; and, thou shalt love thy neighbour as thyself. And thereupon the young man, who I think was a little fresh—and probably mistaken, said unto him: All these things have I kept from my youth up. I don't believe that. Now comes an interpolation. In the old times when the church got a little scarce for money, they always put in a passage praising poverty. So they had this young man ask: What lack I yet? And Jesus said unto him: If thou wilt be perfect, go and sell what thou hast and give it to the poor, and thou shalt have treasures in heaven. The church has always been willing to swap off treasures in heaven for cash down. And when

THE NEXT VERSE

was written the church must have been nearly dead-broke. And again I say unto you it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. Did you ever know a wealthy disciple to unload on account of that verse? And then comes another verse, which I believe is an interpolation: And everyone that has forsaken houses, or brethren, or sisters, or father and mother, or wife or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. Christ Never said it. Never! Whosoever shall forsake father and mother — Why he said to this man that asked him: What shall I do to inherit eternal life? among other things, he said: Honour thy father and thy mother. And we turn over the page and he says again: If you will desert your father and mother you shall have everlasting life. It won't do. If you will desert your wife and your little children, or your lands—the idea of putting a

house and lot on an equality with wife and children! Think of that! I do not accept the terms. I will never desert the one I love for the promise of any God. It is far more important that we shall love our wives than that we shall love God. And I will tell you why. You cannot help him. You can help her. You can fill her life with the perfume of perpetual joy. It is far more important that you love your children than that you love Jesus Christ. And why? If he is God

YOU CANNOT HELP HIM,

but you can plant a little flower of happiness in every footstep of the child, from the cradle until you die in that child's arms. Let me tell you to-day it is far more important to build a home than to erect a church. The holiest temple beneath the stars is a home that love has built. And the holiest altar in all the wide world is the fireside around which gather father mother and children. There was a time when people believed that infamy. There was a time when they did desert fathers and mothers and wives and children. St. Augustine says to the devotee: Fly to the desert, and though your wife put her arms around your neck, tear her hands away; she is a temptation of the devil. Though your father and mother throw their bodies athwart your threshold, step over them: and though your children pursue and with weeping eyes beseech you to return, listen not. It is the temptation of the evil one. Fly to the desert and save your soul. Think of such a soul being worth saving. While I live I propose to stand by the folks.

Here is another condition of salvation. I find it in the 25th chapter: Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; and I was sick and ye visited me; and I was in prison and ye came unto me. Good! and I tell you to-night that

GOD WILL NOT FURNISH

with eternal thirst the man who has put the cup of cold water to the lips of his neighbour. God will not allow to live in eternal nakedness or pain the man who has clothed others. For instance, here is a shipwreck, and here some brave sailor stands aside and allows a woman whom he never saw before to take his place in the boat, and he stands there, grand and serene as the wide sea, and he goes down. Do you tell me there is any God who will push the life boat from the shore of eternal life when that man wishes to step in? Do you tell me that God can be unpitiful to the pitiful, that He can be unforgiving to the forgiving? I deny it; and from the aspersions of the pulpit I seek to rescue the reputation of the Deity. Now I have read you everything in Matthew on the subject of salvation. That is all there is. Not one word about believing anything. It is the gospel of deed, the gospel of charity, the gospel of self-denial; and if only that gospel had been preached, persecution never would have shed one drop of blood. Not one. Now according to the testimony Matthew was well acquainted with Christ. According to the testimony, he had been with him, and was his companion for years, and if it was necessary to believe anything in order to get to heaven, Matthew should have told us. But he forgot it. Or he didn't believe it. Or he never heard of it. You can take your choice.

THE NEXT IS MARK.

Now let us see what he says. And for the purpose of this lecture it is sufficient for me to say that Mark agrees substantially with Matthew, that God will be merciful to the merciful; that he will be kind to the kind; that he will pity the pitying. And it is precisely, or substantially, the same as Matthew until I come to the 16th verse of the 16th chapter, and then I strike an interpolation, put in by hypocrisy, put in by priests, who long to grasp with bloody hands the sceptre of universal authority. Let me read it to you. And it is the most infamous passage in the Bible. Christ never said it. And he said unto them—that is, unto his disciples,—Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved

and he that believeth not shall be damned. Now, I propose to prove to you that that is an interpolation. Now, how will I do it? In the first place, not one word is said about belief in Matthew. In the next place, not one word about belief in Mark, until I come to that verse. And when is that said to have been spoken? According to Mark, it is a part of the last conversation of Jesus Christ just before, according to the account, he ascended bodily before their eyes. If there ever was any important thing happened in this world, that is one of them. If there was any conversation that people would be apt to recollect, it would be

THE LAST CONVERSATION

with a God before he rose through the air and seated himself upon the throne of the infinite. We have in this Testament five accounts of the last conversation happening between Jesus Christ and his apostles. Matthew gives it. And yet Matthew does not state in that conversation he said: *Whosoever believeth and is baptized shall be saved, and whosoever believeth not shall be damned.* And if he did say those words they were the most important that ever fell from his lips. Matthew did not hear it, or did not believe it, or forget it. Then I turn to Luke, and he gives an account of this same last conversation, and not one word does he say upon that subject. Now, it is the most important thing if Christ said it, that he ever said. Then I turn to John, and he gives an account of the last conversation, but not one solitary word on the subject of belief or unbelief. Not one solitary word on the subject of damnation. Not one. Then I turn to the first chapter of the Acts, and there I find an account of the last conversation; and in that conversation there is not one word upon this subject. Now, I say that that demonstrates that the passage in Mark is an interpolation.

WHAT OTHER REASON

have I got? That there is not one particle of sense in it. Why? No man can control his belief. You hear evidence for and against, and the integrity of the soul stands at the scales and tells which side rises and which side falls. You cannot believe as you wish. You must believe as you must. And he might as well have said: *Go into all the world and preach the gospel, and whosoever has red hair shall be saved—and whosoever hath not shall be damned.* I have another reason. I am much obliged to the gentleman who interpolated these passages. I am much obliged to him that he put in some more—two more. Now hear. *And these signs shall follow them that believe. Good. In my name shall they cast out devils. They shall speak with new tongues, and they shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover. Bring on your believer! Let him cast out a devil. I do not claim a large one. Just a little one for a cent. Let him take up serpents. And if he drinks any deadly thing it shall not hurt him.* Let me

MIX UP A DOSE

for the theological believer—and if it does not hurt him I'll join a church. "Oh! but," they say, "Those things only lasted through the apostolic age." Let us see. *Go into all the world and preach the gospel, and whosoever believes and is baptized shall be saved, and these signs shall follow them that believe.* How long? I think at least until they had gone into the world. Certainly those signs should follow until all the world had been visited. And yet if that declaration was in the mouth of Christ, he then knew that one-half of the world was unknown, and that he would be dead 1492 years before his disciples would know that there was another world. And yet he said, *Go into all the world and preach the gospel, and he knew then that it would be 1492 years before anybody went.* Well, if it was worth while to have signs follow believers in the old world, surely it was worth while to have signs follow believers in the new world. And the very reason that signs should follow would be to convince the unbeliever, and there are as many unbelievers now as ever, and the signs are as necessary to-day as they ever were. I would like a few myself. This frightful declaration, *He that believeth and is baptized shall be saved, but he that believeth not shall be damned,* has filled the world with agony and

crime. Every letter of this passage has been sword and fagot: every word has been dungeon and chain. That passage made the sword of persecution drip with innocent blood for ten centuries. That passage made the horizon of a thousand years lurid with the flames of of fagots. That passage contradicts the sermon on the mount. That passage travesties the Lord's prayer. That passage turns the splendid religion of deed and duty into the superstition of creed and cruelty. I deny it. It is infamous! Christ never said it!

NOW I COME TO LUKE,

—and it is sufficient to say that Luke substantially agrees with Matthew and with Mark. Substantially agrees as the evidence is read. I like it.

Be ye therefore merciful, as your Father also is merciful. Good!

Judge not and ye shall not be judged. Condemn not and ye shall not be condemned; forgive and ye shall be forgiven. Good!

Give and it shall be given unto you, good measure, pressed down, shaken together, running over. Good! I like it.

For the same measure that ye mete withal it shall be measured to you again.

He agrees substantially with Mark; he agrees substantially with Matthew; and I come at last to the nineteenth chapter.

And Zaccheus stood and said unto the Lord, "Behold, Lord, the one-half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." And Jesus said unto him, "This day salvation came to this house."

That is good doctrine. He didn't ask Zaccheus what he believed. He didn't ask him—"Do you believe in the Bible? Do you believe in the five points? Have you ever been baptized—sprinkled? Oh! immersed. Half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." And Christ said, *This day is salvation come to this house.* Good. I read also in Luke that Christ when

UPON THE CROSS

forgave his murderers, and that is considered the shining gem in the crown of his mercy—that he forgave his murderers. That he forgave the men who drove the nails in his hands, in his feet, that plunged a spear in his side; the soldier that in the hour of death offered him in mockery the bitterness to drink, that he forgave them all freely, and that yet, although he would forgive them, he will in the Nineteenth century damn to eternal fire an honest man for the expression of his honest thoughts. That won't do. I find, too, in Luke, an account of two thieves that were crucified at the same time. The other gospels speak of them. One says they both railed upon him. Another says nothing about it. In Luke we are told that one did, but one of the thieves looked and pitied Christ, and Christ said to that thief: *This day shalt thou meet me in Paradise.* Why did he say that? Because the thief pitied him. And God cannot afford to trample beneath the feet of his infinite wrath the smallest blossom of pity that ever shed its perfume in the human heart! Who was the thief? To what church did he belong? I don't know. The fact that he was a thief throws no light on that question. Who was he? What did he believe? I don't know. Did he believe in the Old Testament? In the miracles? I don't know. Did he believe that Christ was God? I don't know. Why then was the promise made to him that he should meet Christ in Paradise? Simply because he pitied innocence suffering on the cross. God cannot afford to damn any man that is capable of pitying anybody. And now

WE COME TO JOHN,

and that is where the trouble commences. The other gospels teach that God will be merciful to the merciful, forgiving to the forgiving, kind to the kind, loving to the loving, just to the just, merciful to the good. Now we come to John, and here is another doctrine. And allow me to say that John was not written until centuries after the others. This, the church got up:

And Jesus answered and said unto him: "Furthermore I say unto thee that except a man be born again he cannot

see the kingdom of God." Why didn't he tell Matthew that? Why didn't he tell Luke that? Why didn't he tell Mark that? They never heard of it, or forgot it, or they didn't believe it. *Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.* Why? *That which is born of the flesh is flesh, and that which is born of the spirit is spirit.* *Marvel not that I said unto thee, "Ye must be born again."* *That which is born of the spirit is spirit—and he might have added, that which is born of water is water.* *Marvel not that I said unto thee, "Ye must be born again."* And then the reason is given, and I admit that I did not understand it myself until I read the reason, and when you read the reason, you will understand it as well as I do; and here it is: *The wind bloweth where it listeth, and thou hearest the sound thereof, and canst not tell whence it cometh and whither it goeth.* So I find in the book of John, the idea of

THE REAL PRESENCE.

So I find in the book of John, that in order to be saved we must eat of the flesh and we must drink of the blood of Jesus Christ, and if that gospel is true, the Catholic Church is right. But it is not true. I cannot believe it—and yet for all that it may be true. But I don't believe it. Neither do I believe there is any God in the universe who will damn a man simply for expressing his belief. *Why, they say to me, suppose all this should turn out to be true, and you should come to the day of judgment and find all these things to be true. What would you do then? I would walk up like a man, and say, I was mistaken. And suppose God was about to pass judgment on you, what would you say? I would say to him, Do unto others as you would that others should do unto you. Why not? I am told that I must render good for evil, I am told that if I smitten on one cheek I must turn the other. I am told that I must love my enemies; and will it do for this God who tells me, Love your enemies, to say, I will damn mine? No, it will not do. It will not do. In the book of John all this doctrine of regeneration—all this doctrine that it is necessary to believe on the Lord Jesus Christ—all this doctrine that salvation depends upon belief—in this book of John all these doctrines find their warrant—nowhere else. Read these three gospels and then read John, and you will agree with me that the gospels that teach *We must be kind, we must be merciful we must be forgiving, and thereupon that God will forgive us*, are true; and then say whether or no that doctrine is not better than the doctrine that somebody else can be good for you, that somebody else can be bad for you, and that the only way to get to heaven is to believe something that you do not understand. Now upon these Gospels that I have read the churches rest; and out of those things that I have read they have made their creeds. And the first church to make a creed, so far as I know, was the Catholic. I take it that is the first church that had any power. That is the Church that has preserved all these miracles for us. That is the church whose word we have to take. That Church is the first witness that Protestantism brought to the bar of history to prove miracles that took place eighteen hundred years ago; and while the witness is there Protestantism takes pains to say: *You can't believe one word that witness says, now.* That Church is the only one that keeps up a constant communication with heaven through the instrumentality of a large number of*

DECAYED SAINTS.

That church is an agent of God on earth. That church has a person who stands in the place of Deity; and that church according to their doctrine, is infallible. That church has persecuted to the exact extent of her power—and always will. In Spain that church stands erect, and that church is arrogant. In the United States that church crawls; but the object in both countries is the same, and that is the destruction of intellectual liberty. That church teaches us that we can make God happy by being miserable ourselves. That church teaches you that a nun is holier in the sight of God than a loving mother with her child in her thrilled and thrilling arms. That church teaches you that a priest is better than a father. That church teaches you that celibacy is better than that passion of love that has made everything of

beauty in this world. That church tells the girl of sixteen or eighteen years of age, with eyes like dew and light; that girl with the red of health in the white of her beautiful cheeks—tells that girl, *Put on the veil, woven of death and night, kneel upon stones, and you will please God.* I tell you that, by law, no girl should be allowed to take the veil and renounce the beauties of the world until she was at least 25 years of age. Wait until she knows what she wants. I am opposed to allowing these spider-like priests to weave webs to catch the flies of youth, and there ought to be a law appointing commissioners to visit such places twice a year, and release every person who expresses a wish to be released. I don't believe in keeping penitentiaries for God. No doubt they are honest about it. That is not the question. Now this church, after a few centuries of thought, made a creed, and that creed is the foundation of orthodox religion. Let me read it to you:—*Whoever will be saved, before all things it is necessary that he hold the Catholic faith: which faith except every one do keep entire and inviolate without doubt he shall everlastingly perish.* Now the faith is this: *That we worship one God in trinity and trinity in unity.* Of course you understand

HOW THAT'S DONE,

and there is no need of my explaining it. *Neither confounding the persons nor dividing the substance.* You see what a predicament that would leave the Deity in if you divided the substance. *For one is the person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, of the Son, and of the Holy Ghost is all one,—you know what I mean by Godhead? In glory equal, and majesty co-eternal.* Such as the Father is, such is the Son, such is the Holy Ghost. *The Father is uncreated, the Son uncreated, the Holy Ghost uncreated. The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible.* And that is the reason we know so much about the thing. *The Father is eternal, the Son eternal, the Holy Ghost eternal, and yet there are not three eternals, but one eternal, as also there are not three uncreated, nor three incomprehensibles, only one uncreated, one incomprehensible.* In like manner, *The Father is almighty, the Son almighty, the Holy Ghost almighty.* Yet there are not three almighties, only one almighty. So the Father is God, the Son God, the Holy Ghost God, and yet not three Gods; and so, likewise, the Father is Lord, the Son is Lord, the Holy Ghost is Lord, yet there are not three Lords, for as we are compelled by the Christian truth to acknowledge every person by himself to become God and Lord, so we are all forbidden by the Catholic religion to say there are three Gods, or three Lords. *The Father is made of no one; not created or begotten.* The Son is from the Father alone, not made, not created, but begotten. *The Holy Ghost is from the Father and the Son, not made, nor begotten, but proceeding.* You know what proceeding is? *So there is one Father, not three Fathers.* Why should there be three Fathers, and only one Son? *One Son, and not three Sons; one Holy Ghost, not three Holy Ghosts; and in this Trinity, there is nothing before or afterward, nothing greater or less but*

THE WHOLE THREE PERSONS.

are co-eternal with one another and co-equal, so that in all things the unity is to be worshipped in unity, and therefore we will believe. Those who will be saved must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. Now the right of this thing is this: *That we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man. He is God of the substance of his Father begotten before the world was. That was a good while before his mother lived. And he is a man of the substance of his mother, born in the world, perfect God and perfect man, and the rational soul in human flesh subsisting equal to the Father, according to his Godhead, but less than the Father, according to his manhood who being God and man is not two but one—one not by conversion of God into flesh but by the taking of the manhood into God. You see that is a great deal easier than the other. One altogether, not by a confusion of substance, but by unity of person, for as the rational soul and the flesh is one man, so God, the man, is one Christ, who suffered for our salvation, descended into*

hell, rose again the third day from the dead, ascended into heaven, and he sitteth on the right hand of God the Father Almighty, and he shall come to judge the living and the dead. In order to be saved it is necessary to believe this. What a blessing that we have not to understand it. And in order to compel the human intellect to get upon its knees before that infinite absurdity, thousands and millions have suffered agonies; thousands and millions have perished in dungeons and in fire; and if all the bones of all the victims of the Catholic Church could be gathered together, a monument higher than all the pyramids would rise in our presence, and the eyes even of the priests would be suffused with tears. That church covered Europe with cathedrals and dungeons. That church robbed men of the jewel of the soul. That church had ignorance upon its knees. That church went in partnership with the tyrants of the throne, and between those two vultures, the altar and the throne, the heart of man was devoured. Of course I have met, and cheerfully admit, that there are thousands of good Catholics; but Catholicism is contrary to human liberty, Catholicism bases salvation upon belief. Catholicism teaches man to trample his reason under foot. And for that reason it is wrong.

Now the next church that comes along in the way that I wish to speak is

THE EPISCOPALIAN.

That was founded by Henry VIII., now in heaven. He cast off Queen Catherine and Catholicism together. And he accepted Episcopalianism and Anne Boleyn at the same time. That church, if it had a few more ceremonies, would be Catholic. If it had a few less, nothing. We have an Episcopalian church in this country, and it has all the imperfections of a poor relation. It is always boasting of rich relatives. In England, the creed is made by law, the same as we pass statutes here. And when a gentleman dies in England, in order to determine whether he shall be saved or not, it is necessary for the powers of heaven to read the acts of parliament. It becomes a question of law, and sometimes a man is damned on a very nice point. Lost on demurrer. A few years ago, a gentleman by the name of Sealbury—Samuel Sealbury—was sent over to England to get some apostolic succession. We hadn't a drop in the house. It was necessary for the bishops of the English church to put their hands upon his head. They refused. There was no act of parliament justifying it. He had then to go to the Scotch bishops; and had the Scotch bishops refused, we never would have had any

APOSTOLIC SUCCESSION

in the new world. And God would have been driven out of half the world; and the true church never could have been founded. But the Scotch bishops put their hands on his head, and now we have an unbroken succession of heads and hands from St Paul to the last bishop. In this country the Episcopalian church has done some good, and I want to thank that church. Having on an average less religion than the others, on an average you have done more good to mankind. You preserved some of the humanities. You did not hate music; you did not absolutely despise painting, and you did not altogether abhor architecture, and you finally admitted that it was no worse to keep time with your feet than with your hands. And some of you went so far as to say that people could play cards—and that God would overlook it, or would look the other way. For all these things accept my thanks. When I was a boy, the other churches looked upon dancing as probably the mysterious sin against the Holy Ghost; and they used to teach that when four boys got in a hay-mow, playing seven up, that the Eternal God stood whetting the sword of His eternal wrath—waiting to strike them down to the lowest hell! And so that church has done some Good. After a while in England, a couple of gentlemen, or a couple of men, by the name of

WESLEY AND WHITFIELD,

said: "If everybody is going to hell, nearly, somebody ought to mention it." The Episcopal clergy said: "Keep still: don't tear your gown." Wesley and Whitfield said: "This frightful truth ought to be proclaimed from the house-tops at every opportunity, from the highway on every occasion." They were good honest men. They

believed their doctrine. And they said: 'If there is a hell, and a Niagara of souls pouring over an eternal precipice of ignorance, somebody ought to say something.' They were right; somebody ought if such a thing was true. Wesley was a believer in the Bible. He believed in the actual presence of the Almighty. God used to do miracles for him; used to put off a rain several days to give his meeting a chance, used to cure his horse of lameness; used to cure Mr. Wesley's headaches. And Mr. Wesley also believed in the actual existence of the devil. He believed that devils had possession of people. He talked to the devil when he was in folks, and the devil told him he was going to leave; and that he was going into another person. That he would be there at a certain time, and Wesley went to that other person, and there the devil was, promptly the minute. He regarded

EVERY CONVERSION

as an absolute warfare between God and this devil for the possession of this human soul. Honest, no doubt. Mr. Wesley did not believe in human liberty. Honest no doubt. Mr. Wesley preached a sermon entitled "The Cause and Cure of Earthquakes," in which he took the ground that earthquakes were caused by sin; and the only way to stop them was to believe on the Lord Jesus Christ. No doubt an honest man. Wesley and Whitfield fell out on the question of predestination. Wesley insisted that God invited everybody to the feast. Whitfield said he did not invite those he knew would not come. Wesley said he did. Whitfield said: 'Well, he didn't put plates for them, anyway.' Wesley said he did, so that, when they were in hell, he could show them that there was a seat left for them. And that church that they founded is still active. And probably no church in the world has done so much preaching for as little money as the Methodists. Whitfield believed in slavery, and advocated the slave trade. And it was of Whitfield that Whittier made the two lines:

He bade the slave ships speed from coast to coast,
Fanned by the wings of the Holy Ghost.

We have lately had a meeting of the Methodists, and I find by

THEIR STATISTICS,

that they believe they have converted 130,000 folks in a year. That in order to do this, they have 26,000 preachers, 226,000 Sunday School Scholars, and about \$100,000,000 invested in church property. I find, in looking over the history of the world, that there are 40,000,000 or 50,000,000 of people born a year, and if they are saved at the rate of 130,000 a year, about how long will it take that doctrine to save this world? Good, honest people they are mistaken. In olden times they were very simple. Churches used to be like barns. They used to have them divided—men on that side, and woman on this. A little barbarous. We have advanced since then, and we now find as a fact, demonstrated by experience, that a man sitting by the woman he loves can thank God as heartily as though sitting between two men that he has never been introduced to. There is another thing the Methodists should remember, and that is that the Episcopalians were the greatest enemies they ever had. And they should remember that the Freethinkers have always treated them kindly and well. There is one thing about the Methodist church in the north that I like. But I find that it is not Methodism that does that. I find that the Methodist church in the south is as much opposed to liberty as the Methodist church in the north is in favour of liberty. So it is not Methodism that is in favour of liberty or slavery. They differ a little in their creed from the rest. They do not believe that God does everything. They believe that he does his part, and that you must do the rest, and that getting to heaven is a partnership business.

The next church is

THE PRESBYTERIANS.

in my judgment the worst of all, as far as creed is concerned. This church was founded by John Calvin; a murderer! John Calvin, having power in Geneva, inaugurated human torture. Voltaire abolished torture in France. The man who abolished torture, if the Christian religion be true, God is now torturing in hell, and the man who inaugurated torture, he is now a glorified angel

in heaven. It won't do! John Knox started this doctrine in Scotland, and there is this peculiarity about Presbyterianism, it grows best where the soil is poorest. I read the other day an account of a meeting between John Knox and John Calvin. Imagine a dialogue between a pestilence and a famine! Imagine a conversation between a block and an axe! As I read their conversation it seemed to me as though John Knox and John Calvin were made for each other; that they fitted each other like the upper and lower jaws of a wild beast. They belied happiness was a crime; they looked upon laughter as blasphemy, and they did all they could to destroy every human feeling, and to fill the mind with the infinite gloom of predestination and eternal damnation. They taught the doctrine that God had a right to damn us because he made us. That is just the reason that he has not a right to damn us. There is some dust. Unconscious dust! What right has God to change that unconscious dust into a human being, when he knows that human being will sin; and he knows that human being will suffer agony? Why not leave him in the unconscious dust? What right has an infinite God to add to the sum of human agony? Suppose I knew that I could change that piece of furniture into

A LIVING SENTIENT HUMAN BEING,

and I knew that that being would suffer untold agony for ever. If I did it, I would be a fiend. I would leave that being in the unconscious dust. And yet we are told that we must believe such a doctrine, or we are to be eternally damned! It won't do.

In 1839 there was a division in this church, and they had a lawsuit to see which was the church of God. And they tried it by a judge and jury, and the jury decided that the new school was the church of God, and then they got a new trial, and the next jury decided that the old school was the church of God, and that settled it. That church teaches that infinite innocence was sacrificed for me! I don't want it! I don't wish to go to heaven unless I can settle by the books, and go there because I ought to go there. I have said, and I say again, I don't wish to be a charity angel. I have no ambition to become a winged pauper of the skies. The other day a young gentleman, a Presbyterian who had just been converted, came to me and he gave me a tract, and he told me he was perfectly happy? "Ugh!" says I, "Do you think a great many people are going to hell?" "Oh, yes." "And you are perfectly happy?" "Well he didn't know as he was quite. "Wouldn't you be happier if they were all going to heaven?" "Oh, yes." "Well then, you are not perfectly happy?" "No, he didn't think he was. Says I: "When you get to heaven, then you would be perfectly happy?" "Oh, yes." "Now, when we are only going to hell, you are not quite happy; but when we are in hell, and you in heaven, then you will be perfectly happy? You won't be as decent when you

GET TO BE AN ANGEL

as you are now, will you?" "Well," he said, "that was not exactly it." Said I, "Suppose your mother were in hell, would you be happy in heaven then?" "Well," he says, "I suppose God would know the best place for mother." And I thought to myself, then if I was a woman, I would like to have five or six boys like that. It will not do. Heaven is where are those we love, and those who love us. And I wish to go to no world unless I can be accompanied by those who love me here. Talk about the consolations of the infamous doctrine. The consolations of a doctrine that makes a father say, "I can be happy with my daughter in hell;" that makes a mother say, "I can be happy with my generous brave boy in hell;" that makes a boy say, "I can enjoy the glory of heaven, with the woman who bore me, the woman who would have died for me, in eternal agony." And they call that tidings of great joy.

I have not time to speak of the Baptists that Jeremy Taylor said were as much to be rooted out as anything that is the greatest pest and nuisance on the earth.

Now for the Quakers, the best of all,—and abused by all. I cannot forget that John Fox, in the year of grace

1640, was put in the pillory, whipped from town to town, scarred, put in a dungeon, beaten, trampled upon, and what for? Simply because he preached the doctrine: "*Thou shalt not resist evil with evil.*" "*Thou shalt love thy enemies.*" Think of what the church must have been that day to

SCAR THE FLESH

of that loving man! Just think of it! I say I have not time to speak of all these sects. And of the varieties of Presbyterians and Campbellites. The people who think they must die in order to go up. There are hundreds and hundreds of these sects, all founded upon this creed that I read, differing simply in degree. Ah! but they say to me, "You are fighting something that is dead. Nobody believes this, now." The preachers do not believe what they preach in the pulpit. The people in the pews do not believe what they hear preached. And they say to me, "You are fighting something that is dead. That is all a form, we do not believe a solitary creed in it. We sign it and swear that we believe it, but we don't. And none of us do. And all the ministers, they say, in private admit that they do not believe it, not quite." I don't know whether this is so or not. I take it that they believe what they preach. I take it that when they meet and solemnly agree to a creed, they are honest and solemnly believe in that creed.

The Evangelical alliance, made up of all orthodox denominations of the world, met only a few years ago, and here is their creed: They believe in the divine inspiration, authority, and sufficiency of the holy scriptures; the right and duty of private judgment in the interpretation of holy scriptures, but if you interpret wrong you are damned. They believe in the unity of the Godhead and the trinity of the persons therein. They believe in the utter depravity of human nature. There can be no more infamous doctrine than that. They look upon a little child as

A LUMP OF DEPRAVITY.

I look upon it as a bud of humanity that will under proper circumstances, blossom into rich and glorious life. Total depravity of human nature! Here is a woman whose husband has been lost at sea; the news comes that he has been drowned by the ever-hungry waves, and she waits. There is something in her heart that tells her he is alive, and she waits. And years afterwards as she looks down towards the little gate she sees him; he has been given back by the sea, and she rushes to his arms and covers his face with kisses and with tears. And if that infamous doctrine is true, every tear is a crime, and every kiss a blasphemy. It won't do! According to that doctrine if a man steals and repents, and takes back the property, the repentance and the taking back of the property are two other crimes if he is totally depraved. It is an infamy. What else do they believe? *The justification of a sinner by faith alone*, without works, just faith. Believing something that you don't understand. Of course God cannot afford to reward a man for believing anything that is reasonable. God rewards only for believing what is unreasonable. If you believe something that you know is not so. What else? They believe in the eternal blessedness of the righteous, and in the eternal punishment of the wicked. Tidings of great joy! They are so good that they will not associate with Universalists. They will not associate with Unitarians. They will not associate with scientists, they will only associate with those who believe that God so loved the world that he made up his mind to damn the most of us. Then they say to me: "What do you propose? You have torn this down. What do you intend to give in the place of it?" I have not torn the good down. I have only endeavoured to trample out

THE IGNORANT CRUEL FIRES OF HELL.

I do not tear away the passage, *God will be merciful to the merciful*. I do not destroy the promise, *If you forgive others God will forgive you*. I would not for anything blot out the faintest stars that shine in the horizon of human despair, nor in the horizon of human hope, but I will do what I can to get that infinite shadow out of the

heart of man. "What do you propose in place of this?" Well, in the first place, I propose good fellowship—good friends all around. No matter what we believe shake hands and let it go. That is your opinion; this is mine. Let us be friends. Science makes friends; religion, superstition, makes enemies. They say, "Belief is important." I say: No actions are important. Judge by deed not by creed: good fellowship. We have had too many of these solemn people. Whenever I see an exceedingly solemn man, I know he is an exceedingly stupid man. No man of any humour ever founded any religion—never. Humour sees both sides, while reason is the holy light; humour carries the lantern, and the man with a keen sense of humour is preserved from the solemn stupidities of superstition. I like a man who has got good feeling for everybody; good fellowship. One man said to another: "Will you take a glass of wine?" "I don't drink." "Will you smoke a cigar?" "I don't smoke." "Maybe you will chew something?" "I don't chew." "Let us eat some hay." "I tell you I don't eat hay." "Well, then, good bye, for you are no company for man or beast."

I believe in the gospel of cheerfulness, the gospel of good nature, the gospel of good health. Let us pay some attention to our bodies. Take care of our bodies and our souls will take care of themselves. Good health! And I believe that the time will come when the public thought will be so great and grand that it will be looked upon as infamous to perpetuate diseases. I believe the time will come when man will not fill the future with consumption and insanity. I believe the time will come when we study ourselves, and understand

THE LAWS OF HEALTH,

that we will say, "We are under obligation to put the flags of health in the cheeks of our children." Even if I got to heaven, and had a harp, I would hate to look back upon my children and grandchildren, and see them diseased, deformed, crazed, all suffering the penalties of crimes I had committed. I then, believe in the gospel of good health, and I believe in a gospel of good living. You cannot make any good happy by fasting. Let us have good food, and let us have it well cooked—and it is a thousand times better to know how to cook it than it is to understand any theology in the world. I believe in the gospel of good clothes; I believe in the gospel of good houses; I believe in the gospel of water and soap. I believe in the gospel of intelligence, in the gospel of education. The school-house is my cathedral. The universe is my bible. I believe in that gospel of justice that we must reap what we sow.

I do not believe in forgiveness. If I rob Mr. Smith and God forgives me, how does that help Smith? If I, by slander, cover some poor girl with the leprosy of some imputed crime, and she withers away like

A BLIGHTED FLOWER,

and afterwards I get forgiveness, how does that help her? If there is another world we have got to settle. No bankrupt court there. Pay down. The Christians say, that among the ancient Jews, if you committed a crime you had to kill a sheep, now they say "Charge it." "Put it upon the slate." It won't do. For every crime you commit you must answer to yourself and the one you injure. And if you have ever clothed another with unhappiness, as with a garment of pain, you will never be quite as happy as though you hadn't done that thing. No forgiveness. Eternal, inexorable, everlasting justice. That is what I believe in, and if it goes hard with me, I will stand it, and I will stick to my logic, and I will bear it like a man.

And I believe, too, in the gospel of liberty, in giving to others what we claim for ourselves. I believe there is room everywhere for thought, and the more liberty you give away the more you will have. In liberty extravagance is economy. Let us be just. Let us be generous to each other.

I believe in the gospel of intelligence. That is the only lever capable of raising mankind. Intelligence must be the saviour of this world. Humanity is the grand religion, and no God can put another in hell in another world who has made a little heaven in this.

God cannot make a man miserable if that man has made somebody else happy. God cannot hate anybody who is capable of loving anybody.

So I believe in this great gospel of generosity. "Ah! but," they say, "it won't do. You must believe." I say no. My gospel of health will bring life. My

GOSPEL OF INTELLIGENCE,

my gospel of good living, my gospel of good-fellowship will cover this world with happy homes. My doctrine will put carpets upon your floors, pictures upon your walls. My doctrine will put books upon your shelves, ideas in your minds. My doctrine will rid the world of the abnormal monsters born of the ignorance of superstition. My doctrine will give us health, wealth, and happiness. That is what I want. That is what I believe in. Give us intelligence. In a little while a man may find that he cannot steal without robbing himself. He will find that he cannot murder without assassinating his own joy. He will find that every crime is a mistake. He will find that only that man carries the cross who does wrong, and the man who does right the cross turns to wings upon his shoulders that will bear him upward for ever. He will find that intelligent self-love embraces within its mighty arms all the human race. "Oh, but," they say to me, "you take away immortality." I do not. If we are immortal it is a fact in nature, and we are not indebted to priests for it, nor to bibles for it, and it cannot be destroyed by unbelief. As long as we love we will hope to live, and when the one dies that we love we will say: "Oh that we could meet again," and whether we do or not it will not be the work of theology. It will be a fact in nature. I would not for my life destroy one star of human hope, but I want it so that when a poor woman rocks the cradle and sings a lullaby to the dimpled darling that she will not be compelled to believe that ninety nine chances in a hundred she is

RAISING KINDLING WOOD FOR HELL.

One world at a time—that is my doctrine. It is said in this Testament "*Sufficient unto the day is the evil thereof*," and I say: Sufficient unto each world is the evil thereof. And suppose after all that death does end all, next to bring for ever with those we love and those who have loved us, next to that is to be wrapped in the dreamless drapery of eternal peace. Next to eternal life is eternal death. Upon the shadowy shore of death the sea of trouble casts no waves. Eyes that have been curtains by the everlasting dark will never know again the touch of tears. Lips that have been touched by eternal silence will never utter another word of grief. Hearts of dust do not break. The dead do not weep, and I had rather think of those I have loved, and those I have lost as having returned, as having become part of the elemental wealth of the world—I would rather think of those as unconscious dust, I would rather think of them as gurgling in the stream, floating in the clouds, bursting in the foam of light upon the shores of worlds. I would rather think of them as inanimate and eternally unconscious, than to have even a suspicion that their naked souls had been clutched by an orthodox God.

But for me, I will leave the dead where nature leaves them. And whatever flower of hope springs up in my heart I will cherish, but I cannot believe that there is any being in this universe who has created a human soul for eternal pain. And I would rather that every God would destroy himself; I would rather that we all should go to

ETERNAL CHAOS,

to black and starless night, than that just one should suffer eternal agony.

I have made up my mind that if there is a God he will be merciful to the merciful. Upon that rock I stand.

That he will forgive the forgiving. Upon that rock I stand. That every man should be true to himself, and there is no world, no star, in which honesty is a crime. And upon that rock I stand.

The honest man, the good, kind, sweet woman, the happy child, has nothing to fear, neither in this world nor the world to come. And upon that rock I stand.

JOTTINGS ON PASSING EVENTS.

Quot homines, tot sententiae. The proverb is well illustrated by the discussions that have arisen upon the Revised New Testament. When Bishop Eliott, chairman of the Revision Committee, had presented the new volume to the Houses of Convocation, a vote of thanks to the revisers was carried by a substantial majority. But Archdeacon Denison would have none of it; the composition of the Committee, he said, was "an abomination in the sight of God." The general press, while admitting that the work is one of general scholarship, appears to think that there has been "a needless meddling in things indifferent"—an opinion endorsed by Dr. G. Vance Smith, one of the revisers, in the *Contemporary* for June. A writer in the *National Reformer* (Charles Bradlaugh's paper) believes that "tampering with our old authorised version, which millions have regarded as infallible in every chapter and in every verse, is opening the floodgates of suspicion and doubt."

In our own midst also opinions vary. The Rev. Mr. Hebbitt seems to regard the new book as "better than the best;" while the Rev. Mr. Souter believes it will do much to upset people's minds and disturb their faith, and, for his own part, means to keep to his "old love." Bishop Moorhouse, however, urges that it is "a thoroughly honest version. . . its drift is in the same direction as the drift of modern thought; its tendency is not to a diminution, but to an increase of faith. It would make clearer the spirituality of Christian faith and the universal scope of redeeming love."

On the subject of the Revised New Testament I shall say but little, despite the prediction of one religious journal that every scribe would waste a bottle of ink over it. The book, which can be bought anywhere for a shilling, must be allowed to speak for itself. So far as I can judge, its general tendency is to soften the asperities of Calvinistic doctrine. The late Dr. Cumming's prophecy that a revised version would effectually "squell" Unitarianism, has proved, like most of the deluded old gentleman's vaticinations, to be false. Of the two great strongholds of Trinitarianism, I John v. 7, "the three Heavenly witnesses;" and I Timothy iii. 16, "God was manifested in the flesh,"—the former is entirely expunged, and the latter is altered into—"He who was manifest," &c. In other cases where the translation is dubious, the alternative forms are given, the one in the body and the other in the margin. One of the most remarkable alterations occurs in the Lord's Prayer, where "deliver us from evil" becomes "deliver us from the evil one." Evidently the clergy, tired of the growing custom of ethericising Satan and his imps, have resolved to keep their poor relations no longer in the back ground.

The Broad-church party, and liberal Christians* in general, have sustained a severe loss in the decease of Dr. A. P. Stanley, the popular, amiable and learned Dean of Westminster. His extreme toleration and breadth of views are testified by his inviting Principal Caird, the "Broad" Presbyterian, Dr. Joseph Parker, the Independent, Dr. Moffat, the Wesleyan missionary, and Prof. Max Muller, the Oxford philosopher, to lecture in the nave of Westminster Abbey; and by his address at the recent centenary of Channing, the Unitarian. I do not remember meeting in any of the Dean's numerous writings any allusion to modern Spiritualism, though his sentiments in many respects are those of Spiritualists. It is known, however, that he attended at several private sances in London; and once, when walking through the Abbey with a well-known Spiritualist, he expressed the opinion that the "mighty dead" over whose dust he was then passing, were not insensible to the greatest tribute that could be paid them, the tribute of their nation's respect and love; and that their spirits might at times love to linger round that hallowed spot. It is also said that Dr. Stanley was present at one of Mrs. Britten's lectures in London.

A few months since, our excellent contemporary, the *Reformer*, startled some of its readers with the remark that the Presbytery should have considered the Rev.

Charles Strong's case with closed doors. This advocacy by a professed "liberal" journal, of the principles of the Inquiry, roused the spirit of a correspondent who, after hurling a couple of quotations—one from Chillingworth and the other from E. Lynn Linton—at the editorial head, proceeds to combat the insinuation that Mr. Strong was dishonestly receiving pay for teaching doctrines which he did not believe, as follows:—"Let me ask (1) is it true Mr. Strong disbelieves a certain system of theology? If so, what proof have the public had, or is the matter one of private interpretation? And (2) who pays Mr. Strong? The Presbytery or his congregation? Of course it is the latter. Now, if their minister has broken faith, why do they not discharge him or complain against him? Why was it that at a meeting held a few weeks back . . . a resolution was unanimously passed that they had entire confidence in their pastor?"

Commenting on the Robertson Smith case, the same journal in its issue of June says that Mr. Smith "was appointed by Professor Bain, editor of the *Encyclopædia Britannica*, a contributor of articles on Biblical Literature, and he has eliminated all conceptions of inspiration . . . Professor Robertson Smith has been expelled from the Free Church of Scotland for heresy." Now (1) the Editor of the *Encyclopædia* is not Prof. Bain, but Prof. Baynes; (2) Mr. Smith does not eliminate all conceptions of inspiration; (3) He has not been expelled! Why will the "Reformer" tarnish its reputation for reliability by deriving its inspirations from the "Daily Telegraph"? It might as well take its facts from Joseph Cook.

Friends and admirers of Mr. Thomas Walker will be surprised to hear of his wonderful geographical transition While still in Africa, Mr. Walker has passed to the "United States"—of matrimony. I am sure that all must wish him and his, prosperity and happiness in their new "estate."

CREMATION.

The New York Cremation Society was formally organized in the Cooper Institution building last night by its members signing a declaration of principles, adopting a constitution and bye-laws and electing officers. The declaration was signed by twenty-two persons and read as follows:—

"We, the undersigned, regarding burial as an objectionable mode of disposing of the dead, do hereby unite ourselves into an association for the purpose of providing facilities for carrying cremation into operation."

The following officers were elected: President, the Rev. D. D. Bengless, chaplain of the Brooklyn Navy Yard; vice-presidents, Delavan Bloodgood and E. C. Townsend; corresponding secretary, J. Stoorer Cobb; recording secretary, D. W. Craig; treasurer, E. C. Cooke; executive committee—J. E. P. Doyle, Charles Putzel, C. W. C. Dreher, W. F. Kremer, A. C. C. Tomson. This society is educational in its purposes; but another one composed of such persons as want to subscribe for stock in it, was also partly formed, and is to be called the United States Cremation Company. This company will be incorporated and will build a furnace to burn the mortal coils of such persons as shuffle them off with that end in view. Members of the Cremation Society, however, are to have special privileges, and to be preferred stockholders in the company. The expense of incinerating the members of the society is to be placed at cost, and the lowest cash price will be charged to outsiders. The bye-laws announce that "active" members of the society are to be allowed incineration free. Whether this will have the effect of keeping all the members quiet or not remains to be seen; probably not, however, unless incineration in such cases is made compulsory.

The society will meet on the second and fourth Tuesdays in each month. It embraces among its members now all the elements of success as there is a doctor, lawyer, chaplain and undertaker.—*New York Tribune*.

SPIRITUAL PHENOMENA AND MATTER.

Those phenomena connected with Spiritualism which are known as physical, and which support and strengthen the fair form of its philosophy, even as the osseous framework of our bodies, gives firmness and uprightness to the fleshy structure of the human form divine, bid fair not simply to modify, but rather to revolutionize the prevailing views and accepted scientific definition of matter, just as the intellectual phenomena of clairvoyance in its varied and wonderful phases enlarge immeasurably our conceptions of the channels through which we may acquire knowledge and receive impressions other than those transmitted by the aid of the orthodox five senses. The views of the attributes, and of the essential nature of matter, have been slowly undergoing a change, so that Tuttle is justified in asserting that the conceptions of "inert," "impenetrable," "gross," or "brute" matter are passing away, and being replaced by ideas regarding it of a very different kind. The "Dynamical Theory of the Universe," by Dr. Robert Wyld of Edinburgh, is an excellent exposition of the theory which regards matter as force (essentially so, that is to say, and not as an aggregation of material particles radiating force,) of which the properties of resistance, cohesion, gravitation, and the like, are manifestations, and of the experimental facts in support of the theory. Why this is more especially interesting to the student of the phenomena upon which Spiritualism is scientifically based is because it assists the mind to conceive the *modus operandi* of these physical phenomena, and to grasp their possibility under the directing operation and influence of spirit power intelligently guided to definite ends, far better than do the earlier hypotheses, before referred to, conceiving matter. Dr. Wyld seems to steer somewhat of a middle course between these theories of inert matter on the one hand, and the almost ungraspable abstractions of Berkeley with his abstruse speculations upon the eternal universe and its relations to the interior world of ideas, on the other. The phenomena familiar to the Spiritualist (either from personal experience, or the testimony of others,) such as those of matter passing through matter, the introduction of solid objects into rooms through closed doors, the materialisation and de-materialisation of hands, or of the complete spirit form, seem to carry us on as by a flood tide into views of matter in the light of which the old definitions are seen to be quite inadequate, and which render us quite heretical in our attitude towards the orthodox theory. Apart, however, from these phenomena, there are on record curious facts and simple though striking experiments, a few of which may be briefly referred to, which so far from supporting the inert theory of matter, rather seem to exhibit it as endowed with beautiful possibilities and almost magical potencies. The action of the actinic rays of light in striking off faithful images of objects, as illustrated by the photographic art, would be sufficiently startling, were it not that in these days of telephones and kindred marvels we are able to view such triumphs of knowledge and skill with a coolness which would fairly have staggered our ancestors. If an engraved metal plate be warmed, and then held for only half a minute on a polished piece of silver foil, when the latter is breathed upon, all the engraved portions of the plate will be seen imaged on the foil, with the greatest distinctness. Over a plate of polished copper was placed, bottom up, a deal box, the bottom of which was an inch distance from the surface of the plate, and left thus for a night. On exposure to the vapor of mercury the grain of the wood was found imaged on the plate. This was in darkness, without contact, and without chemical preparation of the receiving plate. From these and similar experiments Dr. Hands concludes that "all bodies continually throw off or undulate their properties, and thus can image themselves on certain surfaces, even in darkness." The revelations of "Psychometry," however, show that this silent and subtle depicting of images and scenes on surrounding bodies takes place to an extent little suspected by physical scientists. The old idea of the absolute solidity or impenetrability of matter is exploded when we discover that ten cubic inches of zinc and ten of copper

combine only as ten of brass, that a pint of sulphuric acid and a pint of water mixed together fall far short of the measure of a quart, and that the cubical space which contains 480 atoms of potassium can, when that metal unites with 2,100 atoms of oxygen and hydrogen, contain not only them, but two hundred more atoms of potassium. It is an instructive item of medical experience that under attacks of certain maladies, persons lose flesh in an incredibly short space of time,—corpulent in the morning, almost a skeleton at night,—a sort of realisation of the ejaculatory wish of Hamlet, that "this too, too solid flesh would melt." Through what portals does the solid flesh escape in so short a period? Again, a patient suffering from dropsy was magnetised, when the arm of the operator always became greatly enlarged as if pervaded by some fluid, while the patient lost in bulk. This swelling in the magnetiser's arm would gradually disappear.

These striking facts which have been established by various investigators in England, America, and Australia, that the materialised spirit form and the medium vary in weight during the progress of the manifestations, would seem to indicate that between the entranced medium and the spirit form there exists an interchange of force which, invisible and imponderable during the process of transfer, so soon as it comes well within the range of the will power of the manifesting spirit, becomes polarised, takes on again and manifests the ordinary attributes of matter, can be seen and touched, and is amenable to the law of gravitation. It must be remembered that what we call weight, though represented by so many pounds or ounces of substantial metal, is but the gauge or measurement of the intensity of a force, that of gravitation which is not an absolutely fixed property, since if our earth were but half of its present density, that which weighs a pound would then weigh but eight ounces, the gravitation varying with the density.

The contemplation of the foregoing and similar facts and considerations arouses many speculations in the mind. The Hindoo calls matter "an illusion." Westerners for the most part have taken a diametrically opposite view. But the conclusion to which one may well be brought by such contemplation lies midway between these two extremes, that it is, at least, no dead, material world we live in, but a universe of unceasingly active spiritual energies, and the mind gains a glimpse of a coming time when the dry technical facts of physical science shall be lighted up with the roseate hue of a sublime and fascinating poetry.

A. J. SMART.

DR. MUELLER'S LECTURE.

FROM A CORRESPONDENT.

THIS gentleman delivered a lecture on "The Religious Aspect of Spiritualism, and its relation to the Churches," in the Reading Room of the Stanley Athenaeum, on the evening of July 12th; Mr. John Mathieson, President of the Institution, in the chair. The audience consisted of the greater portion of the most intellectual part of the people of Stanley and its vicinity, and numbered between eighty and ninety.

The lecturer commenced his discourse by showing that all things have their spiritual counterparts—the visible and the invisible—the seen and the unseen; the spiritual being the very essence of life, the creating breath of the Creator of all. The spirit-world, continued the lecturer, is not far away in some distant corner of the great universe, but is an everlasting HERE, and most intimately blended with our earth. Earnest aspiration, he said, draws around us high and holy guides; whilst, if we allow low and trifling thoughts to sway our nature, low and undeveloped spirits are ever ready to help us in the downward path. He then referred to the pity and disdain that the world at large shows for the man who believes in Spiritualism. Then history was brought into review, and the gleam of spiritual light that flows through its pages was alluded to in marked terms. The myths of the orthodox heaven and hell were ruthlessly attacked. Materialism, with

its debasing idea of a "no hereafter;" a universe without a soul, and man without a soul. Spiritualism had shown that the arguments of Materialism were in no way in accordance with the revelations derived from the study of Spiritualism. In fact it had been and was being so shattered that "not one stone would be left upon another." The rise of spirit-intercourse from its advent in Hydesville, near Rochester, New York, down to the present, were passed in review. The discovery of a portion of the skull of a man whose spirit was the first to proclaim the glad evangel. The spread of the phenomenon, the millions that have "sought and have found" that peace from the arena of the dwelt called death, were all clearly and eloquently dwelt upon. His own investigations, the voices he has heard, the hands, clothed in a temporary covering of earthly matter—he has clasped—mortal and immortal. The teachings of Spiritualism chiefly being "love one another;" its philosophy, beautiful and harmonious; its revelations grand. As to the destiny of man in the hereafter, theology teaches of a loving God and a revengeful God, a God who chastises because he loves, and through the exercise of that love causes millions of his creatures to be thrown in seas of burning sulphur for all eternity. The spirit-world teachings are in direct opposition to the theological one. It says that God is a God of Love, by means of which he draws all men up towards Himself, and that burning seas and an everlasting hell are not known to be in the domain of God's universe.

The Bible, added the lecturer, supports Spiritualism, and Spiritualism alone makes the Bible clear and shows its marvellous facts in regards of the experiences of the prophets and apostles, and a fulfilment of the prophecy of Joel—"I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions." (Joel ii. 28.)

He also spoke about the traitors in the camp of Spiritualism: mediums who prostitute their gift for the sake of lucre; the Peters, who in fear of the sneers of the worldly-minded repudiate their connection with it. The Judas's who for the sake of money have sold their cause by entertaining the public by the so-called "exposures." All those things, and many others, that it would take too much room in your valuable paper to enlarge upon, were ably and logically referred to by the lecturer, perfect silence being kept by the listeners through the whole of the discourse, and who, at its conclusion, signified their appreciation by hearty applause.

Before a vote of thanks could be moved, a gentleman (?), the head master of the Stanley State School, rose from his place where he had apparently been taking copious notes, and commenced in a bombastic style to inveigh against Spiritualists—mediums, and Spiritualism—in no measured terms. By his showing, Spiritualists were fools, mediums rogues and swindlers, and Spiritualism unmitigated bosh. Raps, that is what is termed by the Spiritualists "Spirit-raps," were, according to this acme of wisdom, personified—this village pedagogue—caused by certain movements of the ankles, knees, or other portions of the so-called medium's body. He commenced to tell about certain mediums who had been caught in the act of deceiving. Flowers, supposed to have been brought in by spirit aid, were found to have been brought in by the medium, as on being searched, the stalks or portion of a gooseberry bush were found in the pocket or fold of the medium's garments. In fact, continued this sucking philosopher, the greatest minds of England have denounced Spiritualism as a sham, etc., etc. On being asked who were the "greatest minds of England" he referred to? "Well, Dr. Carpenter." Who are the others? The last question never received an answer, for the full reason, no answer could be given by this worthy schoolmaster.

The lecturer, (Dr. Mueller), rose from his seat, and I must acknowledge if ever a being in the form of a man had a "quietus" then that individual was the head master of the Stanley State School. The lecturer quietly told in effect, if not in the very words, that he was nothing more nor less than a vain, egotistical know-nothing, who was in no way acquainted with the subject

in hand; and, continued the Dr., you, yourself, as Secretary of this Institution, invited me up to lecture for its benefit. I call the behaviour you have been guilty of to-night, as being the height of unparalleled bigotry and unmitigated conceit.

A vote of thanks was moved by Mr. E. Downes, and seconded by Mr. Mathieson—the teacher alluded to in the foregoing—for the very able lecture that had been given that night by Dr. Mueller.

It is to the credit of the people of Stanley to state that the action of Mr. Mathieson—the teacher—is almost, if not universally condemned; and for a man holding the position that he does, appears to me very unwise and remarkably ungentlemanly.

IS DARWIN RIGHT?*

THE theories of evolution, natural selection, and the survival of the fittest, first brought into prominence by Charles Darwin, have for a considerable time past engaged the attention of the most advanced minds of the day, and on account of their rationality and the supporting evidences of scientific revelation have been very generally accepted by those whose reason compelled them to reject the mythical account of the creation attributed to Moses.

Darwinism was a great stride in the march of progress, but having taken that step, Darwin and his followers seem to have exhausted their resources, and can get no further. The light of material or physical science is limited, and those who rely entirely upon it are necessitated to stop short at a point which is easily transcended by the broader vision of the man whose perceptions comprehend both the material and spiritual universe.

Mr. Denton is one of these, and starting at the embryonic condition of this world he traces the action of an intelligent spiritual force steadily pushing forward the development of matter from the inorganic to the organic, and evolving at each successive stage finer conditions and higher forms of life, culminating in man, the microcosm of the universe.

He deprecates the Darwinian idea of this being at one time a "dead world," and the breathing of life into one or a few forms, and shows that the embryo of fish, chick, hog, and man are at an early period, almost identical, inferring that the spirit-force within each gives form and quality to the physical structure which is evolved from it. That man has progressed physically and mentally is shown by comparison of modern races with the earlier types of man whose remains have been found in various strata which indicate geological periods more or less remote. A skull found in Calaveras, at 130 feet below the surface, belongs to one of the earliest types of human life, and the Neanderthal skull found in a cave sixty feet above the river Dussel, was of a lower order than the most barbarous races now existing.

The evolution of man or animal from low to higher forms is too slow to be perceptible to the human mind, and is incapable of being demonstrated save by geology. A clock, the author says, might be so constructed that the minute-hand would only make one revolution in a thousand years. We might look at the dial from day to day, and month to month, without perceiving any change in the position of the hand, and did we not know the mechanism of it we would doubt that it moved, yet in the thousand years the revolution would be accomplished; and so with nature's processes, our little lives here disclose no change, and we know it only from the records written on the rocks. A tendency to perfection in nature is apparent to many thinking minds, but few are far-seeing enough to grasp the scheme of it.

As pointers indicating man's spiritual origin, Mr. Denton refers to the "manward" progress of the planet, showing how in the gradual development of animal life with the unfoldment of new conditions, the various physical organs approached those of man: "There has been a progress towards humanity from the start, till he appeared of whom the mute prophets of all ages have borne witness."

* Is Darwin Right? or, The Origin of Man; by Wm. Denton, Denton Publishing Co., Wellesley Mass., 1881.

"Many years ago," says the author, "I visited a factory for making cloth, in Woonsocket, R.I. I first went into the sorting-room, where the raw material was brought, and separated into heaps, of various degrees of fineness, for the work needed to be done. From this to where the wool was washed and laid in heaps, as pure as the drifted snow. I followed it to the dyeing-room, where various colours were given to it, according to the uses to which it was to be applied. I saw it carded, spun, woven, and finished; and in the ultimate product, cloth, I saw that for which the various processes throughout had been employed. For this the nimble fingers of the sorters for the dye-tubs steaming hot, the whirling wheels, the long-drawn threads, and the clattering looms in which they interlocked. Every movement of every hand and eye, the step of every foot, the motion of every wheel contributed to the result. From the giant water-wheel that revolved in the darkness to the flying bobbin, from the broad connecting belt to the tiniest thread that joined in the many dance and linked hands with its dancing neighbours, one spirit animated the whole, and the one end, cloth, was kept in sight continually.

"As geology enables me to look at the earth, I see it to be a great factory for making men out of granite. There is quite a difference, however, between this factory and that at Woonsocket. That was presided over by an outside intelligence and power, that planned and kept it in motion. When the water-wheel broke, they repaired it; when a belt snapped, they joined it; when a cog broke, they replaced it; During every minute, everywhere in that factory, outside intelligence and power were brought to bear, or the making of cloth would have instantly ceased. Not so with this factory: its presiding power resides within. Imagine a factory that could mend its belts, make new wheels, and, if need be, new spinning-frames and new looms, by its own inherent power, and then you imagine a factory that resembles our planet."

Combating the idea of one original man or pair, Mr. Denton affirms the persistency of type in men and animals, and illustrates it by reference to distinct races, and languages some eight or ten in number, having distinct roots. Even the voices of the birds, in all parts of the globe, accord with the particular type to which they belong. The inadequacy of the doctrine of the "survival of the fittest" to man, is made manifest by the fact that man possesses faculties which would necessarily lead to the extinction of the best men, viz., reverence, modesty, benevolence, chastity, integrity or conscientiousness, spirituality, &c., which it is inconceivable to believe could ever have been produced by the operation of undirected variation and natural selection.

"How much more likely would an ape be to survive, who was modest, reverential, conscientious, and benevolent? In the relentless struggle for life among brutes, their existence would but have rendered him a prey to the less scrupulous and the more vicious, and any variation in that direction would have produced a similar effect in proportion to the amount of that variation. Conscientiousness in such an animal would have led him to abstain from the food which another had secured; benevolence to aid another at the expense of his own well-being; while reverence and spirituality would have tended to destroy that selfishness, without which, among brutes, death would be inevitable."

The whole tendency of the book is to indicate that behind all matter is a great spiritual force ever pushing it forward to higher and more perfect conditions until it culminates in the human form, the physical covering of an undeveloped spiritual being akin to the divine.—The noblest and most beautiful work of the Great Spirit we are capable of conceiving.

MR. THOMAS WALKER.

A "Cape" paper, recently received, advises us of the marriage of Mr. Thomas Walker, lecturer, to Miss Henrietta Somers, one of the belles of "Graaff Reinet." The editor, whilst wishing Mr. W. and his fair bride happiness, expresses a hope that a larger experience of life will lead him to modify the views by which he is chiefly known in that locality.

From what we know of Mr. Walker, we fear the worthy editor's hopes are futile. T. W. is too much of a radical in religious matters to be toned down, even by a "belle."

MR. SPRIGGS' SEANCES.

FURTHER EXPERIMENTS WITH THE MATERIALISED SPIRIT FORMS—WEIGHTS AND MEASURES.

The experiments now being carried on with the above excellent medium, by a sub-committee of the Victorian Association of Spiritualists, continue to afford interesting results and conclusive proofs of the separate identity of the various forms that appear.

On the first ult., some further attempts at weighing were made; but "Peter," who was the first form who stepped on the scales, had evidently not sufficient stamina to stand the test. On first stepping on the scale he turned the beam at 100 lbs., but subsided so rapidly in weight as to prevent a successive record being taken, until he failed to turn the beam at 80 lbs. He then hurriedly left the scale and retreated behind the curtain. Emerging a second time, his weight was registered 104, then 102, then under 100; the 20 lb. weight being removed, he failed to turn the beam at 80, losing at least 24 lbs. in weight in about 30 seconds.

The next form weighed was "Geordie," who stood firmly on the platform, and registered 139½ lbs., or within 7 lbs. of the weight of the medium. Stepping on a second time, his weight was reduced to 117 lbs., showing a diminution of 25 lbs. in about 3 minutes. After this, "Geordie" walked about freely, handing the large stone to a visitor, and distributing some oranges which had been handed to him. Nine forms appeared on this occasion, three being females.

On the 5th and 8th, good manifestations were obtained.

Between this and the next sitting, a standard measure with slide was erected just outside the curtain, with the view of obtaining accurate measurements of the forms which presented themselves, and ascertaining what relationship in size they have to the medium, whose height in his stocking feet is 5 ft. 6½ in. At the first sitting after the completion of this apparatus the conditions were broken by a visitor, and no experiments made; but, on the 15th, "Zion" appeared, and after shaking hands with a member of the circle, stood against the measure standard and pulled the slide down on his head, registering 5 ft. 8½ in.. "Peter" followed, talked with visitors, and stood under the standard, which being adjusted showed 5 ft. 1½ in. He requested the circle to sing, and joined in the singing, his voice being distinctly audible to all. "Geordie" was the next to appear, and measured 5 ft. 3 in.; he danced, shook hands with several, carried the large stone, patted one of the sitters on the head, pulled back the curtain to show the medium, and kissed him audibly. The fifth form was "John Wright," who measured 5 ft. 1½ in. The sixth, a female form known as the "Nun"; measure, 4 ft. 11½ in. The seventh, a female unknown; measure, 4 ft. 10½ in. The eighth, a lady dressed in black, who intimated that she knew a lady present many years ago, but was unable to give her name. The ninth was a child, named Lily M., who first manifested when her parents were present; she stood under the measure and registered 3 ft. 11½ in., being 2½ in. less than the highest register of the evening, and 18½ in. less than the medium. The tenth, and last to appear, was a black man, who stamped on the floor and seemed delighted at his success, but did not understand our measuring apparatus.

These experiments, conducted in the presence of eight intelligent and trustworthy persons, conclusively prove the distinctness of the forms from the medium, and demonstrate the objective reality of the forms who purport to be, and give much evidence to prove themselves, spirits of departed human beings temporarily rehabilitated in matter.

The sittings during the rest of the month have been fairly successful, but no further experiments have been made. As opportunity offers, these experiments will be repeated, and new ones initiated, the object of the Association being to acquire and disseminate irrefragable evidence of the varied phenomena of Spiritualism.

THE DEAD AND THE LIVING.

We were surprised to find the following in the *Waikato Spectator*. It is evident from it that the late Joseph Waterhouse was both a Spiritualist and a medium:—

(The following paper was written by the late Rev. Joseph Waterhouse, more than a year ago, shortly after the paragraph which he quoted referring to Archdeacon Innes had appeared in several Victorian papers.—Ed. S. & M. C.)

"The morning before his death, the Ven. Archdeacon Innes wrote and gave the Rev. J. W. Arnold a memo, of which the following is a copy, viz:—'A few nights after poor Lissiman's death, I was in the house alone, and his room rattled so that I ran up to see what it was I looked into the dark room and saw nothing, so I said, with a laugh to myself, "It must be poor old Lissiman. What do you want?" then I had an answer, not audible, but such as possibly a spirit can convey. "Never mind, you'll follow me soon." It was singular; I never told any one.' Mr. Lissiman died a month before the Archdeacon, and the latter expired less than twenty-four hours after writing this singular memo."

I believe all the above; I will give three instances in which the dead have appeared to me, the living. In the year 1872, one Sunday night, I was returning to Beechworth from preaching at Stanley. I was met in the road by someone who had died, and I was told in a manner "not audible, but such as possibly a spirit can convey," that I was to return to Fiji and preach the gospel there. Who it was I knew not, but I felt a presence, and got off my horse to promise obedience to the God of the mysterious messenger. The following night I was informed by telegram of the sudden death at Sydney, on the night aforesaid, of the Rev. S. Rabone; and I then became assured that it was the spirit of the deceased Mr. Rabone that communicated the message. More than two years previously he had said to me, "We shall be wanting you for another term of service in Fiji." My reply was, "When you speak, I will go." And thus I was told by my deceased friend to again return to Fiji. Many will smile, some will criticise; but I believe the dead spoke to the living.

In Ballarat in 1873 another dead one spoke to me, the living. I woke between one and two in the morning, and in a way "not audible, but such as possibly a spirit can convey," I was informed by one whom I could not recognise, but who had died prematurely of a complaint unusual for one of his years (and which fact I then and there had from himself), that he had gone to heaven. He told the names of some who were in heaven, and when I asked him if a certain person was in heaven, he replied in the affirmative, and mentioned the names of others also whom he had seen to be there. It seemed as though I were conversing sometime with him. I slept more. In the morning I told my wife to prepare her mind to receive news of the death of somebody, as I was sure some dead person had been talking to me, the living. At ten o'clock a telegram came from Beechworth, announcing the sudden death of Mr. W. B. Scarborough, on the previous evening, who had died in the manner named to me in the night. I had no idea of his illness, and was much taken by surprise, but the communication tallied with the felt presence; and, strange to say, the parties we spoke of were those well known to us both. He and I had worked heartily together at Stanley and Beechworth, and it was of our mutual acquaintances that we spoke. My readers may cavil, but I believe the dead spoke to the living.

The third instance I give took place at Navulua, Fiji. This time I knew the dead speaker, but he looked younger than he was when I left Melbourne. He wanted to see revival services amongst the Fijians, and I seemed to go with him and show him how I conducted the services, and appeared as much at home as he did when conducting similar services himself amongst his countrymen. In the morning I spoke of my mysterious visitant, feared he was dead, but would write to him by next mail. I entered into the college, and told the students that I feared from the presence of a certain

revival minister with me during the night that he was dead. In due course the mail steamer arrived, and the first newspaper I opened gave an account of the sudden affliction and death of Rev. W. D. Lelan! The philosopher will say it was a coincidence, but I believe the dead spoke to the living; and I am the better man for the visits of these three dead men to me, the living.

Another dead one, no longer amongst the dead, but amongst the living, has often spoken to me—Jesus being "dead, yet speaketh" to me, and I am what I am as the result of His voice—"not audible, but such as possibly a spirit can convey."

I believe the testimony of Archdeacon Innes.

JOSEPH WATERHOUSE.

PROFESSOR DENTON'S SCIENTIFIC LECTURES.

Professor Denton commenced his first series of lectures in Melbourne at the Athenaeum Hall, last Monday, his opening subject being the "Fiery beginning of our planet." The hall was filled in every part with a highly intelligent audience, who listened with deep attention to his utterances, and testified their appreciation at every available opportunity by applause. He referred to the rocks as the pages of a grand volume upon which God had written the history of our planet and the various forms of life that had existed upon its surface. The time occupied by the various developments since the fiery incandescent period, as revealed by these pages, represented hundreds of millions of years. Water and fire were the two agents which had been at work making and unmaking the rocks and preparing the earth by slow but certain processes for higher forms of life. In illustrating volcanic action he gave a graphic description of the destruction of Pompeii and Herculaneum during the first century of the present era and spoke of volcanoes as the safety valves of the world. A number of beautiful views of excavations in Pompeii, and others, illustrating the geological features alluded to, were exhibited by means of the oxy-hydrogen light, and were evidently much appreciated.

The second and third lectures were equally interesting and even more instructive than the first, Mr. Denton adapting his language to the comprehension of the uninitiated was particularly clear and comprehensive. He introduced the geology of this country and exhibited a number of fossils collected by him during the past month some of which he said were about two millions of years old. Geology, which people are apt to think a dry and uninteresting subject, is, as presented by Professor Denton, full of life and interest. We know of no lecturer that has appeared upon a Melbourne platform who has conveyed so much instruction in so attractive a form.

MESSAGE DEPARTMENT.

[THE following Messages are given through the organization of Mr. George Spriggs, by invisible intelligences professing to be the Spirits of human beings who formerly inhabited a physical body in this world. They come spontaneously whilst the Medium is in an abnormal state called a "Trance," and are taken down as spoken by an amanuensis. They are published, not alone for their intrinsic interest, but in the hope that some of them will attract the attention of those to whom they are addressed.]

GOOD MORNING,—I am surprised to find that I am able to speak to you, and yet it seems easy and rational, but I was not trained or led to suppose anything of this could occur during my earth life. It is true I have heard of the natives having their dances, and peculiar forms of invocation to the gods, where they declare that deceased relations revisit them, but this I looked upon as a savage superstition, and as a relic of what had been handed down to them by their forefathers. But when I compare notes between what the natives believe as to communicating with deceased friends, and what is termed Modern Spiritualism, I see no resemblance whatever. I had a little experience amongst the natives, and the conclusion I arrived at was to treat them kindly, arouse their higher qualities, so that they might predominate over the lower passions, then they become civilised, then they became good and honourable citizens. I spent a great

deal of my time in Fiji, so I had no opportunity of inquiring into the subject of Spiritualism, although I remember many years ago attending a circle, but not in Fiji. There were things occurred that made me think, but did not bring conviction. I never forgot the sitting and it has been one of the means that has led me here this morning. I am happy to say that in spirit-life we are able to carry on our researches, and indeed it is a pleasure for me to do so. Since my entrance into spirit life, I am pleased to find my dearest wife has married again, because I hope it will be better for her than going through the world single-handed. I have a great desire that some of the people there should start a circle, and we might speak to them. It would indeed be gratifying to us, and my friend Mr. Nieman is anxious also to communicate with his wife and family. I do not see why we should not speak there as well as here. I hope shortly to be with you again, and report if any circles are held. Wishing you God-speed,—

JOHN RUSSELL THOMPSON,
(Levuka.)

Good morning, dear sir,—It is a satisfaction to know that we can come back, and give as far as we are able, knowledge of the spirit world and its surroundings. I can gather from your mind that you are deeply interested in the cause of spiritualism. Some years ago I was very deeply impressed with the subject, and would have extended my researches to greater lengths, had it not been for the contending influences that were working to what I can now see to be the true spiritual ideas. I heard lectures for spiritualism, and others which seemed to be quite in opposition to the cause, but it is true a little knowledge which you may gain in earth-life about the spirit world and its conditions will alter, expand, and revolutionise your whole thoughts and being. Entering into spirit life, I thought I would try and test two different theories I had heard expounded during my earth life. And now, sir, after weighing each carefully and prayerfully, and by personal experience, and sifting of knowledge, I have arrived at this truth, that spirits who have once lived on this earth do return, and that all who have the knowledge can return, and communicate with their friends in different ways. I knew well Mr. Lamont, and remember the interest he took in the affair, until the blighting influence was thrown around him, and it seemed to put all investigating aside, and cast a shadow over the cause in my neighbourhood for a time. This excited me on, after I entered spirit life, in my investigation of the subject. I see well there are dangers as well as blessings, but by careful study, and a knowledge of the forces that are brought into operation the dangers may be avoided, and all the blessings secured. Trusting to have further conversation with you on the subject at an early opportunity, I will now bid you adieu.

JOHN BEVAN. (Stawell.)

Good morning,—I met you in a circle at Mr. Terry's one night, and received an invitation to attend your morning circle. I am very pleased to see you so active and busy in the good work. In earth life I used to keep a shop at Sandhurst, in the Arcade, and sold the *Harbinger*, and also the paper brought out by W. Denovan and friends, published in the same place, so you can see I had a pretty good knowledge of Spiritualism before I passed on to the brighter and more beautiful world. I cannot express to you the throbs of delight and happiness I experienced on my entrance into spirit life. Suffice it to say, I felt overcome with the pleasure of the wonderful scenery and mansions, and the kindness of the friends who received me. Seeing all these wonders and experiencing them, it makes one's very life burn with enthusiasm, and the wish to return and give old friends a little of our experience. I often think if while on earth we could only get a glimpse of the spiritual world, with what greater activity and self-sacrifice we would work than we have ever done before. I know I have felt this since I entered into spirit life, and I should like my old friends in Sandhurst to know I still raise my voice for truth and right. I like to see the cause full of life. I shall not stay any longer, but wish you good morning.

JOHN WILLIAMS.

I feel rather nervous in approaching this morning, as I understand but little. I am anxious to speak a few words as I was told it was possible for me to let my friends hear from me. I should very much like my sister to know I take a deep interest in her welfare, and that our love is as natural now as it was when on earth. It is hard to leave the earth, but I am pleased we are able to meet all our friends again in the spirit-world. Oh, Ellen, I wish you to know we are here very happy, and often talk about you. Oh, could I but speak to you face to face. I know, according to the ordinary laws of nature, you would be afraid; but dearest sister, there is nothing for us to be afraid of, for we all love each other, yes, more than we did during our earth career, and where we love you can be sure that we shall only come to speak to you of the happiness and glory that are waiting all good people. Thank you for allowing me to come, and I wish you God speed.

SAMUEL STONE.
(Clunes.)

Judging from their titles, Professor Denton's second series of lectures promise to be even more interesting than the first. The following are some of them:—Origin of Man: Is Darwin Right. Egypt: Its History, its Monuments, and its Religion. Nature's Old and New Testaments—the Heavens and the Earth, their harmony and the lessons they teach. Scientific evidences of man's future existence.

We are in receipt of a "Lyceum Guide" compiled by a committee of the Dunedin Free Thought Association for the use of the local Lyceum. It is an excellent collection of songs and recitations, with instructions for the formation and conduct of Lyceums, and is published by Mr. Joseph Braithwaite, of Dunedin. It is a book of 150 pages, well got up. Under the title of "Spiritual Philosophy" the series of teachings which have appeared in these columns as "Wise Words from Swedenborg," together with "Practical Teachings from an ascended Pastor," have been published in a neat 8vo volume dedicated by the author to Dr. J. B. Motherwell of this city. The book is very neatly got up with red letter title page and the contents are well worthy of their title.

We are pleased to observe in *Light* the publication of a second series of the Spirit Teachings of "Imperator" the first of which attracted considerable attention when they appeared in the *Spiritualist* some years since

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