

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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THE *Home News* for July, under the sensational heading of "Spiritualism and its Professors on Trial," gives a report of one of Mr. W. I. Bishop's conjuring performances, at St. James's Hall, where that cute adventurer, brought into prominence by Dr. Carpenter's patronage, succeeded in getting a real live Duke! for his assistant, which so pleased the audience that they applauded all the tricks, and swallowed, without hesitation Mr. Bishop's ridiculous explanations of Spiritual Phenomena. Have the *Home News* and other papers forgotten Mr. Bishop's antecedents, or has Dr. Carpenter granted him absolution and made a new man of him? It is evident his *protege* has attained prominence from his patronage, and yet in the matter which was Dr. C.'s strong point, Mr. Bishop has failed to satisfy a committee, consisting of Professors Robertson and Lankester, and Messrs. Galton and Romanes, whose conclusion, after an exhaustive examination, is that "if Mr. Bishop has any power of thought-reading, he has failed to show us evidence of the fact; and the committee further express their opinion that he owes his sudden celebrity to the patronage extended to him by Dr. C."

Our readers may remember that some two years since (June, 1879), we gave an account of a clever swindle, on an extensive scale, performed by Mr. Washington Irving Bishop, who, taking the role of an American gentleman philanthropically desirous of exposing the glaring imposture of Spiritualism, and shocked beyond measure at its prevalence in Glasgow, interviewed the secretary of the local Infirmary, and after reciting his wonderful success in stamping out the plague in other countries where his aid has been solicited, kindly volunteered to open the eyes of the Glasgow people, and give all the profits that might accrue to the Glasgow Infirmary. The bait took; the Lord Provost, assisted by numerous D.D.'s and M.D.'s, entered heartily into the

scheme, and the City Hall was crowded with the elite of Glasgow. The proceeds for the two nights were £776; out of which Mr. Bishop generously (?) handed the Infirmary £153, reserving the remainder, £623, for his two nights' expenses, and shaking the dust from his shoes, left "Auld Reekie" behind him, crossing the ocean to recreate and be jubilant at his philanthropic efforts for the enlightenment of the people of Glasgow. And this is the kind of instrument Dr. Carpenter and other rabid opponents of Spiritualism are putting forward to champion their cause. We hear much talk from these people about dishonest and fraudulent mediums, but would advise them to sweep their own houses clean before prying too closely into those of their neighbours.

FAMILIAR LETTERS ON SPIRITUALISM.

V.

"For now we see in a mirror, darkly; but then face to face."

RESPECTED FRIEND,—In continuation of my previous remarks—spiritual operations imply growth and impartation of light to the mind, and thus an advance in knowledge not only in relation to the nature of things, but also as to man's responsibilities as that is affected by the knowledge thus imparted. This has been a grand peculiarity of spiritual phenomena all through its history; it is the Jacob's ladder upon which has ascended and descended the angelic ministrants which man in his elemental or earth state needs. In all periods of time it has been the connecting link which united the lower with the higher degree of conscious life; the great highway of that spiritual sun which descends to fructify man's nature and make it productive of good results. Thus, of a consequence, there will arise new phases and developments of mental conception, and the future will correct the past, and in the removal of old landmarks, introduce others more suited to man's changing condition and position in the world.

I will now endeavour to show that it is at this very point the opposition to Spiritualism arises on the part of a certain section of the community. It is a foregone conclusion, that the will of God in relation to man's moral and spiritual duty has been fully made known to mankind in what are termed the Christian Scriptures. These writings, however, have been subjected to innumerable criticisms, and under the name of Theology there has been formulated a many-sided system which changes its aspect according to the side on which it is viewed. Under the general name of Christianity this system is supposed to be final in regard to God's will and man's duty; and what is most remarkable, the

volume called the Bible is the referee to bear out this belief, notwithstanding in a general way the explanations of the book as comprised in the varied theologies of the so-called Christian religion are widely different, and in many instances at utter variance the one to the other.

Now, the revelations of Modern Spiritualism, or in other words, the impartation of a fuller knowledge concerning God's will and man's duty, have had the effect of throwing much light on the things which man is most interested in; and in the attempt to correct theological misconceptions and remove difficulties, and thus make man's pathway through life to immortality more clear, the greatest offence has been given to the religious or Christian community. So wrapped up is this class in the foregone conclusion referred to, that even though it might be seen that the correction of possible error, and the making of man's course more clear and in accordance with common sense was clearly the result of this revival of the spiritual dispensation—the men who might easily perceive this reject the aid afforded, and raise such a torrent of opposition that had not the spiritual dispensation been an appointment of God Himself it would have been swept away at its very introduction as unworthy a place in the mind and experience of man.

I do not wish you to infer that I would have you accept all the revelations of Modern Spiritualism as infallible—certainly not; but used as an aid to progress, and on the same principle that you would use any other mental appliance—taking it at the value which it will assume in the estimation of the thoughtful man, I affirm that Modern Spiritualism affords the basis on which may be built a clearer view of God's will and man's duty than has ever been derived from the Bible alone. It is from this presumption there arises another aspect, if I may so express myself, of the spiritual dispensation, viz., the religion of Spiritualism. Spiritualism always has, and never more so than at the present time, professed to provide man with a basis on which to build his higher life, and so of necessity to influence the operations of his lower or grosser faculties; thus leading him, as he is able to bear it, into a clearer light in relation to the Infinite Being, and his duty as God's creature.

Spiritualism, in its religious or practical aspect, aims at the removing of those repulsive views of the Supreme Being which are so current among men, and seeks to introduce views more in accordance with the light which is imparted in a knowledge of the laws of the universe. This really was the aim which the Reformer, Jesus, had in view; and following him, another Spiritualistic teacher whose writings are contained in the New Testament. The notions which had been indulged in concerning the character of God, and the aspect which He had been made to assume towards mankind, had become so gross and repulsive that an attempt was made to introduce men to juster conceptions, and as Paul remarked, he valued his life only as it was spent in leading his fellow men into the knowledge of the benignity of the Supreme Being and a conception of His favour and goodness—the true gospel, the really good tidings, which would enable them to rise out of a state of mental bondage into the liberty of true men. And this is what in a fuller sense Modern Spiritualism proposes to do for man now; it is the voice of the Great Creator wooing the soul into communion with Himself that He may thus impart to man, His child, so much of the elements of His character as he is able to bear, and thus qualify man, as an individual and as a race, to enter upon those higher experiences of spiritual life and activity which, in the development of his latent powers, man is capable of enjoying.

It will thus be seen that Modern Spiritualism as an agency to secure man's spiritual growth proposes to do two things: first, to pull down a fabric which has become unsound and positively dangerous to man; second, to rebuild that fabric with the intention of providing for man a more complete spiritual temple in which to worship the Great Author of his being, and learn the lessons of life. This, then, is to be effected by the more clear manifestations of the reality and circumstances of a state of existence underlying the material life, and continuing after that has collapsed.

In the next division of my subject I will endeavour to show how this is being effected, but ere I proceed to do that I will endeavour to draw a parallel between this agency, "Modern Spiritualism," and some other agencies which are proposing to effect a somewhat similar result, viz., the raising of man's spiritual nature on to a higher plane of experience; or in other words, to secure, as the theological definition gives it, the salvation of the soul. In attempting this parallel I need scarcely refer to the process by which the orthodox theology of the day proposes to raise man. It is well known that the fundamental principle lies in the purpose to degrade man to the lowest level, and to invest the Deity with the most obnoxious characteristics, and thus to build man's salvation on a basis which is at once repugnant to the intelligence and common sense of man himself. The degradation of man, and the fear of the most terrible torments, coupled with the declared existence of a personal and omnipotent devil, and a savage and vindictive God, are the principal means in the hands of the clergy and leading men of the Church to keep man in subjection, and on which to base his entrance to heaven when he becomes willing to sink his intelligence and common sense to the lowest level, and accept the dogmas of the clergy and their theology as the infallible provision of God Himself. This is the fabric which has to be pulled down, and which in consequence of its rottenness is impeding the progress of spiritual growth, filling man's mind with such a host of contradictions that he knows not what to expect, or what with confidence to pursue.

I shall now refer to another system which professes to be a great improvement on the old church method, as it is termed, to correct its errors, and to introduce man into a condition of spiritual life wherein he is to find his highest satisfaction. I refer to what is known as the "New Church"—a bastard Swedenborgianism, and probably the most dogmatic and intolerant of the sects of the present day. You, my friend, may possibly know something of Swedenborgian doctrine. I am inclined to believe you have read Swedenborg's writings; at any rate as much of them as would give you an idea of how he proposed to raise man and prepare him for a higher sphere in the hereafter. Well, in the teachings of Swedenborg there are many points which commend them to the notice of an intelligent mind; and when we understand and combine his Love, Wisdom, and Use in the practices of daily life, and look forward to the extension of such a life on a higher plane of existence after the termination of its present term,—there are many things in the teachings of Swedenborg to interest and instruct mankind. But I wish you to understand that between the teachings of Swedenborg pure and simple, and the theology of this new Church, there is about as much difference as there is between the simple teachings of Jesus and the Christian theology of the nineteenth century. This new Church which arrogates to itself the right to impose on the people of the present day an ecclesiasticism, and a mode of interpreting Swedenborg's writings, is as narrow-minded and dogmatic as possibly could be; and while distorting his best things, stunts their growth to its own limited capacity, and forbids enquiry into, or reception of the very results which must naturally flow from an adoption of Swedenborg's own teachings. But to return to the parallel; the means by which the new Church—the "Crown of all the Churches" (?) proposes to raise man is to lead him to do three things: first, to enter her communion, and dub himself a new-church-man; then, to undertake to see all things through the spectacles which she provides; and thirdly, to deny the very essence of Swedenborg's teachings, viz., the practical connection of the spiritual beyond, with the spiritual present on earth; in short, to accept a creed which while it proposes to raise man denies him the right to use the very means which his growth and advancement naturally demand. In the interests of spiritual life I would beg of you, while you think that much good is to be got out of Swedenborg's writings, avoid above all things the new Church bondage, which will at once destroy all your spiritual aspirations, and that charity which is to be cultivated, and that growth which is to be aimed at if you would rise to

higher experiences as a spiritual being. It is not to New-church-ism, or any other "ism," you are to moor your barque, but you must sail in that broad river of spiritual progress which, as you pass onward, will open up to you new phases of truth and higher experiences of life, and leave you in the meantime in the exercise of that freedom of mind which is so necessary to growth, usefulness, and happiness. I must defer to my next letter the completion of the parallel wherein I will endeavour to make apparent the means by which Spiritualism proposes to raise man to higher, better, and brighter realisations!—Your well wisher,

H. J. B.

Melbourne, August, 1881.

JOTTINGS ON PASSING EVENTS.

Probably the name of the Rev. J. J. Westwood is not unknown to the readers of this journal. They have very likely seen the name in connection with lectures on the Pyramids, &c., even if they have not been brought into more direct contact with its bearer, as I have, in the shape of an elderly cleric soliciting subscriptions for a mission. And perhaps even, they have seen a published monition from Mr. Peter Campbell (of course, everyone knows Mr. Peter Campbell, the accomplished exposé of Spiritualism) to the effect that the said Rev. J. J. is in no way connected with his mission. However, all this is scarcely *ad rem*. A correspondent writes to the *Ballarat Star* inquiring if this Mr. Westwood is identical with the author of a book published in Melbourne in 1865, entitled "The Journal of J. J. Westwood, Evangelist, and he quotes the following entries in the said "Journal." They certainly deserve preservation:—

"Thursday, Geelong.—This day two remarkable incidents have come to light. About eighteen months ago Mr. Wilder and myself were preaching near the Botanic gardens, when a man disturbed us by throwing cabbage stalks in my face. This poor man since was thrown from a dray and had his back broken. . . reminding me of that text, 'Be sure your sins will find you out.'

Saturday 31st.—Drove sixteen miles to Mr. John Ware's station. On my arrival, met Mr. Ware and told him that "if it was agreeable my spending the night with him I should feel happy to preach on the morrow." To this proposal I met with the following unexpected reply:—"Mr. Westwood, you are not welcome, and you cannot stop." . . . Reasoned with him, but to no avail, that both myself and horse were tired and had received no refreshment since breakfast. He replied, "I cannot help that. There is a hotel about a mile down the creek." I then felt my painful duty to address him thus:—"Mr. Ware, I feel sorry and surprised at your unchristian conduct towards myself and horse in turning me away, and should not wonder if I was to hear of some judgment of God befalling you, like the untimely death of your poor brother, who was thrown out of his buggy, unless you repent of your sin." I then quoted this text, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone was hanged about his neck, and that he were drowned in the depths of the sea."

It is difficult for anyone to attack Spiritualism without blundering; but when we hear that the *Daily Telegraph* is going to say something on the subject, we may cheerfully expect prodigies of inaccuracy. It was therefore with no feelings of surprise that I met in a recent issue a reference to "such representative mediums as Eva Fay, Katie King, and others!" Poor Dr. T.! What a glorious Trinity of blunders we should have if Dr. Carpenter, Joseph Cook, and the *Telegraph* went into literary partnership to sit on us!!

The Rev. J. Page Hopps seldom speaks without talking sensibly, and there is a good deal of sense in the following—"The judgment in the Fletcher case will take no one by surprise; and the probability is that it will do a great deal of good. Spiritualism may be perfectly true, and the time may come when it will be right to take the advice of spirits about such delicate and dangerous matters

as the relationship of individuals and the transfer of property; but the time has not yet come; and if Spiritualists learn to be more sober-minded, discreet, and self-reliant, Mrs. Fletcher will not suffer in vain."

The "Strong case" is evidently not dead yet, and it seems likely there will be a bit of a "breeze" before Mr. Strong is allowed to take his departure. The Rev. gentleman says his relations with his "brethren" have become so strained that he must reluctantly sever all connection with the Presbyterian Church of Victoria. Mr. Stewart, one of the Scots' Church elders, berates the "brethren" pretty roundly, and says they have treated his pastor shamefully; and Mr. Strong's congregation appear to be unanimous in thinking the same. They mean to keep Mr. Strong if they can; but failing that, they are determined to procure a successor as like him as it is possible to get. In either case, a conflict with "the powers that be" seems inevitable. And apparently the congregation are prepared for it. Some of their leading members have assailed the "standards," and declared that they ought to be, and shall be, revised and modified to suit the times. I hope they will succeed, for it is time "the horribly grotesque absurdities" of the Westminster Confession were relegated to the limbo of obsolete superstitions. Especially, it is to be hoped that Mr. Strong will be prevailed upon to remain here, for we cannot afford to lose such a man. But if Victorian Presbyterianism is his *bête noire* why should he not do as Stopford Brooke did—renounce denominationalism though still remaining a Christian preacher? He might be assured of a large following.

By the death of Mr. Marcus Clarke, and of Mr. F. J. Pirani, M.A., C.E., the army of Freethought has lost two members of brilliant mental endowments and much promise.

ENDLESS TORMENT.

We are in receipt of a small pamphlet on the above subject, by G. Vance Smith, D.D. Fellow of the Society of Biblical archeology, &c., &c. The Rev. gentleman analyses and repudiates the doctrine in no measured terms, showing its incompatibility with the idea of a just God. After summarising what the dogma implies he concludes as follows:—

"If all this is true of God, surely man had better not be told to imitate Him, and can never love Him with any genuine, durable love. He may, indeed, fear or even hate the author of his existence; but how, on this theory of an eternal hell, he can love Him, is surely inconceivable."

THE *Dunedin Echo* reaches us full of excellent Freethought matter with an occasional touch of Spiritualism. From it we observe that the Lyceum there is making good progress, and we are told that numbers are interested in the "Freethought" system of education. We may remark *en passant* that though the Dunedin Lyceum is under the auspices of the local Freethought association, the Lyceum system is essentially a Spiritualistic one, and was first formulated by Andrew Jackson Davis, who professed to have obtained the scheme and formula of it from the spirit world.

A cleverly written pamphlet, by Howard C. Thurston, is before us, entitled "The Cat let out of the Bag." The writer when a young man was a zealous Christian, placing implicit faith in the Bible as expounded by the orthodox churches. A rationalist friend shook his faith by demonstrating contradictions existing in the book hitherto deemed infallible, and set him thinking, and the pamphlet referred to is the condensed result of his twenty years thoughts on religious subjects. His facts are indisputable; his theories and propositions founded upon them are not so substantial, but space will not permit of our analyzing them. As an iconoclastic work it is excellent and deserves a place among the "Eye Openers" of the day.

To Correspondents.

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

(The Message Department, and several other communications are unavoidably held over.)

THE WISE AND THE FOOLISH.

TO THE EDITOR OF "THE HARBINGER OF LIGHT."

SIR,—I send you the termination of the Bishop's lectures on Corinth which appeared in the *Argus* of 18th. August—

"Hath not God made foolish the wisdom of this world? Hath he not chosen the weak things of the world and the things that are despised, the simpletons and the nonentities, to put to shame the great, and wise, and noble things in which men boast themselves?"

If the Bishop is correct in asserting that heaven will be peopled by the simpletons and nonentities, I for one don't wish to go with them. I will risk getting to one of the other many mansions and will try to get with the earnest thinking and intelligent. J. G.

THE MATERIALIZATION SEANCES.

"Masterton, N.Z., July 21st, 1881.

"Mr. W. H. Terry, Melbourne. Dear Sir,—As a Spiritualist and regular reader of the *Harbinger of Light*, I shall be greatly obliged if you will reply to the following questions respecting the materialisation séances now being held in Melbourne through the mediumship of Mr. Spriggs:—

"First. Have you been present at any of those séances, and recognised any of the spirits materialising?"

"Secondly. Do you pledge your word that the accounts appearing in the *Harbinger of Light* from month to month, and purporting to be a report of those séances, is an unexaggerated and truthful statement of what actually takes place?"

"Thirdly. Would myself, or any declared Spiritualist, be permitted to be present at one of those meetings if we came over to Melbourne from New Zealand, or is Mr. Spriggs likely to visit New Zealand?"

Fourthly. Will the ladies and gentlemen who have been present at Mr. Spriggs's séances allow their names and addresses to be published with the report, so that we Spiritualists in this country may know who they are, and thus be able to communicate with them? I have sat for many nights at one of the best circles in New Zealand; seen the mediums floating in the air over my head; seen materialised hands and faces, and any quantity of good phenomena, but not a fully materialised spirit.—I am faithfully yours, "THOMAS E. PRICE."

As many readers of the *Harbinger* will be interested in some of the above questions, and desirous of obtaining direct personal testimony in regard to the phenomena referred to, I make use of its columns to reply to Mr. Price's letter.

1st. I have been present at at least fifty séances, and have personally recognised friends. One, whom I had known intimately in the body, I recognised distinctly, without any intimation being given as to who she was, and without any previous expectation of seeing her.

2nd. Having personally written the reports of the séances which have been published in the *Harbinger of Light*, I can most confidently affirm that they are unexaggerated accounts of what I have witnessed, which could have been made much more sensational without a departure from truth.

3rd. At present none but holders of subscribers' tickets are admitted to the séances. When these are finished, the medium and those immediately associated with him, will be happy to afford facilities as far as circumstances will admit for representative Spiritualists and sincere investigators from the neighbouring colonies to witness the phenomena. At present Mr. Spriggs has no intention to leave Victoria.

4th. As the ladies and gentlemen who form the circle are, with the exception of Mr. Carson and myself, not widely known, the publication of their names would be of little value to the world. Visitors have not been asked to publish their names: Mr. John Carson,

and Mr. Chas. Watt, gentlemen of undoubted integrity, clear-sightedness, and good social position in this city, have publicly testified to the bona fides of the phenomena occurring at the séances, the former of whom has expressed his willingness to supplement my reply.

W. H. TERRY.

Mr. Terry has shown me a letter from Mr. T. E. Price, and his reply to the same, with which I fully concur; but may add that upwards of a hundred persons have been witnesses of the manifestations, yet, having had with few exceptions only one sitting, they have not the chance of realising an actual personal acquaintance with the different materialised individuals that the six persons who form the permanent circle have attained to.

The writer is fortunate in having an old spirit friend whose acquaintance he made through the mediumship of Mrs. Melon, nee Miss Fairlamb, in Newcastle-on-Tyne and Edinburgh, and now the old intimate acquaintance is renewed through Mr. Spriggs, my old Newcastle friend, Georgie, being one of the most active of our spirit visitors, and one I know as well as any I meet in the streets of Melbourne.

Clutha, Kew, Aug., 1881.

JOHN CARSON.

THE OCCULT WORLD.*

SUCH is the title of a somewhat remarkable book just issued from the press of Trubner and Co., London: a book which, though written in philosophic language and treating of facts within the writer's experience, will be received with incredulity and possibly derision by a world which, ignoring man's spiritual powers, knows of no space between Materialism and Supernaturalism.

The author (who is the brother of a gentleman well known in literary circles here a few years since) whilst residing in India, some two years ago, conceived a desire to investigate the reality of the alleged powers possessed by the adepts of occult science known to exist in various parts of the Orient; but, whilst satisfied that persons reputed to possess these powers did exist, he was for a considerable time not only unable to come in contact with one of them, but even to reach them by correspondence. The Theosophical Society, however, opened the way as a connecting link between the exoteric and esoteric, and making the acquaintance of Madame Blavatsky, who was subsequently his guest at Allahabad, he became a witness of occult phenomena, analogous to what are known as spirit manifestations, yet apparently produced without the aid of disembodied spirits. Raps on tables, walls, or any material substances; the ringing of invisible bells, the bringing of flowers and other objects in response to the desire of those present, as expressed through Madame B.; and still more marvellous, the placing of these objects wherever desired by the person for whom they were brought, though that desire was only expressed a few minutes before: in one instance in the boughs of a tree, in another under unbroken turf, and in another within a cushion the stitching of which had not been disturbed for years. These small marvels, however, were only preliminary to something more interesting and philosophical. Madame having obtained the consent of one of the brethren to receive a letter from Mr. Sinnett, and consider it on its merits, the way seemed clear for the attainment of the object sought, viz., the production of some incontestable exoteric proof of the occult power, which Mr. Sinnett had satisfied himself the brethren possessed. "The idea I had specially in my mind when I wrote the letter above referred to (says Mr. Sinnett) was that of all test phenomena one could wish for, the best would be the production in our presence, in India, of a copy of the London *Times* of that day's date. With such a piece of evidence in my hand, I argued, I would undertake to convert everybody in Simla who was capable of linking two ideas together to a belief in the possibility of obtaining by occult agency physical results which were beyond the control of ordinary science."

The letter containing this suggestion was addressed to "The Unknown Brother," who it was subsequently

* "The Occult World," A. P. Sinnett. London: Trubner & Co.

ascertained dwelt in the Thibetian mountains, and was known by the mystic name of "Koot Hoomi Lal Sing." A few days afterwards the writer found on his writing-table a letter in reply, which, bearing as it does upon the value of the sensational in Spiritualism, and characteristic of Koot Hoomi's further correspondence, we reproduce as given by Mr. Sinnett:—

"The letter I received began, *in medias res*, about the phenomenon I had professed. 'Precisely,' Koot Hoomi wrote, 'because the test of the London newspaper would close the mouths of the sceptics,' it was inadmissible. 'See it in what light you will, the world is yet in its first stage of discentralment. . . . hence unprepared. Very true we work by natural, not supernatural, means and laws. But, as on the one hand science would find itself unable, in its present state, to account for the wonders given in its name, and on the other the ignorant masses would still be left to view the phenomenon in the light of a miracle, everyone who would thus be made a witness to the occurrence would be thrown off his balance, and the result would be deplorable. Believe me it would be so especially for yourself, who originated the idea, and for the devoted woman who so foolishly rushes into the wide, open door leading to notoriety. This door, though opened by so friendly a hand as yours, would prove very soon a trap—and a fatal one, indeed, for her. And such is not surely your object . . . Were we to accede to your desires, know you really what consequences would follow in the trail of success? The inexorable shadow which follows all human innovations moves on, yet few are they who are ever conscious of its approach and dangers. What are they, then, to expect who would offer the world an innovation which, owing to human ignorance, if believed in, will surely be attributed to those dark agencies the two-thirds of humanity believe in and dread as yet? . . . The success of an attempt of such a kind as the one you propose must be calculated and based upon a thorough knowledge of the people around you. It depends entirely upon the social and moral conditions of the people in their bearing on these deepest and most mysterious questions which can stir the human mind—the deific powers in man and the possibilities contained in Nature. How many even of your best friends, of those who surround you, are more than superficially interested in these abstruse problems? You could count them upon the fingers of your right hand. Your race boasts of having liberated in their century the genius so long imprisoned in the narrow vase of dogmatism and intolerance—the genius of knowledge, wisdom, and free thought. It says that, in their turn, ignorant prejudice and religious bigotry, bottled up like the wicked *djin* of old, and sealed by the Solomons of science, rest at the bottom of the sea, and can never, escaping to the surface again, reign over the world as in the days of old; that the public mind is quite free, in short, and ready to accept any demonstrated truth. Aye, but is it really so, my respected friend? Experimental knowledge does not quite date from 1662, when Bacon, Robert Boyle, and the Bishop of Chester transformed under the royal charter their 'invisible college' into a society for the promotion of experimental science. Ages before the Royal Society found itself becoming a reality upon the plan of the 'Prophetic Scheme,' an innate longing for the hidden, a passionate love for, and the study of, Nature, had led men in every generation to try and fathom her secrets deeper than their neighbours did. *Roma ante Romulum fuit* is an axiom taught us in your English schools. . . . The *Vril* of the *Coming Race* was the common property of races now extinct. And as the very existence of those gigantic ancestors of ours is now questioned—though in the Himavats, on the very territory belonging to you, we have a cave full of the skeletons of these giants—and their huge frames, when found, are invariably regarded as isolated freaks of nature—so the *vril*, or *akaz* as we call it, is looked upon as an impossibility—a myth. And without a thorough knowledge of *akaz*—its combinations and properties, how can science hope to account for such phenomena? We doubt not but the men of your science are open to conviction; yet facts must be first demonstrated to them; they must first have become their own property, have proved amenable to their modes of investigation before you find them ready to admit them as facts. If you

but look into the preface to the *Micrographia* you will find, in Hookes' suggestions, that the intimate relations of objects were of less account in his eyes than their external operation on the senses, and Newton's fine discoveries found in him their greatest opponent. The modern Hookes are many. Like this learned but ignorant man of old, your modern men of science are less anxious to suggest a physical connection of facts which might unlock for them many an occult force in nature, as to provide a convenient classification of scientific experiments, so that the most essential quality of a hypothesis is, not that it should be true, but only plausible, in their opinion.

"So far for science—as much as we know of it. As for human nature in general it is the same now as it was a million of years ago. Prejudice, based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought—and occult study requires all that and much more—pride and stubborn resistance to truth, if it but upsets their previous notions of things—such are the characteristics of your age . . . What, then, would be the results of the most astounding phenomena supposing we consented to have them produced? However successful, danger would be growing proportionately with success. No choice would soon remain but to go on, ever *erescendo*, or to fall in this endless struggle with prejudice and ignorance, killed by your own weapons. Test after test would be required, and would have to be furnished; every subsequent phenomenon expected to be more marvellous than the preceding one. Your daily remark is, that one cannot be expected to believe unless he becomes an eye-witness. Would the lifetime of a man suffice to satisfy the whole world of sceptics? It may be an easy matter to increase the original number of believers at Simla to hundreds and thousands. But what of the hundreds of millions of those who could not be made eye-witnesses. The ignorant, unable to grapple with the invisible operators, might some day vent their rage on the visible agents at work; the higher and educated classes would go on disbelieving, as ever, tearing you to shreds as before. In common with many, you blame us for our great secrecy. Yet we know something of human nature, for the experience of long centuries—aye, ages, has taught us. And we know that so long as science has anything to learn, and a shadow of religious dogmatism lingers in the hearts of the multitudes, the world's prejudices have to be conquered step by step, not at a rush. As hoary antiquity had more than one Socrates' so the dim future will give birth to more than one martyr. Enfranchised science contemptuously turned away her face from the Copernican opinion, renewing the theories of Aristarchus Samius, who 'affirmeth that the earth moveth circularly about her own centre,' years before the Church sought to sacrifice Galileo as a *heretic* to the Bible. The ablest mathematician at the Court of Edward the VI, Robert Recorde, was left to starve in jail by his colleagues, who laughed at his *Castle of Knowledge*, declaring his discoveries vain phantasies. . . . All this is old history, you will think. Verily so, but the chronicles of our modern days do not differ very essentially from their predecessors. And we have but to bear in mind the recent persecutions of mediums in England, the burning of supposed witches and sorcerers in South America, Russia, and the frontiers of Spain, to assure ourselves that the only salvation of the genuine proficients in occult sciences lies in the scepticism of the public: the charlatans and the jugglers are the natural shields of the adepts. The public safety is only ensured by our keeping secret the terrible weapons which might otherwise be used against it, and which, as you have been told, become deadly in the hands of the wicked and selfish."

In reference to the doubts that may arise as to the above letter being written by a native of India, the author's avowal that it is an indisputable fact, is strengthened by the incidental information that Koot Hoomi spent some years of his early life in Europe.

In a further letter the mysterious brother says, "The mysteries never were, never can be, put within the reach of the general public, not, at least, until that longed-for day when our religious philosophy becomes more universal. At no time have more than a scarcely appreciable minority of men possessed nature's secret,

though multitudes have witnessed the practical evidences of the possibility of their possession. The adept is the rare efflorescence of a generation of inquirers; and to become one he must obey the inward impulse of his soul irrespective of the prudential considerations of worldly science or sagacity."

It appears that Mr. S. and a friend who participated in Koot Hoomi's correspondence, being dissatisfied with the working of the Theosophical Society, and anxious to bring the facts of Occultism before the world more prominently, offered their services for the formation of an Anglo-Indian Society, apart from the former; but the mystic, pointing out to them the work done and the sacrifices made by the founders of the Theosophical Society, shows that the new Society, if formed at all, must of necessity be a branch of the parent body, as is the British Theosophical Society, and contribute to its vitality and usefulness by promoting its leading idea of a universal brotherhood, and in other practicable ways.

Koot Hoomi's letters are admirable; they are deeply philosophical, furnishing pabulum for the minds of spiritual thinkers and rational metaphysicians, and giving a clearer insight into the merits and working of Theosophy, and its relation to the higher Spiritualism than anything we have before met with.

In giving such prominence to Koot Hoomi's writings, we have no idea of disparaging the author's work, which is able and appropriate, but the former are the jewels, and however good the setting, they are the most prominent features, and must inevitably attract the greatest amount of attention on account of their inherent value. The book is one for the thinker; the superficial reader need not look at it if time and money are any consideration to him.

PRESS CRITICISM.

It falls to the lot of the Spiritualist to be under the ban of the representatives of all sections of the "free and enlightened" press. Like Ishmael of old, every man's hand is against him, and for him scarcely any have a good word. The Conservative usually regards his opinions with silent contempt, though, occasionally, treating of them in a dignified and grandiloquent way, but invariably of course, deciding adversely thereto. From the "Liberal" quarter, from whence the professed love of openness of mind and breadth of opinion would incline one to hope for, at the very least, respect, the treatment is even worse—a mixture of egotistical pity and virtuous indignation. To the extreme conservative mind Spiritualism appears to be but one more of those "weeds," rather plentiful of late years, which have sprung up amidst the grand and venerable institutions, in their eyes well nigh perfect, bequeathed to them by their ancestors, and which painfully, but by no means permanently—in their opinion—disturb the established order of the social fabric. To the extreme "liberal" mind it is the fashionable superstition of the day, destined to be swept away before the march of that enlightenment of which they are themselves such conspicuous examples. However much those representatives of the press intermediate between these two extremes may differ on questions social and political, they unite with quite wonderful unanimity in swelling the chorus condemnatory of Spiritualism.

These conclusions are in part exemplified by the substance of an article lately appearing in a contemporary hoisting the liberal flag, in which the writer's views upon a certain recently patented process of producing gas are strangely intermixed with animadversions upon Spiritualism. With regard to the business part of the matter I have nothing here to do. It is, however, alleged that in consequence of the assertion being made that the substance of the discovery was embodied in a spiritual communication, a connection therewith was sought by the "faithful" partly with the object of becoming suddenly wealthy. Without touching upon the question whether this charge be well grounded or not, I would like to observe that personally, I have always discountenanced the idea of endeavouring to press the domain of the spiritual into the service of the promotion of worldly prosperity, as being alien to its truest and

highest purpose, endeavors which, so far as I know, always tend towards ultimate failure and disappointment, and the deterioration of the spiritual gifts thus perverted from their legitimate use. In my humble opinion they have never fully and fairly grasped, or else have lost sight of, the lofty mission of Spiritualism in broadening the religious ideas of the age, in breaking down the artificial barriers social and religious between classes, nations, and races, in shedding light upon man's nature and destiny, and in supplying sorely needed consolation to the bereaved, who can ever regard with satisfaction the thought of making it merely pander to the accumulation of wealth as an end and aim, wealth which would be more healthfully and properly acquired as the well-earned result of labor of body and brain. At the same time I see no reason, from my present stand point, why the keen, practical, and benevolent minds of spirit life may not, and if they may why they should not, aid kindred minds in earth-life in the discovery of Nature's possibilities, and the conceiving and perfecting of inventions destined to benefit mankind, as well as the promotion of schemes of practical benevolence and advantageous reform.

In the course of the article referred to, I find galvanized into life the old imputation that Spiritualists actually "wish to be deceived." In return we may ask whether Wallace, Crookes, Sargent, Zollner, and a score of others who have testified to the genuineness of the phenomena, wished to be deceived, or whether it is not, in the name of the commonest common sense, a good deal more likely that, knowing they were inevitably risking their hard earned scientific and literary reputation, they were almost unwillingly convinced, though their conscientiousness enabled them to declare the truth, and face the consequences. The same will apply to Spiritualists of humbler pretensions. All were once unbelievers, and in most cases the change was a radical one, impeded by the prejudices arising from early training as well as by the fear of social ostracism, a change of necessity therefore, slowly and even painfully accomplished, the willingness to be deceived existing only in the fertile imaginations of our sapient critics. Their respect for facts, however, was so great that they had not the happy facility which our critics possess of shutting their eyes to them. The truth is that, to speak in proverbial phraseology, "the boot is on the other leg." It is our critics who are willing to be deceived, and who pertinaciously refuse to take the bandages from off their eyes, for if testimony is worth anything at all, it is sufficiently in favor of the essential claims made by Spiritualists to win for them, at least respect, were the testimony candidly examined. However, since this obstinacy in our opponents is a fact, I see no reason why Spiritualists should go out of their way, or mediums expend uselessly their time and energies, in a futile attempt to convince them.

The logic of those newspaper critics is not always of the soundest. For instance, a Spiritualist is defined as "the credulous individual who believes that tricks which can be imitated by any travelling conjurer are proofs that the ordinary laws of nature are over-ridden." Here we have the dazzlingly brilliant idea propounded that whatsoever "can be imitated" must be spurious, a proposition which if applied to other matters would land us in strange conclusions. One would think a child could have argued better. There is counterfeit coinage; ergo, no genuine metal. There is deceit under the semblance of piety, therefore no true virtue and nobility of soul. Besides this, the latter part of the quotation contains an utterly unwarranted assumption. Spiritualists do not believe that the ordinary laws of nature are ever over-ridden, in the sense of being suspended, for their own benefit, or that of anybody else, but hold that the phenomena to which they testify occur in perfect harmony with natural law. There is a law of gravitation, which binds all things to the surface of the earth, but if by the exercise of muscular force, that is, by bringing into operation other natural laws, an object be lifted from the ground, the law of gravitation is not suspended, but counteracted. Did space permit, a great deal more might be said upon this subject of "natural law," a phrase which, after all, only

means that interpretation of Nature for the time being held by the scientist, an interpretation subject to continual modification.

Newspaper writers are often more "slashing" (to use a vulgar but expressive term,) than thoughtful in the composition of their articles. This is never more painfully apparent than when they are dealing with a subject of which they know practically nothing, or else possess but that superficial acquaintance therewith, that "little knowledge" of a wide spread movement which is dangerously misleading in arriving at conclusions. They treat the subject with a perfect lack of discrimination between things and persons that differ, jumbling all things together in one heterogeneous heap. Well, 'tis their vocation; and I presume they soothe their consciences with that notorious aphorism of the Falstaffian philosophy,—" 'tis no sin for a man to labor in his vocation." In their eyes the professional medium, however honest, is a rogue obtaining money under false pretences, because he takes the "filthy lucre" in exchange for services the value of which they know not how to estimate. This he has a perfect right to do, the laborer is worthy of his hire, time and energy are honest marketable commodities, and it must remain with his own conscience whether he allows the pecuniary element to predominate over the spiritual, or whether he keeps the former in its due place, and faithfully performs the duties of his mission. If on the other hand a medium, for the purpose of strengthening his position against opponents, and of ensuring that no motives of an interested character can be attributed to him, chooses to forego that right, endeavors to dispense with pecuniary compensation, and seeks no reward other than the consciousness of having benefited others, they are no better pleased. They find something else to say, and you can never satisfy them.

The truth is, the boasted freedom of the press, whatever truth there may be in the boast when uttered of the press as a whole, is a farce as applied to most of its representatives. Just as much as ministers preach for their congregations, and as a rule dare not touch upon advanced doctrines except to disapprove, so for the most part the individual representatives of the fourth estate write purely for their subscribers, and dare not print approvingly anything not pretty much in accordance with the views of the latter. It is lamentable to think that the power to which we look for bold utterance of the truths which the pulpit hides should be blighted with the like cowardice. Pounds—shillings—and—pence considerations predominate, and thus they are led to betray the trust reposed in them by the pioneers of the past, and to forget the high mission which might be their's of leading the people onward, instead of simply following in their wake.

A. J. SMART.

THE DEVIL IN THE LORD'S PRAYER.

"Get thee behind me, Satan."—Matthew xvi, 23.

LIFT up your eyes, my dear and candid readers, and see what is this that hath gone forth. It is a new version of the infallible and inspired word of God done into modern English by a most fallible and devil-inspired set of Anglican and Episcopalian bishops and clerics in the old and new world, in England and in America. It is not my intention to enter into a detailed examination of the whole of the work performed by these bishops of a state-aided and mammon-fed Church of England, who in their pride of a fancied authority, have made the audacious attempt to foist upon us, who have tasted the forbidden fruit of the tree of knowledge, a new translation of what has now so long and so falsely been handed down as the unerring word of God. My critical remarks and animadversions shall be exclusively confined to a cursory glance at what has been called and extolled as the Lord's Prayer; and I am confident that after the perusal of this simple piece of Episcopalian translating, the open-souled reader will agree with me that the lion has been judged by his claw—*ex ungue leonem*, and that it is not unfair for me to say, *ex uno disce omnia*, or to learn from one all the rest. I have no hesitation in saying, in this connection, that had the

object of the learned divines been to bungle and pervert what was, comparatively speaking, good and true in the old version of this celebrated prayer, they could not have succeeded better; for it appears to me that this portion of the translation was written down in a dark chamber, in a chamber in which all the spiritual lights of the church candles were previously, as by common consent, put out. But to my task.

To commence with, the translation of the very first sentence of the prayer as rendered in the revised text, "Our Father, which art in heaven," reintroduces and tries to perpetuate a grammatical error, of which a pupil-teacher of our Victorian State schools would blush to be guilty. These grand Greek scholars of divines do not seem to have been aware, or neglected to notice it, that the *ho en tois ouranois* of the original is used in an adjective sense, so often to be met with in the structure of the Greek language, and that it could have been rendered literally and far more beautifully by "Our heavenly Father," instead of the clumsy and old-fashioned "which art in heaven." But I suppose an orthodox conservatism could not permit such a poetical license or innovation; although further on we shall find that the learned traducers, not to say translators, of the word of God had no hesitation in fusing and contracting two distinct sentences into one, and actually introducing the "Evil One" at the end, where he had no business to appear.

In the fourth sentence, again, is an equally clumsy alteration in the authorised version, by making us read, "Thy will be done in heaven, so on earth," instead of the far smoother and truer reading of "Thy will be done on earth as it is in heaven," the *hos* and *kai* of the Greek, and the *sicut* and *et* of the Latin texts, giving the plain meaning that He who uttered the prayer simply desired that God's will should be obeyed on earth in a similar manner in which the spirits in heaven, or in the immediate presence of the heavenly Father, obey it. But had the translators done this they might have been charged with making a gulled public pay their money for a new translation under false pretences; hence an innovation and correction which actually places the cart before the horse, and the earth before heaven.

The next instance of flagrant trifling with the original text we meet with is in the sentence, "And forgive us our debts, as we also have forgiven our debtors," instead of "And forgive us our debts, as we forgive our debtors." Why the present tense, indicative mood, of *aphiemen*, or *dimittimus*, "we take away," or "discharge," or "forgive," has been altered into the perfect tense of "as we also have forgiven," must be a mystery not only to the Greek and Latin scholar who reads the new translation of the passage in question, but will also be an offence to the tender heart of the Christian who desires to deal directly and in the present tense with his heavenly Father. Besides, this uncalled-for alteration of tenses, from the powerful and living "present," to the hollow and dead "past," introduces a haggling and bargaining kind of spirit into the words of the prayer, making it almost appear as a sort of commercial stipulation of exchanging spiritual wares only after a given date, instead of settling the great business of forgiveness on the spot, there and then, without any mental reservations or unseemly speculative arrangements referring to any particular time or date, *post* or *ante dimissionem debitorum*.

We come now, on the principle of keeping the best wine to the last, to the last two sentences of the Lord's Prayer, which in the new translation are run into one sentence as follows: "And lead us not into the temptation of the evil one," instead of adhering to the inspired (?) letter of the text: "And lead us not into temptation, but deliver us from evil." Declining for the present to dwell with that severity which is due to all tampering with the sacred text, and which such a self-conscious falsification of both words and meaning of the passage richly deserve, I shall pass on to the consideration of the reasons which induced the divine translators to turn the *apo tou poneros*, or the *a malo*, or the "from evil" into the "temptation of the evil one." Truly, an evil spirit must have held spell-bound the minds of the members of the translating committee of

Anglo-Episcopal churchmen, when this topey-turvy turning of these two amalgamated last sentences of the Lord's Prayer was as unanimously as coolly perpetrated by the authority of the shepherds of the faithful in the Church of England on both sides of the Atlantic.

Many pious persons, of a liberal turn of mind, seem to be astonished at this audacious resurrection of a personal devil at the end of a more enlightened than pious 19th century, and I, for one, must candidly confess that the best argument for the real existence of a personal devil, or Mephistopheles, or tempter, may at once be discovered in the terrible lying spirit of the above translation. I thought the Satan of Job was out of place in the prayers of a New Testament Christian, but the tricks of that prince of evil whom Goethe so poetically and so graphically styled "an abortion or miscarriage of dirt and fire," somehow or other brought about the reintroduction of the satanic element into modern fashionable church society, from whence I trust this new-fangled devil, with the Lord's Prayer on his sly lips, will be unceremoniously kicked out at his very first *entrée*. How a *posse* of learned bishops could find it both in their hearts and heads to render *poneros* by "the evil one," or devil incarnate, will remain a puzzle for a long time to many devout Christians, should the text become authorised during the present Commonwealth of England. But, I trow, it never will; and what is more to the point, there is no necessity for its authorisation, for the authorisation of the word of God by a female Protestant pope. What a heap of blasphemous anachronisms! The word of God weighed in the balance by his miserable creatures, and found wanting; and recast, and revised, and repatronised by a pontifical Empress of India! Horror of horrors! Let us cross ourselves in the name of the trinity of a purer spirituality, of a more enlightened reason, and of a calmer common sense; let us cross our foreheads, mouths and hearts, in order to prevent the devil from entering again into our physical and spiritual organisation by any of those three avenues; let us *und nose* tell these wolves in sheep's clothing that we will have no more of their diabolical shepherding and fleecing in the name of a devil whom an omnipotent God is not powerful enough to kill; nay, more, a devil who seems to be in league with our heavenly Father himself, whom we, his dear children, have to entreat, on our bended knees, "not to lead us into the temptation of the evil one"—not to deliver us shackled and manacled, like spiritual slaves, into the hands of the Lord of hell who rules supreme in the pandemonium of eternal damnation. Let all true Spiritualists and spiritual Christians banish the ugly crowd of mitred fiends, the inveterate enemies of all truth, and let us pronounce in one emphatic and thundering voice: *Procul, o procul profani!*

Thus, it will be seen from the manner in which this choice bit of a prayer, called the Lord's (a lord that had not where to lay his head on), has been handled by our revisers, that the vignerons and labourers in the vineyard of God are not yet ready to obey the stern command of their Master, when he said that it is not fit to put new wine into old bottles, or a patch of new cloth on an old garment, because the former breaks the old bottles by the pressure of its fermentation, whilst the latter shows up the shabbiness of the old garment by way of contrast. Still, this bottling up of new wine in old bottles—this patching up of a worn-out garment with new pieces of cloth, has been attempted in our present revised version of the New Testament. Nay, more than this has not only been attempted, but really done; for our great Master has said to the devil in most emphatic terms, "Get thee behind me, Satan!" whereas his masterful followers, or would-be followers, have brought Satan to the front, and have violently dragged the ghastly skeleton and dry bones of a poor mediæval devil from the dusty and musty hiding-place in the lumber-room of a defunct theology, expecting that the world we now live in will once more allow itself to be frightened into epileptic fits by the artificially produced terror in the minds of the people of the voice of that roaring lion who, like the ass in leonine attire, still flatters himself to be able to run down some timid hare or deer. Had our translating friends studied the

signs of the times a little more closely before settling down to this latest divine effort of a "Love's labour lost," they would have discovered at once that the devil is entirely out of fashion, that the farce is played out, and that the curtain has long ago dropped on the weird splendour of his satanic majesty in the last act of Goethe's *Faust*. The devil has long ago ceased to be a bugbear or "bow-wow" even in our modern nurseries, and our little ones can afford to make a laughing-stock of his infernal royalty. This gauzy disguise of the horns and cloven foot under the mild sounding rendering of the evil one, will not prevent the practical and sturdy thinkers of a progressive and truly spiritual age to tear the mask from the face of a badly dressed domino devil, this Mephisto of modern divinity. Instead of bringing us the good new tidings of the death of the devil; instead of shouting lustily, "the devil is dead, let us bury the devil," these divine translators or transposers of the word of God would have us shout, "the devil is dead, long live the devil," as other secular parties have so often shouted in France, when a rotten limb of a rotten royalty dropped into the dark limbo of profound oblivion.

In conclusion, let us remind these divine improvers of the word of God, that the very first item in their Book of Common Prayer opens with these words: "When the wicked man turneth away from his wickedness (including a belief in a personal devil) that he hath committed, and doeth that which is lawful and right, he shall save his soul alive," but not otherwise. The day is breaking, the larks are already singing; let the black birds of night retire, lest they lose also their nocturnal sight.

C. W. ROHNER, M.D.

Benalla, 14th August, 1881.

RELIGION. *

RELIGION is a subject that has been largely written upon, but very little understood. Associated as it is in most minds with the idea of creeds, dogmas, and formula, the word often has to those who have been emancipated from Church thralldom, a depressing rather than a refreshing and inspiring sound, and the book now under notice is well calculated to restore its true sentiment by giving it a philosophical definition and rational application. A condensation of this idea may be found in the preface, where the author says, "True religion is the heavenly side of science, the divinest motive-power of philosophy, and yet it is the very angel of every day life, which sanctifies and sweetens human love, and tends to lift up even the humblest soul."

His conception of God is a duality in unity—a mighty spiritual head of the universe—Father and Mother—God, to be revered and loved, but not feared.

In the sixth chapter, under the head of "moral evil," Dr. Babbitt analyses and dissipates the dogma of total depravity and the idea of absolute evil, showing their inconsistency with divine law; and in the following one he gives illustrations of the working of that law in relation to what are called special providences and answers to prayer. As a seer the author has witnessed the operation of God's laws as manifested in the spiritual condition, where exalted intelligences, acting under the divine afflatus, work for the development of worlds and of humanity.

Chapters 9 to 12 are an examination of the creeds and practices of Christianity and of the standard of revealed religion, testing the Bible by its teachings, and proving them inconsistent with our advanced conceptions of the Deity, whilst at the same time he shows that the bibles of other nations, deemed at one time "heathen," contain more exalted conceptions. A diviner bible is presented in the ethics and religion of nature, from which the author gives a few leaves under the caption of The sacred teachings of a leaf—of flowers—of a tree—of a forest; lessons from the shells; teachings of chrysalisation; of the human form, &c.

* Religion, as revealed by the Material and Spiritual Universe; by Edwin D. Babbitt, M.D. New York, Babbitt & Co. 1881.

Glancing briefly at Phrenology and Craniology as an indication of moral and religious tendencies, Dr. Babbitt proceeds to show the influence of Spirituality upon the countenance, which becomes more refined and beautiful under its influence, and asserts that spiritual communion is essential to the full development of this faculty. Upwards of a page is filled with a list of the "great minds" who have accepted Spiritualism, and these the writer says are but a few of them.

Spiritualism he shows to be the basis of all religions; it is founded upon facts, whilst all others are based upon tradition! It is the only religion demonstrating immortality, or a future conscious life. It robs death of its terror, inspires its votaries with joy, promotes civil and religious freedom, encourages reforms, leads to nobler living, and reveals a grander universe.

The influence of Spiritualism in dissipating the fear of death which prevails amongst Christian sects, is illustrated by descriptions of various death-bed scenes from one of which we extract the following:—

As the time approached she went into a deep trance, and was absent for three hours. During this time her breathing and the pulse of her arm apparently ceased, but she again took possession of her body and said, "There is so much life in the back brain that I could not pass away. The back brain must die a little more before I can leave." She then said to Mr. Ward, who had just handed her a flower, "The flowers are a thousand times more beautiful in the spirit world than these! But all of God's works are beautiful if we are only in sympathy with them. My dear, it is all right." She then spoke of the pleasant interviews she had been having with departed relatives and friends, remarking, "I will go to-morrow." On the morrow, before she went into her last trance, she gave some councils for her husband's comfort, and then with a smile, looking him in the face, said, "My work is now done: the curtain falls. She then went sweetly to sleep and woke in that brighter life to which she had so long aspired. Could she not exclaim as did another medium in the past: "Oh grave! where is thy victory?"

Some beautiful illustrations are also given from Dr. Peabbles' recently published book on "Immortality." The location and character of the future life are briefly treated on, and the author concludes with a summary of the basic principles of a universal religion, which must necessarily comprehend the laws of harmony which are inherent in the spiritual universe. The greatest and divinest power lies with the refined and the invisible. The author says,

This point I have illustrated so often in other works that it will not be necessary to dwell upon it much here. Solids and gross elements are the weakest of all; liquids and gases become more powerful; electricity being still more subtle can circle the world in a moment and burst the mountain asunder when working with internal gases; light can come nearly a hundred million miles and wake the whole animal and vegetable world into life by its chemical power, while the attraction of gravitation with still more tenuity and almost infinite velocity sways a feather or a world with equal ease. But there are mental and spiritual ethers which kindle into action the sublime processes of thought and volition, by means of which little man can stand on this little earth and yet soar off into the depths of the universe and measure the vast wheel-work of suns and planets, and lay down their laws.

But more wonderful, more sublime than all this, there is an infinite interior world of forces, not visible to the ordinary eye, but inconceivably beautiful to those whose spiritual vision is opened. The ethers of this diviner world constitute the light and atmosphere used by those beings who are too refined in their texture to be seen or heard by the great majority of those who still dwell in earthly bodies, for the veil of flesh covers the spiritual eye and the spiritual ear. To those whose spirits can get outside of this fleshly bondage sufficiently to come into rapport with these exquisite ethers, a glimpse of the real universe is afforded compared with which this outer world is shadowy, dark, coarse, and unsubstantial, while this life is merely the vestibule or primary school of being. Such persons whom we term mediums constitute the ladder between earth and heaven upon which our angel friends

descend to greet us and tell us of the glories of real life and the wonders of our immortal destiny.

Aided then by these refined elements we are enabled to reach the true philosophy of force, the highest and safest and most enduring process of cure to the diseased physical system, the quickening and potentizing principle for the mental and spiritual powers, and the very gateway of the immortal life, which is the fountain head of all religion and all inspiration. I well know how many worldly minds, whose souls have long been filled with the coarser, more material interests of life, will read some of these passages and suspect I am over enthusiastic and building on delusion, but others who have partaken of this diviner light will say that my pictures are far below the reality.

This is the keystone.

The book is excellently got up, printed on fine toned paper, and contains forty-five illustrations, some of which are really beautiful.

MR. SPRIGGS' MATERIALISATION SEANCES.

THE first seance held after our last report was a successful one. Amongst the visitors present were two gentlemen from Queensland, one of whom had attended a seance in London, where a form called "Peter" had materialised. Peter said it was him, and told the gentleman where it was, giving the name of the medium, of the street where the seance was held, and saying it was over a tailor's shop; which Mr. S. (the gentleman referred to) said was quite correct. Peter also asked him if he remembered the lady who was frightened because he (Peter) had touched her hand. Mr. S. answered in the affirmative, and as a test asked Peter if he knew who the lady was? the latter answering promptly and correctly that it was the questioner's wife. Zion preceded Peter, and Geordie followed, handing flowers and shaking hands with all; then, after showing the flowers to the medium, he stood under the standard and was measured 5 feet 5 in. John Wright next appeared, but stayed only a short time; he was quickly followed by Charity, who took some flowers from the writer's hand. The Nun came next, and was measured 4 feet 11 in. Then came the child Lily, and finally, Jessie, the sister of a lady present. Peter asked Mr. S. did he remember the old music box at William's? and was answered in the affirmative. Ski spoke a few words and the seance closed.

The manifestations at the two following circles being weak, it was decided, after consultation with the controls, to exclude strangers for a few sittings, to get up the power. On the 12th ult., the force being apparently much stronger, Peter stepped on the scale, and turned the beam at 139 lbs. He then took Mr. Carson's hand, and leading him forward, placed it on the medium's shoulder. He directed an opening to be made in the circle, and going outside of the room, opened the door of the shop. The strong light from the chandelier appeared to drive him back, and on his return he stepped on the scale and was found to weigh only 101 lbs., or 38 lbs. less than he had weighed a few minutes previously. He went a second and third time out of the room, and on his return weighed respectively 114½ lbs. and 86½ lbs.; measure, 5 feet 2½ in. Geordie came next, and although apparently stouter than Peter, weighed only 126 lbs.* He, too, went outside, but did not succeed in opening the second door. Before leaving, he played a hand music box and danced to the music. The Nun, who followed, stepped on the scale and weighed 96½ lbs.

On the 16th the forms came out strong. Zion shook hands vigorously. Peter, after distributing flowers took up a large volume of the *Medium* newspaper, and commenced reading. On some one remarking that he looked "clerical," he put the book under his arm and began a sermon—"Dearly beloved brethren," &c. He carried the large stone to the door, and returning, exchanged it for a weight which he threw outside into the passage. Geordie carried the weighing machine

* The *Herald of Progress* of July 1st contains an account of similar experiments, at Newcastle, England, Miss Wood being the medium, where a female form was registered at 37½ lbs., being less than half the weight of the medium.

about two yards. The Nun came some distance away from the curtains, and raised her veil. A tall military-looking form next came, and in answer to questions said he had lived in this country; he measured 5 feet 11 in. Ski subsequently told us his name was Davidson. Two female forms quickly followed each other, the second being recognised as "Sally." Peter returned for a short time, and the seance closed.

On the 19th, Peter joined in the singing, and Zion passing under the standard registered 5 feet 8 in. The second form was a female, name unknown; the third was recognised as Maude Cobham, who was in the habit of visiting the Cardiff circle. Geordie, who came next, sat on Mr. Carson's knee. There being more demand for singing than usual, the circle's limited repertoire became exhausted, and the writer ventured a solo, in the midst of which a small female form opened the curtain and stood as though listening. When the song was finished she had disappeared; and Peter spoke, saying, that lady said, "W—, your song drew me," and gave a name well known to me, and recalling the time when I had last sang the song. He also said he saw "Sunbeam," but did not know what it meant. I alone did; it is the spirit-name of a little angel child to whom the spirit-visitant was much attached. A strange female form, who came last, measured 4 ft. 11 in.

On the 23rd, two visitors were admitted, and a good seance had. Seven spirit forms appeared; Geordie shook hands heartily with the company, opened the window and closed it, carried the large stone to one of the visitors, and distributed flowers. Peter talked freely, shook hands, shewed the medium, and was as facetious as usual. The child Lily came well to the front, and was measured by Mr. Carson, the height corresponding with a former measurement, viz., 3 feet 11 in. Charity, who had not appeared for some time, made her bow, and subsequently prostrating herself to the east, kissed the ground.

On the 26th another excellent sitting was had, eight forms appearing; Geordie and Peter handed flowers round, and the former shook hands with the visitors; he also carried the big stone to one of them. Zion lifted the chair with one hand, holding it high up. Charity came out well, displaying her graceful figure; and the child Lily also appeared. The medium was several times shewn by the spirits during the seance.

MR. DENTON'S SCIENTIFIC LECTURES.

MR. DENTON'S first course of Scientific Lectures, terminating on the 4th ult., were so well appreciated as to induce him to announce a second short course, prior to the fulfilment of an engagement to lecture at Geelong. The subjects chosen were "Man in the Stone Age;" "Egypt, its History, Monuments, and Religion;" and "The future of our Planet, and Man upon it."

In the former the lecturer traced back the evidences of man's existence upon this planet to a remote period, showing the utter untenability of the Mosaic cosmogony as applied to the human race. Explorations of the caves in England, and the lakes in Switzerland, revealed the existence of successive races of men with animals, and fauna long since extinct. The last lecture was perhaps the most popular of the series. The Hall was crowded. The speaker's satires on the common vices of the day, and pictures of future developments of science and humanity upon the earth, provoking frequent and hearty applause.

The following is a slightly abridged report of the lecture on

EGYPT: ITS HISTORY, ITS MONUMENTS, AND ITS RELIGION.

EGYPT will always be interesting to intelligent people, and their interest in it will increase with their intelligence. Its physical peculiarities would interest many; it is a country where it scarcely ever rains, and yet abundant harvests are gathered; it has the richest agricultural region in the world, by the side of the most frightful desert. There is but one river in the country, which for 1200 miles receives no tributary, and

its sources, though sought for with the greatest effort, eluded the searchers' gaze for thousands of years.

Here we find man's oldest and most magnificent monuments; the oldest nation, speaking the oldest language, reading the oldest books, practising the oldest religion, forming the oldest statues, and presenting to us the oldest civilization, which was at flood-tide before Abraham, the great-grandfather of the Israelites, was suckled.

In a direct line Egypt is about 450 miles long; but following the devious line of the Nile, its length is about 600 miles, or the distance from Boston to Cleveland, Ohio. At the mouth of the Nile is a delta as large as the state of Vermont; its greatest breadth is 160 miles. This delta comprises about three-fourths of the country; the rest being a mere narrow strip on each side of the river, whose average breadth on both sides is not more than eight miles; beyond which lies the unshadowed desert, which by contrast makes the verdant valley of the Nile seem like a paradise.

Where the Nile enters Egypt, it dashes over cliffs and broken masses of granite, near which the rock was obtained for many of the colossal monuments of Egypt. Below this the valley is bounded by two ranges of hills, running northward—the Arabian range on the right, and the Libyan range on the left. They are composed of cretaceous rocks, the predominant one being sandstone. It is a durable and easily worked rock, and was largely used in the construction of the Egyptian temples. The city of Thebes was built of it. This sandstone extends from the first cataract of Assouan to Esne, a distance of about 85 miles. Below this it is covered by a limestone of the upper cretaceous series, which continues on both sides of the river for about 130 miles, when it is followed by a tertiary nummulitic limestone, which forms the hills that lie farther to the north, which however become more tame and monotonous as they approach the mouth of the river.

In June the river commences to rise, and continues till the end of September, when it floods the valleys and plains, leaving after it has subsided in November, a covering of dark brown, almy mud, to which Egypt owes its great fertility, by which it sustained a population, which is said to have numbered at one time seven millions. When the river rises 30 feet, it is a desolating flood; when less than 18 feet, a dreadful famine ensues. In 1784 and 1785, in consequence of two low Niles the inhabitants were reduced to the lowest depths of misery, and were driven in crowds to Palestine and Syria.

That Egypt was the gift of the Nile is a saying as old as Herodotus. It only made its soil, however; the bed in which its basin was excavated was laid down before the Nile was born, at the bottom of an ocean, extending from a lost continent in the Atlantic to the hills near the Red Sea.

Streams from the mountains of Nubia and Abyssinia swept down sand into that sea, making the great bed of sandstone, which composes the hills below the first cataract. Then came an upheaval of South-eastern Africa, the sea rolled back to the north, and left Southern Egypt a sandy plateau. At the bottom of the sea, then covering Central and Northern Egypt, was laid a limestone, containing the remains of corals, shells, sea-urchins, and fish, that now forms the hills which bound the Nilotic valley for 130 miles. Another uplift and half of Egypt is 'out of water; but the northern half is still below the sea, at the bottom of which swarm the nummulites, which constitute so large a portion of the limestone, of which the large pyramids were made. One more uplift and Egypt was born. Down came the Nile, and poured over a limestone precipice into the ocean below, where Cairo now is; and of the material swept down by its waters, commenced the formation of the delta. It cut back through limestone and sandstone to the granite of Assouan, and made that valley so famous in history where lived that people who first scaled the heavens and wrote their name upon the sky, for all the world to read.

Before the valley of the Nile was occupied by man it must have been a thicket, the haunt of wild beasts. The lion lurked in the bushes, the monkeys leaped among the branches of the trees, the hippopotamus bathed in

the river, gigantic snakes crawled through its woods, which teemed with crocodiles and wild birds, and on its surface the lotus opened its cup and gave its fragrance to the balmy air.

Probably from Atlantis and the west of Europe, before Spain and Africa were separated, came a dark population spreading along the shore of the Mediterranean, occupying the lands now known as Morocco, Algeria, Tunis, and Tripoli, till it reached the valley of the Nile, on account of the ferocity of its wild beasts and the density of its thickets unoccupied by the negro tribes that existed to the south. Here were fish in abundance, fowls innumerable, a garden of wild fruit, a land teeming with plenty, that had been waiting for resolute men to drive out or master its brute occupants. With such advantages they settled and multiplied, reared huts of logs, cut down with stone hatchets, and then daubed them with Nile mud. As they advanced in civilization, they cleared the ground, they planted the date, they sowed millet, and barley, and wheat, and each family appropriated a portion of ground to its use. In time they shaped clay into brick, which they built into houses. Upon these brick houses, stuccoed with mud, were drawn the exploits of its owner. Has he speared a hippopotamus? the artist of the neighborhood draws the figures upon the side of his house that shall perpetuate the heroic deed. When a chief dies a mound of earth is heaped above his body to mark the spot; but the inundations of the Nile wash it away, or if back from the river, the wind soon levels it, and it is eventually replaced with brick, and then with stone, and at last the mound grows into the time-defying pyramid. The rude drawings are succeeded by sculptures cut in sandstone, limestone, and granite, and Egypt writes her diary on stone that tells to-day the details of her life thousands of years ago.

In the stone age the people of the Nile valley consisted doubtless of various tribes, having but little connection with each other, and we obtain no historical glimpse of them till they were united into a kingdom under the rule of Menes, the first king of Egypt, whose reign has been variously placed at from 2700 a. c. to 5700 b. c.; the most probable time being about 4500 b. c. No monuments of his time have been recognised. He is said to have instituted the first laws and divine worship, which is not at all probable, for both must have existed before the country could advance to kingly government. He is said to have made some expeditions against the Lybians, and was devoured by a crocodile.

The dynasty, or regular line of kings, of which Menes was the first, lasted about 250 years, and consisted of seven kings. The second dynasty lasted about 300 years and consisted of eight kings; but no monuments of them remain. The third dynasty lasted about 200 years. During this dynasty Seneferu conquered the Siniatic peninsula, and opened the copper mines of the Wady Magara.

The fourth dynasty is well represented by both monuments and inscriptions. Rev. John Kenrick says of this period—"The pyramids and the sepulchres near them still remain, to assure us that we are not walking in a land of shadows, but among a powerful and populous nation, far advanced in the arts of life, and as a people can only progressively attain such a station, the light of historic certainty is reflected back from this era upon the ages which precede it. . . . The glimpse which we thus obtain of Egypt in the fifth century after Menes, according to the lowest computation, reveals to us some general facts which lead to important inferences. In all its great characteristics Egypt was the same as we see it 1000 years later. A well-organised monarchy and religion elaborated throughout the country. The system of hieroglyphic writing the same. In all its leading peculiarities, as it continued to the end of the monarchy of the Pharaohs."

Two of the three great pyramids of Ghizeh were built during this dynasty by Cheops and Chephren.

The greatest of the pyramids is said to have taken the labour of 10,000 men, who were relieved every three months, for 68 years. The pyramids are immense tombs, reared by men who were determined that their bodies should never be disturbed till the day of resur-

rection, when they expected that soul and body should be again united.

Great blocks of granite were used in the construction of these mountain monuments, which were brought 500 miles. Some of them were polished like glass, and so perfectly fitted that their joints can hardly be detected. The great mass of the pyramids was made of limestone, obtained on the spot.

Lenormant says, "With all the progress of knowledge, it might be even in our days a problem difficult to solve, to construct, as the Egyptian architects of the fourth dynasty have done, in such a mass as that of the pyramids, chambers and passages which, in spite of the millions of tons pressing on them, have for 60 centuries preserved their original shape without crack or flaw."

The capital of the country when these were erected was Memphis, not far from the present city of Cairo, and "the whole vitality of the empire was concentrated in that neighborhood."

Of the fifth dynasty there were nine kings, whose names are all found in the monuments. The tombs of many persons of high rank at the courts of the kings have been found near Memphis. Sheets of papyrus more than 5000 years old have come down to us from this old dynasty. In the imperial library of France there is a book which was written during the reign of Asa Tatkera, the last king but one of the fifth dynasty, written by an old man of the royal family, Phtah-hotep. It is a hand book of manners for young people. In it are found the following passages:—"The son who obeys the word of his father will therefore live to a good old age." "The disobedient sees knowledge in ignorance, virtue in vice; every day he without fear commits every kind of wickedness, and thus is dead while he lives." "The obedient son shall be happy in his obedience; he shall grow old, and shall obtain favour." "Thus I have become an old man on earth; I have lived 110 years in favour with the king, and with the approval of the elders. I have done my duty to the king, and stood in the place of his favor."

There is a collection of proverbs in the same manuscript that might easily be mistaken for those of the uxorious king of Israel. "Happiness finds every place alike good; but a little misfortune will abase a very great man." "A good word shines more than an emerald in the hand of a slave who finds it in the mire." "The wise man is satisfied with his knowledge; good is the place of his heart; sweet are his lips."

On the death of the last king of the fifth dynasty, Osmos, who was slain by his guards, a new family came to the throne. The first king of this dynasty was slain also by his guards. His son was a warlike king, and his monuments have been found in all parts of Egypt. One of the kings of this dynasty is said to have reigned for a century. His successor reigned a year, and was then assassinated, when his sister, Nitocris, whom Manetho calls "the red-cheeked beauty," seized the reigns of government. She is said to have completed the third pyramid of Ghizeh, as a sepulchre for herself, and after drowning the murderers of her brother, she committed suicide.

From the end of the sixth dynasty to the commencement of the eleventh, Manetho reckons 436 years; yet no monuments have been found belonging to this time.

With the sixth dynasty ends a period of nineteen centuries, known as the "Old Empire." After this, Egypt appears to have entered upon a long period of convulsion, anarchy, civil war and political weakness.

In the seventh dynasty there are said to have been five kings in less than three months.

In the eighth, ninth, and tenth dynasties, Manetho says there were thirty-two kings; but their deeds and even their very names are unknown. During this period, however, the city of Thebes was founded; in its day the most magnificent city of the world, and should all existing cities become ruins, there are none whose ruins could ever compare in grandeur with those of Thebes.

In the eleventh dynasty, Egypt awoke as from a long sleep, and started on a new career. "All old traditions appear to be forgotten—the proper names used in ancient families, the title of functionaries; the style of writing, and even the religion seem all new." Art must

have almost died out, for the monuments of this period are rude, primitive and sometimes coarse.

The twelfth dynasty reigned for 213 years—a time of peace, prosperity and growth. All Egypt became subject to the sovereign.

The tombs of Beni Hassan belong to this period. Here the bodies of the governors of provinces and the hereditary aristocracy were buried. The tomb of Amen, who had made, as a general, a campaign in Ethiopia, contains the following inscription:—"The whole land was sown from north to south. Thanks were given me by the king's household for the tribute of large cattle. Nothing was stolen from my stores. I myself laboured, and all the province was in full activity. No little child was ever ill-treated, nor widow oppressed by me. I have never troubled the fisherman, nor disturbed the shepherd. No scarcity took place in my time, and a bad harvest brought no famine. I gave equally to the widow and the married women, and in my judgments I did not favour the great at the expense of the poor."

The 13th dynasty is a period of great obscurity. Manetho assigns to it a period of 453 years. Scholars suppose that toward the close of it, the 14th dynasty was established in the delta, and that the weakness produced by these rival dynasties led to the invasion and domination of the Shepherds, who conquered the Egyptians and ravaged the country. They were probably from the Valley of the Euphrates.

After conquering the country, the superior civilization of Egypt conquered them; they adopted Egyptian manners and names; they embraced the religion of Egypt, and became real Pharaohs.

The 15th and 16th dynasties reigned in Upper Egypt at the same time as the 17th or Hyksos dynasty reigned in Lower Egypt, which was probably about 500 years.

The 18th dynasty commences with Ahmes, who conquered the Hyksos and drove them out of the land. Their number is said to have been 240,000, "and they took the road for Syria through the desert." Josephus thinks that these were the Jews, but Egyptologists do not agree with him.

"Under the 18th and 19th dynasties Egypt became prosperous, wealthy, and powerful," and attained the summit of her glory. She swayed her sceptre over the civilized world.

The 20th dynasty began 1300 B.C. It was wholly composed of Kings of the name of Rameses, one of whom is supposed to have been the Pharaoh after Exodus; but if he was he never was drowned in the Red Sea, for his mummied body has been found.

The 21st was a priestly dynasty, and, as was to be expected, Egypt went backwards under its dominion.

The 1st King of the 22nd dynasty was Sheshonk, who captured Jerusalem B.C. 972, in the reign of Rehoboam, son of Solomon, as we find in 1 Kings 14th, 25th, 26th, where we are told that "he took away the treasures of the house of the Lord, and the treasures of the King's house; he even took away all the shields of gold which Solomon had made." His achievements are recorded on the propylon of the great temple of Karnak.

The second King, Terah, was defeated by Asa, King of Judah at Maresbah.

Egypt continued to decline during the 23rd and 24th dynasties; and at the close of the 24th was subjugated by Ethiopia, the last king of that dynasty being burnt alive.

In the 25th dynasty Pharaoh Necho defeated the King of Judah and penetrated into Assyria but was defeated by the renowned conqueror Nebuchadnezzar.

In the 26th dynasty under Amasis, a successful soldier, Egypt recovered a portion of its former glory, but eventually the Persians under Cambyses defeated the Egyptians and made the country a Persian province. From that time it has passed successively into the hands of Greeks, Romans and Turks.

In sailing up the Nile the first monuments that claim the traveller's attention are the Pyramids and the Sphinx, and they, of all the Egyptian monuments, are the most worthy of it.

A great many theories have been advanced to account for their construction and conjecture has run wild to account for its peculiarities. It is, however, one of a host,

more than 70 of which of various sizes now remain. All that have been opened have yielded either mummied bodies in stone coffins or the coffins out of which the bodies have been taken. They were built to preserve the bodies of the dead kings from the possibility of removal till the day when the spirit should be reunited to the body. When Thebes became the seat of government the kings had their tombs hewn in the hills near the city and the pyramids were no longer needed, sepulchres were hewn in the stony hills and tortuous passages blocked up with solid stone, sealed the occupants from curious eyes till Anubis came to unwrap the body and the spirit returned with life and breath to inhabit it.

The 3 largest pyramids are those of Gizeh, on the west bank of the Nile and about 6 miles from it. The largest of them was 480 ft. 9 in. high and its base is 764 feet square, covering 11 acres of ground. For more than 5000 years it has stood on its firm base, and seems likely to stand for 50,000 more. Men must have reared pyramids for thousands of years before they attained such daring and such skill, as this colossal tomb represents. In it was found a sarcophagus, or stone coffin of red granite, but the spoils had been there before Belzoni reached the king's chamber in which it was deposited, and if they had not been, the mummied body of the king would but have served to gratify the crowd that pace through the British Museum.

The Sphinx measures 102 feet around the head. It is hewn out of a solid rock, left by the Nile, when it cut its way through the limestone in the vicinity, and was originally an island of rock. Between its forepaws Mariette found a temple. The meaning of this combination of brute and human is, I think, lost in the antiquity that enshrouds it.

The temple of Denderah was commenced under one of the Ptolemies and completed in the time of Nero. It was dedicated to the goddess Hathor, the Venus of the Egyptians. This was built while Egypt was subject to Rome; but the people appear to have thought that a temple to their God was the noblest work to which their lives could be consecrated.

The Egyptians seem to have been, as Herodotus declared, the most religious of all people. It is common for us to call those ancient religions superstitious, but it would be easy to show that Judaism, the parent of Christianity, was but little better in this respect, and that the religion of Egypt embraced a morality certainly as perfect as that of the old Testament, while it presented motives to obedience incomparably stronger.

Religion entered into the daily life of the Egyptians, and the priests were one of the three classes into which the whole population of Egypt was divided. The Egyptian children were led in bands to the temple, that they might pray to the gods, and some of the prayers that were offered would not seem out of place even in an orthodox prayer meeting. The people invoked the blessing of the gods when they assembled at their banquets; they dedicated even their very stone quarries to the gods, from which they dragged stones for the erection of the most magnificent temples the world ever saw, through whose portals marched grander hosts than Roman catholicism has ever been able to marshal under her banner.

The Egyptians have been derided as blind worshippers of crocodiles and beetles. But they no more worshipped these than the Roman catholic does the image of the virgin Mary. If he may without idolatry bow to an image of wood or stone, which he believes represents the being that he adores, why might not an Egyptian bow to animals which represented to him the qualities possessed by his gods?

But it is said that their gods had the faces of animals: "wandering gods disguised in brutish forms!" But this probably arose only from that modesty which shrinks to-day from presenting an image of the divine as a human being.

It is evident that the religious nature which in the Jew formed the tabernacle, the temple, that wrote the ten commandments and the book of the law, was the same nature that reared the magnificent temples of Thebes and wrote the Egyptian book of the dead. Their belief

in a creator, and their assurance of life after death was as strong as it is to day in the breast of any orthodox believer, while their moral law would do credit to the most religious church of the present time.

Herodotus tells us that the Egyptians of Thebes recognized one only God, who had no beginning and would have no end. This agrees with many of the ancient texts preserved in the sacred records. "He is the sole generator in heaven and on earth. He has not been begotten. He is the only living and true God, who was begotten by himself. He who has existed from the beginning, who has made all things, and was not himself made."

The Israelites were indebted to them for many of the ceremonies, emblems, and ornaments connected with their religion. Some of which are said to have been formed by the direct command of Jehovah.

In Exodus 28 ch. 30 verse we are told that the Lord said unto Moses,—"Thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be put upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Sharpe the Egyptologist says,—"The Urim and Thummim also the emblems of royalty and truth were borrowed from Egypt, as we learn from the names which are derived from the Egyptian words Ouro, King, and Thmei justice or truth."

The priestly judge of Egypt wore hanging on his neck an image of Truth with closed eyes, with it he touched the lips of the witness as he bade him speak the truth, the whole, the perfect truth.

Sharpe also says the double crown of upper and lower Egypt were copied by the Israelites and worn the one over the other by the Jewish high priest in the service of the temple.

"Other priestly ornaments borrowed by the Israelites from Egypt were the little bells and pomegranates which were sewn on to the hem of the high priest's robe. Many of these golden trinkets are to be found in our museums among the Egyptian antiquities."

Did Jehovah borrow these rites and ornaments from the Egyptians, or did the Israelites copy them and then credit them to Jehovah?

If a man told us that God gave him the pattern for his clothes, which consisted of ordinary pants, an old English vest and a swallow tailed coat, we should have no confidence in his statement; and when we find a large proportion of the Jewish rites and ceremonies, their dresses, ornaments and trinkets, which God is said to have directed them to make on mount Sinai are but copies of similar ones previously used in Egypt what can we think?

Sinai was a sacred mountain to the Egyptians long before it was such to the Jews. It was the birth place of their God Osiris, and was called by them mount Nissa. Hence the god's Greek name Dio-nyssus, the same as the Hebrew Jehovah Nissi, given by Moses to Jehovah Exodus, 17-15.

The Egyptians had a very strong belief in and an intense desire for future existence. They believed that at the expiration of 3000 years the spirit which left the body at death returned and re-animated it. Hence the extreme care that they took of the dead body. Was the man poor, melted asphaltum was injected into the body that it might be preserved, it was wrapped in coarse linen and laid in a pit. Was he rich, then his body was embalmed with choice spices, wrapped in fine linen, placed in a beautiful painted mummy case and deposited in a sepulchre where tortuous passages ran under the limestone hills on the western side of the Nile. Was he a king, then during his whole life he labored and sometimes made many thousands labor to erect a mausoleum that might defy the strength of man and the persistence of time. Thus grew the pyramid in whose stony heart in a granite sarcophagus lay the body of the tyrant who reared it.

They believed that in another condition of existence the life of the individual on earth determined the state of the spirit.

In the Egyptian scriptures are written,—"The deceased lives after he dies, like the sun, for as the sun died and was born yesterday so the deceased is born."

In the Litany of the sun we read,—"Whoso is intelligent upon the earth he is intelligent also after his death."

In the Egyptian bible are such sentences as these,—"I shall not die again in the region of sacred repose. Plait for thyself a garland; thy life is everlasting."

One inscription referring to the dead reads thus:—

They have found favor in the eyes of the great God: they inhabit the mansions of glory, where they enjoy the life of heaven; the bodies which they have abandoned shall repose for ever in their tombs, while they rejoice in the presence of the supreme God."

Upon a papyrus brought from a tomb in the sight of the Prince of Wales was written,—"Those who are in this picture salute that great God with palm branches in their hands." On another was,—"The great God speaks to them and they to him." "There are no sorrows, and no temptation for those who are the just purified by fire."

There are many important conclusions to be drawn from the study of ancient Egypt. First, it is evident that man has been on this planet for a much greater time than six thousand years. The great pyramid alone shows that the biblical statements regarding the infancy of mankind are quite unreliable. The most recent date given by Egyptologists for its erection is 2,123 B.C., which is 225 years after the biblical date of the deluge. In one of its small chambers General Vyse found a cartouche containing the name of Cheops in hieroglyphics, worked in red paint. Here is the Egyptian language written! How long did the Egyptians speak their language before they began to write it? If only 200 years, and so short a time is inconceivable, we are carried back within 25 years of the time of the deluge. But Egyptian and Hebrew are as distinct from each other as English and Choctaw. No linguist supposes they were ever developed from each other. If they were derived from some older language of which they are branches, from the great dissimilarity of these tongues the time before they commenced to branch from the main stem must have been tens of thousands of years ago.

It is also evident that man never came from one stock. In the 5th dynasty inscriptions refer to Negroes on the Egyptian frontier. Four thousand years have brought the Negro and the Egyptian no nearer together, and we have no reason to think that 40,000 would without amalgamation. Facts indicate that the negro, though as human as the Caucasian, had as distinct an origin as that of the cat and dog.

It is also evident that religions are the outgrowth of humanity at certain stages of its development. The Egyptian needed no supernatural revelation to teach him the necessity of goodness and the certainty of future life; nor did any other people. When people are sufficiently developed these ideas come to them as naturally as they learn to build houses and wear clothes. The Infinite Spirit is the parent of every soul and all are dear to the infinite heart.

Mr. Denton is now speaking in Sydney where his lectures are drawing large audiences. He is expected to return here about the middle of this month, and after fulfilling engagements at Ballarat and Kyneton, will give a further course in Melbourne.

THE *Quarterly Advance & Review* is the title of a new journal, the first number of which was published at Philadelphia on June 1st. It is prettily got up on tinted paper, and contains, beside leading article on "test conditions," and a number of reviews; an account of a wonderful materialization seance held at Kansas, written by a reporter of one of the local papers, Mrs. Jas. Bliss being the medium.

We have received from the author, Mr. George Lacy of Sydney, a pamphlet entitled, "Vaccination in the light of modern enquiry," which is an able *resumé* of the vaccination question, embodying the opinions of many eminent men on the propriety of vaccination. The pamphlet is now in its second edition which indicates its appreciation by the Sydney folks.

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W. Whyte, (N.Z.) ...	1	8	1

As we purpose closing the memorial fund next month we shall be glad to receive further subscriptions promptly, to erect a plain but respectable memorial stone to mark our appreciation of Mr. Tyerman's work.

VERIFICATION OF SPIRIT MESSAGE.

A relative of Charles King formerly of Wodonga has written to us verifying the message which appears in our issue for June last.

DR. PEEBLES.

On account of the late arrival of the Californian Mail we are unable to give definite information as to when Dr. Peebles will arrive. He should be here by the next mail.

Col. Olcott is at Ceylon where assisted by Professor Bruce he is at work establishing new schools and consolidating the Buddhist educational movement there. We have a copy of the "Sarasavandaresa," (Sinhalese Weekly Journal) containing one of the Colonel's lectures, but having no Cingalese scholar on our staff are unable to quote from it.

PROFESSOR JACOBS.—*Licht, mehr Licht*, in its number of May 16, 1880, gave a letter from the well-known professional conjuror, Jacobs, to the Psychological Society of Paris, avowing himself a Spiritualist, and offering suggestions for the discrimination of *genuine* from spurious manifestations.

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