

Harbinger of Light.

MONTHLY JOURNAL

DEVOTED TO

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

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

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In our last we had occasion to animadvert on Christian Spiritualism, or the limitation of Spiritual intercourse within the bounds of a creed. We have since received and read with much satisfaction a pamphlet, entitled "Orthodox Spiritualism," by Mr. J. Enmore Jones, a liberal Christian Spiritualist, (who has for many years been prominently connected with the movement in England), defining Spiritualism *per se*, and advocating a course of action in its investigation calculated to clear the road of many difficulties by enabling sensible men of all denominations to pursue their enquiries side by side without disagreement.

Spiritualists, says Mr. Jones, are they who affirm—

1st.—God is a Spirit; Infinite—A belief.

2nd.—Man is a spirit; Finite—a knowledge.

3rd.—Man has a spiritual body do.

4th.—Man, at physical death, passes out a living, intelligent substance, perfect in form and individuality; a knowledge.

5th.—That, under conditions, the spiritual body can be discerned, and its limited power over physical substance witnessed; a knowledge.

6th.—Man, under laws, can and does as an ethereal ministering spirit assist in various ways those he is connected with by ties of affection; a knowledge.

7th.—Man is a spiritual being, responsible for his actions, be they good or be they bad, whether in the physical body or out of it.

This is one of the simplest yet most comprehensive definitions of a Spiritualist we have seen, and can be accepted by all religionists without conflict with their creed, forming an admirable basis for further investiga-

tions into the nature, properties, and powers of the human spirit comprehended in Psychological science.

On this ground all persons having a belief in the spiritual nature of man can find a common platform on which they can work to demonstrate to the world the great fact of spirit intercourse, the only corrective to the materialistic tendencies of the age. But will they do it? that is the question. Spiritualism has been so intimately connected with the religious idea that it will be difficult for many to dissociate it from dogma, and to examine it from a scientific or purely theistic aspect. Though there are many Spiritualists still connected with the various denominations, the great majority are religious Freethinkers, who having abandoned dogma, display a lack of veneration for existing church institutions and sacred books that appears very shocking to their orthodox brethren, who on their side disparage and condemn the radical tone and iconoclastic tendencies of the freethinking Spiritualist. Except in Phenomenal Spiritualism it is next to impossible to exclude the religious element: the idea of communication with spirits naturally awakening the religious sentiment, and the doctrinal bias, as a rule, giving tone and direction to the ideas communicated, creates a divergence, more or less marked, in accordance with the relative positiveness of the communicating spirit and the recipient of the communication, and each person or circle having confidence, and often too much faith, in the infallibility of the communicating intelligence, instead of submitting the communications to the crucial test of reason, assumes that all teachings which conflict with theirs must be from unreliable sources. This difficulty can only be overcome by the cultivation of a more philosophical spirit by inquirers, and Mr. Jones's suggestion is the first step towards the attainment of this very desirable object. The association of persons of varied religious beliefs for the investigation of physical phenomena will cultivate a philosophical spirit which may in some cases at least enable the same individuals to pursue the subject into the mental phases without the introduction of doctrinal matters, which under ordinary circumstances would effectually destroy the harmony of the circle and make co-operation impossible.

To Correspondents.

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

MR. MALCOMB IN CONCLUSION.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

"Great evil has arisen to individuals, and to the community, from allowing fallacies and falsehoods to pass uncontradicted and unexposed in those channels through which poison is conveyed to the public mind."—ROBERT SOUTHEY.

SIR,—My return for a few days to Melbourne, much earlier than anticipated, enables me to see your last *Harbinger*. Yes, Sir, I am "fighting for victory"—the victory of TRUTH, and am quite prepared to continue the battle until victory or defeat shall terminate it; but I am so sensible of your fairness in so unreservedly opening your columns to me that I cannot trade upon your indulgence further than to ask your insertion of this my final rejoinder. In reviewing the controversy so far, I have every cause to congratulate myself upon what has been done. My thesis was the IGNORANCE OF SCRIPTURE, and in support thereof I adduced illustrative examples. Of some of them you at once admitted the validity; to others you objected. Your objections I traversed in my last. In the footnote thereto you attempt no reply, but withdrawing from the arena, content yourself with relegating me to the custody of Messrs. Rohner and Browne, whose last letters, I find, only emphasise my contention. To Mr. Rohner I am much obliged. His letter, dated the 15th ult.—an extraordinary piece of composition, ranging from the level of would-be sarcasm to the depths of vulgarity, and again mounting to the heights ofrodomontade—is, controversially, an accession to my position, for, in itself, it justifies my charge of "scurrility," while it also redirects the public attention to the article on the Lord's Prayer in *Harbinger* of September. To that article let your readers go. And I ask every man of cultured feeling and judgment whether it is not *scurrilous* to call the Company of Revisers—a real scholar every one of them—"a devil-inspired set," "wolves in sheep's [sic] clothing," and their work, "diabolical shepherding and fleeing in the name of a devil." I ask every BRITON whether it is not *scurrilous* to designate our Gracious Queen "a female Protestant pope." And I will ask every one who can do so, to get a copy of the Revised version, and if possible, the Greek text also, and there-with compare Mr. Rohner's instances of alleged mis-translation. Much of Mr. Rohner's letter seems to me to be incoherent. There is a reference to Shakespeare's clowns, followed by what appears like an allusion to Darwinism; but I cannot pretend to understand it. Mr. Rohner is welcome to pursue his explorations around his own family vault; I decline to have my progenitors labelled "as.nine." "Leave me my ancestors in Eden, Mr. Rohner, and you are welcome to yours in the Zoo." What Mr. H. J. Browne says about Jaccoliot and Müller I must pass over. Argument would clearly be useless. The man who can class the two together as "distinguished writers" would discover no incongruity in yoking Tennyson and Melbourne Punch as "poets." But it is curious to observe how the NEMESIS OF INACCURACY haunts Mr. Browne. It is not (as Mr. Browne erroneously states) in the "Chips from a German work shop" that Max Müller relates Jaccoliot's imposition; but in his "Introduction to the Science of Religion," quite a distinct work.

Your correspondent persists that "Jesus was an Essenean." As to his "modern authorities," I remark, first, that they are all sceptics; secondly, that their basis is the same as Mr. Browne's, viz., his "ancient authorities." These are Josephus, Pliny, and Philo. Now, Sir, of them the first two may be discarded, for they do not afford Mr. Browne much authoritative support. It is the author of DE VITA CONTEMPLATIVA who is the mainstay of Mr. Browne and his confederates. But behold how this vaunted foundation vanishes in the light of knowledge and facts—facts of which these "sceptics"

are either wilfully or actually ignorant!" The work attributed to Philo was not written until nearly three centuries after Philo's death. It is not a genuine portrait of an Essenean life, but is simply an imaginary eulogistic sketch of monasticism. Hence its historical value is just that of the arguments and conclusions Mr. Browne has based upon it—nil! As to the fundamental discrepancies between Esseneism and Christianity, I cannot burden your pages further, Sir, but have privately furnished Mr. Browne with a few facts on the subject.

Lastly, as to Denon. Anything more suggestive of dishonesty than Mr. Browne's deportment in this matter I have never met with. My original charge (*Harbinger*, November) was that M. Denon said nothing such as Mr. Browne attributed to him. In answer I was told that Mr. Browne, or his printer, had simply made an error of a figure in giving the chapter, but I promptly nailed that misstatement to the counter. That excuse failing, it is next pleaded that the printer made another blunder; he inserted "the first inverted commas only." But, Sir, there should have been no commas at all! Mr. Browne has not quoted Denon's words. Denon says nothing, in the passage under notice, about Osiris, Isis, and Horus; it is Mr. Browne who puts those names into the Frenchman's simple narrative! Again, Denon says nothing about the idea of Joseph and Mary's flight into Egypt being derived from the sculpture in Philoe; he simply says that the sculpture probably does represent that flight. This last embellishment is entirely Mr. Browne's, though he seeks to father it upon Denon by introducing the sentence with the word "that." (See Browne's *Rational Christianity*, page 70.) Thus, then, this fraud, and its very questionable-looking defence, lie fully exposed. How far qualified Mr. Browne is to designate my knowledge of Denon "superficial and unreliable," and to describe me as "making an exhibition" of myself, your readers, Sir, may safely be left to judge.

In concluding, Sir, I wish again to bear testimony to your own fairness and evident sincerity, and to add that if any word of mine has given offence to any honest sceptic I am sorry indeed. For earnest scepticism I have sympathy; but for scepticism that is conceited, intolerant, arrogant, hypocritical or dishonest, I have no more commiseration than I ask you to have for RELIGION whenever it presents itself under any unworthy guise.—Yours obediently,

H. MALCOMB, M.A.

Gertrude Street, December 18th.

DR. ROHNER'S FAREWELL TO MALCOMB.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

"Oh, Tam! Oh, Tam! thou'll get thy fairin'!"

—Burns.

DEAR BROTHER,—As it cannot be my object to run after a correspondent of mine who runs away *currente calamo* from all reasons and arguments, I may at least be permitted to shout after my misguided run-away friend, with his still dripping pen behind his ear, a most welcome farewell. Yes, "Fare thee well for ever, still for ever fare thee well!" And may the favour be granted to me never again to meet with a foe so unworthy of my loving steel! For it is a mere waste of thought, pen, ink and paper to attempt to carry on an argument with an opponent who, instead of openly and vigorously attacking and criticising one's work, lifts his holy hands up to Heaven, as much as to say, "I am glad I am not like this fellow," and only appeals by way of reply to the orthodox ignorance of the gaping multitude to endorse with its dull cry of deaf and dumb stupidity the pharisaical conclusions arrived at by a blind Samson Agonistes, who, instead of being a support and prop to the fashionable church of gentlemen and respectability, yclept the Church of England is more likely to lead to the final disestablishment of that self-established State Church, only second in arrogance and wilful blindness to the Church of Rome, the constitutionally compulsory church of the Queen, and all the rest of Anglican and unchristian gentility which is unable to get on in this sublimely world of

ours without the aid of the Devil, once the most powerful ally of a priestcraft accustomed to rule the hearts of men by fear rather than by love, as once upon a time they, by them, misrepresented master attempted to do. Things have, in our days, come to such a pass that instead of saying "love one another" we have got into the way of saying "damn one another everlastingly." This is our modern gospel of divine love turned inside out, and done into the gospel of Death, Devil and Damnation. Oh, my God! forgive these blind bats, leaders of still blinder bats, for they do not know what they are teaching or preaching. Their kingdom is evidently not the kingdom of the lovely Jesus, but the kingdom of loaves and fishes, the kingdom of Mammon, in fine, theirs is the kingdom of this and no other world.—Yours fraternally,

C. W. ROHNER.

P.S.—My reply to Mr. Malcomb was already written and posted when I received the manuscript of the Artful Master, containing his answer to my last epistle to the Gentiles in the November issue of your luminous sheet. As you appear to be desirous of terminating a controversy which, at the very outset, promised so scanty a harvest of new truths, I will be as brief as possible in my additional comments on Mr. Malcomb's strictures of my mode of viewing things in general, and the Lord's prayer, with a Devil in it, in particular. His telling me that I have sounded the depths of vulgarity, and scaled the heights ofrodomontade, in my extraordinary correspondence of the 15th ultimo, may pass for what it is worth. To me it is positively worthless, and leaves me perfectly unaffected. Regarding the company of Bible Revisers and their respective scholarly attainments, I beg to state that the fact of their being scholars—all of them, and everyone of them—makes their worth only appear so much worse in my eyes and in the eyes of all those who know that "Poneros" in the Lord's prayer does not mean devil, or the Evil One. As I said before, these learned divines may not lack learning, but they most decidedly lack candour and courage in putting such a revision of the New Testament before the religious world as they have done; only, I for one, object to our Gracious Queen being asked to sanction their vain labour, and to put the seal of her royal individual authority upon a work so much inferior to James' version, and with a far less chance of devout adoption as a text book of the word of God by the people of England. That our Gracious Queen would become a "female Protestant pope" by endorsing the work of these revilers, and not revisers, of the word of God, as King James has done in the past, is beyond all doubt a correct statement on my part. Can the Queen's authority, any more than that of her bishops, add a higher value or superior importance to the word of God in the eyes of genuine Protestants? "Our most dread Sovereign," the Queen, is not the "defender of my faith" at any rate, and the phrase *cujus regio ejus et religio* has long ago ceased to be true. My faith and my religion is purely and simply a matter between myself and my God, and the Queen would really have to assume the authority of an infallible pope before she could authoritatively force down my throat, or that of any other of her subjects, the new New Testament, as recently revised by her bishops—the bishops of an established, or rather illegally enforced State church. As to Mr. Malcomb's moonshine "ancestors in Eden," wherever that place may be, I most certainly prefer, if necessary, to connect my descent, in harmony with Darwin, with the better sort of anthropoid apes of the "Zoo," than with Mr. Malcomb's Edenic ancestors of jackanapes, apeing or claiming an authority over the minds of their fellow men, in consequence of an inordinate ordination from God, which now-a-days no sane man any longer respects. Once more I now say to my Eden-descended friend and correspondent *si calces, bene est, ego valco*.

C. W. R.

MR. BROWNE AND MR. MALCOMB.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR.—It will be necessary for me to again trouble you with a few words in reply to Mr. Malcomb, I trust, for the last time.

That I am put upon my trial as a sceptic is not my fault. I have been charged, in common with several others of the same way of thinking, with ignorance and dishonesty, and the least I can do is to put your readers in possession of all the circumstances of the case.

In order to sum up Mr. Malcomb, whose letter of December 16th by his request and your courtesy has been placed before me, I may remark that he commenced originally by making three charges.

First, I was accused of inaccuracy because I quoted from Jacolliot although Müller differed from him. Why I was not at liberty to choose my side of the dispute I am yet unable to discover. Mr. Malcomb himself does nothing but shelter himself under the shadow of Müller's reputation, and considers this enough for his purpose. I, however, am able to support my confidence in Jacolliot by other authors.

Thus Mr. C. J. Stone (barrister-at-law, and late Advocate, High Court, Bombay), in his work entitled "Cradle-land of Arts and Creeds" (1880) p. 260, in alluding to Jacolliot's version, says that "Prof. Max Müller has thrown doubts on the authenticity of this story, but he does not seem to have brought forward any positive evidence to contradict it. . . . And M. Jacolliot may have discovered a genuine old story." Madame Blavatsky, an excellent Sanscrit scholar, for many years resident in India, in "Isis unveiled," vol. 2, accepts Jacolliot's version of "Adima" and "Heva," which she states is derived from the *prophecies of Ramatastir*. Again, when Jacolliot's book first appeared, it was criticised by that thoroughly competent and impartial body, the Société Académique de S. Quentin, which appointed an erudite Sanscritist and most loyal Catholic, Mons. Textor de Ravias, who had for many years resided in India as a Governor in Tanjore, to examine "La Bible dans l'Inde." Textor's report was:—"M. Jacolliot's book, written with good faith, in a style easy, forcible, and zealous, having a form of argument easy and varied, is of absorbing interest. . . . A learned work on known facts and with familiar arguments" (See *Harbinger* for June, 1880, page 1798; and for July, 1880, pages 1816-17.) I leave it to your readers to say whether, with these excellent vouchers, I am not only justified in accepting Jacolliot but entitled to obtain a verdict of "crass ignorance" against my orthodox adversary for contradicting them.

As to Mr. Malcomb's great point, that Müller's reference to Jacolliot is in his "Science of Religion" and not in his "Chips," I am perfectly willing to make him a present of the difference, as it does not affect the case in the slightest. Whichever is correct it neither improves his position nor discredits anything in mine.

Mr. Malcomb's second count was that Jesus could not possibly have been an Essenian. Upon this head he first declared that "I had not a single fact to support any such assertion." I gave him my authorities. In his last letter he admits two of them at once, whose testimony is not, as he pretends, unimportant, but of great value, as may be easily seen by referring to pages 56-60 of *Rational Christianity*. My third authority he disposes of in an offhand way by the dictum that the well-known "De vita contemplativa" was not written until "nearly three centuries after Philo's death." In support of this extravagant theory Mr. Malcomb does not give a single authority. He simply says that it is so. I claim that my assertion is as good as his, but in order to give one or two evidences that here again he is either "wilfully or actually ignorant," I will refer him to Mons. A. Corderre, M.A., LL.D., Fellow of the Archaeological Society, France, an author of great erudition, who has written exhaustively on the subject of Philo and his writings. The conclusion at which M. Corderre has arrived regarding the authorship of "De vita contemplativa" (the work attributed to Philo, dealing so extensively with Essenism) is that that book was certainly

written in the first century of our era, and its author was almost certainly Philo Judeus. Again the Rev. J. W. Lake, in a pamphlet entitled "Pluto, Philo and Paul," makes the following statements at page 51. "After reading Philo's account of the Essenes the conclusion flashes upon us that John the Baptist must have belonged to one of these communities, and that Jesus himself must have been largely imbued with their spirit. The sermon on the Mount is, in fact, a simple reiteration of their teaching. . . . His desire, however, to outstrip the limitations of this society, and to make the fraternity one of world-wide comprehensiveness, to establish, as it were, a system of universal brotherhood, gave to his life the special character that marked it, and enabled him to put an impress on all succeeding time." Among the numerous scholars who hold that Jesus was either an Essene or was associated with and influenced by that sect, I may mention the following:—Rev. G. Vance Smith, D.D., Ph.D. (Principal of Carmarthen College; Prof. Fiske, M.A., LL.B.; Thos. Inman, M.D. (author of "Ancient Faiths," &c.); Rev. Robert Taylor, B.A., M.R.C.S.; Dr. F. F. Strauss; Judge Strange; Moncure D. Conway, M.A., B.D. This, I think, pretty well disposes of that controversy. From these citations it will be plain to every one that Mr. Malcomb is hopelessly wrong in his assertion that Jesus was not an Essene, and instead of my arguments and conclusions thereon being "nil" they are far more valid than are the rash misstatements of Mr. Malcomb, made upon his own *ipse dixit*, and without his being able to quote any scholars of equal eminence to those I have named in support of them.

Finally, as to Denon, Mr. Malcomb is nothing but despicable. First, he stated that Denon said nothing about the scene to which I referred; then he admitted he said something of the kind. He mispelt the name of Denon's translator following a printer's error in my book, and charged me with his own blunder, and finally was compelled to confess that the substance of my statement as to the representation in the Temple of Philo was correct. He even has the audacity to find fault with me because he has discovered that the names of Osiris and Isis are not in the passage in Denon. I have never said that they were, though Mr. Malcomb wishes your readers to think so. To do this he has to assume that I was making a verbal quotation in my book, and not, as is the case, merely noting the idea of Denon with comments of my own. To bolster up his outrageous accusation he has the effrontery to add inverted commas to my sentence, when affecting to quote it, thus committing the very dishonesty with which he impudently charges me. I will not stoop to characterize such trickery.

With these three charges against me Mr. Malcomb began and with these he ends. His counts against me, like those against my conferees, would be trifling if true, but, as I have shown, they are not in the slightest degree true or reliable. He has privately forwarded me a list of doctrines which he says were Essene. On this head again he does not agree with my authorities, and he must pardon me if, after finding him out in so many misrepresentations concerning Jacelliot, Philo, and Denon, I decline to attach any value to his unsupported testimony. I have given chapter and verse for my statements. It is evidently impossible for him to do the same. Until he is prepared to do so I would suggest to him that he remain silent concerning "the ignorance of sceptics." I will conclude by remarking that never in the course of my experience have I met with a correspondent signing himself M.A. who made so many assertions in a public print which he not only could not prove, but which it was the easiest thing in the world to disprove by a simple reference to authors with whom every theological tyro is familiar.—Yours, &c.,

HUGH JUNOR BROWNE.

MR. MALCOMB VERSUS MRS. BRITTEN.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."
SIR,—Mrs. Britten's book, "Faiths, Facts and Frauds," seems to have disturbed Mr. Malcomb's mental serenity. As Mrs. B. is unable, through absence, to answer for

herself, kindly permit me to vindicate her against Mr. M's aspersions.

I. Mr. M. insinuates that her book was written professedly under "inspiration." Mrs. B. has nowhere made any such claim. She compiled the volume under the difficulties of travel, and when far away from her own library. What wonder, then, if she did make such a mistake as writing "W. Maurice" for "Thomas Maurice?" A little acquaintance, on Mr. M's part, with the literature of astro-theology would have obviated his criticism *re "Aries."*

II. That Mrs. B. is correct regarding Thoth, reference to any work on Mythology will prove. See, for instance, Chambers' *Encyclopædia*, article "Hermes." Mr. M's voluntary information as to Thoth in a "Phœnician story" is simply irrelevant, for it was Egyptian mythology that Mrs. B. was alluding to.

III. Whether Prometheus was or was not crucified, neither Mr. M. nor Dr. Peebles is competent to determine; but that he has, by reputable writers, been represented as crucified, none but an ignoramus would deny. Mrs. B. supports her statement by quotations from Taylor, Kersey Graves, and the *New American Cyclopædia*.

IV. Mr. M. sends us to Dr. Peebles for information as to the "contemporary historians" who mentioned Jesus. And yet, Sir, Dr. P., in his last work on the subject, says "Contemporary writers, it is true, made little or no mention of Jesus." (*Christ the Corner Stone*, p. 5.) Mr. M. has yet to find the "contemporary historian" who refers to Jesus.

As to Godfrey Higgins, Mr. M. had better keep his depreciatory remarks for the credulous. Your readers are quite able to estimate the works of Higgins for themselves.—Yours, &c., W.

THE END OF THE WORLD.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—Amongst the first lectures recently delivered by Mr. Walker was that on "The end of the world in 1881." The subject was introduced by the reading of the 24th Chapter of Matthew's gospel, in which there are numerous portents related, presaging the end of the world as predicted by Christ.

The reading of this chapter was, no doubt, intended to show that as the events (ordinarily understood) that were to introduce the final consummation had not taken place, the prophecy had been falsified and Christ's authority impugned. So when I ventured to ask if these events may not be understood as having been realised with the destruction of Jerusalem in the year '70, the lecturer replied that this was inconceivable, inasmuch "as the stars were to fall from Heaven before the end of the world, and as the stars had not fallen therefore the end of the world had not been accomplished."

The major of this syllogism is admitted. The minor, I think, is assumed by Mr. Walker, and in my opinion this has vitiated the conclusion.

My object in the present communication is, if possible, to rescue the language of Christ from misconception, and to maintain his authority as a public teacher.

I admit at the outset that there are many things involved in the discourses of Christ "which are hard to be understood," and that these difficulties are greatly intensified when speaking of the end of the world. I shall not seek, however, to overleap these by any fanciful interpretation, knowing that no explanation is of value that is not founded on a proper principle of biblical exegesis. It is evident, however, to every careful student that much error has arisen in reference to the Christian scriptures by applying to their elucidation the matter-of-fact principles of the western mind, rather than accepting them as written in the symbolic and highly ornate language of Oriental literature. In seeking, therefore, for a rational explanation of Christ's language we have to accept it, not according to the every day meaning that might be attached to it, but in the sense in which it was originally employed, and as it presented itself to those who first heard it.

By adopting this common-sense principle in the interpretation of the 24th Chapter of Matthew, I appre-

hend we get rid of all the difficulties with which it is supposed to be environed, and transform a portion of the recorded teaching of Christ, which in consequence of its apparent contradiction of the logic of facts, has been held by many as invalidating his general authority into a manifestation of his power in forecasting the future.

It would be an unwarrantable assumption for me to expect space in the *Harbinger* for a detailed explanation of the chapter read by Mr. Walker. I shall be glad, however, if you afford me room to apply the principle of interpretation I contend for in the elucidation of one or two phrases which occur in the passage referred to, and which, if satisfactory, may be accepted as evidence that the entire section may be similarly explained.

My position is this that the end of the world (in the sense of the term), was consummated in the destruction of Jerusalem in the year 70, and as synchronizing with that event the stars fell from heaven.

The occasion of the discourse in the 24th of Matthew arose from a question suggested by Christ's declaration that there would not be a stone left in the temple that would not be thrown down. In reference to this event his disciples asked him "when shall these things be and what shall be the sign of thy coming, and of the end of the world," and it was to prepare them for the end of the world that Christ gave his disciples certain signs of the coming event that by accepting these signs they might consult their safety by flying from the impending calamities that were to usher it in. "Then let them which be in Judea flee into the mountains, let him which is on the housetop not come down to take anything out of his house, neither let him which is in the field return back to take his clothes." These warnings could have no meaning in relation to an anticipated end of the material world, from the supposed destruction of which no warning could be of any avail as there could be no place of escape. The events ushering in the end of the world were to take place in the Judean Empire, hence the admonition "let them which be in Judea flee to the mountains" the inference is to my mind irresistible that in using the phrase, end of the world, Christ made no reference to the destruction of our planet.

The end of the world in the passage under examination can be literally rendered from the original Greek as "The Consummation of the Age," or the end of the Jewish economy and in this sense Christ employs it. With the destruction of Jerusalem, wherein alone the essentials of Jewish worship could be observed, the entire political and religious policy of the Jews passed away, and is aptly described as the end of the world or the consummation of the age.

Accepting the principles of interpretation I have laid down the meaning to be attached to the falling of stars in the passage in Matthew presents no difficulties.

In the symbolic language of the ancient Jewish scriptures, empires, kings and nobles, are designated by the names of the heavenly bodies. The sun, moon, and stars, their temporary disasters or entire overthrow denoted by eclipses and extinctions, and the destruction of the nobility and religious teachers, by stars falling from the firmament, as when speaking of the advent of a mighty prince that was to conquer Moab it is said "There shall come a star out of Jacob," a prince is also referred to by David "who cast down some of the host and of the stars to the ground," and the destruction of the Judean Empire, is anticipated by Joel in the following language "The earth shall quake, the heavens shall tremble, the sun and the moon shall be dark and the stars shall withdraw their shining."

Christ in the passage under review made use of ancient symbolic language well understood by those to whom it was addressed and the literal fulfilment was accomplished in the overthrow of the political kingdom and religious hierarchy of the Jews.

I have thus given an example of biblical exposition to show on what principle the statement of Christ in the 24th chapter of Matthew may be made to harmonize with the events predicted, and if I have assisted in rendering a passage of scripture plain which to many is involved and difficult to understand, my object shall have been achieved. I am, respectfully yours,

CHARLES WATT.

THE DOCTRINE OF THE TRINITY A FALSITY— THE BEAST OF THE REVELATIONS. THE NUMBER 666 FOUND AT LAST!

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

DEAR SIR,—You will greatly oblige by giving a prominent place in your columns to the following, which I trust will awaken all the Trinitarian Churches to their delusion in upholding the false doctrine of the Trinity.

Firstly. In the year 381 A.D. I find its foundations were first laid as a corruption of the pure Christianity of Jesus of Nazareth by the Nicene (Ecumenical) Council, held in that year.

Secondly. Thenceforward it grew bit by bit, century after century, dogma being piled upon dogma, about this false doctrine of the Church of Rome, till at last it was finally settled as WE HAVE IT NOW, by the Fourth General Council of the Lateran, A.D. 1215. To that Council belong also the establishment of the doctrine of *Transubstantiation*: a minor error growing out of the dogma of the Trinity.

Now, take the number 1215 A.D. from the year 1881, and the result is the identical number of the Revelations, 666.

"Here is wisdom," saith the angel instructing the seer of the Apocalyptic visions: "He that hath understanding let him count the number of the Beast, for it is the number of a man, and his number is six hundred and sixty-six." Then it is now clear that by this number is meant six hundred and sixty-six years! "The number of a man" signifies the number of years of a man's life.

Further, in every sense the doctrine of the Trinity corresponds perfectly with the description of the Beast in the Revelations. The devotees of the Beast are to worship him. So they do, for they worship the "Holy, Blessed, Adorable Trinity," instead of the One True God, the Great Father Spirit.

They are said to receive a mark upon their forehead, or in their right hand. And so they do, as we all know.

Now, I would ask our Trinitarian brethren, to pause, and consider what they are about.

I charge the dissensions and divisions in the Christian churches on this *fons et origo mali*—this false worship of a Beast indeed.

Let me repeat here the warning proclamation of the angel in the succeeding chapter of the Revelations, ere I close:—"If any man worshippeth the Beast and his image, and receiveth a mark upon his forehead or in his hand, he shall drink of the wine of the anger of God." &c., and "they have no rest day or night, they that worship the Beast or his image."

How remarkably to the very letter is this threatening warning being fulfilled. No rest day and night for the worshippers of this Beast—the Trinity. Look at the state of the quasi Orthodox churches, every one of the lot: Dissension, disunion, bickering, and strife incessant! and serve them right; because they have all forsaken the Father, the only True God; they have hid his glory behind a cloud; they have turned themselves into idols; they are gone away backward. Pause, Trinitarian followers, not of Jesus, but of Athanasius, and turn you from your idolatries and paganism ere they be your ruin. The facts herein given are easily verified; I take my dates from Cadworth; Mosheim being too hasty in his conclusions.

Surely this will open the eyes of many a Trinitarian brother and sister, and turn many hearts to the One True God, the Father, ere it be too late! How He loves all men and women, let the angels say: "He waiteth only to be loving still; aye, a loving Father to his rebellious children, of whom it may well be said, 'They worship they know not what!'" But the man-invented, soul-enslaving dogma of the Trinity is doomed. God, the Great Father Spirit, must reign supreme in all hearts; "all things in all men."—I am yours, &c.,

UNITARIAN MINISTER.

Rockhampton, Queensland,
Nov. 30th, 1881.

MR. CODLING'S CIRCLE.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—Will you kindly announce in your valuable paper the happy arrival of Mr. Codling's circle at a state of successful communication with friends who are wrongly termed dead. It may encourage others who are about to form circles to know of such success. The circle was originally composed of five gentlemen, who commenced sitting a little over two years ago. For one whole year, sitting once, and sometimes twice a week, not the slightest motion of the table, broke the monotony of the sitting. Sometimes one of the sitters would be thrown into the attitude of a magnetiser, or in a semi-trance, would appear to be trying to speak. But the sameness of the sitting, week after week, month after month, was a great trial of patience. Two gentlemen discontinued sitting after a year of this; followed some time after by a third. These vacancies in the circle were however gradually filled up, and it now consists of four ladies and four gentlemen. Mr. Codling did not despair of ultimately arriving at something. And it is owing principally to his untiring patience and perseverance, for two long years watching and waiting for news from the other life, that the circle, as now composed, has been so beautifully rewarded. The wonderful fact at last is realised: the spirits of the departed are now becoming visible—are now actually seen, described, and communicated with, by one of the lady sitters, and recognised, as she so communicates with them, as the fathers, mothers, brothers, sisters, children, or relatives of each of the delighted members of the circle. Some other time, if permitted, I will describe some of the tests. The members of the circle are willing to let their success be published; others may thus be encouraged to investigate. If every private circle would so publish their success, the world at large would begin to get thoughtful, I think, over such accumulative evidence.—I am, sir, yours truly,

W. H. RUTHERFORD.

20 Lothian Street, Hotham,
13th Jan., 1882.

FAMILIAR LETTERS ON SPIRITUALISM.

X.

"There is a school of philosophy still in existence of which modern culture has lost sight: persons who are heirs of a greater knowledge concerning the mysteries of nature and humanity than modern culture has yet evolved."

RESPECTED FRIEND,—You seem to infer from what I have already written to you that, it is not necessary to accept the Spiritualistic theory to account for the phenomena; and that if time is given some explanation will be found to solve the whole question by human, earthly agency. Well, I know that an attempt has been made to do this already by Dr. Carpenter and others; but, strange to say, both he and others, while professing to have found the solution, are prone to admit inadvertently that all which their explanation involves is a change of mode, but still the result of spiritual or impalpable operations. These would be enlighteners of their fellow men, talk of the power of spirits in the flesh; we simply change the front and talk of the power of spirits out of the flesh. There is no desire on my part to limit the scope of the question, because I believe that under certain conditions the spirit, still in the fleshly material body, has the ability to do things so wonderful, that even Dr. Carpenter and his fellows would stand aghast at the exhibition.

I was much amused, some years ago, reading in Dr. McLeod's Book of Travels in India, of the way in which he disposed of the difficulty arising in connection with what is termed "Indian Jugglery;" he confessed himself utterly confounded and unable to explain the *modus operandi*, but he gets over the difficulty in this way: by declaring that such exhibitions were more fitted to please children than excite the interest of intelligent men. We are tempted to ask: will such men believe the circumstances of their own existence when they

enter the next-life state; or will they argue that it is all a delusion, because so strange and wonderful? I greatly fear that the mind which refuses to investigate spiritual operations in this life, will be at a sad disadvantage in the next.

But I must now turn to the special purpose I have in view in writing this letter. I am about to admit that many of the most astounding spiritual operations are apparently wrought by men in the flesh, but under similar conditions to those used by spirits out of the flesh. In a recent work—"Sinnett's Occult World," we have a very interesting description of phenomena peculiar to certain adepts in India, and with whom is connected Madam Blavatsky, the compiler of the work "Isis Unveiled." These phenomena as represented by Mr. Sinnett, are evidently spiritual operations controlled by men and women in the flesh, and are used to secure ends which certainly do not appear disadvantageous to mankind. Some of the phenomena referred to, are even of a higher order than those which are connected with the operations of Modern Spiritualism, but at the same time are so decidedly of a like nature, that I feel compelled to include them in the same category. I must refer you to this work of Sinnett's; also to "Isis Unveiled," and to "Art Magic," and "Ghost Land," for the full particulars of these wonderful manifestations; they include communications between individuals at a great distance from each other by a process of mental telegraphy; the levitation of solid substances to a great distance in an inconceivably short space of time; the production of beautiful sounds in the air; the discovery of lost articles and restoration of the same; impartation of information of a sublime and philosophical nature; an astonishing influence over the minds of persons who come into rapport with adepts; a stimulating of the ordinary laws of nature to such an extent that, to the uninitiated, the results produced are regarded as miraculous; and in many ways exhibiting a power on the part of man which, in the dark ages, would have raised such persons as these adepts on to a pedestal of divinity, and proclaimed them as gods among men. It is affirmed, indeed, that every phenomenon produced under the regime of Modern Spiritualism can be duplicated by the powers possessed by these adepts; and I am inclined to think it is true that such is the case; but this fact does not in any way detract from the value or truth of the affirmation that, spiritual beings on the other side of earth-life, communicate with their brethren here; or that they can produce phenomena such as those described in relation to the operations of Modern Spiritualism. I do not know that there can be any limitation to the power of man the spirit, at any rate, within the limits of man's own conception; neither do I think the fact of his being still in the fleshly body on earth, need be any impediment to those operations which we have hitherto thought to be peculiar to spirits out of the fleshly body. The attainment of conditions is every thing, and when with enlarged knowledge of the spiritual laws of the universe, and proper attention thereto, man awakes to the power which is latent in his nature, then will it be found that, whether here or there, those operations of a spiritual nature which more effectively unite human beings in a common interest, are within the reach alike of the living on earth or the dweller in the next stage of existence. Occultism, as it is termed, is synonymous with Spiritualism, and is intended to secure a like end; but until understood, calculated to produce only astonishment, or excite contempt and opposition of those who think it interferes with their preconceived opinions.

The grand secret of all is this: the proper cultivation of the spiritual nature; the effective regulation of the mind, and its subjection to the spiritual in accordance with the operations of nature which we observe by careful examination as pertaining to the universe at large; then, the Infinite Mind denies not to man thus trained, the exercise of any of those powers which raise him on to his proper place in the scale of being, and invest him with that degree of sublime happiness which his nature is capable of understanding and fully enjoying. This, then, is Spiritualism in its highest and most sublime characteristic; the discovery of those spiritual

operations, and the ability to direct them for human well-being, and wherefrom will arise all those remarkable, because otherwise unrealised results which tend to elevate, expand, and mature man's nature—spiritual operations and material results with which all men should be practically acquainted; the great defect of the present day being not merely ignorance of these, but an indisposition to seek them.

To what then are we to impute such a state of things? not surely to an unwillingness on the part of man to make enquiry, and to accept his proper place in the universe? no, but to the mistaken action of our teachers, the clergy, and autocrats of the Church, who in place of seeking the spiritual elevation of the people who have been trained to bow to their dictum, have striven to lay upon them carnal burdens, and requiring them to bend the neck that on it may be placed the yoke of unquestioned servitude, and whereby practically the layman is forbidden to think for himself. I am certain that our present church institutions are more calculated to foster Materialism than to lead to the discovery and acceptance of spiritual influences; and if a reformation in this respect arises in the Church, it will mainly result from the propagation of spiritualistic truth by those who have received the teachings of this modern dispensation.

Hitherto, in Asia more particularly, Occultism, as it is termed, has been a light hidden away from the gaze of the multitude; so, also, Spiritualism has been confined to the few, very few; but now these hidden resources of nature, these appliances for the elevation and growth of man, are coming forth from the obscurity in which they have been—brought forth by the spiritual dispensers of God's bounty—and woe to the man, or the body of men, who stand in the way to oppose, and endeavour to hide them from mankind. Spiritual operations during the past fifty years have frequently assumed a prophetic aspect; indications have been given of a brighter future for man even on this earth. It hath been declared that the time is at hand when the materialistic barriers which separate the seen from the unseen, shall be broken down, and through the rent-veil there shall come, and there will go, to commingle on the border land of the two worlds, the spiritual thoughts of enlightened men both here and there.

My dear friend, why should we not do our utmost to hasten that day? Are we to be bound by the conventionalism of our ecclesiastical rulers; is it at all desirable to leave the matter in their hands? Nay, if that had been the wont of men all through the chapter, there would have been none of those reformations and advances which have arisen as the result of what has been denounced as rebellion against God, because against the so-called Church, instigated and carried out by the numerically few, but who are destined to triumph even as light ever must over darkness, and freedom over bondage. So will it be with Modern Spiritualism, a system which makes brothers of men, and reveals God as the loving Father of all; sweeps away all the crude theological notions which have afflicted man so long, and in the knowledge of the truth makes him free—not the freedom of licentiousness, as has been insinuated by those who ought to know better, but a freedom to grow wiser, to acquire greater self respect, in which every man shall serve his generation according to the will of God; and when he has fulfilled his earthly career, to pass on to higher regions, higher attainments, and higher uses.

I can assure you, my dear friend, that it is thus Spiritualism shapes itself to my mind; it is thus it brightens my prospects; and if on this pathway of earth-life it is inevitable that difficulties arise, and many things to try the patience, we have on the other hand this advantage: to those whose eyes are opened it is perceived that the field of struggle and warfare on which we stand, is surrounded by the horse and chariots of fire, the hosts of spiritual intelligences, the angels of the inner life who, as the agents of a loving Father, are here to strengthen, cheer, and make victorious the faithful workers who seek not their own but the good of their fellow-men; the men and women who by a life of self-denial call God to witness that they seek the eleva-

tion, purity, and happiness of their race; the living, progressing, and earnest souls who, against all odds, fight the good fight even to the death!

In my next letter, I hope to call your attention to several works on Spiritualism, which it may be profitable to you to read; and in my twelfth, to bring my present endeavours to a conclusion. Meantime, believe me—Your faithful friend,
H. J. B.
Melbourne, January, 1882.

SPIRIT COMMUNICATION.

THE following is one of a series of communications forwarded to us by Dr. J. K. Barnett, of Tintaldra. They are received at a "Home Circle," and we are informed that the medium never went to school, acquiring all her education from an elder sister, and is incapable of writing normally what she does under influence. The circle is attracting considerable attention in the neighbourhood, it being customary to admit friends and investigators.

Nov. 15th, 1881.

Car. B. and self. Extra sitting.

Remark by J. K. B.—"May we sit privately on other nights than our regular ones to receive your communications concerning the pamphlet mentioned at our last sitting?"

My dear Friends,—We are truly glad whenever an opportunity is granted unto us of shewing the interest we take in all your movements, and how willingly we do try to teach or expound anything that is within the range of our knowledge.

Therefore, should you at any time desire to meet us, do not hesitate so to do.

Now, then, let us to the subject which you are so anxious about. In the first place, dear friends, we do not deem it necessary to allude more than briefly to that which we observe on the outward cover of your book, laid in readiness for our perusal. Like many another outward appearance, the most that can be said about it is that it savours strongly of egotism, inasmuch as one has taken upon himself to denounce a matter on which his ignorance is only too apparent, and his bigotry extremely to be deplored.

May that one receive enlightenment ere earth scenes close on his vision; ere his soul is transported from out the form of materialism that now holds it. Again, do we observe a very strong phrase made use of in reference to this most beautiful and comforting of our religious or spiritual *reminiscences of earth life*. The aid which it has rendered to many a heart-broken soul, has of itself proved that it must be of Divine origin, for help and comfort cannot come from any other source—not the lasting kind which emanates from this. Let me tell you therefore, that whatsoever tends to spiritual good must come from the only true source, and savoureth nought of Satan, or, in other words, is not Satanic.

Dear friends, have we not placed very clearly before you what is the meaning or reason of the existence of sin? It is the part which will always be attached to our grosser or lower nature; and for this reason is it that we find in all nations and in all classes this feeling of sin and depravity exists. It is born within, as the spirit or soul is also given birth to, and these two cannot be separated until the Almighty decree goes forth for a dissolution. Satan, so called then, is within us. Likewise also the Spirit of God; and between these two is the conflict ever to be, and the victory must be gained by one or the other.

Now does it become our duty to strive to discover the best means whereby this evil nature may be repelled; and if we find that herein is a strong incentive for good, such as cannot be surpassed, we are compelled to admit that its origin is purely Divine, and not Satanic.

Having striven to settle this fully in your minds, let us now proceed to tell you that in the perusal of a work such as that one placed within your reach, it cannot fail to be evident to your perception that it is written by a

* "Spiritualism Forbidden of God: Its Sources Satanic and not Divine."

person to whom the mystery of soul-communion and spiritual communication is quite misunderstood, and as lightly believed in.

In representing any subject, then, by way of drawing persons to our own views, we are at all times apt to go too strongly and unreasonably into the matter. Prejudice carries a high hand and a strong power wheresoever her disposition or tendency is allowed to be firmly induced; and the one who yields to prejudicial impressions, is not one calculated to bestow a good or reasonable mode of thinking to any who may become aware of those views which he is trying to inculcate. Rather let a man weigh dispassionately the merits and demerits of the subject under discussion. Let him not say within himself, this is a subject on which I hold my own ideas! I am convinced of their correctness! Let me now bring to bear in its favour all the arguments which can be adduced, and, *vice versa*, let me throw into the other scale all that will lessen the opposite side; when completed I shall have penned a clever work, calculated to raise me in the esteem of all those who hold with me, and at the same time it cannot fail to carry weight against that which I am so anxious to put down. No! dear friends, this is not the way to take up any subject, especially one which has begun to engross the minds of many men of ability and clever understanding.

Let one take it up with this feeling: Here lies before me a matter or subject which is taking strong hold upon many minds. Those of firm development can grasp it for themselves, but the less favoured and more ignorant class must be guided in the right direction. Let me now study this subject from every aspect. Let me weigh its respective qualities. Let me test it; and then having with the greatest consideration laid bare its smallest intricacies, and opened it out fully to my own satisfaction, place the result in simple and easy form of speech before my fellow-men. Let them in their turn weigh my views, and in the light of reason judge for themselves if they be correct. By this means a true estimate of every subject may be fairly gathered.

My dear friends, we desire to proceed with this subject on a future occasion. Let us hope under conditions as favourable. Good night!

MINNIE.

THE DIVERSITY OF MAN'S NATURE.

(A SPIRITUAL COMMUNICATION—RECEIVED IMPRESSIONALLY.)

MAN, from the cradle to the grave, is, as a rule, owing to the weakness of the flesh, helpless—powerless to save himself from ruin. Hence the need of a Saviour, or rather of Saviours—Teachers: those who by their peculiar organisation are enabled in larger measure than the generality of men to receive inspirational impressions or teachings from above; in fact to receive the Holy Spirit, that Divine affluus wherewith the saints of old were wont to give utterance.

Just as some are born poets or painters, so others are endowed with spiritual gifts, often in conjunction with those of the intellect. If, as can be proved, no two leaves are in all particulars *exactly* alike, is it probable that any two minds are exactly similar, or endowed with precisely the same gifts, in the same proportion? No. We are satisfied that this is a correct statement by merely considering our own acquaintance with mankind. Variety, endless variety, is everywhere to be found. Nature seems to be averse to duplicates.

If only man would follow her example, instead of striving to mould and fashion the plastic natures of the young on some one stereotyped model, how much better it would be!

Is it not a common thing to see each member of a large family receive, as nearly as possible, exactly the same training, without the least consideration as to whether it is a poplar or a vine that is being dealt with? The former we know will not languish on the ground; what need then to surround it with props or supports? The latter, the vine, must needs be supported, or its fruit will be sullied by contact with the earth. Thus is

it that no two members of the human family require exactly the same treatment. What wisdom then is necessary for the perfect rearing of the human nursery! This will account for much that is perplexing to man. Some members turn out so badly, as it is called, because the vine never could become a poplar. Whilst others, again, without much trouble from a parent's hand, stand erect, simply because a poplar's nature is theirs. These are they who, like beacons, point the way upward, ever to the light! These *know* they merit no praise for being what they are; nor will they condemn those whose natures lead them to the earth, but will be willing to support them in their efforts to climb, feeling that it is a blessed thing to have strength enough for both.

K.

Castlemaine.

THE TELEPHONE.

WE are in receipt of two letters from Northern Queensland complaining of the theology and defective definitions of Spiritualism which appear in the above journal. In October last we published a letter from "G. S.," of a similar tenor, and shortly after received two temperately-written letters in defence of the paper, which want of space prevented our inserting. It would be manifestly unfair to publish the present correspondence without allowing the friends and supporters of the *Telephone* to justify themselves, and we cannot at present spare space for a controversy on the merits and demerits of our Queensland contemporary. We would remind our correspondents that the paper referred to professes to be an exponent of "Christian Spiritualism," and that its utterances cannot implicate the general body of Spiritualists who ignore doctrinal limits.

The conductors of the journal appear to be actuated by a sincere desire to present what they conceive to be truth, and are tolerant in their allusions to those who differ from them. Until we have evidence that appearances deceive us, we must respect them for this, however much we may differ from them theologically.

THE *Reformer* of January 14th contains the first part of Mr. Walker's lecture on "The Jews and Gentiles," with an intimation that the conclusion will appear in next issue. The continuation of "Nabi Cosmo's" article on the "Probable Age of the World" is given as a supplement.

THE *Scotman* of November 8th contains a leading article, commenting upon the utterances of Professor Flint, at the opening of the Divinity Class at the Edinburgh University. This eminent Doctor of Divinity not only grasps the true status of religious thought, but expresses unreservedly his opinions about it. He says—"The time is past when a statement was listened to with special respect because it was uttered in a pulpit." Indeed he says—"There are some large and influential sections of society in which an opinion has not more but less influence than is its due, because it happens to be maintained by a man with 'Reverend' prefixed to his name." He calls upon the clergy to put aside sacerdotal pretensions, and "meet any kind of infidelity, heresy, or hostile criticism, in a fair and rational manner." They must attain influence through their "intellectual, moral, and religious attainments; through vigour of intellect and largeness of heart; through the extent, solidity, and refinement of their culture." It is earnestly to be hoped that not only the Doctor's class, but his colleagues will take his words to heart and profit by them; though we fear that some of the latter will find the truths he has uttered too unpalatable for present acceptance.

THE Victorian Association of Spiritualists have removed their platform from the Temperance Hall to the Opera House, where Mr. Thomas Walker has been lecturing every Sunday evening to large audiences.

CAN IT BE?

A STORY OF THE DAY.

BY E. CYRIL HAVILAND.

(Continued.)

CHAPTER IV.

A couple of days after the events narrated in the last chapter, Joseph Kingsbury came in to see me, to say that he had a letter from his friend Dr. Scrag, who was certain that Jamieson was only a conjuror, and that he would come down and see him in a day or two.

Joe showed me part of Scrag's letter, where he said, "these so-called spirit manifestations are nothing more than smart conjuring, originated in Yankee land by some cute trickster. Silly, soft-hearted women get taken in, but it is rare that men with an ordinary amount of brains are deluded by them. If you look in the paper you will see almost daily exposures of these mediums, and I will gladly avail of your invitation to come and see for myself."

"That's right, Joe; that's a good, fair reasonable letter, and like all remarks made by those ignorant of the subject not worth an argument."

"I can't wait now," said Joseph. "I only stopped in passing to tell you this, and so I'll be off."

"Don't forget Tuesday night for dinner, Joe," I called out as he walked away.

I go in again to my wife and sister-in-law, who are both busy over dresses, and for some time I don't disturb them, as both are in a warm argument whether "the China silk shall be trimmed with ermine or with a handkerchief silk, and whether it shall be shirred or made plain."

When this has been decided in favour of the handkerchief silk and the shirring, I venture to speak.

"My dear, about Tuesday night. You know the Brontons are coming and Joe Kingsbury; and I was thinking of asking Briscley and Jamieson; what do you say?"

"Oh yes, have Mr. Briscley," says Mary Langton; "he does play beautifully in what you call trance."

"I see no objection," says my wife. "Shall I write notes to them?"

"No, it is not necessary; I'll call in and see them when I'm in town."

"Was not Mr. Kingsbury here just now, Tom?" Mary asks.

"Yes; he called to tell me that his friend Dr. Scrag is coming to town to bowl Jamieson out."

"Well, he might have come in," says Mary.

"He was in a hurry and could not wait," I reply. And then I go out and leave them to their work.

Tuesday arrives at last, and the sun is just beginning to turn the few grey clouds that are floating about into crimson and gold, as Branton with his wife and daughter comes in. Lily Branton looks prettier than ever this evening, and she is full of spirits in consequence of her coming trip to Queensland.

Presently Jamieson and Briscley arrive together, and are duly introduced, and we all walk up and down the garden path in the sunset chattering.

Walter Briscley is a trance medium. He is not a professional, and has only spoken or played in trance in private circles. In his normal state he knows nothing of music, and I do not believe could tell one note from another.

This is the first time Branton or his wife and daughter have met Jamieson, and I hear Mrs. Branton, who is walking with my wife, Lily, and Jamieson, just behind Mary, Mr. Branton, Briscley, and myself, asking him questions about the rapping, which he tells them happens about him wherever he may be.

Just then Joe Kingsbury arrives, and Mrs. Hawk leaves us to get dinner ordered up. Joseph was introduced to Briscley, and we still walked up and down in the gloaming.

"I say, Tom," said Joe, "what flower is this?"

"That's a petunia," I reply, crossing to him; "why you ought to know——"

"Of course I do; but I just made the chance to tell you not to say anything of Scrag before them. You have not, have you?"

"Certainly not. There goes the dinner bell. Let us go in."

"Tom, dear," said Mrs. Hawk, in an aside, as I passed her, "seat Lily next Jamieson, will you? She's enchanted with him."

"But Kingsbury——"

"Bother Kingsbury."

So we sat down, and I need not mention our order of sitting, further than that Lily sat next Jamieson, with Kingsbury on the other side of her.

We were about half way through dinner when I heard three loud raps on the table.

"Halloa, Mr. Jamieson," I said, "your friends are here."

"Yes," he replied; "Miss Branton wanted to know if they were present, and they answered her."

"I feel very interested, Mr. Hawk," said Lily.

"And so do I," added Mrs. Branton.

"I would like to be staying here longer to have the opportunity of seeing more of it," Lily went on, "but I shall be leaving on Friday."

"Are you going away, Miss Branton?" Jamieson asks.

"Yes; to Queensland. But do you know I think it is delightful to feel that after death you can still communicate with your friends on this earth. It takes away all grief of dying."

"But do you think, Mr. Jamieson, that God approves of this?" Mr. Branton asks, in a very serious tone.

Three loud raps answer him.

"Most decidedly, Mr. Branton. I think that true Spiritualism is the purest religion. It teaches everything that is good; and the true Spiritualist that feels that his father, mother, wife, brother, or other relative is always watching him, has much more fear of doing bad actions than the Christian. I mean, of course, the now-a-days Christian."

"Well, I don't say I know nothing about Spiritualism, but from what I have heard of it I have formed my opinions."

By this time, having finished dinner, I propose an adjournment to the verandah for a smoke, and the ladies go upstairs with my wife to have their regular after-dinner gossip.

So we sit down, with cigars and pipes, on the verandah chairs, and the moon, which is just rising full, throws long shadows across the lawn.

"Now, Mr. Jamieson, seriously speaking, do you really believe that these raps and taps come from spirits who have left this earth?" asks Mr. Branton.

"Most assuredly I do."

"But Christianity and Spiritualism are and always must be deadly foes," says John Branton. "The Bible, we are told, contains the faith once for all delivered to the saints."

"Well, Jack," I interpose, "I find by experience it is no use arguing the religious side of Spiritualism with such unbelievers in Spiritualism as you are. You must come to it by using your own reason and judgment. That the phenomena are facts is beyond argument, for your own sense can convince you of that, and when you have thoroughly studied and become certain then you are——"

"Excuse me, friend; but I have listened to you for some time, and I thought I might help a little with this gentleman. My name does not matter; it would not help you in the least."

"What's up, Tom?" Joe asks, in a low whisper; "has Briscley gone mad?"

"It's only a spirit controlling him. Well friend, what have you to say on the subject. These two gentlemen Mr. Branton and Mr. Kingsbury are sceptics, and they do not understand how you speak through Mr. Briscley."

"I know. Friends, I come to-night because I thought I might give you a different idea of Spiritualism to that which you have. Spiritualism is no forbidden thing of God; it is forbidden by man, it is forbidden by priests, not so much from fear of its shaking the church, which I must say the most of them have thorough faith in, and believe to be truly founded on a rock, but it is forbidden

by priests and avoided by so many simply through ignorance. We Spiritualists are true Christians; we believe and love God. He is our centre, our essence of Nature. He is the one ruler of the universe of countless millions of star worlds, revolving round one another throughout endless space. Truly, has it been said, 'the heavens tell the glory of God, and the firmament sheweth His handiwork.' God is *God with us*. He is no abstract being that we fear to meet, for every Spiritualist knows that every had action of his must be worked off in his spirit life in this summer land. Would you ask me any questions?"

"Yes," said Kingsbury, striking a match and looking closely at Briscley by its light; "I want to light my cigar, but I hope the flare does not disturb you. I would like you to tell me what is your work in spirit land, as you call it?"

"Well, Sir, we have our work. Some of us attend the sick on this earth of yours, and soothe and help them. A large number of the reforms in your world originate with us, and we impress them on you, and then you think they are your own ideas. I believe from what I have heard that you do not believe in any existence after your earth life. What do you suppose God made you for?"

"Well," said Joe, "that makes me ask you another question before I can answer you. How am I to know that there is a God?"

"My dear Sir, I see you are a materialist, and I know that materialists are very stubborn. But do you suppose that the life you have, the very sense you have to argue now in favor of materialism grew out of nothing?"

"Yes, it evolved—"

"Oh, it would take too long to argue, and then you would find no satisfaction; but I have hopes you will change your views before you reach this side, where you must be convinced most certainly. I hear the ladies calling you, Mr. Hawk, so I will say good-bye for the present."

Joe here found it necessary to strike another match, in the pretext of looking at his watch, but I could see he wanted to watch Briscley's actions. All he saw was a slight jerk, and he heard a heavy sigh as Briscley opened his eyes and asked "What was the matter?"

Then we all went in to the drawing room, and Jamieson was immediately called by Mrs. Hawk to come over and sit by them.

"Does not that hurt you, Mr. Briscley?" said Jack Branton.

"What—the trance?"

"Yes; it must weaken you very much."

"Oh, no; I don't feel it at all."

A trill of laughter comes from the ladies' group, who are lionising Jamieson, and I propose that we shall not be left out in the cold, for Kingsbury has gone over already, leaving only Jack, Briscley, and I.

"What is the fun?" I ask, joining them.

"Only Kroonanie," says Lily.

One loud rap comes as a negative.

"That is not right, he means," said Jamieson. "His name is not Kroonanie, but Koorawani."

Three raps give assent.

"He's coming," said Jamieson. "I feel him. He is going to speak through me."

Then his eyes slowly close, and his head sinks slowly down. Lily Branton gives a little start, and asks, "Is he ill?"

"Oh, no," I assure her; "it's only Koorawani controlling him."

"How do, Hawk? Lot frien to-night. Likem much. Lady with flower name frighten of me."

"No, Koorawani; she is not used to it," I reply, for he has already taken possession of him.

"What does he mean?" Mrs. Branton asks me.

"You lillie squaw, her name same's flower name," he says, pointing to Lily Branton.

I explain his meaning to them.

"Me likem you much; you go soon in big ship?"

"Yes, Koorawani," Lily says.

"Koorawani go with you. Me love you. Medium likem you much. Medium say 'Koorawani you watch lillie squaw.' How do, Briscman? Big spirit chief come talk outside just now. Sun bright; he like sun. He

high spirit; he say, Koorawani, 'you do so,' Koorawani must. What your name?" he asks, pointing to Branton.

"His name is Branton," I reply; "he is flower squaw's father, Koorawani. This is Mrs. Branton, her mother."

"Me know," he says, laughing heartily; "he father chief, she mother squaw, her lillie papoose. How do, chief? glad see you. How do, no-spirit man?" he adds, turning to Kingsbury.

"What do you mean, Koorawani?" I ask.

"Him got no spirit. Him say my medium humbug. Not mean bad like, only brain squeezed up; no room for thinks."

"Oh, I see. That's one for you, Kingsbury. He means you cramp your brain, and don't allow your reason to have free play," I explain.

"Hawkum man talk like book. Plenty spirit here to-night. Big white chiefs; him Briscman's play piano spirit; him want to come, Ingen spirit. Him another spirit what you call him long tail hang down?"

"Chinaman," I suggest.

"Yes; him say mother squaw headache."

"Does your head ache, Mrs. Branton?" I ask.

"Yes; slightly," she replies.

"Long tail spirit say 'muchee.' Him makee pass; good med'cin man cure."

"He's going to cure you, Mrs. Branton," I explain.

"I wish he would."

"Good-bye, lillie papoose, me go with you in big ship. You feel sick me be there make you well. You go Friday; two days more. Good-bye all. How do, squaw Hawkum. Music man come to Briscman. Hawkum bird, lillie papoose flower name, much good. Ha, ha; squaw Hawkum good medium. Me come some day talk through Hawkum squaw. Good-bye all."

Then slowly Jamieson seemed to come back to us again.

We were sitting near a small walnut table, and there came a sounding rap on the leg of it. Kingsbury, who was watching Jamieson most acutely, said quickly, "Was that a spirit rap?"

"I suppose so," I replied, for Jamieson was turning to Lily Branton.

"I don't think so, Tom," he answered. "If you'll excuse me, Mr. Jamieson, I am very anxious to thoroughly study this thing, but I fancied I saw you accidentally touch the table with your foot."

"When?" asked Jamieson.

"That loud rap that came just now," said Joe.

"It's very likely; I may have done so. I do not remember the rap. Perhaps I was hardly out of trance when it occurred."

But I could see Joe was not satisfied, so I changed the subject, and suggested that we should form a circle to sit regularly every Wednesday night. Jamieson said he could not join as he would not be able to sit regularly. Briscley was shortly going over to Melbourne for a few months. Branton did not care about sitting, and Mrs. Branton, although she would have liked to sit, out of deference to her husband, declined, and of course Lily was going to Brisbane, so it narrowed down to Kingsbury, Mrs. Hawk and myself, and we agreed to sit regularly every Wednesday night at ten o'clock for an hour.

Briscley went in trance to the piano, and astonished our visitors with his masterly performance. The controlling spirit gave his name as Jean Barrall, and for an hour he played beautifully well-known airs and their variations, and pieces he said were original. He said he hoped soon to be able to write pieces through his medium.

I fancied Kingsbury was slightly jealous of Jamieson, to whom I must say Lily was certainly paying great attention. Sometimes Joe would ask her a question, and try to lead her into conversation, but she always managed to answer him very shortly, generally in a monosyllable, while Mary seemed to me to be trying to make up to him for her inattention, not that Mary could have known what I knew, so perhaps after all it was mere fancy.

A little after eleven we broke up, and Mrs. Hawk and I both promised to be down at the A. S. N. wharf to see Lily off.

"I suppose it would be too much to expect you, too, Mr. Jamieson," she said.

"Not at all; I shall come with pleasure."

Mrs. Brontë's headache had disappeared, but she was not inclined to credit the Chinaman with its cure, preferring rather to put it down to the music, which had taken her mind off it.

Soon all were gone away, after having, as they expressed it, enjoyed a most novel and pleasant evening; and when my wife and I were alone, Mary having retired, she gave me to understand that Lily Brontë was head over ears in love with Jamieson at first sight, and again I thought of Joe Kingsbury's warning that he should not marry her.

(To be continued.)

THE LYCEUM; OR, THE EDUCATION OF THE CHILDREN OF LIBERALS.

A LECTURE BY MR. THOS. WALKER IN MELBOURNE, JANUARY 1ST, 1882.

THE education of the young should be the labour of the wise and thoughtful. From the young of to-day come the citizens and teachers of to-morrow. There is much truth in the statement that "As the twig is bent the tree's inclined." This explains why there are so many people in the world who are mentally and morally crooked. Their thoughts and feelings have been forced into a certain groove, which in after life they find it impossible to leave.

Very few realise what the object of education is, or rather what it should be. With the sectarians in general the object is little else than to make the child a good Catholic, a good Churchman, or a good Wesleyan. They do not realise that the object of education should be to make the child as perfect a man or woman as it is capable of becoming. Even Liberals, those who have got comparatively free from the trammels of creed, in the majority of cases, disregard the necessities of the youthful mind and character, and allow them to drift into the old mould, and to get fashioned by the old standards. Hence we often meet with the children of Liberals in the Sunday schools of the orthodox. To-day as I sat at dinner, with a so-called Liberal, I was asked what better could be taught a child than the Church of England catechism? There was not, it was argued anything bad in the Church of England catechism, nothing essentially hurtful to the child's morals, whereas on the other hand, the child learned two useful duties—its duty towards God and its duty towards its neighbour. "And," I replied, "it also learns to believe in a literal Hell and a personal Devil, which you know very well have no actual existence." We have no right to teach our children untruths, for in doing so, instead of teaching them to be moral, we are sowing the seeds of immorality.

It is a great mistake to imagine that it is necessary for children to be told lies that they may be the more easily "kept in order." The truth only is beneficial to every rank and age. It is no argument against this to say that the child cannot understand your principles—that it cannot grasp the truths that you accept. Although it cannot understand all that you can understand, you can at least give it such truths as it is able to understand. You need not tell it lies simply because there are some truths beyond its comprehension. If your child cannot grasp all that you can give it to-day, is it not a sin for you, because of that fact, to so fill and cramp its mind with error, with superstition and nonsense, as in all probability to prevent it being ever able to grasp it? Again I say if you cannot teach your child all you would like at once, that is no reason why you should teach it untruths. Depend upon it you can never teach a child to be truthful by teaching it falsehood; never give a child knowledge when you are nursing it in ignorance; never train a child to be self-governing and self-acting when you are making it a cowering slave or an ignominious theological serf. This is no straining a point, for all systems of Sunday school education, having at their root and basis the establishment of the priesthood, the preservation of superstition, and the domination in our midst of a theological hierarchy are based upon

tyranny. They, therefore, tend to destroy our manhood, and to place us in bondage before we know what slavery means. Whilst we are young we are fettered, and as age steals upon us we grow callous to our slavery, and it may be even unconscious of it. The Roman Church, therefore, with the wisdom of the slave holder has said "Give us your children and you can take the men." Other theological bodies have discovered the value of the same course, and they respectfully beg that you will send your children to their Sunday schools, and allow them to be educated by their "spiritual" pastors and masters. Some have even gone so far as to advocate the children being taught religion in their secular education. Why? Because they know that if the clergyman, Sunday school teacher, and every-day school master attend well to their business, they will so cramp and derange the faculties of the young that they will ever afterwards be impervious to the influence of common sense. Whilst they are yet children the dark path of error and superstition will be drawn across the sun of knowledge and truth, and their minds will be fettered whilst they are incapable of resistance. Orthodoxy is manufactured at the cradle. Young minds are naturally curious, and desire to know the truth concerning what they daily see about them. But they are also believing, confiding, and trusting, and if we tell them lies when they are confiding, believing, and trusting, they will accept those lies, and believing them to be true, they will cherish and carry them with them through life. In this way the young are mentally and morally poisoned, and prepared to accept the cruel superstitions of all times and all ages.

It is supposed by Christians at large, and, I regret to say, by some of our liberal friends, who have not really thought upon the problem, that in spite of the little errors that are met with in the church, there is some restraining force, and some moral lessons taught within it which it is beneficial for the child to feel and know. The Ten Commandments for instance. What better could you teach a child?—I have heard many a father ask. Well, now, strange as it may appear, I think it is provable that the Ten Commandments are not only imperfect, but actually immoral. I can only give you a few reasons for this conclusion to-night, though I think they will be sufficient to substantiate my assertion. The first one of these Ten Commandments dictates:—Thou shalt have none other gods but me." Now who is supposed to have commanded that? The god of the Jews who commanded and committed every crime which is to be found in the criminal calendar. I can scarcely conceive of anything more immoral than to worship such a god. To relate his exploits to the young is to familiarise them with sin, and to impress villany with the authority and seal of the Almighty.

The second commandment reads, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or in the earth beneath, or that is in the water under the earth." That commandment, as Col. Ingersoll says, was the death of Jewish art. It stopped the painter's brush, paralysed the sculptor's arm, defaced the breathing image from the canvas, and turned the genius of Phidias into a crime. If Christians had followed out the advice given in this commandment as strictly as the Jews have, Michael Angelo, Leonardo da Vinci, and Even Gustave Doré would have been impossible. If the Romans and Greeks had had such a commandment, the beautiful marble statuary which has commanded the admiration of the world, enriched the treasures of the earth and added to the pleasures of life, would never have started from the solid rocks with the form, the grace, the beauty, and, one would almost think, the life of the Olympian gods and goddesses.

But this commandment is pernicious furthermore, inasmuch as it falsifies the facts of geology and geography. It speaks of heavens above, the earth beneath, and the waters under the earth. Will some Christian kindly tell us what and where those waters are under the earth? It won't do to say that it means the waters "in" or "on" the earth, for it expressly mentions "the waters under the earth." Where are they? The writer of such a sentence evidently knew nothing of geology, but believed with

the Psalmist that the earth was founded upon the seas, and established upon the floods.

"Remember the Sabbath day to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh day and hallowed it." Is this true? Did God make the universe in six literal days? This, the fourth commandment, assures us that he did. Science has demonstrated the contrary. Instead of the universe having been either created or made not quite six thousand years ago, we now know that even our little earth has existed for countless millions of years. The Christian of course will meet me here and say, "You make a mistake; you are misrepresenting the Scriptures. It does not mean six days of twenty-four hours. It means six indefinite periods of time." All right we will read the fourth commandment with this amendment, "Remember the seventh indefinite period to keep it holy. . . . For in six indefinite periods the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh indefinite period. Wherefore the Lord blessed the seventh indefinite period and hallowed it." That would be the strict rendering of the fourth commandment, if we were to accept the theological interpretation of it. Our seventh-day Sabbath depends upon the literal interpretation of the word "day," and if the six days mean six indefinite periods, the seventh is an indefinite period also, and instead of having your sabbath every seventh day, you ought to have your Sabbath every seventh indefinite period, and if those periods were each a million of years long, then for six millions of years you ought to work and toil, and then for one million of years you ought to rest yourselves and enjoy a good long Sabbath! Consequently you will perceive that the fourth commandment is astronomically, geologically, geographically, and historically incorrect. There is an astronomical lie, a geological lie, a geographical lie, and an historical lie in it. Four lies, and you think to make your children moral by telling these lies to them! It cannot be done. The only possible morality is that of truthfulness, and the sooner we know this and act upon the knowledge the sooner we shall have a moral community.

Another untruth in regard to these commandments is the assertion that they are not of human origin, but that they are the revelations of an infinite God. There are people who cannot conceive how it is possible for man to invent such laws, as "Thou shalt not steal," "Thou shalt not bear false witness against thy neighbour," &c. It takes a God to tell us that a man should not rob his neighbour, and take away the fruit of his industry! If God had not told us this we should have thought it right, after we had cleared a piece of ground, planted it with potatoes which we had laboured to procure, watched those potatoes growing, weeded them, hoed them, and by dint of hard toil brought them to a fruitful crop, we should have deemed it right, then, for a man who had not given one hour's toil towards the result, to drive his horses into our field, cart our potatoes away, and sell them for his own profit at the nearest market! It needs no God to tell a man that what he has truly earned is his, and that other men have no right to take it from him. Such commandments need only common sense and selfishness to form them, and many nations have had them who never even heard of Moses. Truly what is natural to human nature needs no revelation to make it known.

I wish you to clearly and constantly bear these facts in mind, because they will lessen your reverence for a book that has been handed down to us from the ignorant people of antiquity, and which we have upheld and looked upon for so many generations as a direct revelation from God. It is well we should know the facts, both *pro* and *con*, and then we can appreciate what good qualities there may be in that book. But we cannot estimate either good or bad until we know on what level to place it, and we can only get to the level that we should give the Bible by being fearless in our criticism upon it.

Well, then, it is said, in the Sunday school there is at least one good done to the children, and that is, they are taught to be afraid of doing wrong. That is a very immoral thing. We should never teach our children to

do right from fear. The Christian system of teaching children to do right, by telling them that if they do wrong they will get a thrashing for it; that somewhere in the Universe there is a great big fire that is always burning, and will never die out; that there is a pit without a bottom—if such a thing be possible—and into this fire and bottomless pit they will be for ever frying and frizzling if they do wrong, is far from being an excellent or moral way. I daresay some of you will remember those good old times when over the mantelpiece there used to hang the strap or the birch rod, as a sort of family and familiar image to look at, to fill the mind with, and, if the least thing was done that was wrong, to be taken down and shaken in the face, or still worse, to be felt on the back. You can remember those good old times, and what good children you were when your fathers thrashed you vigorously with the strap or birch rod for your little transgressions; how many angels did such a system make? Not one. It is love not fear that has given to man his nobility. The strap never yet developed a noble quality in a child; on the contrary, it causes the child to resent its treatment, for if the father be cruel it must call up cruelty in the heart of his child. Those children are only good, are only honest and noble whose nobility is appealed to, whose benevolence is called out, and whose latent qualities of truthfulness, kindness, and love are developed by the soft and gentle influence of the parents. This is the education to give to your children—that of drawing out the good that is in them, not that of trying to make them good through fear. No man is a moral man who only does good because he is afraid of going to hell if he does not. His nature is still bad at the bottom, and his desire to do ill is not removed. We must cultivate our desires to do good by appealing to the best part of our natures, and by exercising them, instead of submitting to our cowardice. "Oh, but what a world we should have without Hell and the Devil," says the Christian. "We should all be cutting each others' throats! Every man would be a thief, a liar, &c." When men get educated enough to do away with the devil they get educated enough to respect the truth, to respect honesty, and to know what virtue means, and they also become courageous enough to practise these virtues. Supposing this room was filled with Christians to-night, and I had such powers of logic as to be able to overthrow entirely the belief in the existence of the devil and hell, do you mean to tell me that after I had done this you would dig your hands into your neighbour's pockets and take out their purses? That before you got out into the street you would begin fighting and quarrelling and murdering each other? Let me assure you, my friends, you would be just as good without a hell as with it, and a good deal better, for if you believed that God was good you would try to be God-like by being good, but if you believe that God is bad, then you can only be God-like by being bad yourselves. If you believe that God so hateth the world as to burn nine-tenths of it, while he flatters the other tenth by taking it to heaven; if you believe that God is vindictive and revengeful, and that before you came into existence he made a devil to tempt you, and a hell to roast you in, why you are not so very bad if you do a few things of the same kind yourselves. If God can do wrong, why not you? Consequently such a belief in the injustice of the Infinite distorts your own minds, works in your own natures, and causes you to be worse than you otherwise would be.

Now let me just show how it is supposed that children are to be made better by the Catechism. Here is one of the questions that is to improve the child: "What did your godfathers and godmothers promise for you?" "They did promise and vow three things in my name, first, that I should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; secondly, that I should believe all the articles of the Christian faith; and thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life." First, "that I should renounce the devil." Will our Christian friends first prove the existence of such a being? They cannot, though here we have a clear assumption of his existence. Now, whilst a child believes there is a devil, it must be

afraid of it. Fear, cowardice, is the most despicable of moral diseases. Whilst there is a great bugbear like the devil to be afraid of, that child is a slave. Take the devil away and it begins to feel its own manhood, its own womanhood. Young as the child may be, it begins to develop an independence of disposition, and a strength of character that were otherwise impossible.

If there be a God there can be no devil. I venture to give to you an illustration in support of this, for which I am indebted to my respected friend Mr. Hugh Junor Browne. He says, "If there is a devil I will prove to you that your God has got a devil inside of Him." Of course the Christian is shocked. "How do you make that out?" "Well, where is your God?" "Oh, our God is infinite; our God is everywhere." "All right; then where is the devil? He must be inside your God." If God be everywhere there is no room for the devil, and if there be a devil in this universe God is not omnipresent, because where the devil is you cannot suppose God to be. If there be a devil, to the extent and size and power of that devil, God is less than omnipotent, less than omnipresent, and less than infinite. You can take the consequences as you please. If God be infinite there is no devil; if there be a devil God is not infinite.

It is furthermore considered necessary for the child to believe all the articles of the Christian faith! There is to be no demonstration; no proof; no support; but simply belief. And what does believing mean? It means assenting to anything, however preposterous it may be, that you are told to assent to by the clergy. It is a very pleasant doctrine, of course, for the clergy, but then it is not very pleasant for men of sense and intellect, and men of progress. It is convenient for the clergy in this way. Suppose me to be a clergyman, and that I have here before me a number of children, and I say to these children, "Now, I am going to tell you certain things, but before I tell you these things I wish you to understand that you have got to believe every one of them. If you don't believe them there is a God in this universe who, when you die, will take you and put you into a fire. In this fire there is a great big fiend, and this fiend will torment you for ever. There are lots of imps besides this fiend, and these also will torment you. Remember that, my dear children. You have got to believe all I tell you, otherwise hell is yours. Dare to disbelieve and you go to the bottomless pit." The children naturally are frightened. They see that I am older than themselves; that I appear to have a certain amount of common sense. I look to them respectable and wise, and the children naturally believe me, more especially when they go home to their fathers and their mothers—those whom, if anybody in this world, they ought to respect—and ask, "Mother, is that true which I was told by the clergyman to-day? Shall I go to hell if I disbelieve the clergyman?" and mother says, "Yes, my child, yes." "Father, is it true?" and the father also, though he knows in his heart it is not, says "Yes, child, yes." So the child very naturally believes what is told, and the clergyman has secured a life subscriber to his church. Such, I say again, is a kind of morality which benefits the clergyman, but which keeps hypocrisy strong in the world, and keeps progressive truths for ages in the background.

Of all the people attending church to-night, ninety-nine out of every hundred go there because they are drawn by the invisible thread of fear. There is a subtle cord attached to every human heart, and which reaches to the pulpit. Every Sunday night this cord is pulled by the clergy, and the people are dragged into church. It is the cord of fear. Cut that cord and the clergy have lost their control of the people, and the churches are forsaken forever. Let us cut it away from the hearts of our young that they may no more be drawn into the horrid dens of superstition and hypocrisy.

What morality can there be in believing all that we are told without examination? What is the virtue of swallowing the mistakes and falsehoods of the past without a murmur? What better does it make a man to persuade himself that it is a crime for him to know more than his fathers? How can the world advance when it is moored to an ignorant faith?

A man of faith, in the nineteenth century, is a man fastened to a spar from the wreck of a vessel of the past, floating upon a treacherous ocean, tossed at the mercy of the waves of life, he knows not whither, he knows not why!

Belief in dogma, for which no proof can be adduced, may be the morality of the priest, but it can never be that of humanity. Dogma and morality are as different as the dead and the living. Dogmas are the shells that are found upon the shores of thought, whilst morality is the living, moving ocean that washed them ashore. Life that germinates in the ocean of thought are our moral deeds, and whatsoever is not born of thoughtfulness, or which thought has forsaken, is fitting only for a churchal faith.

Whatsoever tends to improve and perfect humanity is moral. Whatsoever tends to make man happier is moral, whilst on the other hand, that which increases our pains or adds to our sorrow, and tends to envelope us in the cloud of misery and despair is immoral. Dogma is immoral because it arrests the growth of the mind, and blinds the eyes of the soul with the dust of barbarous creeds. It has put to death the fearless and the brave, imprisoned the honest and thoughtful, and plunged the bloody knife of faith into the snow-white breast of science.

To be moral, that is to say, to aim at being as perfect as circumstances will allow, we must exercise all the faculties of which we are possessed in their proper sphere, and in harmonious proportions. The church will not admit of this, for it emphatically denies to us the right to use our reason. It places faith above fact, and therefore destroys the value of knowledge. It gives play only to the feelings, but leaves the intellect to wither. For what purpose was reason and the intellect given to man if they are not to be used, if men are to be condemned for following the light they give, and to roam forever for having confidence in their aid? God gave man reason, and I know of no nobler gift. Therefore the exercise of the noblest gift must be pleasing to the infinite being who gave it unto man. Then we cannot possibly be moral so long as this faculty is left uncultivated.

When we get out of the realms of the church, we can use all the good that is in the church with the additional good found outside of it. Freethought does not destroy a single moral instinct, does not destroy one moral tendency, one noble power in man, but it adds others which all systems of religion have excluded. The Roman Church, the Anglican Church, in fact all the churches, permit you to go in one direction, but stop you going in others. They, therefore, dwarf you. They cause you to be only partially developed. They cut away your independence, common sense, and reason, and leave you prostrate in the dust.

What is the best education then to give to children? That education which never tells them a lie, but which teaches them to respect the truth; which trains them to love and practise the virtues because they are such; teaches them to do right for the love of right; to hate wrong and therefore to abstain from it; that encourages their young minds to appreciate whatsoever is virtuous, benevolent and noble; that aims at creating an independent spirit within them, a spirit that will develop itself and grow like the flower of the field, without any assistance or help from without save that which tends to draw it out. Those about children should be the magnets, as it were, drawing from within to the surface the best powers of the child, directing them to their true expression, and pointing them to their noblest aims. Such is the education given in the Children's Progressive Lyceum. It is an education which gives the child room for expansion, and enables it to exercise its faculties from their earliest dawn. Teaching the child to exercise its faculties enables it to strengthen them, since the more they are exercised the stronger and more harmonious they become, until thus rightly developed they ultimate in the most perfected human being possible for these present times. The education of the Lyceum teaches the child to think for itself, to reason for itself, to judge for itself, to know for itself and to act for itself. In the Christian religion the child has simply to follow in his father's footsteps, and depend on the clergyman and the schoolmaster until he is

twenty-one years of age. What is he worth when he afterwards goes out into the boisterous world? He is totally unfitted to take care of himself. Put a man in water for the first time and he cannot swim; he sinks naturally. When you put belts around your swimmer to support him without any effort of his own, he is unable to support himself when afterwards he is deprived of them. A child brought up in orthodoxy has all the belts of creed and dogma put around him, and consequently he never learns to support himself by his own strength. The moment the creedal belts are taken away he sinks. And that is the policy of the whole church, in order to prevent the child daring to think for itself. They wrap these belts of orthodoxy around it, and it is supported in the waters of thought by the aid of these, and these alone. Take these away and it is in danger of its life. Such is the education of the church, whereas that of the Lyceum is to enable the child to support itself in the waters of thought and life without these aids and assistances. Development and unfolding like that of a flower; not the cramping of the mind with dogmatic doctrines, but the calling out and exercising all the powers of thought within—Such is true education. Act to the child as the Sun to the flower, which calls out by degrees the beauty and perfume, the symmetry and perfection of the lily of the field, and the modest snowdrop on the banks of the flowing stream. Such is the method employed in the Progressive Lyceum. It is an institution to which every Liberal in Melbourne should send his children, because there, and there alone, in the systems of education at present in vogue, is the child taught to think for itself, to act for itself, and to develop all the inherent resources of its being. There the child is taught to be a republican from its birth; a freethinker from infancy; a being of thought whilst it is yet young; to act whilst others are almost in their cradles. Thus, when it grows to manhood, the duties and responsibilities of existence are familiar to it, and it goes from the one institution into the grander and greater institution of the world, prepared there to act from the opinions and training it has received. All its powers have become drawn out, and it is a more perfect man than under any other system of training could have been possible.

The Lyceum is a little Republic. Its leaders, its officers, its president are all elected by the votes of the members. Each child, therefore, learns the responsibility of a vote. It learns to think before it votes, for experience teaches it that an unwise choice of governors entails suffering or disappointment upon itself and others. When it votes wisely and selects a good leader or conductor, the result is happiness to all concerned. Hence by degrees it learns to discriminate between the fit and the unfit, and to know that there is such a thing as "the right man in the right place."

With such a training the child grows up to manhood's estate, and becomes a citizen of a great realm. He is now able to apply the experience he has gathered, and to employ the results of observation and reason in promoting the welfare of society. He fully understands the nature of a vote, and the evils that ignorance and thoughtlessness may bring upon him and others. He has learned the value of "representation" and the disasters of tyranny. He knows that those whom he assists in electing are the servants of the people, and not their masters. He adores liberty and hates oppression. He applauds progress, but abhors stagnation. He loves humanity, but dreads superstition. He admires the leader, but distrusts the despot, and he votes for principles which tend to ennoble his race.

Self-reliance, self-sufficiency, and self-support are the fruits of a good education. Whoever is a burden to himself is a weight around the neck of society, and necessarily diminishes the sum of human joy.

To make men happier is to give them liberty and encouragement to become individuals. In the orthodox Sunday school the object is to make every child alike. In the Lyceum the tendency is towards individuality and variety. The higher the growth and development of an organism and the greater its variety. The lower an object is in the scale of existence and the greater sameness of all its parts. The worm may be divided again and again. Each division is another worm. In man all the organs

are differentiated—each organ performing its own functions. The organs are not simply repetitions of each other. They have become specialised. In like manner is it with communities. In a savage community all men think, believe and act alike. Take one man and question him on the faiths, history and customs of his tribe, and you have exhausted the wisdom of his people. In civilised society difference of opinion and knowledge is the rule. Every man moves in an orbit of his own, and has his specialised mental and physical peculiarities to distinguish him from all others. It is, therefore, both foolish and immoral in a civilised community to attempt to force all men into the same habits of thoughts and paths of instruction. As well attempt to make men look alike as force them all to think alike. This fact is recognised in the Lyceum, and therefore the object of education that it affords is to allow and encourage variety. As the stars differ in their glory, the planets in their magnitude, and the comets in their courses, so should the thoughts of men be subject unto change. Variety is the aim of nature. From the stars that bedeck the firmament of night, to the dewdrops that glitter on the leaves of the rose, variety is the law. The trees that wave in the forest, the grass that carpets the earth, the rivers that flow to the sea give evidence of the same fact. No two blades of grass alike, no two leaves on the tree alike—change, differentiation, variety, meet us everywhere.

Then why should our thoughts be copies of each other? They are such only so long as they are deprived of the atmosphere of freedom. Give them liberty and what endless variety and independence do they display! As luxuriant and various as the flowers in the garden of a Prince, as prolific and abundant as the hues of an Autumn forest at the setting of the sun, as grand and numerous as the silent stars that keep the watches of the night in the infinite sea of azure.

But many who hear me to-night may find it impossible to send their children to the Lyceum. In such a case it only becomes their duty to see that the minds of their children are kept free from the influence of priestcraft and faith. Keep your children away from the Sunday schools, for there the breath of superstition will wither their souls, and dry up the natural fountains of the heart. Teach your children such truths as they are capable of receiving, but above all things keep their minds, as far as you have power, FREE FROM ERROR. Do not teach them fables, with the hope that they will be improved thereby. Your child will not be made better, but worse, by being told that Samson had his strength in his hair; that Eve was made from a rib; that snakes and donkeys can talk; that Mrs. Lot was turned into salt; that at the blowing of horns the walls of Jericho fell; that Jonah was swallowed by a fish, and that Shadrach, Meshach and Abednego stood in a fire without being burned. To teach a child such folly is to degrade it, and to render it unable to rightly value the truth. In the place of Jewish fables, excite the wonder of the child by the facts of Science, and feed its curiosity by the truths of Nature. Educate it in the atmosphere of your knowledge, love and freedom, that it may grow up a man instead of a slave, and belong to the aristocracy of intelligence rather than to the slavery of faith.

AT EVENTIDE.

In the evening, when the shadows have out-lengthened o'er the land,
Comes a peaceful, holy feeling, that my soul can understand;
Come the dear ones I have cherished; come the forms I love so well,
Clust'ring round me in the evening, when the day has tolled its knell.

Faces come and gaze upon me with a greeting once again;
Hands are pressed upon my forehead, softly soothing grief and pain;
Voices round me gently whisper—breathings in the air are they—
Angel forms come back to kiss me, though so long they passed away.

And my soul prays loud within me to the God who reigns above:
"Such, my Father, are Thy blessings—the outpouring of Thy love!"
For my heart would cease its beating, did my dead not live to me.
Messengers of hope and comfort, breathing Immortality.

E. CYRIL HAVILAND.

JOTTINGS ON PASSING EVENTS.

I once heard an outspoken parson of the Anglican body confess that the clergy of his Church consisted very largely of "rank duffers." The Rev. Thomas Jones, a Congregational minister, lately of this city, seems to cherish no very exalted opinion of his dissenting brethren. This learned Abdiel—"among the ignorant, learned only he"—speaking in Swansea, Wales, stated that "Non-conforming pulpits were being filled by men, weak men, men of no intellectual attainments—fools; and were it not that eight out of every ten of the hearers were unthinking and unreading listeners, such preachers would never venture to ascend the pulpit stairs."

Those are severe words, certainly; but Mr. Jones is known as the "poet preacher," and Bailey says in his *Festus* that

"Poets are all who feel great truths
And tell them."

Friends who remember Mr. Matthew W. Green, the fluent-speaking but not too profound minister, who debated with Mr. Thomas Walker in March, 1878, will perhaps be interested to learn that (according to Dunedin papers) the rev. gentleman has resolved upon resigning his charge of the Christian Disciples' congregation, in order to enter upon politics.

Numerous "Lives" of the late General Garfield have recently been published, and in most of them are allusions, more or less distinct, and more or less inaccurate, to his discussion with Mr. William Denton on the Origin of Man. Perhaps the most curious of these is that contained in Captain F. H. Mason's popular biography of the deceased President, in which it is stated that "Garfield met and completely overwhelmed his opponent, who, after, that defeat, abandoned his theory [of Evolution] and gave up the fight against the inspiration of the Bible."

"After that" what can Mr. Denton mean by bringing out editions of his "Radical Discourses," "Common-sense Thoughts on the Bible," "Is Darwin right?" etc.

The lives of both these men—Garfield and Denton—exhibit much that is similar: indomitable energy, heroic surmounting of difficulties, avidity for study, a bold proclaiming of honest convictions, and much else. Mr. J. H. Powell's biography of the "geologist and radical" may be recommended as an interesting and reliable sketch.

All who take an interest in the work of the London Dialectical Society during former years, will be glad to hear that it has recommenced its meetings. The quality of its programme for the present term may be judged from the fact that among members who have consented to give addresses are Moncure D. Conway, M.A., B.D.; E. B. Aveling, D.Sc., F.L.S.; R. Bithell, Ph.D.; W. Coupland, M.A., B.Sc.; C. R. Drysdale, M.D.; J. A. Picton, M.A.; Frederic Harrison, M.A.; A. J. Ellis, B.A., F.R.S., and many others eminent in the domain of Advanced Thought. Spiritualists will always remember with pleasure the report of a committee of this society, made some twelve years ago, and which remains a standard work of reference among the "Evidences of Spiritualism."

It is gratifying to observe that Messrs. Trübner and Co. are issuing a second edition of that admirable book, "On Miracles and Modern Spiritualism," by the eminent naturalist Alfred Russel Wallace.

An extraordinary seizure of Freethought literature is recorded in the *Toronto World* of October 10th. It appears that a Toronto bookseller ordered from an American publishing house some copies of Paine's "Age of Reason" and Voltaire's "Pocket Theology." As the books were transmitted through the Post Office, the Canadian authorities learnt their titles, and had them seized as "immoral publications!" This unjustifiable and illegal proceeding will of course be disputed by the bookseller who has so absurdly been made the butt of religious fanaticism.

A certain one has lately been recording his sentiments regarding the ignorance of sepietics-in-religion. I rather fancy that if my "Spiritual Superior"—the Editor—would only make it worth my while I could write a slashing letter or two illustrating the ignorance of sepietics-in-Spiritualism. The journal that I would choose as the vehicle of my expositions is the *Southern Cross*. That paper recently made an exhibition of its ignorance in the following paragraph:—"We know of no case in which the phenomena of Spiritism has [?] been subjected to really testing scrutiny without its [?] uttery failing. Every medium of any note, so far as we know, who has been tested, has been exposed, and the so-called revelations have been shown to be tricks sometimes clever and as often clumsy." Now I should like the *Southern Cross* to—

I. Kindly state if it ever heard of D. D. Home, Kato Fox, or William Eddy.

II. More kindly state if it is aware that those mediums have been severely tested.

III. Most kindly state when, where, and how they have been "exposed."

When the *Southern Cross* has relieved my curiosity so far, I shall perhaps have a few more remarks to offer.

Mr. Malcomb, M.A., lately favoured us with the following deliverance regarding Godfrey Higgins:—"A most erratic writer; no scholar in these days dreams of quoting him." I have most opportunely received a note from Dr. George Lewis, sometime Professor of Philology in the Mûdra Academy, and from it make the following appropriate extract:—"Godfrey Higgins, or rather Sir Godfrey Higgins (for I understand he had a right to the title though he never claimed it), was a man of first-class scholarship and a wonderfully wide range of reading. He was a fellow of the Royal Asiatic Society, a Fellow of the Royal Astronomical Society, an F.S.A. and member of several learned bodies. Somewhat prone to theorising he was nevertheless a careful observer of facts; and whenever he recorded anything as a verity, he had ample reason and justification for so doing. Although some of his speculations and conclusions have been outgrown by later scholarship, his labours possess a permanent value, and I have found them in high esteem both among students of philology and archæology on the Continent and among the educated Hindus."

The *North American Review*, for August, contained two articles on Theology; one by Colonel Ingersoll, the other, a reply to it, by Mr. J. S. Back, a Campbellite. I am glad to see that the former has been reprinted here.* In the same magazine for November, Ingersoll prints a rejoinder to Mr. Black. It is a scathing exposure of the orthodox advocate's very weak defence, and is written in the Colonel's usually brilliant and eloquent style. It well deserves re-publication.

The simplicity of some folk! Just fancy the Wesleyan *Spectator* chronicling the following:—"The Rev. *Christna*, a Brahmin of high caste, who was a pupil in Dr. Duff's school, and is now chaplain to the Bishop of Calcutta, has published a remarkable pamphlet in which he puts a new argument to the Hindoos for becoming Christians in a very forcible way (!). He shows that the most ancient books of the Hindoos—dating back to the time of the Hebrew prophets—teach plainly the doctrines of the INCARNATION and ATONEMENT, while they are silent about those two characteristics of Hindooism—idolatry and caste." (See *Spectator*, January 6th.)

The italics are mine, and they are very suggestive; but surely comment is superfluous!

According to the English summary brought by the last Californian mail, Dr. Fraser, the Bishop of Manchester, "recently attacked Messrs. Sankey and Moody in his sermon. He said he feared that the effect of the startling excitement they aroused passed off. Where, he asks, were the thousands that used to rush to hear

*"The Christian Religion": By R. G. Ingersoll. Melbourne, 84 Russell Street.

the revivalists? They must not imagine that because a man could say *Glory, Hallelujah!* he was saved."

Another proof of the beneficent efficacy of vaccination! "Sir James Paget, the famous surgeon, died from blood poisoning brought on by vaccination." Such is the news conveyed in the "summary" above mentioned, and I presume it is correct. "Facts are chiefs that winna ding," and the foregoing, like that of Queen Victoria's narrow escape from losing her "royal arm" through vaccination,* is very useful to the anti-vaccinationist though a deplorable fact indeed.

A distinguished thinker and writer—one who has done much to "make and mould" his own times and those that will follow, has gone hence at the ripe age of seventy-two years. William Rathbone Greg was born in Manchester in 1803. From 1864 till 1877 he held the position of Controller of Her Majesty's Stationery Office. Long before "Essays and Reviews" and "Colenso on the Pentateuch" troubled the theological waters, Mr. Greg published his "Creed of Christendom: Its Foundations Contrasted with its Superstructure." Marked by culture, research, incisive logic, great candour, and a truly Catholic spirit, this work, in two volumes, is a standard in the literature of Advanced Thought, and is one of the best books to place in the hands of an inquirer into the foundations of Orthodox Christianity.

UNIVERSALISATION OF SPIRITISM.

Translated from "*Revista da Sociedade Academica*"

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

THE moral consequences which flow from the study of spiritual science impose upon us the duty of addressing the following considerations to all Spiritists in all parts of the world.

Convinced that the time has arrived when the Spirit of Truth has established peace and harmony amongst men, by gradually teaching the truth about all things, by throwing light on what is still dark, by placing in the full light of day all things, we Spiritists, in seconding the efforts of the good spirits, are obliged to exchange our thoughts with one another by means of correspondence and by a mutual loan of the intellectual materials obtained from the invisible world, furnished by the spirits in their mission to manifest the multiple and constant relations which exist between the visible and the invisible world.

The spiritual writers of the different countries of the world can and must establish and keep up relations between one another partly by means of correspondence and partly by way of mediumship. Thus we shall have created a species of telephony and mediumistic telegraphy which will constitute the most rapid and the most perfect system of communication possible, and which will be the forerunner of the direct transmission to a distance of the human thought from individual to individual, through the mediating influence of the perispirit, which we have called perispiritic ideography, or psychic telegraphy and telephony. This fact will become generally realised when the inhabitants of our planet have become sufficiently progressed; at which time our globe will be placed amongst the members of regenerated worlds; and then psychic telegraphy will become as frequent and as common as is to-day our present electric telegraphy, if not more so.

Distance being thus done away with, and time having in a manner ceased to exist, we being no longer separated either by distance of place or time, difference of language being also swallowed up in identity of thought, man constituting morally and intellectually one homogeneous whole, we shall *de facto* be materially united. This union of all Spiritists, guided by fraternal love, all loving one another like true brothers, will render manifest the force and power of Spiritism, which as a science has already solved so many problems which have until now remained insoluble, and which at the same time has

by its philosophy and its derivative moral consequences, tightened and strengthened the bonds of an *Universal Brotherhood*, and taught us to put in practice the incomparable lessons of Jesus Christ. And in this manner shall we form one sole and whole family—the *family of Spiritists*.

The advantages which must result from these facts are of so plain a nature that it is not necessary to enumerate or demonstrate them in order to make them accepted. If the Spiritist Centres thus communicate with one another, it will become a comparatively easy task to write the general history of Spiritism throughout the whole world. By means of the mutual and prompt exchange of ideas and thoughts, the progress of spiritual science and knowledge will become rapid and certain. The circulation of new ideas being thus accelerated, the regeneration of human thought will be brought about with an incredible swiftness. The transmission of thought being reciprocal and simultaneous, the divers communications being submitted to a variety of analyses passing, so to speak, through strata of different degrees of depth and refinement, and undergoing the ordeal of public discussion, error will almost become impossible.

In order to attain to this grand object, the *Revista*, with "God, Christ, and Charity" for its motto, will be regularly sent, in accordance with a resolution of our society, to all the Spiritist Societies of the world, as far as their existence is known to us. So also shall we send our periodicals to all those offices of secular papers which promise to supply a copy of their journals to the library of our society.

Note by the Translator.—After further details on the subject of the distribution and mutual exchanges of papers, the author of the above article gives the following thesis for universal competition, with money-prize (5000 francs), and conditions attached, viz: "God, the soul of man and its immortality, scientifically demonstrated." This plan reminds me of the original design of the Bridgewater Treatises, which were written for an almost similar or identical purpose, the capital invested being £10,000, and the effect produced scarcely adequate to so lavish an expenditure. The premature attempt to force the growth of certain advanced and even positively established conceptions about God and the immortality of the human soul, will always prove a failure, and however laudable the object in view of the *Sociedade Academica* may be, that society seems to forget that there is a great gulf existing between the tenets and claims of Spiritists and those of enlightened Spiritualists, many of whom will be offended by the mere mention of a God-Christ, of Christian Spiritualism, of Reincarnation, and of their acknowledged master and prophet, Allan Kardec.

Universal organisation is a very desirable thing, but the best and most philosophical minds and leaders of the Spiritualistic movement have very properly declared it premature in the present still unformed state of public opinion, and especially at a time when the movement is so plainly divided into two such divergent currents as that of Spiritism and Spiritualism. Rio de Janeiro, moreover, would scarcely be a sufficiently central position for the proper operation of the universalising regulations and laws of the zealous Academic Society, neither is the Portuguese language an appropriate medium, on account of its limited extent, for the speedy dissemination of the views entertained by the above-mentioned society. However praiseworthy, earnest, and well meant the efforts may be which the *Sociedade Academica* is ready to make for the ultimate universalisation of spiritual science and knowledge, I, for one, cannot see that these efforts will be crowned with success, on account of the many external as well as internal difficulties and impediments which seem to rise up before one's mind, the more, the longer the object in view is taken into serious consideration.

We are in receipt of a communication on the Philosophy of Healing Mediumship, having special relation to that exercised by Mr. G. Milner Stephen, which we shall publish in our next.

*See Mr. Lucy's little pamphlet on "Vaccination," p. 9.

"THE GENESIS OF AN INFIDEL,"

UNDER the above title, the *Southern Cross* of January 21st, publishes a review of Mr. Walker's lecture, "Why I am an Infidel, and why I am a Spiritualist." It is racy written, full of satire, but devoid of argument.

LETTERS TO THE ORTHODOX.

THE above is the title of a forty-page pamphlet, from the pen of Mr. Thos. Walker. The letters are supposed to be written by a country clergyman, to encourage his brethren in upholding the faith upon which their living depends, and are overflowing with satire, exhibiting all the weak points of Orthodoxy whilst professing to uphold it. Want of space prevents our giving a review, but we may say, in brief, it is an excellent thing of the kind.

THE SPIRITUAL REASONER.

WE have received Nos. 1, 2, and 4 of the "Spiritual Reasoner," a new San Francisco weekly paper, edited by the celebrated Magnetic Healer, Dr. J. D. McLennan, of that city. The "Reasoner" is not confined strictly to Spiritualism, but contains in addition to Spiritualistic and Freethought subjects a variety of matter of more general interest, likely to give it the *entree* into circles where a purely Spiritualistic journal would be tabooed.

No. 4, for December 17th, contains a letter from Mr. Charles Bright, *in re* Mrs. Foye's first seance in the Australian colonies; and in another column the following pleasing item in respect to Mr. Bright:—"We are glad to be able to assure Mr. Bright's friends in Australia that he is improving in health, and there is every prospect of his ultimate recovery."

THE Spiritual papers are expanding in size as well as increasing in interest. Only a short time since, we chronicled the enlargement of the previously large *Banner of Light*; our own paper was enlarged last month, and now we are advised that the excellent London weekly, *Light*, is to be increased in size by four pages from January 1st.

MR. SPRIGGS' MATERIALIZATION SEANCES.

THESE have now re-commenced. The sittings for a few weeks will be held privately, the previous experiments subjected to verification, and further efforts made to demonstrate scientifically the reality of the phenomena. After this the seances will be again open to others. There will be no charge for admission, but the Circle meets primarily for the purpose of affording those who for a length of time have devoted their energies to the promotion of the Spiritualistic movement, but may have had little or no practical experience in this phase of spirit-manifestation, an opportunity of becoming personally acquainted with it; and secondarily, to enable those inquirers who may be recommended by some known Spiritualist as having a candid and genuine interest in the investigation, and who possess the qualification of having prepared their mind by familiarising it with the literature of the subject, to witness these phenomenal proofs. A practical acquaintance with some of the simpler phenomena of Spiritualism will be regarded as a still better qualification. The number of visitors admitted at each sitting will be limited, the maximum being three. Representative Spiritualists from neighbouring Colonies who may be visiting Melbourne will be admitted whenever possible, but timely notice must be given. Applications for admission are to be made in writing, addressed to the Secretary, V.A.S., 84 Russell Street, and should include a statement of the extent to which the above qualifications exist. The applications will be passed under the consideration of the Circle, and the result communicated in due course.

MR. E. CYRIL HAVILAND ON SPIRITUALISM
AS A SCIENCE.

MR. Haviland gave two lectures on the above subject, at the Athenaeum Hall, Melbourne, on the evenings of January 24th and 27th, illustrated with the aid of the lime-light, by photographic views of the experiments of Professors Hare, Crookes, and Zollner, and other scientific men, and of the apparatus devised by them for the purpose of testing the phenomena of Spiritualism.

One of the beauties of Spiritualism, the lecturer remarked in opening, was that it could be tested as a science, the phenomena presenting tangible means of doing so. He could show his audience but a small fraction of the work that had been done, for the literature of Spiritualism consisted of some thousands of volumes, and the newspapers numbered nearly a hundred. Referring to an article in the *Southern Cross*, in which Spiritualism was stigmatised as "an amazing and ignoble compound of fraud, folly and nonsense," the lecturer remarked that the man who wrote that must have done so in sheer ignorance, because to brand Spiritualism as being of that character was necessarily to make it appear that all those who had accepted its phenomena as genuine were fools. He named some of these "fools," eminent scientists who he would show had tested the phenomena by crucial experiments, and found them to be genuine. The lecturer also contrasted the opinion thus expressed in a religious newspaper with the opinion of Canon Wilberforce, given on the subject at the recent Church Congress, "that we must shake ourselves free from the conventional un wisdom of the ecclesiastical pooh pooh."

A number of illustrations were then exhibited in an enlarged form on the screen, the first being a representation of the ingenious apparatus devised by Professor Hare four and twenty years ago, by the use of which he put it entirely out of the power of the medium to influence or even see the dial, with letters of the alphabet round it and pointer, through which he received those communications that satisfied him of the truths of spirit-communication, followed by Professor Crooke's experiments in the presence of Home, playing of the concertina inside a cage without being touched by the medium, the spring balance and board with its altered weight, the apparatus for weighing medium and spirit form devised by Mr. Chas. Blackburn, of England, the crucial experiments of Professor Zollner with Slade, and other results of investigators, the diagrams being explained so as to enable the audience to grasp the force and value of the proofs obtained. The lecturer called attention to the fact that these were tests carefully devised and carried out by scientific men, men who, if they had effected some new discovery in electricity, astronomy, or any other well-known science, their word would be accepted without further question, and asked why not give the same amount of credence to their published statements as to the truth of these phenomena?

In the course of the second lecture further illustrations with appropriate explanations were given, including slate-writing through Slade's mediumship, both in English and in other languages, some of Duguid's productions, writing through the mediumship of a baby five months old, a series of spirit-photographs, the casts of spirit-faces obtained by Mr. Wm. Oxley, of Manchester, and also photographs recently taken of the room in which Mr. Spriggs' Materialisation Seances are held, with the weighing apparatus and measuring standard, and of the medium as visible at the same time as the materialised spirit-form.

Both lectures were enlivened by the relation of interesting personal experiences with Dr. Slade in Sydney, with whom the lecturer appeared to have been on terms of intimacy.

"A. Fraser," "Naturæ Discipulus," W. B. Button's and several other articles held over for want of space.

A "LYCEUM BUILDING FUND."

At the Christmas session of the "Melbourne Progressive Lyceum," Mr. Johnston, the conductor, whilst speaking of the various outlets for the ebullitions of generosity common to the time, suggested as a very appropriate channel for some of them to expend themselves in, a fund for the perspective erection of a Lyceum Hall. He referred to what had been done in Dunedin where the Freethinkers and Spiritualists had a fine building in the course of erection, and urged those present to make a beginning towards such a desirable consummation. In response several amounts and periodic subscriptions were promised. At the succeeding Committee meeting a sub-committee was formed to assist Mr. Johnston in establishing and augmenting the fund. We are requested by this committee to call the attention of both town and country friends to the movement, and ask their earnest practical co-operation either by present donation or the promise of a periodical subscription. All amounts or promises of subscription forwarded to us will be duly acknowledged in this paper.

RICHMOND PROGRESSIVE LYCEUM.

THE Richmond Progressive Lyceum held their half-yearly meeting at the Temperance Hall, Church-street, on Sunday, the 25th December, 1881. The following officers were elected for the ensuing six months:—Conductor, Mr. Bull; Vice-Conductor, Mr. Cullingford; Leaders, Mrs. Gilson, Miss Manners, Miss Millett, Mr. Spencer, Mr. Devine, Mr. Arthur; Warden, Mr. J. Stewart; Librarian, Mr. Cullingford; Musical Director, Mr. Bull; Organist, Miss Hancock; Treasurer, Mr. Clemmish; Secretary, Mr. W. Manners.

The first anniversary was held in the same Hall, on Sunday, January 8th; the morning service was well attended, a number of visitors being present. A special session held in the afternoon was augmented by the attendance of a number of the members of the Melbourne Lyceum to whom a cordial invitation had been sent by the younger institution. Mr. Bull, the conductor, spoke warmly of the pleasure their presence gave both him and the Lyceum uniting them in brotherly love with the older institution, he hoped ere long the two Lyceums would unite in a grand session. Mr. Joske, of the Melbourne Lyceum, in responding spoke of the great good the Lyceums were doing to promote higher teaching and intellectual improvement in the young. Mr. Cherry also expressed his pleasure at being present on the occasion. A number of recitations and songs were given by members; the most notable being that of Masters Holding, Chipperfield, Misses Vail, Chipperfield, F. Devine, Stedman, Holding, F. Boyle, Rose Kennedy Coddling, Ling, Hancock, and Mr. Henshaw. A vote of thanks to the visitors concluded a successful session.

CONNECTICUT M.D.'s ON VACCINATION.

THE Eclectic Medical Association of the above State held their semi-annual meeting lately, at which the above subject was introduced. Dr. S. B. Munn combated the pretence that it would protect against smallpox. Dr. Mason had observed cases in which the vaccinated were attacked, and the unvaccinated—though equally exposed—had escaped. Dr. Fisk spoke of the liability to transmit other disorders with the vaccine virus. Dr. Pease had been employed in Government service in the army during the civil war. Part of his duty was to vaccinate the soldiers. Result of his experience, "that vaccination was the greatest humbug imaginable." Dr. Ludington gave an instance in which *guppy* had been communicated to the patient by the process, and cited cases where the same person had smallpox repeatedly. Resolved—"That this Association hereby declare its convictions against the practice of vaccination, and all legislation making it compulsory."

THE *Saratoga Sentinel* says:—"Mr. Brown made the statement in one of his sermons last week that as near as he could find out there had been more conversions to Spiritualism here in the past year than to all the Christian churches."

Mrs. Cora L. V. Richmond delivered two lectures in the Methodist Church, Leadville, four of the city clergymen being present at one of them, and Prof. Kershaw, a Presbyterian divine, coming forward at the close, and warmly eulogising both lecture and lecturer. —*Voice of Angels*, Dec. 1st.

Among the first to formally approve and use the revised version of the New Testament were the Protestant clergymen of New Haven. A few days ago, in a meeting for discussing the subject, a majority announced a change of opinion, by voting that it was too faulty to be acceptable. The chief condemnation was of bad English, the Rev. Doctor John E. Todd declaring that he had counted 150 errors in grammar uncorrected in one of the Epistles to the Corinthians alone.—*World*.

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