

THE 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."

No. 114.

MELBOURNE, FEBRUARY 1st, 1880.

PRICE SIXPENCE

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IN the *Victorian Review* of November last appeared an article from the pen of Mr. Marcus Clarke, entitled "Civilization without Delusion," the tenor of which was to show that religion was unnecessary as a factor in the progress of the human race. The author's remarks were directed more especially to supernatural religion, and had he confined himself strictly to this we could have thoroughly endorsed his position, but writing from a materialistic plane and thereby ignoring all powers and forces above the strictly mundane one recognised by that school of thought, his position is faulty and open to successful attack. Mr. Clark's paper is an undisguised attack upon the christianity of the day, and without analysis appears a formidable one, but its intrinsic weakness could not escape the vigilance of so able a man as the present Anglican Bishop of Melbourne, who in the December number of the same magazine analyses and replies to Mr. Clarke's article, and we must acknowledge that his reply is both logical and telling, displaying at the same time considerable tact in his treatment of the subject.

Keeping the creeds and dogmas of Christianity in the back ground, Dr. Moorhouse argues from a rational stand point, and thus gives strength and stamina to his position, he defines a miracle as follows:—

"An occurrence within the realm of nature, which transcends the power of man, and cannot be accounted for by any of the laws of nature with which we are acquainted."

We doubt much if this definition will be accepted by the Bishop's compeers in the church, who have generally looked upon miracles as special interpositions of God, to produce effects in violation of or opposition to known laws, but it is withal a most rational definition, which, if generally accepted, would incline us to a belief in miracles, that in their present acceptation we most decidedly ignore. Psychological investigation

brings the supernatural within the realm of the natural and demonstrates by slow but certain steps that all things are traceable to natural but as yet undiscovered law. Following his definition of a miracle, his lordship calls Mr. Clarke's attention to the fact that he has omitted to recognise human volition, and giving an example of its action in originating effects, and he says:

"Human volition being something more than a form of physical force, why may not God interfere to produce effects contrary to our experience."

This is a good point, and taking the orthodox measure of God, would seem a very pertinent question, but to the philosophical thinker, whose conceptions of the Great Allwise so infinitely transcend those of the orthodox, the idea of a direct interference of God in our paltry mundane affairs is inconceivable. Dr. Moorhouse considers it necessary in support of his position to prove the existence of an over-ruling intelligence, and with this view makes good use of the "Design" argument, supporting it by reference to the spiritual qualities of conscience and intuition, with these combined he makes an excellent case and as far as practicable establishes an *a priori* proof of his position, concluding his article by challenging the correctness of Mr. Clarke's historical references.

It was hardly to be expected that Mr. Clarke would allow so telling a criticism of his article to pass unchallenged but the *Victorian Review* declining to continue the controversy, the battle field was transferred to the columns of the *Melbourne Review*, the January number of which contains "A letter to his Lordship the Anglican Bishop of Melbourne," by Marcus Clarke, at the commencement of which, after briefly recapitulating what had passed between the disputants, he denies the Bishop's inference that he (Mr. Clarke) is an atheist, and claims to be a believer in God, though his conception of God may differ from that of others, and in relation thereto gives utterance to the following truism:

"Our conception of God is according to the measure of our intelligence; every man makes his God out of his own ideas, and according to the quality of his ideas, so is the quality of his God."

Instead, however, of meeting Dr. Moorhouse's article simply upon its merits and on a purely rational basis, Mr. Clarke attacks his Lordship through the dogmas of

the church, including the thirty-nine articles, which as its Bishop he is bound to support, and quotes the Bishop of Gloucester and the Rev. Dr. Rigg as differing in opinion from Dr. Moorhouse on Scepticism and Pantheism. It is to be regretted that Mr. Clarke has taken this course, it is not a direct and manly way of fighting the battle. What both Spiritualists and Freethinkers have demanded, has been that reason and not authority should be the basis of argument, and when a churchman (especially one occupying the prominent position of Dr. Moorhouse) comes forward to argue the matter from a rationalistic stand-point, every consideration should be shown him.

Mr. Clarke's next position is an unsound one, he says:—

"Your argument is that inasmuch as we do not know all natural laws, we cannot say that a miracle is not in accordance with some law with which we are not yet acquainted. But this is clearly fallacious, our only knowledge of a natural law is gained by human experience, and when an event occurs which is in direct opposition to those previous experiences, which have given us our knowledge, we are shown that our knowledge is imperfect and that our statement regarding the natural law must be corrected. If the law of gravitation be true, the swimming of iron the flight of Elijah, and the ascension of Jesus are untrue. If these events are true then human experience is at fault concerning the law of gravitation and the statement regarding it must be amended."

In making these statements Mr. Clarke ignores counteracting influences, which without infringing the truth of a law, may neutralise its action. Unseen forces may and do counteract the law of gravitation, which we will prove by a very simple illustration. We will suppose Mr. Clarke to be in a room in which there is a large brass or wooden balance scale with weights of the same material. After he has tested the scale to his satisfaction, we will request him to weigh say fifty pounds of sheet iron, we will then cause to be removed from a powerful magnet suspended above the ceiling, the armature, and the weight of the iron will no longer be fifty pounds but in accordance with the power of the magnet, will be reduced to a tithe of that amount. There would be no visible cause for this effect, but an invisible force counteracting the law of gravity and to those unacquainted with the cause it might be justly considered a miracle.

Mr. Clarke not unreasonably says, that if his opponent believes in past day miracles and levitations, he should to be consistent, believe in present day ones (including the levitation of Mr. Home,) for which there is more testimony than for the scripture ones. As it has not yet transpired that Dr. Moorhouse disbelieves in these matters, the charge of inconsistency is as yet premature. In the quotation of J. S. Mill, which Dr. Moorhouse uses in support of the possibility of miracles, Mr. Clarke charges him with suppressing Mill's conclusions, which nullify the extract made use of, and after justifying some of his previous historical references, concludes with a caustic satire on the mosaic God and justification by faith, shewing the inconsistency of the church doctrines with the utterances of its local representative. This must be painful to the worthy Bishop, a noble and liberal minded man must feel the incubus of many irrational articles of faith which his reason revolts at but

which he is constrained to carry and if necessary defend. We think such men should be encouraged to do as they are inclined to, and leaving these dogmas in abeyance preach and teach the religion of Jesus—morality and good works. Let us not cast impediments in their way, but realize the fact that by their liberal utterances and preaching of a purer christianity Dr. Moorhouse and other prominent churchmen are doing more to prepare the churches for the rejection of the binding articles of faith referred to than many of our most prominent Freethinkers, with some of whom there is too great a tendency to parade church dogmas, which though appearing in the Rubric are now almost obsolete.

WISE WORDS FROM SWEDENBORG.

CONTINUED.

14. My last communication would be imperfect in its detail, were I to withhold some other thoughts which are immediately connected therewith. In relation to those desires which arise in the human mind, and the tendency of which is in the direction of disorder, I would remark that, these arise from the unequal adjustment of parts of that wondrous machine which man's physical and lowest earthly nature consists of. It is peculiar to man on the earth, to present features of life which are akin to that state which he occupies, and these features, are the result of many things and combinations which operate quite apart so to speak from the higher life of the spirit. The phenomenon of earth life may be considered as the product of operating causes, designed it is true by the Infinite cause of all things, but left to the control of laws which interlace one another, and often seem to produce even contradictions when viewed by the eye of a purified and elevated intelligence. Hence you will often have occasion to remark, that disorder, infirmity, and a tendency to what is evil, is inherited and imparted by the parent to the children on this lowest plane of life which I have referred to. This, however, arises through the gross ignorance which prevails, and which leads parents to commit the folly, and indeed, the cruelty involved in the transmission of earthly qualities to their children. 15. Now I should have to admit that, this was an inevitable law of nature, did I not know that the whole of this much to be deplored proceeding, is amenable to a process of cure which will take effect when men learn to conduct their lives with sobriety and prudence. Excess, on the one hand, and utter indifference, as to results, on the other, must always have the effect of producing such conditions as those which are visible in the lives of earthly men and women, whose interiors are unilluminated by the light of wisdom to direct, and of love to control human actions. 16. The Most High God, who dwelleth in light which is inaccessible to man, while He has organised everything according to the purpose of His will, has, notwithstanding, left to man on the earth a certain latitude of action, so that thereby he may fulfil the functions of a growing and developing being; elevating himself according to those laws of knowledge which are ever in accord with the effects which his actions produce. Thus it is, we see men in all the different stages of development; on one hand, very low down and surrounded by circumstances which bespeak the grossest sensuality and disorder, and on the other, rising out of this state, and fast tending towards that condition which is symbolical of the higher conditions of spirit life. While between these two conditions, you have all the different phases of earthly life which are necessary to fill up, and complete the picture. 17. It is because I failed to understand the most intricate operation of cause and effect when left to itself, and uncontrolled by the wisdom and love which man is to seek in the fulfilment of his destiny, that I was so ready to ascribe the evil to a fixed and imputed law. Let me, however, correct the mistaken views which I inculcated on earth, and endeavour to sow the seeds of a better system, and one which shall have the effect

both of encouraging and directing man on to the right track, wherein he shall learn that good, and not evil, is the goal to which he is to attain in due time. 18. Human experience is a feature of being which is not properly understood. That only is valuable to man which hath been acquired in the exercise of those faculties of his intelligence, which, when properly exercised in connection with the circumstances through which he passes, results in the experiences referred to, for what is experience but the impression which is made on the interior consciousness of contact of the man with elements which operate around or within him, and which are outside the circle of his own proper *esse*. 19. I do not mean to infer from this, that a man should do evil that good may come, and, for the sake of acquiring experience; but I do say, that it is hence arises a knowledge of cause and effect, and which leads me to the conclusions set forth above. 20. Evil, if you will so denominate the confusion and disorder which arises from uncontrolled and uneducated growth, is to be cured; and I will now dwell somewhat on the process whereby this end is to be attained. In your life, as it has been and will be for centuries to come, the disorders which prevail must be met. Attempts have been made to meet them in the past, and many other attempts will be made in the future; but only as the Reformer becomes alive to the best methods, will the attempt be attended with success. I shall now revert to some of those attempts which have been in the past; then to others which are growing out of the increased intelligence of man of the present day; and finally to future developments both as they relate to earth life and that which will succeed the present phase of your existence. 21. The Lord of Life, in the fulness of His wisdom and love, hath implanted in the heart of the lowliest of His creatures, a desire to live; and that desire implies the attainment of the highest degree of life which it is possible to reach. Thus, it is, you will perceive running throughout nature, the attempt of the lower formations to reach a higher degree, the one merging into the other not as it has been expressed by me in my writings by discrete degrees so much as in a continuous line, resolving itself at length into man, and then into the angel, and thus approximating towards the Lord of All, from whom all come, and unto whom all return. 22. This potency then to rise, is the secret of man's recovery from the disorders into which he may fall in the order of his development, and it is because of this, he will eventually rise to participation in angelic life, and so behold the bright vision of his Creator beaming more fully upon him. The attempts which have been made to reach a higher condition, and which you find recorded in the history of the past, exhibit in detail, the various schemes of salvation so called, which have marked man's progress. From the earliest times, man felt his need of elevation above the plain on which he stood. Hence, the conception of God, or powers which filled his universe, and to whom he attributed the ability to help him up the hill of progress under certain conditions. And, dwelling on this thought man came gradually to formulate religious ideas, in virtue of which, he conceived his life might be regulated to the desired end. 23. Having got thus far, man then awoke as it were, to the sensation of obedience and disobedience to those dictates; and hence arose the mighty power called conscience, which becomes in the degree of his development, the judge which either acquits him of neglect and disobedience, or otherwise condemns him for his departure from accepted rules of recognised right. It was on this basis that all ancient or modern religions were founded, and just in proportion to the advance of man's intellectual capacity, so did the principles of right and wrong, become more fully developed, and began to take more elaborate forms. 24. It is recorded of the ancients that they were a barbarous and ignorant race, mere animals, moved by the gross impulses of their sensual nature; but this is a libel upon them, for although, as we have remarked, the intellectual faculties were not developed at that period, yet there was the earliest operation of that spiritual force which afterwards entered upon this higher stage. Therefore, that which is esteemed barbarous in them, should rather be termed

elementary; the forces of spirit lying hid in the germ, and only then awakening to a consciousness of the possibilities which awaited them in their expansion. Man's interior life at that time, was contracted by reason of the absence of that culture, which would at length make it a fitting receptacle of the Divine influx; and therefore are discovered in connection with the more elementary periods of man's history, those cruder attempts at elevation which are discoverable as you travel onward in the history of the race. 25. But however much you may learn to attach the idea of imperfection, and that which is of the merest elementary character, to the attempts of the early races to rise higher in the scale by the cultivation of religious ideas, never forget that these are necessary links in the chain of progress which cannot be ignored when considering the entire scope of man's elevation to the angelic state. You may perceive in their crude ideas, the very elements of thought which awaken sensations in your breast at the present time; and in very many instances, a more simple, though crude conception of the grandest possibilities which await man in the future. 26. It is in this respect, that the All Wise and Loving Father, hath never left himself without witnesses to His existence in the wide universe of matter and of mind; and it will always be found that, however low man may seem to fall at certain periods of his history, he ever rises again in the attempt to recover his position. 27. While referring to this earliest period of man's history, I would take the opportunity of correcting a misconception respecting that golden age, which I suppose preceded the Adamite fall. In one respect, my conceptions of such a state were perfectly correct; but were faulty to this extent, that instead of that sublime condition of human-angelic state prevailing among men on this earth, it was a condition of spiritual life on the higher planes of the universal kingdom, and formed by those spirits who had passed away from other planets in advance of the harvest of souls which your earth has given to those spiritual regions since then. Consequently, when my clairvoyant vision was opened to behold the condition which prevailed among these spiritual beings, and then after this to behold also the earliest races of man, I was led to infer that the one was the ordinary succession of the other; and that indeed, a great and disastrous fall had taken place; and this, with the expressed notions of those earlier times by which I became acquainted with the attempts which had been made to rise out of the growingly felt elementary on to a higher plane, led me to adopt the theory of the fall, and the scheme of recovery which is set forth in my writings. I now perceive my mistake; for while as I have remarked, there is a necessary connection between the golden age of those spiritual planes nearest to the earth and the earth race itself, yet beyond the influence for good which that higher stage of developed spirits exerts on the lower, there is no necessary connection at all. 28. The inhabitants of every planet, whether in advance of your earth, or in its rear, constitute a complete circle of life, growth, and development, but excepting, as I have inferred, that the higher in the universe has a tendency to draw up the lower there is no link binding the one to the other. They may be compared to separate families of the All Father, which have their appropriate fates of life, but between which, as there must always be throughout the entire universe, there exists a general unity which binds all to the supreme. And when in the future of your earth, man recognises those two facts more fully, viz. — the one-ness of man on the earth, and the aid afforded in his progressive advancement by the operation of the advanced spirits of the spiritual kingdom which existed before your earth commenced to give its souls to the circles of life beyond, then will it be seen in what way higher degrees of spiritual life may be obtained even on the earth plane, and a more humanizing and harmonious influence shall prevail to render human happiness more real than it could be under the present circumstance. 29. And, then, when men shall see it to be their duty to cultivate their inmost principle, with a reference to the will of the All Wise, and which embraces not only the future life, but the life they now live on the earth; will it be found that human growth,

like the growth of nature, is subject to laws which lead man upwards, and thus nearer to the All Father; and that just in proportion what is termed sin and disorder disappear, and a heavenly harmony prevail. 30. This, then, has been the end really, which all the reformers and sages of the past, have been aiming at; which I sought to accomplish in my attempt to found a system of doctrinal teaching, which should supersede the system then in vogue; and which, moreover, is now being sought in the dispensation of Freethought, which insists on discarding all systems, and seeking only in the aspirations of the soul, the true pathway to a higher and a better style of life. 31. When you examine by means of historical records what has been attempted in the past, you will perceive uniformity in one thing only and that is the end sought. For, however varied the systems of the past, or the present, may be, and by which it is sought to influence man in regard to his moral and spiritual growth, you will always observe that the elevation of the soul to higher than the grosser surroundings of the earth life, has been the end ever kept in view; but so far as the means by which this end has been sought these have varied just in proportion to the advance which man's mind had made on the intellectual and spiritual planes of his existence. At times, the system partook of those elements which nature herself especially provides; and she was the magnet to draw men out of themselves, and up to the higher form of life. Then, again, it was supposed that by the adoption of austere rules, whereby the material nature would be crushed and reduced to abject subjection, that out of the ruin thus accomplished, the soul would rise triumphant, to its golden paradise of spiritual realization. While at other periods, it was thought, through the physical senses, and in their gratification, was the sure and certain pathway to the elysium of bliss which all should seek. 32. But perhaps the most remarkable of all the systems which have prevailed has been that which is denominated the Christian system, and in which the main constituent is the utter degradation of man as a moral agent, and then the making of him to depend on the merit and goodness of another to obtain the happiness of which only then is he capable of realizing. I freely confess that I was led to adopt this view as the basis of my New Theology; of course with modifications, and conditions; and having done so, I thought that I had arrived at the end of all religious controversy, and provided the world with a scheme of divinity which should last for the ages to come, because as I supposed, that system was the result of teachings derived from the Lord Himself. 33. I will now refer to what I believe to be an important fact in all religious systems, viz.:—that men on the earth are to a considerable degree, led and influenced by spirits who have passed on to the regions beyond through the process called death. And this is in accordance with the heavenly order of the Most High, so that man may become cognisant of the variety of operations whereby he is at last led to a more perfect system; for the mind of man, like the forms of nature, proceeds through an infinite diversity of orders to the summum bonum of its existence. 34. And it is on this principle, that at the present day, the light of our spheres is bathing your planet with the sunshine of a more advanced perception of what is required of man, that he may attain to perfection, and by virtue of which I am myself permitted to advance ideas which are more in accordance with progression. 35. I shall now, in their proper order, proceed to speak of the various elements of knowledge which stand connected with man's spiritual progress. And in doing so, I shall adopt a method which will enable me, *seriatim*, to explain the views which I now hold, and which are the prevailing ideas of the spheres of Wisdom and Love wherein I dwell; and it will be for you to judge in the exercise of your reason, which I entreat of you to cultivate, how far the instructions thus given, are calculated to meet the present-day enquiry for a higher system of religious teaching. 36. And in following out this plan, I shall commence with that which must ever be the paramount consideration of the thinking man, viz.:—what is the foundation or basis of all things, from which all things arise, and by which all

things are regulated, sustained, and directed in their progress onwards and upwards? In other words: What, and where is God? a term familiar to all men, and sufficiently expressive to denominate the great principle of which I must speak. This will be followed by a consideration of the Soul in all its varied relations. And these two God and the Soul, will be found to embrace all that can be said in relation to existence, as the great spiritual fact of the universe, and for which all the grosser forms of matter, in all their stages, have been created.

Marnias Meti.

H. J. B.

Melbourne, December, 1879.

COMMUNICATION.

WHILOM in my happy spirit-home, and now essaying to use the animated organism of a kindred spirit upon earth! To what purpose the effort unless to make you or myself, or both, the happier and wiser? "Wisdom is bought by experience"—a trite enough saying on earth, but nevertheless not always understood. Many a one hath knowledge enough and to spare, yet, withal, is sadly lacking in wisdom. Knowledge may be obtained at the expense of others; not so wisdom. To know is one thing; to act is another. The abundance of knowledge maketh many a man a fool; he is only a parasite, living upon others; he hath no root or foundation of his own. Now, a man with little or no book-knowledge may have an infinite fund of wisdom.

Wisdom comes within; knowledge from without. One may have a knowledge of spiritual things; but without wisdom to use that knowledge he is spiritually blind. It hath been said that "a little knowledge is a dangerous thing;" and this, to an extent, is true, for without wisdom to direct and take the helm, a little knowledge may make shipwreck of a great deal of happiness. Knowledge may work the craft, but wisdom must be the master-mind to direct the whole.

"Know thyself" is an old maxim; but it will avail little to know one's faults without wisdom to try to effect a cure. Knowledge and wisdom should go hand in hand, as loving sisters. Knowledge alone puffeth up, but wisdom maketh humble. Knowledge hath led many a man astray, but "Wisdom's ways are ways of pleasantness, and all her paths are peace." Knowledge alone draggeth down, but wisdom exalteth a man. Knowledge is power, but wisdom is love. Knowledge is grasping, but wisdom spreadeth abroad. Knowledge is the candle, but wisdom is the light thereof. Knowledge is the lock, but wisdom is the key. Knowledge is the watch, but wisdom is the mainspring. Knowledge is the mortal covering, wisdom is the spirit that animates the whole. Knowledge is the machine, wisdom is the motive-power. Knowledge is the clay, wisdom is the moulder thereof. Knowledge alone is as an empty well in a desert, but wisdom is as the water thereof, refreshing the soul. Whoso hath knowledge, let him make good use thereof, thereby displaying his wisdom. Behold a light is a good thing, but wherewithal is its use if it be hidden. He that gathereth to himself alone, loatheth, but he that spreadeth abroad doth greatly increase his treasure. Whoso hasteth to be rich impoverisheth himself, but great are the gains of a wise man. "Whoso hath ears to hear let him understand."

Castlemaine.

ERRATA in article on Bishop Moorhouse in last month's number, p. 1717, line 7, col. 1. For "points" read "point"—line 68, col. 2. For "opposite" read "apposite"—line 80, for "memoral" read "memorial."—Page 1718, line 32, col. 1, for "specs" read "specks."

A CORRESPONDENT at Toowoomba, Queensland, gives us an account of the progress of a circle established by him some three years ago in that place. Commencing with the rudimentary table-moving, they have gradually passed through intermediate stages to the development of trance mediumship in two of their number, who speak both English and German. The communications are of such a nature as to amply compensate them for their perseverance.

To Correspondents.

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

MRS. PATON'S MEDIUMSHIP.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

DEAR SIR,—Observing that your two last issues report respectively the interesting experiences of Messrs. Parrant and Landy, at their sittings with that kind and excellent phenomenal medium, Mrs. Paton. I feel it my duty and privilege to state my own for the benefit of your numerous readers, which occurred some eight months since. I refrained from doing so earlier, as the sittings were considered a special favour on account of the medium's ill health, which seemed to suffer after sitting. However, Mrs. Paton being on a visit to my family, spending a quiet afternoon (Mr. Paton joining us in the evening), we all sat round our large telescope dining table, some eight feet long. I had previously taken great care to see that the chimney orifice was closed, windows fastened, and doors locked, for the greater satisfaction of everyone. Mrs. Paton sat at one end of the table and Mr. Paton at the other, each one of us taking hold of the other's hand. I held Mrs. Paton's and one of my daughter's, the other and Mrs. Gill being next to her. The lights being put out we sang a lively tune. Presently, the heavy table began to dance and keep time, but fearing damage would be done, I requested the power not to be so rough. We then changed the tune, and the table trembled very much, and presently the exclamation was that flowers were thrown on the table, and I felt a delicious scent of a rose on the side next my daughter, but inside my arm. On lighting up, I found a large branch of a rose tree there, and the table strewn with blossoms of geraniums and rosebuds. On enquiry I found the branch had been brought from a distance, and certainly it did not come from my garden, as I had none of that particular kind growing there.

On a subsequent occasion, under strict test conditions as before, we had another sitting, and similar results followed: a piece of variegated honeysuckle was brought over the back of my head and thrown on the table. A large piece of basaltic stone, about 14 lbs. weight, was brought into the room and laid on the table, causing a very slight indentation, and rolled over on to a finger of one of my daughters, and made her call out.

It is much to be regretted that the health of this lady is so bad, as she is a truly excellent phenomenal medium (it being her speciality); I trust, however, with care she will recover her strength again.—Yours truly,

EDWIN GILL.

JOTTINGS ON PASSING EVENTS.

SOME newspapers are wise, some are otherwise. The *Daily Telegraph* is one of the latter class, only more so! Conservative in politics, it is more than conservative in religion, and appears to luxuriate in the possession of a special retainer from Parsondom. At any rate, the paper in question seems to cherish the conviction that it is the duly constituted and recognised champion of "Churchianity." "Be thou exalted, O Popular Theology," and let thine enemies perish," is the key in which all its polemical tunes are pitched. Every liberal tendency inside or without the Church, every outspoken confession of sympathy with the advancing spirit of the age, whether uttered by clerical or by layman, becomes the subject of its accomplished vituperation; for, though often mistaking abuse for argument, and with boldness of assertion, confusing brilliance of style, the *Telegraph* writer possesses a remarkable facility of epithet and phrase. The frenzied enthusiasm of Colonel Bange in the heat of an electioneering campaign is as the quiescence of an inland lake compared with the virtuous indignation that agitates the editorial breast when any heretical sentiments are manifested. To day, Bishop Moorhouse, for attacking some strong-

hold of Materialism, is belarded, like Bange's man, with "a marvellous profusion of adjectives," expressive of all the virtues in the calendar; to-morrow, for affirming a quasi belief in the Evolution theory, he is told that a theologian is not a scientist, and has repeated to him the familiar lesson, "*No auctor ultra crepidam*." It exhibits the most contradictory moods, and is quite Protean in its phases. At one time it will assume a purely materialistic posture—as it did, notably, in an attack upon Spiritualism some eighteen months ago—an attack which elicited Mrs. Britten's crushing rejoinder, "Is Spiritualism a Savage Superstition?" At another time it is dead against Materialism in every form. Some few months since, the *Telegraph* egregiously committed itself by revelling, with an insane exuberance of enthusiasm, in praise of a well-written but very inconclusive article in the *Edinburgh Review* entitled "The Fallacies of Evolution." This, our Bombastes Furioso spoke of as completely shattering the fabric of Development. A short controversy arose in its columns on the subject, in the course of which the Anglican Bishop was stigmatised as lending his support to atheistical principles. Lately, a reply to the *Edinburgh Reviewer* has appeared in the *Fortnightly*, from the competent pen of G. J. Romanes, M.A., F.R.S. Since then the *Telegraph* has maintained a degree of discreet reticence on the topic of Evolution. I have been amused with this Bishop (See *Melbourne Review*). He says, "Veiled under a mocking dietion of elaborate courtesy, in which 'my lord' and 'your lordship' occurs (*sic*) in every line,* the letter is a tirade of coarse and venomous blasphemy. The writer must have spent his time in ransacking the most infamous writings obtainable, and having chosen the most brutally atheistical sentiments. . . . &c. &c. It really would be interesting to know what private meaning the *Telegraph* has for the terms 'blasphemy,' 'atheistical,' &c. *Licht, mehr Licht!* Two days prior, the D. T. (suggestive initials!) came out with a lucubration, wherein it sought to ridicule and belittle the honoured names of Richard Temple, Rowland Williams, Mark Pattison, Baden Powell, and Benjamin Jowett, authors of the celebrated "Essays and Reviews." Of them it speaks as "The theological pleiad," and of their work as "flimsy." "The Essays and Reviews," says the *Telegraph*, "were answered in volume after volume, and sermon after sermon." Of course they were! Just as every one who starts a controversy gets "answered." A distinguished critic, however, in acumen not unequal to the *Telegraph* writer, has said of these very "volumes and sermons"—"Written in defence of the ordinary (theological) view, while professing a desire for candid and free, though reverential, examination of the subject, they pass by entirely the main points of difficulty." And then the D. T. tries to persuade us that in this controversy, as in every other, the "victory fell to the party of *Belief*." Scarcely anything could be more notoriously untrue! On the contrary, all the representative controversies between Orthodox and Freethought have terminated in favour of the latter. Thomas Paine gave the Bishop of Llandaff his *quietus*; Lessing more than silenced Melchior Goetz, pastor *primarius* of Hamburg; the author of "Vestiges of Creation" covered with defeat the formidable quartette of Miller, Hitchcock, Sedgwick, and Clark; Professor Newman has put to shame and confusion his clever and persistent, but not very high-principled opponent, Henry Rogers; Bishop Colenso, in his "Bible Commentary Examined," and later works on the Pentateuch, utterly routs his many foes; "Supernatural Religion" now remains impregnable to the attacks of Lightfoot, Sanday, and Row; Matthew Arnold in "Literature and Dogma," and its brilliant supplement, "God and the Bible," fairly upsets the prelatial host who arrayed themselves against him; A passage comes to mind from one of the writings of Francis William Newman, so truthfully descriptive of papers like the *Daily Telegraph* that I cannot forbear quoting it, even at the risk of being prolix. It occurs, I think, in "Phases of Faith," and is somewhat as follows:—"The *robur legionum* of bigotry is found in the anonymous writers for religious journals and conservative newspapers, who too generally adopt a style of

* Which, by the way, is untrue.

which they would be ashamed if their names were attached, who often seem desirous to make it known that their trade is to carp, insult, or slander; who assume a tone of omniscience at the very moment when they show narrowness of heart and judgment. To such writings, all who desire to promote earnest thought and tranquil progress should anxiously testify their deep repugnance. A large part of this insult and slander is prompted by a pandering to the real or imagined taste of the public, and will abate when it visibly fails to be gainful.

THE ETHICS OF SPIRITUALISM.

On Monday evening the 15th December, Mr. Charles Bright lectured under the auspices of the Psychological Society of New South Wales on the above subject, at the New Temperance Hall, Pitt-street, Sydney. The audience was a numerous and discriminating one, and the lecturer was frequently applauded for his brilliant and logical utterances. We append a synopsis of the lecture:

"By the 'Ethics of Spiritualism' I mean of course the moral teachings which pervade the latter-day revelations which have come to us in the name of Modern Spiritualism, and in presenting a broad view of these I am guided mainly by a study of such works as those of Andrew Jackson Davis, Hudson Tuttle, Emma Hardinge Britten, A. R. Wallace, Lizzie Doten, and Allan Kardec. Some people are apt to conceive of morality as of something incapable of change, whereas in reality it alters as social usages alter, and differs materially in diverse epochs, and even at the same epoch among different races of mankind. To take the marriage relation as an illustration—Among most civilized peoples monogamy is regarded as the only moral condition, but with the Mahomedans and the Mormons, the men held in the highest respect possess the largest number of wives. Ideas relative to ethics are the product of social revolution and inspiration, like everything else connected with humanity, is not independent of surrounding conditions. The unseen intelligences could not confer enlightenment upon savages to the extent they are enabled to illumine the minds of those who have attained to a higher grade of progression. The spiritual superintendence is of various kinds. With many men of genius and philosophers it acts entirely independent of their own knowledge, and even frequently in spite of their vehement denial of any such sphere of causation. Thus what is termed science, often by its own methods apparently independent, comes to the aid of revelation though both are known to the spiritualist to be under similar guidance. However this may be, the moral teachings given abnormally through spiritual mediumship as well as those of the leading ethical philosophers of our time, are completely subversive of those of the orthodox religionists. If, as is generally averred by materialists, mediums only repeat their own ideas, how comes it that none of them have told us of a personal deity seated on a "great white throne" surrounded by winged worshippers, or a personal devil superintending a lake of sulphur? They have sprung from the class which believed these things, yet the revelation which comes through them is altogether different. Orthodox morality starts with the assumption that human nature is depraved and opposed to God. Upon this the entire ethical system is based. The revelations of Spiritualism declare that human nature is divine, and only needs to be surrounded by the conditions which wisdom and experience will teach in order to grow towards God. Hence while the morality of orthodoxy insists on the suppression of nature, that of Spiritualism demands its purest expression under just guidance. Thus the ethics of Spiritualism are completely revolutionary of those of orthodoxy which are the outcome of monasticism. To the latter asceticism is the highest virtue; to the spiritualist it is vice of the opposite sort to excess, and only to be applauded where it tends to the service of humanity. Temperance thus becomes so far as the individual is concerned the only virtue; while in social ethics liberty for all becomes the prime desideratum. In the more happily constituted social organisation

which will gradually be attained each will be able to individualise himself and herself as nature intended; each will act as he or she likes, counselled by the love of others, but never coerced. And in order that each may so act it will be the duty of the Society Government to interpose the moment anyone trespasses on another's sphere of action. Then, with human nature recognised as divine and complete liberty of action allowed it, society only interfering to insure such liberty, salvation will come to each in proportion as each serves all. Not through another's suffering, but by your own loving service will happiness come. Happiness always eludes those who seek it, but comes to those who think not of it but work with a single eye to the benefit they can confer on their fellow creatures. The ethics of Spiritualism teach us above all things to be loyal to the highest truth we can discern, for by serving truth we but serve the eternal interests of the human race."

The quarterly election of officers for the Sydney Lyceum took place on Sunday, 14th December. Mr Charles Cavenagh being unanimously elected conductor; and Mr. Geo. Corner, secretary.

A PRIVATE SEANCE.

THE writer was invited with a number of other friends to a private seance at the hospitable house of a well-known citizen and noted Spiritualist in Melbourne, on the evening of Tuesday, the 30th December, 1879. There were some fourteen ladies and gentlemen present, and several mediums. The medium of the evening, however, being the celebrated Mrs. P., formerly of Castlemaine, who with her accustomed kindness had consented to sit for one evening with a view of showing several present some of the wonderful physical phenomena that comes through her mediumship, and which have made her name so famous in Spiritualist and other circles. After singing and prayer the table was tilted and suspended several inches from the ground, and raps given to show the invisibles were present. Mrs. P. though under control was in her normal state, and, as usual with her, seemed convulsed or hysterical just before objects were brought into the room. On lighting up a few fresh flowers were found on the table in front of another medium, and a little later a heavy boulder and seaweed wet, sandy, and with dozens of small insects alive, and crawling on the table near to it. The peculiar smell evolved from it filled the room as soon as the spirits had brought it in. This manifestation caused much interest, and was very convincing to everyone. A few minutes later a gentleman present was entranced, and, as was stated, controlled by one of Mrs. P.'s controls as her power was exhausted, and though not a physical medium, the spirits were enabled to bring through him a *fac simile* of boulder and seaweed to that they had brought through Mrs. P. a few minutes earlier. This was a most conclusive test of the *bona fide* character of the previous manifestation, and the gentleman through whom it came was as much pleased and astonished as anyone present. He was subsequently controlled by a spirit calling himself "Student," and who delivered a very practical address. Mrs. P. was informed if she would sit regularly and in a select circle, birds, doves, and live animals, and similar higher manifestations would come by her. She said in reply that she was anxious to receive such manifestations, and would endeavour to comply when she came home from Castlemaine, where she was going for a holiday. A young lady present saw many spirits in the room, and described them. This lady is a powerful test medium, and sits for advanced phenomena in her own family. She sees spirits in her normal state, and many write through her hand. Spirits controlled a lady who diagnosed the heads of some present. A young lady was controlled by a child, and a young gentleman by a clergyman, who delivered a fine address. Altogether the seance was a marked success, and most hearty thanks are not only due to Mrs. P. for her kindness in attending, but equally so to the warm-hearted host and hostess for so kindly inviting so many friends to witness such truly marvellous manifestations of spirit

power. The objects brought into the room, I must add, were said to have come from Brighton Beach, a distance of several miles from where the seance was held. Let the Kellars and Baldwins, those puny expositors of Spiritualism, perform such things if they can. In the presence of such facts they must doff the lion's hide and hang out the calf's skin.

THE CHAIRMAN.

Sandhurst, 18th January, 1880.

SACRIFICIAL RITES.

CONTRIBUTED BY ANDREW TIMBRELL.

ALTHOUGH the pages of history are not always reliable, as, for example, that of "Goldsmith's England," which omits the great plague and fire of London; it is at once interesting and edifying to read about the social customs and religious systems of different nations, in former ages, and at the present period. A critical and studious investigation of the rise, progress, and decay of cities, and empires, opens up an arena of speculation, which cannot readily be ignored by the analytical faculty of an enquiring mind. I confess the astonishment which possessed me after discovering how, in remote epochs of the world's history, there appear to have prevailed, approximately speaking, a remarkable similarity of superstitious ordinances. The performance of sacrificial rites seems to have been proverbial in all countries, although distantly separated from each other, and existing in the plenitude of their territorial power, at various periods of time. I much regret that I have not immediate access to "The Anacalypsis," of Sir Godfrey Higgins, for I am informed that it makes mention of the excavated Temple of Elephanta, near Bombay, the colossal sculpture of its gigantic idol being imagined by that author to represent the image of Casca, a tyrannical potentate, during the time of the alleged incarnation of Vishnu, the second deity and propitiatory god, or avator, of the Hindoo Trinity. This Casca appears to have been a type, or precursor, of Herod of Judea, for, notwithstanding that several centuries elapsed between their respective reigns, each of them resolved upon slaughtering all the male infants within their territories, in the hope and expectation that by adopting such an atrocious system of wholesale infanticide, the newly-born incarnated Saviour would be destroyed. It is a remarkable coincidence that the Hindoo mythology should so minutely correspond with the Evangelical narrative. I have no desire to initiate a theological or religious controversy, but it is certainly very extraordinary, not to say suspicious, how two events, so chronologically remote from each other, should so correspond in almost every *minutiae*. However, for the present, I will waive that subject, because it is my desire to proceed to other topics. In 1839, I explored the remarkable cave-temple of Elephanta, in the company of Lieutenant Zouch, of the Indian Navy, with which service I was at that time connected, and a personal description of it may probably possess a novel interest for the reader. The Island of Elephanta contains about a thousand acres, a good deal of which is tillage, with a hamlet of tolerable size, but the major part is beautiful wood and rock, being a double-pointed hill, rising from the sea to some height. The stone elephant, from which the usual Portuguese name of the island is derived, stands in a field about a quarter of a mile to the right of the usual landing place. It is about three times as large as life, rudely sculptured, and much dilapidated. The animal on its back, has no longer any distinguishable shape. From the landing place, a deep and narrow path, but practicable for palanquins, leads up the hill, winding prettily through woods, and on the brink of precipices. About half a mile up is the first cave, which is a sort of portico supported by two pillars and two pilasters, and seeming as if intended for the entrance to a rock-temple which has not been completed. A quarter of a mile further, and two-thirds of the ascent up the higher of the two hills, is the great cavern, in a magnificent situation, at the upper end of which in the form of a cross, is an enormous bust, figure, or idol, with three heads, reaching from the pavement to the ceiling. Behind the central head, which is reached by

ascending a very narrow stone staircase, there is a low seat formed out of rock, and, it is conjectured that, the officiating priest occupied the seat, whenever the people assembled in the temple for the observance of superstitious ceremonies. Another idea is that the priest, seated upon the stone, responded with the feigned voice of a god or oracle, to the petitions and prayers of the worshippers, who believed that the answers emanated from their Deity direct. Upon the right hand side of the cave, there are several excavated recesses, each of them containing what resembles a church fount, but supposed to have been used as altars of sacrifice, for around their base there is a gutter chiselled out of stone, which might have proved serviceable for catching the blood of slaughtered victims, or animals. At the extremity of the temple, and a little to the right of the monster idol, there is a tunnel, so low in height that I had to stoop very low before I could enter it. The exploration was obstructed, not only by the myriads of native bats which infest its seclusion, but, also, from the quantity and depth of water which submerged the basement. At an inconsiderable distance, say about six yards from the entrance, our flambeaux became extinguished, and an explorer is reminded of Thalaba among the ruins of Babylon, when—

Cautiously he trode, and felt

The dangerous ground before him with his bow;

While the adder, at the noise alarmed,

Launch'd at th' intruding staff her arrowy tongue.

It would have been very interesting to have thoroughly explored that tunnel, although, had I persisted in doing so, I might have adorned a tale, instead of telling one. My private opinion at the time, was, that it conducted to subterranean dungeons, which, in former ages, were occupied by the intended victims for sacrifice upon the excavated and isolated altars already mentioned. Certain it is, that all the associations of the temple appear to suggest the idea that it was originally used for the superstitious observance of sacrificial rites. The locality was favourable to such customs, and we know that in all pagan countries, the religious ceremonies of a fanatical priesthood were usually solemnized, or performed in groves and isolated situations. Consider, for instance, the condition of Britain at the date of the invasion by Julius Cæsar, B. C. 55, when priests, called Druids, clothed themselves in long white garments, and, like other idolaters in more eastern longitudes, worshipped the sun, the moon, the fire, the river, the trees, and stones; who sacrificed, not only beasts, but men, sometimes upon stone altars—as suggested, by the peculiarities of the Elephanta temple, to have been performed within its excavated recesses—and occasionally by being enclosed in cases of basket-work, and then burned to death. The huge stones in Wiltshire, called Stonehenge, are the remains of one of their temples. Our ancestors were as much addicted to the offering of human sacrifices, under the Druidical system, as our Oriental cousins, the Hindoos, under the Brahminical order. Bearing these occurrences in faithful remembrance, and reflecting that the regal residence of the sanguinary King of Dahomy, in equatorial Africa, is actually *roofed with human skulls*; let me now invite your consideration of the narrative of Stephens, the traveller, who, in 1839, was entrusted with a confidential mission from the Government of the United States to Central America. It would occupy too much space to give only an abridged account of the wonderful discoveries in such extinct cities as those of Copan, Palenqué, Querigua, and Uxmal, which he visited, but no one living could give him any information about their former inhabitants. Who were the people that built those cities? In ruined Egypt, and even in the long lost Petra, the stranger knows the story of the people, whose vestiges are around him. America, say the *quid-nuncs* of historical criticism, was inhabited by savages; but savages never reared these structures; savages never carved these stones. Ask the native Indian who fashioned them, and the dull answer is *Quem sabe?* "Who knows?" But, more marvellous still, four days on the road to Mexico, on the other side of the Great Sierra, is a living city, large and populous, occupied by Indians, precisely in the same state as before the discovery of America by Sebastian Cabot,

shortly after Christopher Columbus reached the West Indies on October 12th, 1492. The traditional account of the Indians at Chajul is that no white man has ever reached that city; that the inhabitants speak the Maya language, are aware that a race of strangers had conquered the whole country around, and murder any white man who attempts to enter their territory. They are said to have no corn, or circulating medium; no horses, cattle, mules, or any domestic animals, except fowls, and the cocks they keep underground, to prevent their crowing being heard. I must supplicate the reader to pardon this digression, and will now revert to the given problem concerning sacrificial rites. Among the places visited by Stephens, just forty years ago, was Utation, the capital of the now extinct kingdom of Quiché, and the most important feature of that locality is El Sacrificatorio, or the place of sacrifice. The name has a Spanish sound, and is suggestive of the Spanish conquests in the Western Hemisphere, which were contemporaneous with the Inquisition atrocities in Catholic Spain. The pagan priests carried up the victim entirely naked, and extended him upon the altar, pointing out the idol to which the sacrifice was made, that the people might pay their adorations. The altar had a convex surface, and the body of the victim lay arched, with the trunk elevated, and the head and feet depressed. Four priests held the legs and arms, and a fifth kept his head firm with a wooden instrument, made in the shape of a coiled serpent, so that he was prevented from making the least movement. The head priest then approached, and, with a knife made of flint, cut an aperture in the breast, and tore out the heart, while, while palpitating, he offered to the sun, and then threw it at the feet of the idol. If the idol were gigantic and hollow, it was usual to introduce the heart of the victim into his mouth, with a golden spoon. If the victim were a prisoner of war, as soon as he was sacrificed, they cut off his head, to preserve the skull, and threw the body down the steps, when it was taken up by the officers or soldiers to whom the prisoner had belonged, and carried to his house to be dressed and served as an entertainment for his friends. If he were not a prisoner of war, but a slave purchased for the sacrifice, the proprietors carried off the body for a similar purpose. In her recently published work upon Mormonism at Utah, Mrs. Stenhouse informs us that when her Swiss friend, Mrs. Baliff first heard of the revelation by Joseph Smith in 1848, concerning Celestial marriages, or a plurality of wives, the astonished lady exclaimed, "Oh, my God, what a beastly religion!" But I can imagine how infinitely more welcome to the Mormon disciples, at Salt Lake City, must have been that commandment about spiritual wives, than could the atrocities, committed by a fanatical priesthood at Quiché, have been to the terrified populace. The wonder is, how a people, whose edifices, temples, monuments, and palaces, the ruins of which are still visible, testify to the high standard they must have attained in the arts more peculiar to civilisation than to barbarism, could have been addicted to such sanguinary and senseless customs. And now occurs the contingent question; how the same ordinance of sacrificial rites is to be so marked a characteristic in the religious systems of countries, widely separated from each other, and yet possessing all the elements of similarity? I have shewn, in this paper, that human sacrifices were, at some time or other, the distinguishing feature of those superstitious practices which were enacted in the temple of Elephanta, near Bombay; also by the Druids of Ancient Britain; also by the autocrat potentates of Equatorial Africa; and, also, by the former inhabitants of Central America. Thus, in the four geographical quarters of our world, the identically same atrocities have been practised, and sacrificial rites have been recognised as the cardinal virtues of a mythological system. How did it happen? Is there a gulf-stream in the Theologic ocean, as well as in the broad Atlantic? Has the ether-wave, that subtle, all pervading, cosmic ether, or the undulatory theory of Fluyghens, of Young, anything to do with this revolting, but at one period, prevalent, observance? Who will answer, because I ask for information?

MRS. E. H. BRITTEN.

We had hoped to have done with personalities connected with the above lady, and had nothing to report of her save matters connected with her public work, but in her desire to hide from the American public the selfish tactics displayed by her and her husband in connexion with her last visit here, and the disastrous results to herself caused thereby, she has written to the *Banner of Light* a letter so full of palpable falsehood and vindictiveness against those who, on conscientious grounds, presumed to hold aloof from her, and express dissent from the course she adopted, that we are again necessitated to correct her misstatements. We have hitherto been blamed for our forbearance in this matter, but as this has evidently not been appreciated by the subject of it, we will let our readers see that the treatment of the friends of Spiritualism here was no isolated case, by publishing the protest of the San Francisco spiritualists whom she treated almost as badly as the Victorians.

In her recent letter to the *Banner of Light*, which is published in that journal of November 22nd last, she accuses the *Harbinger* of launching "scurrilous abuse" at her, and the Victorian Association are accused of using the *Harbinger* for a similar purpose.

As this paper has not published a single letter from the association, and the only items bearing on Mrs. Britten, with exception of editorials, are the simple business reports of two of its meetings, and a brief and temperate letter from the secretary* the falsity of the above statement as far as the association is concerned will be patent to all our readers. With regard to our editorials we refer our readers to the issues of February, May, and October last, and leave them to find if they can the "scurrilous abuse" referred to. The misrepresentations which follow are of a more general character, but equally reprehensible. We are told that the conduct of the association, &c., have "wrought disaster to the cause," and that a paley has fallen on the public aspect of the cause, and other matters calculated to mislead the readers of the *Banner*, and prejudice unfavourably public speakers and mediums who might be disposed to visit us. We are told also of a "branch" of the spiritualists here who earnestly solicited her to return, and remain their permanent speaker. The branch if it exists must be a leafless one, for its foliage is not visible, possibly it is a twig. It is well known to those who attended Mrs. Britten's last series of lectures, that although complimentary tickets to "admit bearer and friends" were lavishly distributed, the attendance bore no comparison to that of the first course, and even at her farewell lecture numbers of seats were unfilled. We would give Mrs. Britten all the credit due to her as an able and eloquent exponent of Spiritualism, and have always spoken of her as such, but are only expressing a very general opinion when we say that her last visit here, and the circumstances connected with it nullified all the good her first one did to the cause of Spiritualism in Victoria.

LETTER FROM SAN FRANCISCO, CAL.

To the Editor of the *Banner of Light* :-

With the commencement of the New Year the Spiritualists and Friends of Progress in San Francisco send to the dear old *Banner of Light* hearty congratulations and an earnest wish for its continued prosperity, and that from week to week it may have an enlarged sphere of usefulness in which to shed abroad its light of truth and joy, dissipating the dark clouds of Error, Fear, Doubt and Superstition.

I notice in your issue of Dec. 22nd, a letter from Mrs. Emma Hardinge Britten, which, by misrepresentation, does great injustice to the Spiritualists of this city, and I am therefore constrained, reluctantly, to notice it—reluctantly, because from my having known her (and welcomed her to the hospitalities of my home) in the early days of her lecturing career, when I appreciated and esteemed her as a friend and a struggling lecturer, I had therefore no bias or prejudice against her—far otherwise; and am the more pained to find her endeavouring to obtain "a victory," (as she calls it) and to advertise herself, begging for

**Harbinger of Light*, March, April, and May, 1879.

sympathy, at the expense of truth and regardless of what is justly due to the earnest Spiritualists of San Francisco.

When Mrs. Britten came here as a lecturer, there was an honest purpose on the part of the friends of the cause to make every effort to promote and ensure her success, and it was not a little discouraging to find her manifesting an arrogant and selfish spirit, from the moment of her arrival, such as would not be looked for from a "missionary" to the benighted people of San Francisco, including the many Spiritualists, and her deportment strongly indicated that the only matter or person worthy her notice or consideration was Mrs. Emma Hardinge Britten and husband—certainly very unlike the spirit and bearing she manifested years ago, when I knew her as *Miss* or *Mrs.* Emma Hardinge.

With regard to her reception and treatment here, the facts are, that at the time of her arrival the Spiritualist Society had not been holding meetings for a couple of months, the recently elected President—Mrs. Foye—having resigned, but arrangements were immediately perfected to commence them again, when a proposition came from Mrs. Britten, desiring to lecture for the Society and naming her terms of 50 dollars for each Sunday, which was promptly entertained, and, through a Committee, she was informed that her proposition was accepted, whereupon she demanded the insulting condition of having bonds executed to her for the payment of said sum. As the Society had ever fulfilled its obligations, promptly and generously, to other speakers—among whom I may name William Denton, J. M. Peebles and Jenny Leys—self-respect required a prompt rejection of the demand and all negotiations terminated.

It is utterly untrue that there has been any opposition to her by the Spiritualist Society here, but on the other hand, no "division" or "opposition" has existed, except that created by Mr. and Mrs. Britten themselves, aided by parties they have solicited to co-operate with them. It is true that when the members of the Society—eminently respectable ladies and gentlemen—were unmistakably informed by Mrs. Britten that their calls and attentions were not welcome or desired; and when, too, it was found that she refused to cultivate friendly relations with the active and organized Spiritualists, or to even notice, by visiting or otherwise recognising, the large and flourishing Children's Progressive Lyceum organized here, the society and its members simply let Mrs. Britten alone severely—probably the worse punishment that could be inflicted on her vanity and egotism, and arrangements were at once made for other lecturers, and a continuance of public meetings, leaving her opposition to take care of itself, with such assistance as it had from those who have ever been ambitious to "rule or ruin." Free admission was simultaneously inaugurated by both meetings, and both have been well attended.

In addition to its being untrue, there is something exceedingly ridiculous in her saying that "the Society commenced running meetings against me, lectures, medium sances, &c." as if her presence and "missionary" efforts inaugurated Spiritualism in San Francisco! The Society simply continued its meetings, lectures, medium sances, &c., notwithstanding and utterly regardless of her opposition meetings.

The "party spirit" and "cliques" in our midst to which she refers, are mainly if not exclusively due to her conduct and efforts and she ought to assume the responsibility thereof. She will "over there."

Her attitude evidently is, that if Spiritualists do not promptly accede to the terms and conditions, however insulting, she and her present husband see fit to demand, forsooth! they are in opposition to her! Verily, the sun and moon, the heavenly host, and Spiritualists of earth must bow down and worship her august majesty, or they are all in opposition to her. Modesty, even in an actress, is a virtue worth cultivating.

Whilst it would be difficult to discover any gratifying results of her "missionary" efforts in our midst, or to perceive any great amount of instruction to be derived from her generalizations, yet I cheerfully concede her to be an entertaining speaker, and doubtless her mysterious reproduction of what she has read of "Art Magic" is quite as attractive to her hearers as anything she may perchance say of the facts and philosophy of Spiritualism.

What she says of "loose morals and loose principles" I forbear to notice, for her sake as well as for the sake of some of her associates. There can be no objection to her advertising Mrs. Foye and her few other personal friends, as I am quite sure that Mrs. F. is just about as successful as other mediums, and not more so, in giving assurance of a life beyond the earth-life; yet I do not find, although she is beyond "necessity" and doubtless has a keen sense of "duty," that she is any less exacting or more moderate in her charges than others. She has the reputation of being a shrewd business woman, as well as a good medium. It is certainly unnecessary for me to say as much as I have to those who know Mrs. Britten, but I felt it my duty to defend the course and conduct of the Spiritualist Society here against the assauls and misrepresentations she made under the inspiration of egotism and wounded pride.

We look forward to the early day when Mrs. Britten will find it consistent with her sense of duty to accept some of the very numerous calls she speaks of to other and more inviting fields of "missionary" labor, and let the Spiritualists here once more heartily unite to promote the cause of Spiritualism in our midst.

With best wishes for your health and prosperity, and an increase in the circulation of your valuable journal, I am,

Yours faithfully,

P. D. MOORE.

San Francisco, Cal. Jan. 2nd, 1878.

The undersigned having read the letter of Mr. P. D. Moore to the *Banner of Light* under date of January 2nd, 1878, and being acquainted with the facts contained therein, we heartily approve and endorse what he has written, and desire the publication of his letter as an act of justice to the Spiritualists of San Francisco, after what Mrs. Emma Hardinge Britten has written, and which appeared in the *Banner of Light* of December 22nd, 1877.

A. W. ALLEN,
J. M. MATHEWS,
WM. M. RIDER,
W. N. SLOCUM,
H. F. M. BROWN,
W. H. MILLS,
C. L. CRAMER,
MRS. M. ELLIOTT,
LAVERNA MATHEWS,
L. B. HOPKINS.

San Francisco, Cal. Jan. 3rd, 1878.

REV. DR. HUGHES' LECTURES.

DR. HUGHES has continued his lectures for the Victorian Association of Spiritualists, at the Academy of Music, during the past month, the house being usually well filled. A large audience assembled last Sunday to hear his lecture entitled "Beyond the Grave," in which he alluded to the universal appreciation of the beautiful, even in the animal kingdom, where symmetry of form excited our admiration, but more so in the human race; but this was evanescent, and it was only the idea of immortality which gave permanence to its beauty. It was that idea which illumined the grave. It had been the ambition of all Christians to know but one thing, which it was difficult for their teachers to answer—Where are the dead?

He reviewed the Catholic picture of purgatory, and the Orthodox idea of heaven, and commented on their irrationality and their incompetence to satisfy the yearning of the soul for a further revelation of God. Asserting that progress was eternal, he drew a glowing picture of a future state of progressive development from plane to plane throughout eternity.

The lecture was earnest and eloquent, and commanded the profound attention of the audience.

DR. HUGHES' engagement with the Association terminates with the next lecture, but it is understood he will continue to lecture in Melbourne on his own account.

A NEW SPIRITUALISTIC MAGAZINE.

We are glad to observe that Sydney is to have a Spiritualistic and Freethought Journal, the prospectus of which appears in another column. From Mr. Haviland's literary ability and energy of character we may expect the new journal to be a creditable representative of the cause of Spiritualism and Free Religious thought in the neighbouring colony.

MATERIALIZATION.

THE VIEWS OF REV. SAMUEL WATSON ON THE SUBJECT.

From the Religio-Philosophical Journal.

I see by your last issue that Mr. W. W. Currier, desires to "know just the conditions under which the phenomena took place," to which I referred in my article of the 18th of September, in reply to Mr. Allen's article on materialization. It was at Dr. Parson's, in Philadelphia, July last. I had spent the night with the Doctor, and Mr. Powell came over in the morning. It was in the parlor, with sunlight streaming through the windows. A hard substance comes upon the end of his finger while he holds it in the air, and with which he writes on a slate as with a slate pencil. Wishing to test the matter thoroughly, I requested that it might come on my finger. It was done in a very short time, a substance about the size of a squirrel's tail, indented on or in the end of the forefinger. He took hold of my hand, and a message was written without my agency, only to let him move my finger, which was a test communication relative to one very dear to me in spirit-life. This is all there was of it as a fact. As to the theory, I think spirits have the power to concentrate from the atmosphere matter that will write as a pencil on a slate. This is but a drop of the vast ocean of truth, which has been, and is, acting on the world in harmony with the subtle laws controlling matter; even learned savans know little of the *modus operandi* governing the universal law of materialization.

I have seen particles of matter in which motion concentrated, and in a few seconds a human face appeared in a room where there was no medium. This was witnessed by a number of persons who were sitting in an adjoining room.

As your correspondent says, "I would do well to speak at length" upon materialization, I will throw out a few thoughts upon this subject. I fully agree with him when he says, "I believe that physical manifestations are worthy of the most concise and thorough investigation." This I have been endeavoring to do for a number of years, with many mediums, under conditions of my own making. When we look abroad over the world, and see in the three great kingdoms of nature, in obedience to universal laws, how everything is working steadily but surely to the accomplishment of grand results, we behold the wisdom of the great Architect of the physical universe displayed whenever we turn our eye and thoughts upon his works, to say nothing of the history given by the "testimony of the rocks," and the demonstration of geology as to the formation of our earth, in obedience to these laws requiring unknown ages to accomplish the grand results that we find in every part of the world. Let us look at the vegetable and animal kingdom as illustrating the principle of materialization continually before our eyes in perfection. See the sturdy oak that has stood the storms far more than a century—where did it come from? Whence did it originate? Its spirit was in the acorn; its germ life was there hidden, but brought forth by the soil, and nourished by its concentration of atoms from the atmosphere, we have materialization on a grand scale, from year to year, gathering more matter and furnishing thousands of acorns with life-germs for as many more trees as the parent.

Look at the ten or twelve seeds in an apple—plant them, and perhaps each one will produce a new variety of fruit, with its peculiar characteristics. It grows as other trees, through materialization from the atmosphere of matter. Every leaf has a germ life precisely

like its parent, which, when budded into another kind, will bring forth just the same fruit of the parent stock, with seeds to bring forth endless varieties of apples, all harmoniously at work by the law of materialization. So with the numerous varieties of roses planted in the same soil,—each gathers from the atmosphere its peculiar color and fragrance by the same law; a bud taken from one kind and inserted in another kind, grows, maintaining its own peculiarities, so that from one truth, you may by the process of budding, have a bouquet of all the roses in the garden, each maintaining its own peculiarities though growing on the same stock, and nourished by the same sap, yet each gathers from the atmosphere that which constitutes its own peculiar tint and fragrance.

When we look into the animal kingdom, we behold the same law of materialization in operation from the smallest to the largest animal. It is with humanity, however, that we have the deepest interest in illustrating this universal principle. However erroneous the commonly received account of the origin of man, as given in Genesis may be, there is the most important truth stated there, that "God breathed into man the breath of life, and he became a living soul." Spirit is the basic principle of humanity; it is the real being covered, so to speak, by matter, in which it grows and develops during its earth life, and what is called death throws it off, or to quote the language of Solomon speaking of this change "Then shall the dust return to the earth, but the spirit to God who gave it."

A very important question rises right here—one that was asked me publicly at the grove meeting near Cleveland, Ohio, a few weeks since—When does life begin? Our answer was, "At conception." I am aware that there is a large class of intellectual people who argue that if life ever had a beginning, it will have an ending. At first this looks reasonable from a materialistic stand-point, but not from spiritual one. It is true, we know but little of spirit—only it is that which is permanent, the real, not made or controlled by the laws of matter in materialization.

The best material agents to give us any idea of spirit, is electricity and magnetism, and yet how little do we know of the subtle laws which govern in this realm. If, however, I had to argue with the materialist, as from his stand-point, I would assume that electricity and magnetism had been in existence from eternity, and that man's immortal part was individualized from them as something of a kindred nature, which could never die and was not subject to the laws pertaining to matter on this plane or in the Spirit-world. But we are not now noticing man's real self, but simply his clothing. This has been made to him by the concentrating of particles of matter, taking on and throwing off continually through his whole earth life. He is a materialized spirit, and at the change called death he is dematerialized.

It will be clearly seen that matter is the evanescent, fading, and changing, in all the kingdoms of nature. Take the solid granite from the "everlasting hills." Apply heat sufficiently thereto, and we form a liquid; increase it and you generate gas or thin air, and so with metals, and everything above the earth heated sufficiently will decompose, or cause a return to the original elements, and again be reconstructed in other bodies. What requires years to accomplish by natural laws, by the process of growth, may be effected, temporarily in a very short time, as facts fully demonstrate in sacred and profane history. The laws governing these temporarily organizations, are not understood by mortals. I have consulted spirits in regard to them, and they say it is a "spiritual chemistry," so to speak; that they have in the Spirit-world the power, and take the matter of which these materializations are composed from several sources: First and mainly from the medium, whom they usually entrance, and then the quickest and best manifestations occur, hence they have often the features of the medium. Second, from the parties present who may be mediumistic and from whom they draw, and from the atmosphere which contains the particles of matter that are being constantly thrown off from the bodies of everyone present at the seance. The

rapidity with which this work is done, is truly wonderful and would be incredible if we had not witnessed it hundreds of times under conditions which render deception utterly impossible.

I have had in my library the medium tied securely and dressed in dark clothing, examined by a committee of ladies, who declared she had nothing out of which any deception could be practised. I have had the most scientific physicians examine her, and pronounce her to be in a cataleptic state, incapable of performing any voluntary action, and yet in an almost inconceivably short time, persons draped in white, two, and sometimes three, at a time, while the medium was apparently dead behind the curtain hung up in the corner of a brick room, would walk out in the presence of from ten to fifty persons. I cannot account for these materializations, but the facts are as well attested as any other facts of which the senses take cognizance.

Dematerializations occur with the same rapidity. These occur often when the forms are several feet from the cabinet, passing apparently down through the floor, and sometimes when a circle of mortals has been made around a form, it has gone down out of sight, in some instances when the same has been in another room from thirty to forty feet from the medium. Manifestations similar to these occurred with Jesus, and they have been received as true by the churches in all ages. He appeared in the room when the door was shut, and vanished out of sight when they sat at the table, after having asked a blessing upon the food of which they were about to partake.

I had not thought of writing half so much in complying with your correspondent's request. The subject is inexhaustible. I must close by one fact: The resurrection and materialization of Jesus is the foundation upon which the whole Christian superstructure has been reared. It is the great phenomenal fact that first convinced his disciples and followers of the spiritual nature of the kingdom he came to establish. He was seen at one time by more than five hundred who were witnesses to the people of that day and generation.

So it is with the materialization of this age. It is the keystone of the spiritual arch, which brings to the senses not only ocular, but tangible demonstration of the truth of the return of those who have passed from mortal sight through what we call death. They return temporarily clad, as in earth life, for the purpose of driving the last vestige of materialistic infidelity from the earth. It is accomplishing this as rapidly, perhaps as it should be done. Many of the most intellectual giants of that school in Europe, are investigating, and some have already given their adherence to this glorious truth of the nineteenth century, that there is no death, but a birth to a higher life of immortality for the whole human family.

Augusta, Ark, Oct. 13th, 1879.

PERFECTION.

"Rise, human soul! arise and fly
The ruling fawn, the sensual feast;
Move upward, working out the beast,
And let the wolf and tiger die."

TENNYSON.

If reviewing the past history of the race which observers of the times have compiled for our learning, we see what rapid advances, notwithstanding the unprogressive tendency of the times in which the embodiment of original thought dwelt, have been made. The varied sciences which have enraped the attention of man have disclosed some most peculiar forces, which have astounded us and set us thinking; dwelling upon them we have inferentially concluded that an intelligent principle works in all, and impels, as it were, the forces of being to act and do. The agent of its will is mankind—the king of creation, and his destiny is "perfection." Mundane matters absorb his interest, and to a certain extent obtrude his glorious destiny, but far beyond his physical gaze lies that incorruptible, imperishable destiny, "perfection." It is not obtainable in this mundane sphere, but in the more congenial philosophy which is dawning on our earth we are taught

that every human soul shall, sooner or later, as it wills it, obtain that end. "Be ye also perfect," said the Great Teacher; but who will deny that it takes ages to practically carry out the injunction. Have we not a base nature as well as a pure one? Baser passions as purer ones? Is not every facility afforded us to gratify every passion in the human breast? As we gaze around us and dwell on the varieties of existence—the peculiar phases of life—we are at a loss to distinguish by the outward appearance whether the germs of perfection dwell secure within the breast, but they do. None are absolutely perfect; none are wholly imperfect. Close contact with creatures of circumstances, every-day experience with creatures of impulse, reveal some marvellous phenomena. Nevertheless, the moral law harmonises with out better selves, and hastens us onward to attain that which we shall not seek in vain—great, glorious "Perfection."

Then again, we have social forces which impel us onward; those irresistible impulses of higher experience into which at times we are transported only to be thrust back into the sterner realities of earthly existence, but which we look upon as a forestate of that better existence which we claim for every member of the human family. We have these which keep us alive to the necessity of obeying the forerunner of perfection, the moral law.

Do we believe that the impulses of our better nature will fructify within the soul when every counter impulse will have vanished before the refining process of purer action? If so, by obeying the better instincts of our nature, we are most surely hastening on to "perfection." The combination of the moral and the physical law harmoniously working will surely tend to make us perfect. We will yet be placed in a sphere wherein will be given every facility for the nobler action of our better selves. We will relegate hate, malice, revenge, war, rapine, murder, avarice, and licentiousness to their place in the obliterated past. The sphere of action looming in the distance is that in which man will work for the good of his brother man; the strong will help the weak; the perfect, the imperfect. No social Phariseism looks askance at the imperfections of the struggling soul; no severe eye casts its withering glance at the falls made in the endeavour to do right according to the means adopted; but all hastening on to perfection, carrying out the injunction of the soul. Who will dare exclude any member of the human race from the privilege of advancement? Is it ours to give?

Civilisation and perfection go hand-in-hand, the one the agent of the other: the one the motive-power, the other the desideratum. The stage, the pulpit, the press, and the platform may be looked upon as necessary and indispensable adjuncts of civilisation, each having its particular duty to perform, and in the abstract illustrating the moral law, the duty imposed upon each, and helping to attain the one end—working out the beast and making man the one being on earth who shall have control over all the forces of nature, fitting his mind to dwell eternally in an indestructible casket, wherein he shall develop the innate qualities of his whole being by obeying the injunction, Come up higher.

RMMA.

MR. SERGEANT COX, President of the Psychological Society of Great Britain, passed away rather suddenly on the 24th of November last. The learned sergeant has devoted many years to the study of Psychological and Spiritual phenomena, and endeavoured ineffectually to account for them by the theory of the Psychic force of the embodied spirit—his two works on the "Mechanism of man" and the "Mechanism in action," are deeply interesting and instructive.

FROM "Spiritual Notes" and other papers we find that Mr. Thomas Walker has been lecturing, successfully at Newcastle and Glasgow, and was to lecture in London in February prior to his departure for America. Mr. Walker's stay in the United States is not likely to be a lengthy one, as he intends to reach Australia before the end of the present year.

THE PRESENT CONDITION AND OUTLOOK OF THE RELIGIOUS WORLD.

By J. TYERMAN.

At the present day religion is occupying the attention and stirring the thoughts of the people to an extent that has not been witnessed for a long time past. Before the Reformation but little real interest was felt in the subject. Enfeebling formality pervaded Christendom; wide-spread corruption attacked the very vitals of the Church; and the final extinction of religion, except its name, seemed by no means an impossible event. But that great movement in which Luther, Calvin, Cranmer and others took such an active and prominent part, broke up that monotonous formalism, arrested the moral deterioration that threatened such fearful results, and created an interest in religious and theological questions that had never been felt before. But that interest gradually waned, and a state of comparative stagnation and indifference supervened. Latterly, however, a marked change has come over the scene. There has been a general revival of popular interest in religious matters. Questions supposed to have been finally settled have been reopened and discussed with unwonted keenness and vigour. The churches have displayed an activity and zeal quite unusual to them, and apparently as much the offspring of alarm and apprehension as of a consciousness of truth and right. And as for the enemies of the churches they have never appeared in such numbers, nor displayed such undisguised and determined hostility, and such evident confidence in the ultimate triumph of their principles, as during the last few years. Indeed the increased earnestness and efforts of the churches seem to be due more to the bold and aggressive attitude of their opponents than to any deepened conviction of the truth of their system and of its importance to the world at large. Nor is this general and growing interest in religion to be wondered at. Scientific problems, political questions, and social movements have their attraction and command a considerable share of attention; but they only concern the present life, and are consequently but of temporary interest; while man's deepest welfare, both in time and to all eternity, is supposed to be bound up in religion.

What is the present condition and outlook of the religious world, and especially of that part of it comprised in Christendom? Can it be said to be satisfactory when viewed from an orthodox stand-point? Is it such as to justify the pretensions of Christianity, such as might reasonably have been expected if these pretensions had been well founded? We may fairly—nay the interests of truth bind us to—try Christianity by a higher standard and stricter rules than we should apply to any other religion. If it were admittedly of human creation and development; and if its acceptance or rejection were simply a matter of individual concern, and did not involve any serious consequences, as the orthodox suppose is the case with other religions, we should make due allowance for imperfection in its principles and for failure in its effects. But it cannot fairly expect this consideration at our hands. It claims to be of Divine origin and authority, and to be the only religion of which this can be justly affirmed: it proposes to have clear and conclusive evidence of this; it pretends to be the only system on earth that can satisfy the spiritual requirements of mankind; it exalts itself above all other religions, and looks upon them with pity and contempt; it boasts that its mission is to regenerate and save the world, and declares its thorough competency for that task; and it demands the unconditional surrender of man's intellect and conscience to its authority, and his unquestioning acceptance of all its teachings, on pain of everlasting perdition. Such, in brief, are its extraordinary claims and pretensions. It thus places itself in a unique position before the world, and challenges exceptional tests in judging of its merits. Has its history been consistent with its arrogant claims? Does the present condition of those countries in which it is the dominant religion justify its boasted pretensions? I say deliberately and emphatically, no! On the contrary, the history of this religion,

and the present condition of those countries it has so long swayed, are the most triumphant refutation of its claims and pretensions that its enemies could have. Just let us ask a few plain questions in the light of its claims, and see what answer the logic of facts will compel us to give.

Has it ended war and established peace among the different nations that profess it, on a sure and permanent basis? Its alleged founder is worshipped as the Prince of Peace. Part of its mission is said to be to establish universal peace, by eradicating those passions and customs which give rise to war, and implanting such principles as would render that scourge impossible. And signally as it might have failed in other respects, if it had succeeded in this it would have been entitled to great credit; but this part of its mission has yet to be fulfilled. Those nations that have professed it have been guilty of the most dreadful and desolating wars that have ever taken place. Under its very banner, and pleading it in justification of the act, men who ought to have regarded each other as brothers, have gone forth and slain each other by thousands. And at the present day do not the rulers, and the vast majority of the people of the nations of Christendom, profess this religion? And yet England, France, Germany, Austria, Italy, and Russia are so little imbued with the principles of mutual justice, confidence, and good-will, that they are armed to the teeth, and would plunge into that system of wholesale murder called war at any moment, if certain provocation were given. Nations thus professing a religion declared to be pre-eminently one of peace, are groaning under naval and military systems that are a standing menace to peace, and may destroy it once more at any moment. Surely there must be something radically wrong with that religion which has had the moulding and controlling of those nations so many centuries, and yet has utterly failed to remove from their midst such a reproach to religion, and such a barrier to civilisation as war, and to unite them together in the bonds of an honourable and lasting peace. That war will come to an end, that the spotless flag of permanent peace will one day wave over the whole world, I verily believe; but this will not be due to sectarian Christianity so much as to other principles in which it only has a stolen or borrowed interest.

Closely allied to the question just answered is another one: Has Christianity secured that *unity and brotherhood among men* which it claims to be alone capable of producing? It certainly has not secured political unity and peace between the different nations that profess it. Has it received this blessing in religious, social, and civil matters? Facts again compel me to return a negative answer. It is claimed for it that it has but one God, one Saviour, one Holy Ghost, purifying and guiding all its votaries; one system of revealed truth, one code of moral and religious duty, one way to heaven, and one eternal home for all its finally faithful subjects. And accordingly we should expect to find all who profess it at least united among themselves, and manifesting a real brotherly spirit towards each other, whatever attitude they might assume towards those outside their ranks. But, alas for the reality! No religion ever divided its professors into so many rival sects, nor had such bitter antagonisms as Christianity has done; and at the present day it may be fearlessly asserted that it is the greatest hindrance to the practical exemplification of the doctrine of human brotherhood that exists in Christendom. Those who wish to promote that union and brotherhood on the basis of a few simple but universal principles, and irrespective of creeds and nationalities, find themselves confronted at every turn by this narrow, exclusive, intolerant system, in one or other of the many forms it has assumed. And only in proportion as its cramping and sectarianising influence is destroyed will that desirable state of things be realised. There is first of all the Roman Catholic Church; the largest and in some places the most powerful of the Christian sects. It is well known what a merciful and brotherly spirit it has ever shown towards those outside its pale; what endearing names it applies to them, and how benevolently it consigns them, body and soul, to a

certain doom beyond the grave. It can boast of having kept Christendom tolerably united for a few centuries; but the union of Popery's palm'd days was not founded on an enlightened appreciation of individual rights, and a due regard for the rights of others. It was the result of force and fraud, and all the power the Church was able to wield could not preserve it. When we come to the Protestant side of Christendom we find almost innumerable sects, with their rival claims, conflicting creeds, and opposing agencies, each more or less jealous of all the rest, and striving to outdo them, and all animated with deadly hatred of the Catholic Church, which they denounce as an embodiment of all that is false and bad. Even the largest sect on the Protestant side—the Church of England—is split into two sections: the Evangelicals, and Ritualists, each anathematising and virtually excommunicating the others, while all are pledged to and paid for teaching the same doctrines. True, there is some approach to union just now between the Catholics and some Protestants in these colonies on the Education question. But their virtual hand-shaking over that question is a delusive sham, if not a consciously hypocritical farce. The complimentary and almost paternal terms on which Archbishop Gould and Bishop Moorhouse of Melbourne, and Archbishop Vaughan and Bishop Barker of Sydney, with certain of their satellites, speak of each other, must sound hollow and ominous to all who know in what theological light those opposite parties view each other. To lovers of honour and consistency it has been a melancholy spectacle to see the heads of the two leading Christian sects practically ignoring the traditional policy of their respective churches, and trampling under foot the essential doctrines that have so long separated them, for the purpose of defeating a public measure which evidently commends itself to the people. And this will be the more so when it is realised that however plausible the object may appear for which they are trying to combine their forces, the real effect will be, not to promote that unity and brotherhood among the people of these colonies so much to be desired, but to intensify that religious animosity, and perpetuate those sectarian divisions that have so long cursed the world.

Christianity, then, has divided its own professed believers into a number of antagonistic sects instead of uniting them together in brotherly love and genuine good-will. As to those who have rejected its claims, those whom it has branded as infidels, it is well known how it has treated them when it had them in its power, and with what an intolerant and slanderous spirit it still pursues them in many places. Instead of attracting them towards itself, its attitude has ever been such as to repel them, and to strengthen their convictions as to the false position it occupies and the injurious influence it wields in the world. And in having thus divided rather than united the people among whom it has so long reigned supreme, it has furnished another irresistible argument against its vaunted pretensions. Sectarian Christianity never can unite mankind together in the bonds of common brotherhood, simply because it is sectarian; and, therefore, if the happy time ever comes when the doctrine of human brotherhood meets with universal recognition, and its legitimate fruits are enjoyed by all nations and communities, it will not have been brought about by that system, and the sooner it abandons its dream of universal empire the better.

(To be continued.)

The *Banner of Light*, of November 22nd, publishes in extenso a lecture on Spiritualism, delivered at Adelaide, S. A., on January last, by Mr. L. E. HARCUS.

THE American Spiritual newspapers by the last mail teem with interesting matter. In the *Banner of Light*, Mrs. Brigham's and Mr. Colville's lectures, and Dr. Brittan's article on Spiritualism and the Greek Church, are excellent, and in the *Religio Philosophical Journal*, Dr. Peebles and Hudson Tuttle's letters, A. J. Davis's letter and lecture, are full of interest; the "Voice of Angels" and "Mind and Matter" contain many good things, whilst Mrs. Richmond's lectures in the *Spiritual Record* are worth more than its cost.

EXTRAORDINARY MANIFESTATIONS IN LONDON.

PRODUCTION OF WAX FACE MOULDS BY SPIRITS.

THE *Medium and Daybreak* for November 14th is an illustrated number, having for a frontispiece two well-executed medallions of wax "face moulds," obtained by Mr. William Oxley, of Manchester, whose recent series of articles on the "Pyramids of Egypt" have attracted much attention. The circumstantial account of the moulding of these faces, as given by Mr. Oxley, is deeply interesting, and the result is decidedly the most satisfactory one ever obtained in this phase of Spiritualistic phenomena.

The seances were held in the afternoon with a sufficient amount of light to enable the sitters to see clearly the spirit forms which in some instances gradually dematerialised and melted away before their eyes. The forms dipped their faces alternately into the melted wax and cold water until the masks were sufficiently thick, and then removing them laid them before Mr. Oxley, and disappeared. The masks had no air holes at the nostrils or mouth, thereby demonstrating that the forms were not human. Mr. Oxley's narrative is extremely interesting, and with his reflections upon it will form a valuable chapter to the extensive and rapidly accumulating evidences of modern spiritual manifestations.

PSYCHOLOGY: FOUNDED ON THE FACT OF MESMERISM, CLAIRVOYANCE, AND SPIRITUALISM.*

IN our December number we gave a long report (from the *Ovens and Murray Advertiser*), of Dr. Müller's lecture, which is now before us in a pamphlet form. The report though fair and truthful, and indeed complimentary to the doctor's ability, was from its brevity little more than a synopsis of the lecture, which after perusal we consider a veritable *multum in parvo* of logic, philosophy, and evidence, to demonstrate the existence of the human soul, or spirit, as a distinct entity, manifesting itself through matter, but superior to it. Commencing by demonstrating its discrete action, he traces its manifestations from the lowest physical expression through Mesmerism and Clairvoyance to the highest condition of ecstatic trance. There is scarcely a branch of the subject treated upon but what the doctor has had some experience in himself, and his own experiments are backed up by corresponding results obtained by other living witnesses, many of whom occupy prominent positions in the scientific world. The lecture is not only interesting to those familiar with the subject treated upon, but an admirable pamphlet to put into the hands of the intelligent and thoughtful who as yet are unfamiliar with Psychology.

THE *Spiritual Record*. By the California Mail we are in receipt of copies of the above paper, which is the organ of the first society of Spiritualists at Chicago. It is published weekly, and every number contains one of Mrs. Cora Richmond's Inspirational discourses; also, answers to questions given by the spirit "Oquina" which are both interesting and instructive. We shall make arrangements for a supply of this paper in order that the many admirers of Mrs. Richmond in Victoria may have the opportunity of participating in her most recent inspirations.

"MIND AND MATTER." (Philadelphia), for November 29th last, contains a fine portrait and brief biographical sketch of J. V. Mansfield, the wonderful medium for obtaining answers to sealed letters, to whom attention was called in our last issue. Dr. Mansfield is one of the most reliable mediums living, and in his particular phase has no compeer.

WE are glad to observe that the Rev. Thos. Colley, who so boldly identified himself with Spiritualism not long since, has been appointed Archdeacon of Natal and Dean of Maritzburg under Bishop Colenso.

* Psychology, founded upon the facts of Mesmerism, Clairvoyance, and Spiritualism, by A. Mueller, M.D. Melbourne, W. H. Terry. 1880.

A CORRECTION.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."
 MY DEAR SIR,—I hasten to correct an error in my letter published in the *Harbinger* on the 1st inst., where it reads—"I have the foot-moulds," etc.; it should read—"I have seen the foot-moulds," and have examined them very minutely." Kindly correct this in your next issue, and oblige yours fraternally,
 Townsville, January 19th, 1880. E. SHAW.

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E. CYRIL HAVILAND

EDITOR & PROPRIETOR.

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