

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. 92.

MELBOURNE, APRIL 1st, 1878.

PRICE SIXPENCE.

CONTENTS.

	Page
A Spiritual Revival.....	1371-2
Communication from a late respected Teacher	1372
Papal Infallibility	1373
Mrs. Paton's Mediumship	1373-4
Biblical Difficulties	1374
Mrs. E. H. Britten	1374-6 & 1382
The Messianic Prophecies	1376
Esoteric Excerpts.....	1377-8
Mr. Thomas Walker's Trance Lectures	1379-80
Mr. Charles Bright	1380
Saturday Night.....	1381
Death of Mrs. Perkins.....	1382
Discussion between Messrs. Walker and Green.....	1383-4
Proposed Spiritualist Picnic.....	1384

THE presence and active labours amongst us of Mrs. E. H. Britten and Mr. T. Walker, constitute something like a spiritual revival, a reaction of the more evanescent evangelical one which disturbed the minds of so many some few months since. The remarkable trance lectures given through Mr. Walker, the nine days debate at the Temperance Hall, where the wonderful range of thought and knowledge of ancient and modern literature pertaining to the subject under discussion exhibited by the controlling intelligence must have convinced many that Mr. Walker's unaided powers were inadequate to produce such results, and lastly the splendid inspirational discourses now being delivered by Mrs. Britten have aroused the attention of the general public to the subject, touched the press through its pulse, and stimulated inquiry.

Spiritualists are not revivalists in the ordinary sense, they deprecate the abnormal excitement of the religious sentiment. Appealing to the reasoning and intellectual faculties simultaneously with the religious, hence when by a favourable concatenation of circumstances a larger amount of spiritual truth is presented, though greater activity and agitation of thought may be apparent, there is an absence of undue excitement, the reason restraining the religious sentiment within rational bounds, so that in the end the whole nature is lifted a step higher, the intellect being enriched and the religious sentiment vivified at the same time. In the case of ordinary revivals the religious sentiment alone is appealed to, blind faith is stimulated and reason suppressed, the effect is psychological and emotional, and the condition induced being abnormal is necessarily transitory, when the psychological influence is removed the individual naturally sinks back to the normal condition, and sometimes by the reaction, below it. There are phases of

spiritualism which are equally obnoxious and detrimental to true progress, a plethora of wonderful phenomena obtruded upon the general public is in its first effects an evil, it promotes a craving for the sensational and produces abnormal excitement, out of which many vagaries arise. Convinced by some astounding physical manifestation that spirits are the motor, numbers of individuals whose minds are quite unprepared to grasp the philosophy underlying it, become Spiritualists (?) according to the common interpretation, but more correctly speaking believers in spiritual intercourse; their faith in spirits is almost as unlimited and irrational as the faith of the orthodox in the infallibility of the Bible, and it is principally from this class of Spiritualists that most which is objectionable and contradictory in Spiritualism emanates. Though we have no creed, and can only point to such representative speakers and writers as Mrs. Britten, Dr. Peebles, Wm. Denton, J. J. Morse, A. J. Davis, H. Tuttle, E. Crowell, A. R. Wallace, W. Crookes, and others of the same class, who represent the generally accepted beliefs of the intelligent Spiritualists in all English speaking countries, yet our opponents insist upon our accepting the responsibility of the conduct, sayings, and doings of all who avow themselves believers in spirit intercourse, a course most unfair and irrational. Any man or woman with a craze for some particular idea evolved from their own brain, or put into it by some equally erratic spirit, can if they have a few pounds to spend, publish a book, for which the whole body of Spiritualists may be made responsible by Christian (?) writers and speakers, the absurdity of this course will be apparent to any impartial mind. The only fair criterion besides the class of exponents we have alluded to, is the leading English and American press, such as the *London Spiritualist and Medium*, the *American Banner of Light*, *Religio Philosophical Journal*, and *Spiritual Magazine*, the tenor of whose articles are decidedly moral and philosophical, and from which might be constructed as pure a system of ethics as is afforded by any existing religion. When these papers are quoted by Christian opponents they are rarely used legitimately, correspondence, spirit communications and communications characteristic of the individual, but for which the editors are not responsible, are the source from which our oppo-

nents cull their contradictions and absurdities, it is rare indeed when they attempt to attack the superstructure, the excrescences are their points of assault, and these they lead the public to infer are the tree itself.

It is the mission of Mrs. Britten, Thomas Walker and other inspired speakers to preach and teach Spiritualism proper from a rational standpoint. They are the seed sowers, and the more abundantly they scatter the good seed the less room will there be for the noxious weeds to grow, rational Spiritualists if they cannot sow can at least do a little weeding in the garden, by clearing away whenever they have the opportunity in the social circle, the spiritual weeds they find growing there, and leaving the minds of their friends open for the reception of the true seed. The seed sown by J. M. Peebles, is evidently bearing fruit, and the advent of each new speaker shews a wider field of ground prepared. We have hitherto avoided the rocks upon which the cause in America and to some extent in England has frequently struck, and may with care continue to do so. With Reason for our pilot, and progression our sea, sailing on its deep tide we need not fear the shoals and quicksands of ignorance or the rocks of folly.

COMMUNICATION FROM A LATE RESPECTED PREACHER.

THE following, selected from among several other pieces has been received from our friend since previous communications appeared in the *Harbinger*, and is commended to the attention of the readers of this paper:—

"Truth, in its highest and most practical form, can alone be received, and used to purposes by those who are in goodness of life; or, in other words, '*Blessed are the pure in heart, for they shall see God.*' This is the law of a perfect life, which is God's Kingdom, and to attain to which should be the aim and persistent endeavour of every individual who is endowed with intelligent faculties and reasoning powers. I wish to speak with you on this all-important subject; it is one of those questions which stirred the thought of the man Jesus, and to which he gave much prominence when he remarked that, '*Not every one that saith Lord, Lord, shall enter into the Kingdom of the Heavens, but he that does the will of my Father, which is in Heaven.*' (Matthew vii., 21.) And which he farther illustrated when he spake the parable of the foundations in the context, v. 24-27. Of such importance is it that an individual should live out the little he knows, in view of gaining fresh stores of practical knowledge, that unless he does, then there will befall him the direst calamities, equivalent to the falling of a building, in which the owner shall be overwhelmed with temporary ruin. The analogy which the illustration presents is singularly forcible, and to the point; for it is only when there is a wise consolidation of materials that stability can be obtained; and for the purposes of a successful progress, every work of man in its degree must be perfect to secure the end aimed at. Now, in the spiritual life of man, to which of course direct reference is made in the question before us, there is as much necessity for consistency in the building of it up as in the materialistic or physical constitution of life; and there can be no consolidation in any life or character, where, while truth is professedly sought, its plainest dictates are systematically violated. The beauty of truth consists in its exemplification in the life; otherwise it is a dead letter, a mere illusion which will mock man in his progress, and condemn him in the end. And again, *Truth*, after all, is but a means to an end, a line of thought whereby the life of man is to be directed; and, as well might an individual daily violate all the rules of decency as seek the truth merely to neglect its dictates, or run in opposition thereto. Nature, all through, shows forth the principle upon which it is based, viz., the regular and orderly subjection

to wise laws, and if it be in the power of man to violate any of these laws by an interference with the order of nature, he may easily discover the confusion and disaster which will arise. The nobility of man's being consists in the fact that, endowed as he is with reasoning faculties, he can so control and regulate his conduct either in reference to himself personally, or in conjunction with others, that by this means he becomes a co-worker with the Infinite Ruler of the Universe; and may thus attain to the unspeakable pleasure of feeling that he has to this extent accomplished a grand and noble work in the progressive development of his existence. And since truth of any degree can alone be tested in its *practical* application to life, it must appear to every reflecting mind that the one only way to gain stability is to live it out; and thus by an experiment so pleasing, arrive at the very desirable end of knowing what that truth is which is most in accordance with the present and future well-being of the soul. You might ask if adherence to such a course is practicable, and I would tell you in reply that to obey is really easier than to disobey; and that to follow the straight line of rectitude, and advice given, constitutes the secret of a wise and happy life. I would tell you, moreover, that until this course is faithfully carried out, there can be no hope of harmonious growth; but, rather, a deformity, which, when viewed in the spiritual degree, will be most hideous to behold, and in its influence most disastrous. Let me urge you, then, to lay down this principle as the basis of your every day conduct, and yielding only to the highest instincts and intuitions which prevail at the moment, regulate your conduct thereby; even though the act involves a semi-crucifixion. In dealing with the question discussed, I have set before you the only theory of life which an insight into nature, and the laws of the Infinite One regulating it, teach. In this world of higher aspirations and clearer conceptions, free from the trammels of imperfect human earthly opinions, and under the influence of angelic teachings, I have learned to estimate this principle of growth as of paramount importance; and as a friend, and a brother, I seek to impress upon your consideration the great necessity for practical adherence to it in your daily life.—Your ever dear friend, JAS. MARTIN."

H. J. B.

February 21st, 1878.

POETRY.

Over and over again,
No matter which way I turn,
I always find in the Book of Life
Some lesson I have to learn.
I must take my turn at the mill,
I must grind out the golden grain,
I must work out my task with a resolute will,
Over and over again.

We cannot measure the need
Of even the tiniest flower,
Nor check the flow of the golden sands,
That run through a single hour;
But the morning dew must fall,
And the sun and the summer rain
Must do their part and perform it all
Over and over again.

Over and over again
The brook through the meadow flows,
And over and over again
The ponderous windmill goes,
Once doing will not suffice,
Though doing be not in vain;
And a blessing failing us once or twice
May come if we try again.

The path that has once been trod
Is never so rough to the feet;
And the lesson we once have learned
Is never so hard to repeat.
Though sorrowful tears must fall,
And the heart to the depths be driven
With storm and tempest, we need them all
To render us meet for Heaven.

To Correspondents.

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

PAPAL INFALLIBILITY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Authentic news has been received that the Pope, a decrepit old man, who had fallen into his dotage, and who had been looked upon by millions of our race as infallible; is dead at last.

Nearly all those who profess Catholicism hold the confessional system in great veneration, and the majority of them believe it to be a very good remedy against crime, and other misdeeds.

It does not require a superior intellect to understand that the reverse of this thesis would be more logical; because this confessional doctrine cannot fail to encourage evil dispositions, since forgiveness is expected after disclosure; and as absolution is indeed often granted by the priest who officiates, thousands of bad characters, or simple-minded rascals, might perpetrate all sorts of misdeeds in hopes of being absolved by confessing them. Hence it is easy to comprehend that such a method is not only inefficient, but dangerous; for it must evidently do more harm than good. I say inefficient, because if the annals of crimes among the Protestants and Catholics are carefully reckoned up, the balance will certainly not prove to be in favour of the latter.

Moreover, how can a sound-brained being believe that a man who confesses to another man, a murder or any other bad action, is likely to be forgiven? or that a simple mortal has the power to grant pardon for a misdeed? What authority, or right, has a priest, who is himself a sinner, to act in the name of God? Is it because he represents the Pope, who himself claims to represent Christ?

We all know that the Pope is only a mortal, so we may ask, who has invested him with the holiness he boasts of? Was it Jehovah? No. Was it a celestial party composed of angels? No. Was it a powerful congregation of other divinities? No. Who was it then? It was a man, a mortal, called Peter, who, it is said was a disciple of the man Christ, then Peter was afterwards joined by another man called Paul, both these men undertook, on their own authority, to establish a church in opposition to the Jewish Synagogues, and for the initiation of that new institution their adherents conferred upon them the pompous title of Saints, in order to give a greater weight and more solemnity to the character of that inauguration, which was subsequently extended or gradually increased by a host of other adherents, equally decorated with the varnish of saints, who joined the same organisation.

Had all these men really been saints, or holy spirits empowered by the Almighty with any special heavenly mission or divine protectorate, they would still be living amongst us, to direct our moral welfare; but having died, like all other men of their time, and those of all times, it is evident that they were only simple mortals, just like ourselves; and that the pretended sacred character of the Pope, which originates from the brains of Peter and Paul, has no more holy consistence than any other earthly dignities or institutions of old and new standing; the less so, that Christ, who is said to be the head of the church and of the Popish establishment, was himself only a human being, and was, besides adverse to churches or to public prayers, which is the same thing (see chapter 3, verse 5, gospel of Matthew.)

Several years ago a remarkable article appeared in an important and popular English newspaper called the "Manchester Guardian," which runs thus:

PAPAL BENEDICTION.

An Italian journal, the *Pingalo* says:—"In 1848 Pius IX poured forth his benediction upon Italy, and from the Alps to the Adriatic everything went wrong. At Gaeta he blessed the old Bourbon and his dynasty, yet we all remember the disgraceful death of the one and

the miserable end of the other. Several noble Neapolitan families who went to him at Gaeta for his benediction, were afflicted by every possible calamity on their return. At Ancona he blessed three large merchant vessels; on their first voyage all three foundered and perished. He blessed Lamoricure and Pinvodan when he sent them to fight against the Italians (his dear children in Christ) at Castilfidardo, the one fled dishonoured, the other fell by the bullet of the excommunicated. He blessed the lawyer Boggio for his passionate eloquence in defending the servant of the Lord, a benediction but too fatal to him in the waters of Lissa. With all his heart he blessed the most Catholic Empire of Austria; Austria was conquered and humiliated by heretical Prussia. He next bestowed his paternal benediction on the Empress of Mexico, and she, poor unhappy woman, lost her reason. In the name of charity let his successor refrain from blessing Italy for the future.

Yours &c.,

LAYMAN.

Vaughan, February 18th, 1878.

MRS. PATON'S MEDIUMSHIP.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—As some of your readers may possibly care to hear that Mrs. P.'s mediumistic powers have not deserted her, I may mention that on a recent visit to Melbourne and its neighbourhood, out of the fourteen nights passed there she gave twelve seances, all of which were successful to the extent of the usual phenomena of the passing of matter through matter. The force was not so strong on some evenings as on others, owing to the medium sitting so often. All sorts of articles were introduced, fruit, flowers, &c. I wish, however, particularly to mention one very singular manifestation. Mrs. P. and I were spending the afternoon at the house of a friend who has a fine garden, in which we were strolling after lunch. Mrs. P. pulled some flowers, and left them under a mulberry tree, while we were picking some of the fruit. It was afterwards found that the flowers had mysteriously disappeared. Shortly after, whilst seated in the drawingroom, listening to some music, the flowers were thrown on to the carpet. They passed swiftly across my face in a downward direction, as though coming from the ceiling—this in broad daylight. Mrs. P. was reclining on the sofa at the time. Shortly after this, Mrs. P., who had not had much sleep the night previous, was advised by our hostess to sleep on the couch. In one corner of the room, and opposite to Mrs. P., stood a large stuffed parrot, perched on a mimic branch, underneath which were arranged moss, grasses, &c. My wife, starting out of a dream, saw the wings of the bird fluttering; it then gradually ascended, disappearing from her view as it approached the ceiling. This was about four p.m. We were engaged to hold a seance at the house of another friend, distant two miles. We sat down—same evening—a party of eight, the medium's hands being firmly held by two of the visitors, who were strangers to the phenomena, mine being also held. We had not been seated a minute when they all exclaimed, "What beautiful lights," the latter being more than usually brilliant. I myself saw them on this occasion—a most unusual circumstance, as most of my friends know. The first article introduced was a full grown maize plant, evidently fresh pulled, as the damp earth was adhering to its roots, some being scattered on the table. Shortly after, a slight tap on the table when lo! the parrot which had taken its mysterious flight four and a-half hours before re-appeared on the table where we three sat! Balanced evenly on its perch, not a feather ruffled, moss and grasses all undisturbed. It would have been an awkward thing to have carried in the vest pocket, in fact it would have required a good sized band-box to have carried it without injury. A rose was afterwards brought in, which concluded an interesting seance.

I am, faithfully yours,

J. PATON.

Castlemaine, 13th March, 1878.

BIBLICAL DIFFICULTIES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—A mode which modern *fidei defensores* are commonly in the habit of adopting when seeking to prove the genuineness and authenticity of the New Testament records, is to quote the (alleged) admissions and statements of historians and writers living contemporaneously with, or just subsequently to, the (supposed) time of Christ. This is said to constitute largely the "external evidence" of Christianity. Though our Rev. reviewer, Dr. Faunce, does not resort to any extent to this method of proof, he quietly assumes its validity and satisfactoriness in the case of the Christian Religion by relying upon the efforts of previous theological writers, Paley, Westcott, &c. Accordingly, a few words *per contra* may here be admissible. The early authors usually quoted* are Tacitus (A.D. 107), Suetonius (A.D. 110), and Pliny the younger (*Idem*).

1. With regard to Tacitus. This elegant writer and accomplished historian is credited with the following, passage, translated from his "Annals," book 15.—"They (a people called Christians) received their name from one, Christus, who during the reign of Tiberius, was put to death as a criminal, by the Procurator Pontius Pilate." The passage in Tacitus is longer than this, but I have given the important portion. Now, that this passage is spurious, an interpolation or forgery, will be evident from the following considerations:—

(1) Though several copies of Tacitus' writings have been preserved from his own age, in only two MSS. of his works does this passage occur, and the date of those manuscripts is the 15th century.

(2) It is not quoted or noticed by such writers as Tertullian, Clement Alexandrinus, and Eusebius, though they would gladly have made use of such a passage had it been in existence. Tertullian was quite familiar with, and quoted extensively from, the writings of Tacitus; and Clement and Eusebius labored assiduously to collate from all sources statements recognising the existence of Christianity prior to their own time.

(3.) The grammatical construction and the tone are alleged by critics to differ from the usually mild and pure classic style of Tacitus.

2. As to Suetonius, another eminent Roman historian. He is accredited with writing that the Emperor Nero "visited with punishment the Christians, a sort of people who held a new and mischievous superstition." (Life of Nero, 16.) To show clearly the spuriousness of this passage, it would, perhaps, be necessary to transcribe the whole extract from Suetonius, but space presses. The historian is relating that Nero desired and endeavoured to express extravagance in living, banquets, and other public amusements or luxuries. The reference to Christians is as inapposite as can well be imagined. Not one of the early Christian writers recognises this passage, whilst what it alleges with regard to the punishment of the Christians is plainly contradicted by Melito and Lactantius (of the 2nd and 3rd century respectively) who know not of any Christian persecution at the time alluded to in the passage above.

3. This passage said to have been written by Pliny, junior, is of a still more dubious character. Pliny is represented as addressing the Emperor Trajan. He asks for advice as to how he should treat a class of persons called Christians, who had become troublesome to the state; and proceeds to describe their manners and customs, adding that they worship Christ as God. And, moreover, he says that in some cases they were by him ordered to be executed if they persisted in asseverating that they were Christians. Now I would remark that:

(1) All religions being tolerated in Rome (*vide* any Roman history) the Romans did not put people to death on account of their religious beliefs.

(2) "Petavius and Huetius, Sandius and Episcopius, Daniel Whitby and William Whiston, have all testified, as the result of their studies, that the ante-Nicene Fathers were *Arian*." (Rev. J. Hunt in Contemporary Review, 1874).

(3) The passage under notice occurs in only one ancient copy, and is omitted from the rest.

(4) Professor J. S. Semler, one of the most eminent German theologians of the last century, has published, as the result of a critical examination of this epistle, his conviction that it is not authentic.

Occasionally an indiscreet and over-zealous Christian apologist will quote from other early writers, such as Josephus, Pontius Pilate, Lentulus, Phlegon, Celsus, Porphyry, &c.; but such reference is unfortunate, for hardly a scholar in the land—be he Christian or Infidel—but regards the passages from those "writers" as either spurious or insufficient to be of any value as evidence.

My object in writing this is not to contend that Jesus never existed, but to show the uselessness of an appeal to the early "Heathen" and "Profane" writers, in support of Christianity.

I am, &c.,

VOX VERITATIS,

MRS. EMMA HARDINGE BRITTEN.

THIS very gifted inspirational speaker arrived from Sydney by the "Wotonga," on Thursday evening, the 14th ult.; and was met on board by a deputation of ladies and gentlemen representing the Victorian Association of Spiritualists. Had it not been that the discussion between the Rev. Mr. Green and Mr. Walker was proceeding at the Temperance Hall on the evening in question, a large number of the friends and adherents of the cause would doubtless have attended at Sandridge on the occasion. However, a number of Spiritualists and others assembled at the Masonic Hall, Lonsdale-street, on the following evening, and held a conversazione, at which Dr. and Mrs. Britten were present, and received a most cordial welcome and greeting. The weather was most unpropitious. Rain had been falling steadily during the whole of the day and night,—so much so that it was with difficulty the street-channels could be crossed; notwithstanding this discouragement, a goodly number attended at the Hall, and a most agreeable hour or two was spent. After an address of welcome to Mrs. Britten had been read, that lady came forward and spoke as follows:—

Ladies and Gentlemen—"I am bound to make a speech, though I had no anticipation of doing so. I am about to do so for *myself*, and as I have not the advantages which result from the Inspirational state, you must take the will for the deed. Need I say how earnestly I respond to the loving words of the address—you can hardly imagine the feelings of one coming amongst you from such a vast distance, with nothing to guide, prompt, assist, and kneel upon except the invisible world, a comparatively unknown people, whom the natural world call *dead*,—whose voices I hear, and with whom I often hold communion; I have not only come 7,000 miles to visit you, who are all strangers, but I have come to a land which is neither my own, nor does it bear any similarity to any land previously visited by me; and beyond this I have taken steps to urge my kind companion to accompany me to this new world. When I look back I feel no regret. The kind faces and voices around me have already done much to make me feel reconciled to the change. I am obliged continually to remember the wonderful impressions which I have experienced, the strange countries through which I have been led, and the strange perils with which I have met—of which many of you have little knowledge. The journals of the day give us no place, and our own busy pursuits and engagements prevent us keeping those records which belong to our movement; you would, therefore, be surprised, (as many have already been) were I to detail to you some of those passages of spiritual support wherein unknown voices have guided me safely. Never have I been without their presence and help. Their voices are always speaking to me. The air has been full of illumined faces, and the void has been filled with the faces of those who are called "dead." I saw, then, how these spiritual facts were interwoven, and at last came the perfectly well understood telegram. It was only then I began my girlhood, and singular knowledge—only then that the

* Paley's "Evidences;" Cumming's "Manual," &c.

spirits of those I saw vanish from my side I felt from my soul were not dead. The gates were ajar; one after another telegraphed to me from the shore of the great unknown: and, in my great enthusiasm of feeling that they were *not* dead, I proposed to dedicate myself to their service. I had previously shrunk from their presence, and my whole career had been one of perverseness, but my spirit friends, who were in constant attendance upon me at last gained the victory, and called upon me to devote myself as a public medium. For eighteen months, in the City of New York I filled that post, giving all the means I could command to the service of the spirits;—for eighteen I sat *free* for the public as a medium. During that period I became the minister of much that was marvellous, but so wonderful was the idea of communicating with the mysterious dead, that many would not believe, and attributed it to psychology and somnambulism, saying that psychology was a force—a wonderful force—and that it was while I was subject to that somnambulism that my best speeches had been made. The time came when those periods of lucidity called somnambulism were cleared away, and my experiences in New York would make many a volume. I have seen so many criminal ones sent away from my circle-room with a depth of resolute purpose in their eyes—I have seen so many eyes opened and grateful ones clasping hands—as if I had been an angel sent from heaven. The result is that I have found myself travelling over fields and mountains, over lakes and long roads, and for thousands of miles across the broad prairies—and always amongst strangers—always alone save the presence of the invisible host. I have had over 2000 applications for lectures, and from those have only made a selection of twelve—and was always guided by this invisible power—was always sent to the right persons, and with the right directions. I was selected—not with unkindness (I never dare say that)—but certainly with some speciality of purpose. What seemed to me the hardest work was when I first commenced to speak in the City of Glasgow to over 2000 dark faces. On this occasion the spirits *insisted* I should speak when 2000 savage men—many with iron physiognomies—met with their heads *covered*, and eyes glaring, reminding me of the danger of daring to speak of Spiritualism to that fierce looking crowd; the spirits bade me go, and armed as I was with such power, I never felt any fear; for had I not had the Red Indians' lighted torch flashed before my eyes, and the well-known hatchet, the sign of war; but the spirits always gave me the assurance that I had nothing to fear! When, also, I was entering the City of Montreal two strangers met me and asked me to turn back, and said I would only be insulted if I persisted in my determination to stay; and again, when in San Francisco thirteen years ago, a party of gentlemen who had heard me speak, said they would do anything to help me out of the city: they said the people intended to "steamboat" me, and when I asked what was meant by that, they said it was to put me out of the country. But I was resolute, and when I asked their advice, they said if I would lecture on *scientific* matters they would accord me their help, carry my advertisements to the papers and *pay* for me. I came with only a few "greenbacks" in my pocket. Those who had invited me failed, and feared to stand by me, but I had the heart of a true friend by my side. When the strangers who had promised to take my advertisements had gone, the spirits said there seemed to be some misapprehension on the part of the public as to the nature of my visit, and that it was necessary to clear that away; and I then declared that I spoke by the aid of disembodied spirits, and that if they did not like to hear me, they need not come again; and I expected that they would extend to me that fair-play of which Americans were so proud; and when they met me again, they said they were sorry, and declined to interfere. The spirits then came to my help, and a good quaker (who has now passed over to the other shore)—good old soul,—said the spirits visited him in the night and requested him to send "six golden coach-wheels,"—which made me smile at the time. I then had the advertisements inserted and commenced my career in San Francisco. I was no more than what you see me now—perhaps somewhat more effective—but still the same impulsive woman. I need

not, however, dwell on these matters. Suffice it to say the people did not "steamboat" me. I spoke for ten months, and after I had been to Nevada, amongst the mining companies,—passing through the wildest and rudest scenes—and returned to San Francisco, I met with such a reception that they came to me with one accord, and besought me to become their orator, and I spoke to 10,000 persons in churches where they had torn down portions to allow room for the multitude; but, as the spirit had said, there was not a voice, or a sign of disturbing me, though I spoke from 33 to 37 consecutive days. Everywhere they gave me *carte blanche*, and asked me my "pay." I asked for the re-installment of President Lincoln. I have told you this not for the purpose of egotism. I have told you this simply to point out to you how and why I am amongst you to-night. It never seemed to my opinion that the time had arrived for me to come. Sometimes there came gleams of the future—of climes where I was going, and whenever these came unsought, they were invariably true; but not so fortunes. I came not to tell fortunes, friends. It was that strange form of speech which falls on one like a "baptism of fire." I was enabled to look down the golden corridors, and see the mountain climbed. So I have seen this wonderful gem of the ocean. From time to time I have seen glimmerings of it, and now stand beneath its burning skies, and amongst its coves. I know I have seen that cove, and the bays of Sydney, with their laughing waters. I know it was in the future for me, but I could not tell when. Twelve months ago I was tied and fettered—was bound hand and foot by duties which it seemed impossible to break—duties which bound me to my friends in Massachusetts, and all seemed laid down in one groove, and I ran in that groove to the end; but all at once the road changed, and new panoramas opened before me, and I said—was it to be that I was again to be lashed on those vast and illimitable spaces? It could not be; but it was strange. My husband and myself saw that all was tending to one point, and leading onward to that future till California loomed away in the far distance; and notwithstanding the many places I have visited, I must say I almost dreaded Australia. At last, however, all seemed cleared away, and my mother, though 86 years of age, accompanied my husband across the ocean. I never would sever the ties of father, children, and mother, but she severed them herself. It *was* to be. I and my husband saw the spirit hands and feet mapping out the roads for us. There was little left to do. We sped back. We took her, without a ripple on the water, and she was borne up by a power she never manifested before. Between all our troubles we could see the wire-pullers behind. The car of destiny was prepared for us, and it seemed as if the voices sounded in our ears, and we obeyed the voice. Travelling far, far across the prairies and the west, we two exiles proceeded on. We found many warm hearts and hands to welcome us, telling us we must stay 'midst lovely California, and make it our home. The way seemed made so smooth, and the prospects so cheering. You hardly know what a mighty contest has gone on between the qualities of good and evil for the past ten years; it is something more than we can tell; and when you learn what a wonderful providence has been over all, you will know how much these spirits mean it, and how much I have struggled in the cause, and defended its principles. I have had all this to go through, like the pioneers of old. I have had to root out the ground in which has been planted the most noisome weeds. When we entered California, Spiritualism stank in the nostrils of the people; the powers of darkness had exerted such sway that our work had to be done over again; and again I was on the pedestal of power, and had the largest hall in that great city. I spoke to poor and rich. Thousands of these knew nothing of that afflatus of the angels knocking at the door. It was a strong temptation to be the priest and minister of the people. If you could know the unrest of these weary feet when out of harness, you will feel sympathy when I say I sit down among friends—and comparatively in the last place in their service. The same voice has spoken to me for the last 20 years—always in monition.

I felt little temptation to come—so many voices were urging me to stay. But my erratic movements were *guided*, and I saw that I and my husband must cross 7000 miles of ocean to test the friendship and opinion of strangers. I had nothing but the same whispers in silent monition, and the pleadings of the unseen world to urge me on, and all that remains to memory is the irresistible potency of the masters whom I have served and tested, and by their voice and command I am among you to-night. For their sakes I have risked all possibilities to be here. The result I cannot predict, but from my spiritual experiences of the past, I know—I feel that good will follow my steps if I sow the seed faithfully. I know I must pluck up that seed to see how fast it is growing, but I shall distribute it broadcast, and look confidently for a good harvest; and whenever I find myself standing alone—whether I find a host to help me or not—my duty will be the same; and as a faithful servant—devoted only to those whose purpose it is to call to the light the great masses—I stand before you to-night, and gladly clasp hands; but in my resolution to do the work *only* of my master, none can help or hinder me. But I ask you to do your best to help me, as one of that band of pioneers who need so much help in the direction in which they are labouring. You can scarcely guess what a task it is—how stupendous a work it seems going before the masses without a *creed* to offer them. Nine-tenths of our fellow-creatures do not believe at all in the existence of the unseen world, and yet that it *does* exist is a demonstrable fact. My life has been dotted over with many strange events which have never come before the world, I have experiences of most marvellous escapes, in some of which I have almost stood on the verge of the grave. There is a process of lynching in America, which you will know as “tar and feathers;” but I have had Judge Lynch at my feet, and I am now here because I have trod in spiritual paths, and yielded to spiritual guidance. When I have looked back I have felt strange imaginings, and have wished that I was back with loving friends in San Francisco and the United States. When this darkness and imagery comes over me I feel ashamed to own it, but I dare to own it, and disown it; and in weal or woe I am here to work amongst you; and when the field is open, be sure I shall be ready to do your and their work as far as the spirits and Spiritualism is concerned.

Mrs. Britten then sat down amidst applause, and the company were invited by Mr. Terry to adjourn to the ante-room for refreshment, and a most social and pleasant hour was passed amongst the friends assembled. The proceedings closed about 11 o'clock, many getting drenched by the downpour of rain before reaching their homes.

MESSIANIC PROPHECIES.

(Continued).

Let us again return to examine the claims of JUDAS MACABEES TO THE MESSIAHSHIP.

In the prophecies of Haggai we read:—“In the seventh month, on the one-and-twentieth day of the month, came the word of the Lord by the Prophet Haggai, saying: ‘Speak now to Zerubbabel the son of Shaltiel, GOVERNOR OF JUDAH, and to Joshua, the son of Josedec, the High Priest; and to the residue of the people saying—Who is left among you who saw this house in her first glory? How do you see it now? Is it in your eyes in comparison as nothing. Yet now be strong, Oh, Zerubbabel! Be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of Hosts.’ “For thus saith the Lord—‘Yet once in a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, and THE DESIRE OF ALL NATIONS shall come; and I WILL FILL THIS HOUSE with glory, saith the Lord of Hosts;’ and ‘THE GLORY OF THIS LATTER HOUSE SHALL BE GREATER THAN OF THE FORMER; and in this place WILL I GIVE PEACE.’” According to the Septuagint, even *salvation, or peace of soul for a possession to every one that builds,*

or raises up this Temple.”* There is much interesting matter in connection with the prophecy which we cannot afford space for, further than by saying that no other interpretation can be attached to this prophecy than that *the Messiah of the Jews was to come to that building*, thus to confer upon it a higher glory than all the treasures, and skill, and science had done on the splendid Temple built by Solomon.

Zerubabel informs us, “The hands of Zerubbabel have laid the foundation of this house, and *his hands shall furnish it.*” It has, therefore, nothing to do with Herod’s famous Temple, which was not built till after that Temple was destroyed, some hundred years later. According to Josephus, the Temple built by Zerubbabel was first razed to its foundation before Herod’s was built and before the advent of Jesus.

The following passage is quoted from the Septuagint:—“And thou shalt take silver, and gold, and make crowns, and put them on the heads of Joshua, the son of Josedec, the High Priest; and thou shalt say unto him—‘Behold the man whose name is THE BRANCH; He shall spring up from his stem, and *build the House of the Lord; and he shall receive power, and sit, and rule upon His throne*, and there shall be a Priest on his right hand, and a peaceable council shall be between them both.’” “And the crowns shall be for a memorial in the Temple of the Lord; and they that are afar off shall come and build the Temple of the Lord.”—Zech. vii. 9-12.

We learn from Daniel,† and from the Book of Macabees, that the Temple was partly destroyed by Antiochus Epiphanus; and from Josephus, that when the city was retaken by Judas Macabees, that he repaired the Temple, and was chosen as King of the Jews, and afterwards High Priest. The following was Ezekiel’s prediction against Zekiah, the last King of Judah, before he was carried off into Babylon:—“And thou profane wicked Prince of Israel, whose day is come, whose iniquity shall have an end. Thus saith the Lord God—‘Remove the mitre, take away the crown, this shall not be the same; exalt him that is low, abase him that is high; I will overturn, overturn, overturn it (the crown of the house of Judah); and it shall be no more until He comes whose right it is, and I shall give it Him,”‡ both of which appear to have been worn in that Temple by Judas Macabees. Coniah and Zekiah were both dethroned and carried off captive into Babylon; and Judas Macabees, seventy years after their captivity, as we have shown, was the first anointed King of Judah who wore a crown on the return of the Jews after retaking Jerusalem, in the Temple above referred to, in which the crowns were deposited “for a memorial before the Lord.” “Messiah,” “the BRANCH,” we are distinctly informed, was to come to that Temple, and to BUILD IT—which Jesus of Nazareth did not do! Nor was he a Priest, “for he sprang from a tribe of which Moses spoke nothing concerning Priesthood.” Consequently he could not offer any sacrifice according to the Law, under the penalty of death. || The same law forbade the offering of sacrifice under a like penalty, in any place BUT UPON THE ALTAR in the Temple—it consequently could not be accepted if offered on Calvary—Levi. xvii. 8-9, Deut. xii. 13-14.

The last three acts of the life of Jesus, according to the Gospels, were violations of that law, the penalty of which was death. § For Luke tells us he ordered the Passover to be prepared in the city, eat it there, and went out after eating it, all three of which are expressly forbidden by the law, Deut. xvi. 5-8. Jesus never wore either mitre or crown of gold, nor did he ever see Zerubbabel’s Temple!

The above passages clearly show that, according “TO THE LAW OF THE PROPHETS,” Judas Macabees, and not Jesus, was “THE BRANCH” above foretold.

(To be continued.)

* Haggai, II. 1-9

† Daniel vii. 2.

‡ Eze. xxi. 25-6.

|| Num. iii. 10.

§ Num. xv. 29-30.

ESOTERIC EXCERPTS.

FROM THE RECORDS OF A MELBOURNE CIRCLE.

UNDER this heading we purpose giving from time to time selections from a series of teachings given by a band of spirits through a trance medium. These will be of a character appealing chiefly to the minds of those who have given the larger problems of Spiritualism previous, and probably prolonged, consideration. The number of such students is certainly not formidable, and yet as every section of our body should find representation in its literature, the following communications are presented for the criticism of the few. To facilitate comprehension and assimilation, they will be accompanied by brief commentaries. Of course no authority is claimed for them other than may naturally spring from their inherent evidence of experience and reason. A classification of the kinds of knowledge to be adduced, given in an earlier discourse, may not be inadmissible here as a preliminary exposition.

"Spiritual communications deal—

1. With matters relating to the material world only, upon which mortals are perfectly competent to judge.

2. With matters relating to the spiritual world only, upon which spirits are more qualified to pronounce, since they have a positive experience, while their embodied brothers can be guided merely by analogy or reason from a physical basis.

3. With abstract questions, to which the mind in all its known phases stands in much the same position, and can at best attain but approximate conclusions."

It is to be noticed that these are general principles, and need not apply in every particular case, for there are instances in which a spirit may be more skilled even in earthly matters than his interlocutor, while on the other hand a spiritual philosopher in the flesh may have a more accurate comprehension of the higher spheres than an unfortunate who has been freed by death from his body, but not from his incapacities. The extracts will be given in the order apparently best suited for publication, opening with an introductory formula received from the same source.

THE INVOCATION.

In lowliness of heart, sincerity of trust, and purity of aspiration, we would invoke the holy intelligences who minister to the Divine intuitions of love and wisdom in the superior spheres of being.

We pray that the power of life, and truth, and goodness within us may make us fitting recipients of the bounty which it bestows through them.

We would participate in the boundless riches of knowledge, intellectual enjoyment and power, spiritual sight and strength, and in the heavenly blessedness of the affections which they enjoy.

We would turn to them as teachers, we would walk with them as scholars, we would claim remembrance from them as friends, united in one search for light, in one reverence, in one faith, and in one worship of the Infinite Spirit of Nature, and Soul of all Spirits.

METAPHYSICS.—(NOTE II.)

There are three great divisions of Being, three independent interpenetrating universes, three qualities of one existence. The first of these is Matter, including the entire range of sensuous perception, and external knowledge; in its endless varieties of density and extension occupying the whole region of Infinity.

The second is Power, force, and motion, which, possessing no quality of the first, acts under distinct conditions throughout the objective cosmos.

The third is Spirit, known immediately only subjectively and by introspection, and mediately by its manifestations through force upon matter; both of which, in its embodiment as man, it dominates and controls.—(Note iii.)

These may be represented by three circles, one within the other.

The first or innermost, pure intelligence; the second or intermediate, vibration; and the third, substance.

Or, as in man, the first, thought and will; the second, power or motion; the third, the physical frame.

Or, as in the mystic Pyramid of the Egyptians, when

consciousness, force, and essence were the three sides of the same progressive and aspiring unity.—(Note iv.)

MATTER.—(NOTE V.)

Mortal man is a material being, and the whole universe of which his senses inform him consists of matter.

There is no vacuum in Infinity, but only varying conditions of substance, which, as solid, liquid, and gaseous, represent a power of refinement or progress throughout its whole domain.—(Note vi.)

The knowledge of man is obtained solely through physical means, is conveyed in a language originating solely in experience of physical existence. All that exists to the perceptions is matter only.—(Note vii.)

The atomic constitution of organic is superior to that of inorganic nature, and in stone, tree, and man the advance is easily discernible. The finest forms of matter in the universe are human flesh, the human eye, and the human brain.

The change from density to rarity is one line of advance. The change in composition from simplicity to complexity is another.

The change from inorganised to organised forms is the third.

These three changes constitute the refinement or progression of matter.

There are certain cycles (as for instance the mineral, vegetable, and animal kingdoms), in each of which this process is completed, and then repeated by the next higher in the scale.

These again are composed of smaller, and compose larger cycles, by any of which nature is mirrored, or interpreted.

The principles governing the smallest of these are the same as govern the largest, whether in matter, force, or spirit.—(Note viii.)

FORCE.

In the cycles of the material universe we discover motion everywhere present. It accompanies the process of refinement with a progression upon its own plane.

The motions of the atoms comprising the vegetable kingdom exceed those of the mineral kingdom in variety, complexity, and energy, and in a similar way are exceeded by those of the animal kingdom.

In the mineral we have atomic motion only.

In the vegetable we have not only atomic, but cellular.

In the animal we have not only atomic and cellular but unitary motion (of the whole organism from place to place), and also lineal (as of the nerve lines ramifying throughout the system).—(Note ix.)

The highest manifestation of force or motion is in the phenomena of life—the apex of vibrational development approaching to the expression of mind.

There may be said to be a varying life in the crystal, the oak, and the man.—(Note x.)

Life is the sum of their active energies, for there is more or less life as there is more or less complex motion.—(Note xi.)

The finest manifestations of motion are in the flesh, the eye, and the brain of man—each in matter representing the apex of a peculiar development.

The perfections of atomic, cellular, and lineal motion are to be found in the human brain.—(Note xii.)

Form, which is the condition uniting the perfections of matter and force, substance and life, proceeds from spirit.

SPIRIT.

Spirit is the conscious and controlling quality pervading matter and life.

A correspondent progression of intelligence is exhibited throughout the animal kingdom, as from the oyster to the man.

This is a progression in expression or form not in the spirit expressing.

The real progress of spirit is not visible, cognisable, or comprehensible by the embodied mind.

Yet such a development exists, though it commences to be distinct usually after the mortal is deserted forever.—(Note xiii.)

The only known attribute of spirit is consciousness, or intelligence and affection, but it possesses others inconceivable to man.

Its specialised manifestations, perception, reason, imagination, intuition, the passions, and the moral sentiments are merely its first indications of future form.

Spirit has its cycles even as matter and motion. It has its spring and autumn, maturity and old age.

It is united to the highest quality of matter by the highest quality of motion, and expresses itself in form.

It alone understands, sympathies, and judges. It alone reflects, acts, and wills. It alone possesses knowledge, and knowledge in a sense undreamt of is power, for all power proceeds from it.—(Note xiv.)

SUMMARY.

It is erroneous to suppose that either matter, force, or spirit includes all that is.—(Note xv.)

They together support and constitute the tripod of being.

Matter is the clothing or skirt of it.

Motion and life are the limbs and strength of it, Spirit is the soul and supreme of it.

They are one as a man, body, soul, and spirit is one.—(Note xvi.)

Matter is the first, motion the second, spirit the third revelation of time.

Time has its cycles, in which this Trinity again and again advances and recedes, yet on every occasion a little further forward, and a little less far back.—(Note xvii.)

The three sides of the pyramid, each has its steps, and its ascent; by either we can reach the summit of understanding; each reflects and corresponds to the other.

The new philosophy must produce a scheme answering to all, and to each, and to every part of them.

It must be one, as they are one; one truth of one power, one purpose, and one life.—(Note xviii)

NOTE I.—This invocation was exhaustively analysed at the time of its delivery, and the special significance and fitness of its various expressions lengthily expounded by those who dictated it in accordance with a deliberate and mature purpose.

NOTE II.—The absurdity of the horror with which Anglo-Saxon readers fly in haste from anything pertaining to the abstract or intuitional is only equalled by the infatuation of German philosophy, with its eyes upon the distant stars of Idealism falling into the well of Nonsense. Disguise it how we will, as Mr. Mill tells us, the primary and fundamental questions of metaphysics are the foundation of all science or reasoning, and unless we first agree upon the meaning of the terms we use, and the principles from which we argue, our labours cannot but be futile and contradictory. Even the most absolute Materialists perceive that it is on this ground that the final battle between their creed and that of Spiritualism must be fought out, and it is consequently to these fields, popularly shunned and misunderstood, to which their deepest thinkers and most brilliant controversialists are turning. In his "Problems of Life and Mind," Mr. Lewes puts forth with elaborate care the thesis of the extreme school; and in the "Principles of Psychology," Mr. Herbert Spencer several years ago completed the fortress of Agnosticism, while sectarians and secularists, infidelity and orthodoxy alike seek at various times the same arena. Upon such most pressing questions, the opinions of any offering a consistent solution from the Spiritualistic side should meet with the most anxious attention. We are at present without any system which can pretend to encounter the shock of modern logic, and in the hope of stimulating such an inquiry, a few short summaries on this subject have been here chosen. The explanations, qualifications, and illustrations by which this bare synopsis was made complete are omitted of necessity, and simply the conclusions reached stated as briefly as possible.

NOTE III.—This scheme of things is one not at all inconsistent with the proved metaphysics of Mr. Lewes, the profound psychology of Mr. Spencer, or the last generalisations of A. J. Davis. Its main idea is as old as thought, and older than history. It is briefly touched upon in "Art Magic," illustrated and implied in "Isis Unveiled," and forms one of the first principles of the Theosophic Creed, according to Colonel Olcott. The

presentment of it here, however, differs, as will be noticed in many respects from all of these.

NOTE IV.—Probably the incoherent jargon of uneducated and incapable writers in metaphysics has been more than anything else a means of nauseating the public palate; for productions crowded with capital letters, and wild agglomerations of sciolistic terminology, purporting to be abstruse reasonings, and really containing nothing that is intelligible, or if it were so would be of any value, have served to disgust the reflective or earnest thinkers, seeking in vain among the myths and mazes of these new sages for anything that could promise assistance or satisfaction to mankind. The wild assertions that "mind is matter," or its "attribute," or a "mode of manifestation of its motions," are as extravagant in their unmeaning mockery of all sense and language as the fabulous fictions of obsolete theology; and until those who proffer us these saw-dust pies of assumption and ignorance define their terms, and syllogise their phases, their enigmatic oracles will add to the mystery of Delphos, the devouring properties of the Sphinx, or the riddle of Oedipus, swallowing as many cart loads of literature as the Slough of Despond, of which our English allegorist tells us.

Thus it happens that, despite the heroic manner in which the Gordian Knots of Mental Philosophy have been cut again and again by these Laputans, to their own satisfaction, those who weigh in the balance of truth their loose and inaccurate pseudo-solutions find much sadly wanting, and themselves set painfully and slowly to the task of striving to untie the intricacies of their statements, and supply their deficiency of sense.

NOTE V.—It will be observed that the general principles of evolution are here accepted and implied throughout, but this does not necessarily endorse the particular theory of any writer ancient or modern.

NOTE VI.—It is evident that we are to clearly distinguish between the different spheres of matter, motion, and force. For instance, if the universe (other likenesses omitted) be imagined to be a certain vase, this might be full to the brim of matter, and yet not exclude motion or spirit, which have nothing in common with it, but co-exist, as it were, in and through it and one another.

NOTE VII.—This is to be especially remarked, for it furnishes us at once with a justification of and warning against the materialistic ideas resulting simply from the defectiveness of language.

NOTE VIII.—The ancient idea of macrocosm and microcosm, which found such favor with Van Helmont, Paracelsus and other authors in the Middle Ages, may be inferred from this.

NOTE IX.—These terms and distinctions are new, as are those in the preceding section, yet they seem to bear criticism. See Spencer's "Principles of Biology," Carpenter's "Animal Physiology," also Huxley on "Automatism."

NOTE X.—See Ruskin's "Ethics of the Dust," and Martineau's "Science and Theology."

NOTE XI.—See Lewes' "Problems of Life and Mind."

NOTE XII.—A generally accepted truth, dwelt upon largely by American scientists and phrenologists.

NOTE XIII.—This is not improbable from reason and analogy, if we consider the comparative lateness with which spirit manifests itself in nature, and the incompleteness of its representation yet in humanity.

NOTE XIV.—It is not improbable that Bacon, who saw so much, meant this. The capacity of his intellect, and depth of his wisdom, have never yet been measured.

NOTE XV.—This of course directly contradicts the Idealistic, Materialistic, and Kinetic theories in their absolute sense.

NOTE XVI.—This, as much which has gone before, agrees with Swedenborg, and in a less degree with Pope.

NOTE XVII.—A rationalistic explanation of the Hindoo Trinity and its numerous posterity is possible from this.

NOTE XVIII.—The teaching of Buddha, of Sankhay, and Kapila, and of the resplendent seer, Benedict Spinoza.

MR. WALKER'S TRANCE LECTURES AT THE OPERA HOUSE.

THE course of lectures through the organisation of Mr. Thos. Walker, which were entered upon at the above Theatre, in January last, were brought to a close on Sunday, the 7th ult. Mrs. Emma Hardinge Britten succeeding that gentleman with a series of inspirational addresses. The subjects of Mr. Walker's addresses since our last publication were "The Descent of Man," and "Hell and the Devil." The first named subject was handled in a most masterly manner. After the usual introductory invocation, the controlling influence or spirit remarked that the subject selected for discussion that evening was one which would lead them into the somewhat technical language of science, as they would have to review some of the most ancient discoveries which had been made in that department. Several theories were advanced to account for the manner in which the first man came into existence, those of mythology being the most numerous. According to one account, as they were aware, it was said that some 6,000 years ago, man was made, or created, as expressing the divine "over soul," or God of Moses; or in other words that Adam came into existence as a living being. Another theory advanced to explain man's existence on the mundane sphere was that many years ago, by means of evolution, and a succession of causes and effects, and variable changes, man came into being as the offspring of some preceding organisation. They might go back through centuries upon centuries implying cycles of time—to find the connection between man and the lowest organic life. They might go back to the nebulae, from whence their world was derived, and it would be seen that æons of time must have elapsed before the earth became a fit habitation for man. Another theory admitted many changes in organic life previous to man, of whom there were no two alike. Variety was an endless law, implying the unfoldment and advancement of all; and every class of life had a clear and distinct sphere of its own. Men and animals would always remain exactly men and animals—just as now. The only difference would be that of change of characters, but still the general type could not be changed or transmitted. They were aware that the first chapter of Genesis spoke in metaphor, speaking in a spiritual sense, and that it was not intended to convey an exact description of man's origin and being on earth. If that was so, then that theory fell to the ground. According to Darwin, and the theory of evolution, the child was the offspring of everything preceding. Nothing took place without adequate cause. That law was quite manifest. All through nature they beheld nothing exceptional, or of a special character. Everything was the result of growth and life. All things were subject to natural law, and life was constantly developing from lower to higher and more complex forms. If that argument were true our knowledge was perfect. From the animal creation up to mankind might be seen a gradual improvement, and hence there was no special or commencing point, but they might go back till they were lost in a sea of life and matter, and nowhere could they say where life began or ended. Referring to the geological evidences of the general progress of the earth, the lecturer said.—Many changes took place before the life they now beheld upon its surface had existence. Lower classes of life in the ocean of a calcareous or chalky nature, were developed, and deposited their substances on the bottom of the ocean. Other classes of life followed. The mollusc took form, ultimately leaving skeletons at the bottom, and rocks were formed, from the developing of new forms of life. The earliest rocks they knew of were the granite, termed plutonic. During the metamorphic and other changes of that period, those skeletons formed the Silurian period, and others formed the Devonian period, because they came to the surface in Devon. The coral and cretacea were then referred to, together with the tertiary, miocene, and pliocene periods, in order that his hearers might understand the system or arrangement of the coming into existence of physical life. The lecturer went on to give an explanation of the Darwin theory, and said in reference to

muscular action that the horse had often been observed to move its skin for its own protection. Many had this power, but it was not *always* the case with men. This fact was supposed by Darwin to refer to a period when these muscles were more active. Some were capable of moving their ears, showing that at one time that faculty was more generally possessed, and used by man than in the present period of the earth's development. Everything in nature pointed to variety, no two blades of grass were alike, no two faces resembled each other, no two individuals corresponded with each other. That variety implied that in time they could get such a change, as to produce *new* varieties or classes. The lecturer then referred to Darwin's experiment in this direction with a pair of pigeons; and likewise to the cross-breeding of sheep and cattle, by which method novel varieties were produced, such as short-limbed and short-horned sheep and cattle. The same thing was taking place in nature. As age succeeded age, everything was changing. Everything tended towards variety, and it would so happen that the organisation which could not adjust itself to change would perish, and others would exist. The lecturer then referred to the changes in thickness of the skin of animals to meet climatic changes, as showing the adjustment of the interior to the exterior, and stated that in the death of the weaker was illustrated natural selection. After again quoting from Darwin and Max. Müller, he said they would see from the geological strata of the earth as they descended, the undeviating law, and that the evidence recorded by geology appeared a conclusive line of argument. It was a complete chain, and they could trace it back and back to its root, as they could the growth of the tree, which spread out limb after limb until the whole tree was formed. They could go back to the time when they would find that the deer possessed no antlers or no horns, and then if they referred to the miocene and, later, the pliocene periods, they would find these conditions undergoing change, and antlers appearing. In the case of the horse, they beheld the gradual change which had taken place towards the perfection which all had undergone. In the commencement the horse was seen to possess five toes, but those toes lessened until now in the horse they formed but one toe. All nature was adjusting itself to change, myriads of years elapsed during these changes, for which they could see no definite rule laid down. After referring to several other portions of the animal creation, and also of the vegetable kingdom in support of his argument, the lecturer brought his address to a close.

On Sunday evening, the 10th ult., the lecturer spoke on the subject of "Hell and the Devil." He called their attention to the fact that in the Christian Theology there were two sides held up to view—one beautiful and resplendent, and one with darkness, gloom, and the misery of eternal damnation. These two sides were "Good and Evil." There were two kingdoms in the universe—the one all dark, showing an abyss of darkness on the confines or plains of hell, and on the other hand, one in beautiful regions, having delicate gates, with white and resplendent approaches, where was erected a mighty throne around which shone precious metal and gems. On that white throne sat the mighty King of Kings, and Ruler of Princes, and from that throne he beheld all the dwellers of earth. Those two kingdoms were contending in a mighty war with each other, towards frustrating the particular designs of each; and the question naturally suggested itself "How came it that they were rivals in the peopling of two kingdoms?" In illustration of his theme, he would have, he said, to go back to a time so far removed as would take them into the very heart of the mythologies and theologies of the ancients. He then made reference to Osiris and the other Egyptian gods and heroes, and the collision said to have occurred between certain of those gods as paralleling the rebellion of Satan against God in heaven, and to his being ultimately hurled out from thence to a bottomless pit, in consequence of his ambitious defiance of God; and asked how came it that the angel Satan conceived such designs? Were such conceptions put into his mind by the Almighty, or did Satan gain it by a power of his own? But did the Almighty see it, and takes means to

prevent it? No! Even in that place—where angels were superior to men, temptation (without an apple and an Eve) existed, and Satan was consigned to hell. But was that hell in existence *before* that ambition entered the mind of Satan? If so, the question naturally suggested itself why that hell was made so large as to give such free scope to Satan that he could travel through the whole universe? Would it not have been better (if it was not blasphemy to make suggestions to the Divine Being)—and they asked it in all sincerity—instead of hurling Satan to a bottomless pit to have caged him in some place as a prison, and to have prevented him traversing unopposed, the outside world? He then went on to describe the preparation of the garden of Eden, and the appearance there of the first pair, who were said to have walked in innocence and bliss—where the flowers and the blossoms of the trees opened themselves, where the borders were laden with fruits of gold, and where, thinking only of the heavenly sweets around them, they gave the innocent embrace; where the air was purer, and all nature soothed their sorrows (if any) and improved their virtues—where all contributed to their delights and joys, and where they held sweet communion with their God! Satan, was said to have heard of this garden of Eden down in his bottomless pit, and essayed *again* to frustrate his rival's designs. He searched out the beautiful spot, first taking the form of a lion. He afterwards took the form of a serpent and tempted Eve to take of the fruits of life, and then to offer the same to Adam; and Deity had said that if they partook of these fruits they should surely die, but Satan said it should not be so, and it *so* happened and *so* transpired as Satan had said, and they were as gods, knowing of good and evil. Why could they not have resisted that temptation? It was said by many that they could. But did Deity know they would take of the fruit, and be cursed? If so, would it not have been better to have created them without any free-will instead of one which would work out their own destruction. If God knew of all this *beforehand*, was He not guilty of destroying those he had created? They asked, if Satan had not have been allowed to have traversed that garden, would the first pair have sinned? Did men send for Satan, or wish for him? Because he accomplished what he did, man is called guilty, and has for that to enter Satan's hell, and keep him company in chains,—suffering eternal fire and misery. If the angel, without an apple could fall, why should finite man—so much inferior to angels—be punished for doing that which his nature would prompt him to do. The lecturer then drew attention to the inconsistency of God seeing it necessary to await the fulfilling of his decrees, however great might be his love for his children. This love was said to be *so* great, that rather than destroy them he elected to destroy his only begotten Son! What was the nature of that hell from which they had to be saved? They had been taught that it was a place of fire and brimstone—a bottomless pit in total darkness—where was wailing and gnashing of teeth, and sorrow and distress forever and ever. That hell was very vast, and the road to it was very broad indeed, on which were a great number of travellers; whereas the road to the beautiful city was very narrow. They found a great many men who endeavoured to grasp those questions, and teach that God was just, and, in doing so, they destroyed the basis of religion, and were banished from their country. That was the case with all great reformers such as Bruno, who asserted that the world “moved,” and that beyond the shining orbs of night existed no great Jehovah: for that assertion he died a martyr, and was sent to hell. As all great poets had been considered heterodox they had been deemed to be outside the pale of the glories of Christianity, and had been branded as the denizens of that warm city. Who in the world could cast the first stone at the sinner? They were told that they could be saved by believing all that the parsons taught and advanced, humbly submitting to the decrees as laid down by them; but how many *could* believe when asked to subscribe to such decrees, against all of which the soul rebelled? They were therefore, to be considered as being on the broad road to ruin! It was not intended that all should enjoy heaven, which was instituted alone for those who

were among the elect of God. Having made reference to the gloomy superstition of the dark ages, the inquiries, the public burnings, the religious wars, and the periods of gloomy error, the lecturer invited his hearers to accompany him back to hell, in order that they might learn more of its ruler and inhabitants. He said they knew nothing of Satan's shape and character, except that he went about like a roaring lion; and also that he came in the form of a serpent (as in the garden of Eden) that he tempted Job; and never since the time when he was united with God in heaven had they been so closely allied, or in juxtaposition as when they found him taking Jesus on to the pinnacle of the temple, and also on to the top of a high mountain to show him all the nations of the earth. That was a great wonder; but when they knew all things were possible to him, they must not be surprised. Jesus was there asked to fall down and worship Satan, but he proved superior to the temptation. They were then told how out of Mary Magdalene went seven devils, and again how a legion of cast out devils went into a herd of swine where no such animals were kept. But where they saw Satan in perfection was in many of the old churches of England and European nations. Taking down the walls of an old church some time ago, the workmen came upon an old representation of Satan having long ears, and the extremities of a goat, together with a caudal appendage. Parents in those days used to caution their children to guard their thoughts, for fear they might hear him whispering in their ears. The conception of hell and its devil was a horrible one. When they went down to Hades they but went to that sphere where Jesus said “In my Father's house there are many mansions.” There was no wall around the damned, from whence they could see the suffering in hell, but there was a place where were localities, spheres, and conditions. There they could understand what Jesus meant by “house.” They could not be said to have a house in the earthly acceptance of the term. They could not define where the kingdom of God was; but they could say it was with those who were happy, pure in spirit, kind in action, and who were moral in sentiment. Such persons were already the temples of the living God. On the other hand all kinds of wickedness, or error, caused them greater distress than physical sorrow, and *that* was hell.

After many more remarks of a similar character, the lecture was brought to a conclusion, at the close several questions were asked by the audience, and answered by the control in a satisfactory manner. In answer to a question why the lecturer's eyes were closed during his address, the audience were informed that such was requisite in order that the optic nerves might not be affected by the light, and the organs of language be interfered with. The case of Jesus' transfiguration was also referred to, where those who were with him on the mount were asleep at the time.

MR. CHARLES BRIGHT.

MR. BRIGHT has entered upon his duties as permanent lecturer to the Spiritualists and Free-thinkers of Dunedin, and appears to be meeting with considerable success. The *Otago Daily Times* of February 25th has a report of a largely attended lecture on “Secular Education,” against which godless (?) system the Orthodox party are inveighing. In the course of his address, Mr. Bright said:—“Secularism objected to children being taught to hate and despise others—to hand them over to what they called the devil—because of opinions about which good men differed. Secularism had no objection to offer to a study of the Bible. It was the sectarian conflict which frequently interfered with that. Whenever sectarianism lost its power, all religions and dogmas, as historical facts, would form a part of the secular curriculum, and any good which there might be in them would be utilized. By the secular system people would be trained to draw near to God through the promptings of an awakened conscience, instead of through fear of the priest, fear of hell, or hope of heaven.

SATURDAY NIGHT.

(From the *Voice of Truth*.)

THE week is over—Saturday night is with us, and from the waste-basket we gather the fragments of unfinished scraps and rejected manuscripts. A gentle spirit stands near, and bids us wait and consider; look into the mass, it may be that amid the pile of torn and soiled papers there lie gems of truth; do not destroy them; hold back the hand that would consign them to the flames; many a lesson of love is hid beneath the coarsely written letters and unpolished sentences, angels are waiting to winnow the chaff, they see the golden grain and wait to catch it, and scatter it broad-cast over the land. The rust that has touched the souls who framed the many thoughts lying a refuse mass before you, was not through sin; it was but a failure to bring to the surface the jewels that lie beneath the iron bars of a hard and severe school.

We come to teach you to take away those bars, and to lead from prison the lights that are now trembling amid the darkness, and to show you how the love of the angels can bring out of that which you deem worthless, lessons that the world may read.

Hope is trembling in their hearts to-day, and they are watching for some token of appreciation of their labour of love; they are watching for the sheaves they toiled for. Lift the fragments one by one; see! a blotted sheet, tear-stained, written by fingers cold and cramped, a crown of thorns pressed heavily upon a deserted head; poor sufferer, she would lighten her burden by giving as best she can, a word or two to the seeker after truth. Like broken twigs and withered leaves, lie the lines she has traced; "wait, we will find the golden grain."

"My lamp will soon burn out, let me do something before it is gone, to help me up the way that leads to God; let me sweep the piles of drift from my door-way, that the flowers of God's love may bloom there."—"Sister, in her heart-felt wish to do good, in her prayer to be permitted to clear away the mistaken ideas of her life, she brings out one of the gems of her soul; she is reaching out her hand to be saved, and the angels are moving the drift away."

Once more, and I stooped and gathered from the basket a roughly folded paper. As I opened it, the gentle spirit (who has all the while stood at my side) touches with her hand the strange looking missive, and it unfolds. Once more she speaks. "Yes, another; see how irregular are the letters; look at the misspelt words all crowded together; what can there be here, you say, worthy a place in our columns? It comes, dear sister, from a poor, illiterate child of Nature, whose soul, overflowing with the truths gathered by experience, desires to impart to you some things learned by him—the trees bloomed and taught him a lesson; the flowers by the wayside were to him sermons, and the rough granite rock filled him with an intuitive wisdom of a great power living in all matter. Read what he writes—"I read but little, for it is hard to understand the great words that learned men put into books. My Bible puzzles me, so I content myself with the Bible of the woods and meadows around my home. I see as the morning comes the action of light when coming out of the darkness; I see the glory of day as the sun gathers strength from the motion of the earth; and I learn that God's glory increases as his children move on, and I see in the dew-drop that moves out of sight at the nearer approach of the sun, a lesson that tells me of a power that draws everything back to its original source; for I know that the drop of dew has gone to the life from whence it came; and when the winter comes and takes away my flowers, and leaves the trees naked, I see a change called death, which tells me that all our lives must close, and that a day will come when I too will be robbed of my earthly garments; I feel sad, but I wait and after the chill, cold, icy hand has done its work, a new life awakens out of the old, and spring time brings to us again that which we all thought dead. I see in this lesson the

spring time that comes to all when the resurrection awakens them into a new life beyond the grave." The voice ceased. I looked up to see the gentle spirit with tears in her eyes, bending over me. She whispered, "gather them in from the rough paths of life; destroy nothing that bears upon its pages one word of truth. Let the 'voice' utter every word that gives peace to the soul, gather the crumbs and feed the hungry. You would write of science. I say every truth is a science reaching out for the thinkers to analyze. Search well the waste-basket, let every Saturday night bring to you golden grains from out the waste that lies within; that from the many grains gathered you may build up a mountain of truth whereon you may stand and declaim words of glad tidings to the hungry waiting ones below. Bless the lowly who come to you with their plain raiments. Destroy not their labours until you have carefully examined and found wherein lieth the jewel."

For a moment a hushed sound fell upon me, and I felt the presence of many white robed messengers, and the past with its peoples came up before me, the sorrows, remorse, the mistaken lives, the dark deeds, the fond moments, the passionate joys and griefs, all living before me in the sad eyes of hundreds of spirits that seemed to fill my room. The clock chimed out the midnight hour; the week had ended, and the good and ill stood before me like pictured sentinels watching well at their posts, as if to warn us of the danger of striving to perfect ourselves through the *perfect* only. Their sad souls shone through their calm eyes, and I read there, that amid the coarsest material of God's work there dwelt a part of *His* life, and that from the depths of unlettered and untutored souls, we may gather truths for the millions.

I heard a sound like the rustling of many garments, and I was left alone, my gentle guide and myself. She raised her hands, touched my forehead, and was gone, leaving a halo all around, and filling me with love and charity.

A. C. T. H.

DR. J. M. PEEBLES.

By last accounts, received from London, our energetic brother was lecturing there to large audiences at the Athenæum and Doughty Halls. The *Medium* of January 10th gives a sketch of Dr. Peebles' travels, remarks on his popularity, and expresses a hope that his stay in London will be a lengthened one. We are, however, led to infer from a private letter, received from him, that his stay there would not be a lengthened one, but that in all probability he is by this time at his home in Hammonton.

A MEDICAL gentleman, residing in the country, sends us the following:—"While at a séance in London about two years since a spirit, purporting to be the late Professor Gregory, put his hand on my shoulder, and said, 'Tell Lizzette that though my body dissolved into the elements; my spiritual body ascended into eternal happiness.' I called of course on the widow, and said I had a message for Lizzette. 'Oh, she said, that is me.' I then had an introduction to all séances, where I saw Mrs. and Miss Showers, and they gave me their photographs. The likeness of the materialized spirit to the medium was striking, but as I assisted Baron Dupotet to tie her, and seal the tapes with his signet, I had no doubt of the *bona fides* of the manifestation. She allowed me to cut a portion of her dress, which I have now, and will show you when next in Melbourne."

DR. BRITTON has not made arrangements to commence the practice of electropathy here yet, but he has brought with him several of his electric machines for family use. Each machine is accompanied with his book, the *Electric Physician*, which will enable a novice to use the machine for curative purposes.

DEATH OF MRS. M. M. PERKINS, LATE MRS. HARDY.

(From the *Banner of Light*.)

MRS. MARY M. PERKINS, formerly Mrs. Hardy, long and favourably known as a medium for the spiritual phenomena, died in this city at ten o'clock on Monday evening, 14th January, of consumption, at the age of thirty years and eight months. She took a violent cold at the Tabernacle one evening last spring (so her husband informs us), where she went to hear Mr. Moody preach, and from the effects of that exposure she never recovered. She died in the full possession of her mental faculties, quite reconciled to death, and asseverating the truth and genuineness of her mediumship to the last. She declared that the manifestation at her sittings for the production of moulds in paraffine of hands, which she knew to be temporarily materialised by spirit-power, was a genuine phenomenon.

Mrs. Perkins has been vehemently attacked on several occasions by those who thought they had detected suspicious circumstances at her seances; but the testimony in her behalf from some of our best citizens, who carefully investigated the mould-producing phenomenon, is very strong, and, in the opinion of unprejudiced Spiritualists, has never been invalidated. Almost her last words to her husband were, "I shall be stronger on the other side, to help on the good work here. I have every assurance from my spirit-friends that I can continue my medial labours on the other side with greater strength than ever."

Her maiden name was Mary M. Smith, and she was born at Raymond, N.H., in 1847. She early gave evidence of medial powers. When quite a child she would at times perceive a dim, shadowy presence near her, though she could not fully discern the form. Several times she heard what she afterwards knew to be spirit-voices. At the age of sixteen she came to Boston, and thenceforth her medial reputation has been steadily on the increase. As a trance medium she gave many startling tests, which could be traced only to some supernatural faculty. She visited England in the year 1875, and was recognised there as a remarkable medium. Her troubles did not commence till she began to sit for the physical phenomena. This led to attacks on her good faith, which she bravely combatted, but which had an adverse effect, and put her repeatedly on the defensive. She had a large circle of friends, who fully believed in her mediumship, and her good faith. If testimony to actual phenomena from hundreds of careful observers may carry weight, then is her character fully vindicated, and all the slurs upon her good faith were necessarily incidental to her public medial vocation, dealing as it did in wonders which, even when thoroughly attested, few were prepared to believe.

MRS. EMMA HARDINGE BRITTEN AT THE OPERA HOUSE.

On Sunday evening, the 17th ult., at the Opera House, Mrs. Britten delivered her first inspirational lecture in Melbourne, being well and favourably received by the very large audience who attended to hear her. The subject chosen for treatment was "Footprints of Angels." Her remarks were listened to with the utmost attention. In the course of her address she traced, with remarkable perspicuity, the evidences of "Angel Footprints" from the early and primitive ages of the world's history up to the present time. The earliest reference, she said, in which they had any mention of religious spiritual belief, and the earliest messengers of civilisation were to be traced in the ancient land of Hindostan, where they could trace back to the time when men were accustomed to retire for meditation to wild woods, deep recesses, vast caves, and solitudes savage and wild—untrodden by the foot of man. There the ancient sages first, through inspiration, devoted themselves to the problem of life, and there it was they first received a brief apparition of spiritual being. They were there spoken to with voices of inspiration higher than mortal, their writings were with them still in the ancient Sanscrit. The first and most ancient of all religions was revelation. By the

voice of the oracle—by the inspiration obtained through dreams spirits were consulted, and oracular responses obtained, and all were evidences of the Footprints of Angels. In tracing the history of Rome and Greece they would find that Socrates, Plato, Aristotle, and other illustrious men consulted the oracle—that the wisest sages set themselves at the feet of the Egyptian Magi to hear wisdom. All respected the power of spirit as manifested in dream, trance, and vision. Through all time the mediation of angelic beings had been believed. Those angelic presences were appearing before them as friends and associations of yesterday. The preachers of the 19th century, in whom they had placed their confidence, answered their arguments by anathemas, and denied those spiritual gifts, stigmatising them as evil; and the scientific world heeded their telegraphy in a similar way. The lectress then referred to Abraham being spoken to by a voice from heaven, Jacob "wrestling" with an angel, Balaams history &c., as evidences in support of her theme. Tracing these "Footprints" up to modern days, the movements of dancing tables and vibrating floors were she said, to be taken as the witnesses of the presence of the spirits of men and women who were once like themselves, but such evidences were not sacred enough to satisfy the egotism of modern days. After many more remarks of a like character, the lectress said that Christianity was split-up into over 1229 different creeds, and hence, could not be that founded by Jesus, as he never wrote a line, or enunciated a dogma. They were derived from the writings of Paul, and the early Christian fathers. In conclusion the speaker said the present age was a cold and materialistic one, and one which placed but little faith in the church.

A number of questions were then put and answered in a most exhaustive and satisfactory manner, and the lecture closed.

Mrs. Britten, in her second lecture, commenced by reminding her audience of the profound ignorance in which this movement found the world, on the questions of immortality, human responsibility, the existence of God, and other problems of a spiritualistic nature. She then rapidly sketched out the history and progress of the far famed "Rochester knockings," describing the preternatural spread of the manifestations and their acceptance amongst all classes of believers. She drew vivid pictures of the follies which were committed by the earliest believers, on the authority of "Thus saith the Spirit;" spoke of the vast crowd of *one idea* "reformers," who groped into the ranks, each bringing their own little "ism" to fasten on the new movement; described the tricks of impostors and recanters, and the rumours which were made against the unreliability alleged to exist in the communications. In each case she attributed the errors, follies, short comings, and failures, to the *human side* of the telegraph; declaring that the utter ignorance of the world concerning spiritual existence, and spirit power, was all due to the negligence or ignorance of the people's teachers, and concluded by affirming that the world had learned more of spiritual gifts and the life beyond the grave from its mistakes and failures in this cause, and its erratic progress, than it had done from all the preaching and teaching of the last eighteen centuries. The address was full of instruction, and explained many things, upon which the world has held very erroneous opinions in relation to Spiritualism. Mrs. Britten spoke with the same fire, energy, and occasional sarcasm, that distinguished her first address, and at the close, answered several questions put by the audience with a readiness and power, which called forth loud plaudits from her listeners.

MR. ROBERT BROWN, the physical medium, through whose organism so many and interesting phases of the spiritualistic phenomena have been exhibited at Barnawartha, and some months ago at a circle formed in Melbourne, is now in Town and as he is likely to be located here for a time, a circle has been formed and already many wonders have taken place. The controlling spirit has consented to the admission of a limited number of visitors to the seances, and those wishing to avail themselves of the opportunity can learn particulars at Mr. Purton's 106 Elizabeth-street.

DISCUSSION BETWEEN MESSRS. WALKER AND GREEN.

DURING last month an important discussion took place at the Temperance Hall, Russell-street, between the Rev. Mr. Green, of the Christian Chapel, Langridge-street, Collingwood, and Mr. Thomas Walker, the young trance speaker, who has recently been lecturing on Sunday evenings to crowded houses at the Opera House. The discussion occupied nine evenings in all—the first five were taken up in discussing a proposition affirmed by Mr. Green and denied by Mr. Walker, "That Christianity was of divine origin;" and the remaining four evenings on an affirmation by Mr. Walker, denied by Mr. Green, "That the Bible (King James' version) supported and paralleled Modern Spiritualism in all its phases, phenomena and teachings."

The gentlemen engaged in this discussion generously declined to accept any pecuniary consideration for their labours, and resolved to devote all the money saved from the sale of admission tickets to defray the expenses of publishing the debate, of which a verbatim report has been made by an expert engaged for the purpose. As we are, therefore, likely to have an early opportunity of reviewing the whole matter from an official report, we will now confine ourselves as much as possible to a brief outline of the arguments used.

In opening the debate on his own proposition, Mr. Green anticipated that Mr. Walker's argument would be a denial that primitive and modern Christianity were identical, and he proceeded to prove by quotations from heathen and christian writers of the first three centuries that such a person as Christ did live and die as modern Christians believe of him; and that his followers from the very first century gave him divine worship as modern Christians do now. He also proceeded to show the authentic and reliable nature of the gospel narratives which record the miraculous conception of Christ, and the incidents and purposes of his life, death, and resurrection.

Mr. Walker replied that even granting the identity of modern with primitive Christianity, and of its unbroken chain of continuity from the first century until now, that would afford no proof of Christianity being of divine origin. If so, we could with equal, probably greater, ease prove by a similar process of reasoning, the divine origin of Mohammedanism, Mormonism, or any other religion. But the early Christians were far from being unanimous about the specially divine nature of Christ. Some regarded him as merely a man—a religious reformer; many held the name and character as only ideal—representing a principle; whilst others united the real with the ideal into the conception of a divinely begotten person, in accordance with notions prevalent in early ages of conceiving all their heroes, philosophers, lawgivers and reformers to be of divine origin. Miraculous conceptions—the incarnations of gods, and the apotheoses of men were ideas familiar to the Hellenist Jews amongst whom Christianity had its origin, and the early Christians more than probably claimed divine paternity for the founder of their faith, so as to make their teachings authoritative, and their religion acceptable to the pagan world. Again, the documents constituting the New Testament were far from being authentic or reliable authorities. They were not only copies of lost originals, but copies of copies, arbitrarily selected to be held as canonical, while numbers of other writings of at least equal authenticity were as arbitrarily rejected—and this by early Christian Fathers whose honesty and truthfulness were not to be trusted in matters where the interests of their religion were concerned. In fact, critics have discovered several frauds in those writings which they reject as spurious, while some have rejected entire books. Who could tell how many more such passages remained to be detected? It was claimed that one such discovery invalidated the reliability of the entire volume, and what appeared to be justly deserved animadversions were made upon the character of modern clergymen who Sunday after Sunday still held up the Book to their congregations and Sunday school children

as the "Word of God," with known frauds carefully and deliberately bound up in it, to which no attention was called. Mr. Walker contended further that the gospel narratives manifested internal evidences of their faultiness and unreliability. He instanced in particular the genealogy of Jesus given by Matthew as being utterly irreconcilable with that given by Mark. Each commenced with David, and, carried through totally distinct lines, ended with Joseph, as the father of Jesus—one or the other of which must be false. But apart from all this the beliefs of primitive times, however honestly and truthfully narrated, were not to be accepted in direct opposition to all that modern science taught us of natural law and natural possibilities. A son born of a Virgin, and not by the processes of ordinary generation, was an allegation so contrary to all that was known of natural fact and possibility that utter refusal to credit it was a logical necessity.

Mr. Green again summed up his former arguments as to the identity of primitive and modern Christianity, and the authentic character of the histories which testified to the facts of Jesus' birth, life, death and resurrection. He acknowledged that not only were interpolations discovered in the Bible, but that thousands of verbal differences existed between the thousands of copies from which we had our scriptures selected; but this, he contended, went to prove their reliable character as history in all essential agreements. The differences between the two genealogies he tried to explain away by saying the one was that of Joseph, and the other that of Mary; but, in the latter instance, as Mary could not be accepted as the representative head of a family by the Jewish nation, the name of Joseph had to be inserted instead of hers—the genealogy otherwise being Mary's. We do not profess to understand this argument, and we think that Mr. Walker was justified in saying that, knowing the Jews would not accept as their expected Messiah a person not of the lineage of David, there was evidence of deception at the very inception of Christianity, if Joseph was not the Father of Jesus. Mr. Green further affirmed that a belief in the miraculous conception of Christ was not more difficult than a belief in the miraculous creation of the first human pair. He maintained that the theory of spontaneous generation was scientifically exploded, and that consequently at some period of animate existence a creative energy had to be put forth contrary to the ordinary method of generation. This directed the controversy into the domains of Darwinism. Mr. Walker agreed that the theory of spontaneous generation was untenable, but that in this no argument could be found in favor of divine interposition to supplement or contravene the ordinary laws of nature. That nature, in so far as she has given answers to scientific interrogations, has claimed to have within herself all the germs of every known development, and has not supplied one argument in favor of a necessity for irregular interferences. The argument of prophecy was adduced as an evidence of the divine origin of Christianity. An attempt was made to prove that the prophecies in the Books of Isaiah and Daniel were so literally and unmistakably fulfilled in Jesus, that their evidence could not be successfully disputed. Mr. Walker denied this strict fulfilment. The superlative names which, according to Isaiah, were to be given to the Messiah, were never applied to Jesus, and herein the *strict* fulfilment failed. Passages were pointed out in the life of Christ, where certain things were said to have been done that alleged prophecies *might be fulfilled*, and not because there had been the least apparent necessity otherwise for the events described. This seemed to indicate that the early Christian writers, to whose untrustworthy character in such matters allusion has already been made, took care that the prophecies should be narrated as fulfilled. If the fulfilment of prophecies were to be taken as evidences of the divine origin of Christianity, then the fulfilment of prophecies by Swedenborg, of the marvellous ones by Cazzotte before the first French revolution, and even of those by Mother Shipton, could be urged as evidences of the divine origin of any teachings of these several individuals.

The debate upon Mr. Walker's affirmation created

the greatest amount of warmth and excitement on the part of both speakers and hearers. After discoursing in general terms upon the nature, scope, and tendency of what was known under the name of Spiritualism, Mr. Walker briefly described its phenomena and teachings, and paralleled them by similar wonders and teachings from the Bible. Mr. Green, on the other hand, defined Spiritualism to be demonology and necromancy, and instead of finding support from the Bible, that book denounced it in plain terms, and Jew and Christian were forbidden the practice of consulting *familiar spirits*.^{*} He instanced the valueless and unreliable nature of so-called spirit communications, and the frauds and deceptions practised by impersonating the spirits of the dear departed. He quoted extensively from writers who claimed to be Spiritualists to prove that the movement tended to loosen the bonds of society, and run riot in licentiousness and free love. Upon the authority of a Dr. Hatch, he emphatically declared that American Spiritualists were utterly demoralised, and that the movement would inevitably bear similar fruit in this city at no distant future. Having collected all this filth and garbage, and having tried unsuccessfully to fasten upon Spiritualists the character of Atheists, he by these means attempted to blacken the good name of Spiritualism and incidentally of Spiritualists. The reply of Mr. Walker was as crushing and humiliating as it was well deserved. He would fain have avoided the uncongenial task, but as his opponent gave such copious quotations from the dark side of so-called *Spiritualistic literature*, while passing over in significant silence the writings of men and women who, while Spiritualists, were also the lights of modern science and philosophy, and the ornaments of refined and cultivated society, Mr. Walker was constrained to refer to passages in *Bible literature*, so filthy and degrading that the chairman refused to read them. To repel the allegation of Atheism, the character of the God of the Bible was illustrated by quotations from the Bible itself. Hardening the heart of Pharaoh, and then punishing him; directing murder and rapine; giving permission to the devil to torment poor Job; sending an evil spirit to lie, and prosper in the lie, for the purpose of deceiving Ahab; sending a strong delusion that people might believe a lie; who accepted as the man according to his own heart David, who barbarously and cowardly murdered a valorous and noble patriot and friend, after meanly seducing that friend's wife. If it were Atheism to deny this ignoble and degrading conception of a god, then let the term stick. The worthless character of some of the writers from whom Mr. Green found it convenient to quote *Spiritualistic literature* was exposed, especially that of the infamous Dr. Hatch, as described by Mrs. E. H. Britten in a letter to Mr. Walker.

The doctrine that each should become a law unto one's self was taken exception to by Mr. Green as vicious, and directly leading to licentiousness; but it was ably argued that the indication of this higher law did not imply that the licentious were not to be controlled by social restraints, but that the principles of right and justice in each individual were to be cultivated and educated so as to become in each mind the impulses to noble and intelligent conduct which required no other law.

The last struggle of the discussion was upon the belief of Spiritualists that each person must suffer the punishment due to each transgression of physical, moral, or Spiritual law, and that the suffering could not be transferred to another. Mr. Green dogmatized that there was no one but sinned to an extent for which no such individual could ever make full reparation, and that, consequently, if this belief had any foundation in truth, the punishment would be universal and eternal. The doctrine

^{*} It has been shrewdly remarked that Mr. Green did not manifest much faith in the enunciations and commands of the Bible regarding this matter, as it came out during the discussion that he had been investigating for himself. If he believed his Bible, or his own interpretation of it, this would not only have been a work of supererogation on his part, but an act of positive disobedience, and the setting of a pernicious example to others. We must warn the rev. gentleman against such eruptions of common sense in unguarded moments, as the results might be most disastrous to his orthodoxy.—(Ed. H. L.)

of salvation by faith in the Christian atonement was advocated as both just and merciful, and in every way suitable to the wants of sinful man. On the other hand, Mr. Walker lucidly explained that the sufferings which Spiritualists believed to be unavoidably consequent upon transgressions were not punitive or revengeful in their nature, but corrective; that by these means evil and error were finally outgrown, as children learnt to avoid the fire; that the process was not confined to this mundane sphere, but obtained in the world of spirits also; and that by means of this discipline God purified, instructed, and developed all his children into ultimate and ever progressive happiness.

With this truly moral and elevating belief was contrasted the vicious nature of salvation by faith in the atonement of another. An illustration was given of an infamous scoundrel ending a life of crime by the murder of a fellow man, for which he was arrested and sentenced to the gallows. With the dreadful prospect before him, and waited upon by the priests of the religion of his birth, his mind is overcome by superstitious fears, and he beseeches divine pardon with "strong supplication and tears." Exhibiting every sign of true penitence, he is eventually adjudged a believer, and "swinging from the gallows to glory," he has good reason to praise God to all eternity that he happened to murder his fellow creature, or he might never otherwise have reached the abodes of happiness. This was justly characterized as a premium upon crime, and a gross libel upon the great Ruler of the Universe.

We trust our readers will kindly content themselves with the foregoing hurried synopsis of this discussion until such time as they may have the full report before them. In concluding our notice, we have to express our admiration of the dialectical skill and ability displayed by the debaters, and the at times brilliant eloquence with which each advocated his cause.

It only remains to be mentioned that both gentlemen, in a vote of thanks moved by Mr. Green and seconded by Mr. Walker, expressed themselves as highly satisfied with the strictly impartial conduct of Mr. Ross, who occupied the chair as president during the discussion.

By advices received from Rev. Dr. Watson, and accompanying papers, we find that the *American Spiritual Magazine*, so ably conducted by him during the last three years, has been merged into the new weekly, the *Voice of Truth*, at present edited by Mrs. Hawks and Mrs. Shindler. A portion of the paper will be specially reserved for Dr. Watson's contributions. With this concentration of talent the new paper will doubtless prove a success. The copies to hand are promising, containing much interesting and excellent matter both original and selected.

PROPOSED SPIRITUALIST PIC-NIC.

It has been proposed by a few friends of the Spiritual Movement to hold a meeting on Mount Macedon, on Good Friday, the 19th inst., to commemorate the thirtieth anniversary of the dawn of Modern Spiritualism; and, in order to suit the convenience and taste of all parties, it is suggested that the gathering should take the form of a "basket pic-nic," i.e. each party of friends to cater for themselves on the occasion. An effort will be made to provide a band, but this is not guaranteed. It is considered that Mount Macedon is sufficiently centrally situated to be easily and inexpensively reached by all parties, and that such a meeting will tend to accelerate the advance of the spiritual cause in Australia, and afford a means of pleasant interchange of thought which would not otherwise be presented. All those friends who intend being present on the occasion will please communicate with Melbourne, addressing their letters to the "Hon. Secretary Spiritualist Pic-nic, care of Mr. Terry, 84 Russell-street." Further notice will be by advertisement in the Melbourne daily journals.

An advance copy of "Rifts in the Veil," reached us just as we were going to press, it will be reviewed in our next.

Advertisements.

PSYCHO-MESMERIC HEALING.**MRS. WEBER,**Trance Mesmeric, Healing and Diagnosing Medium.
The most inveterate diseases cured.**83 GORE STREET, FITZROY.**

HOURS FROM 11 TILL 2.

ART MAGIC GHOST LAND.**At Reduced Prices.**

I have just received from Mrs. Britten a case of the above deeply interesting books. The former treats on Art magic, spiritism, the different orders of spirits, invoking, controlling, and discharging spirits, the uses, abuses, dangers, and possibilities of Spiritualism. Original price, 25/-; now offering at 13/6.

Ghost Land, or Researches into the Mysteries of Occultism, illustrated in a series of autobiographical sketches, with extracts from magical seances, &c., translated and edited by Emma Hardinge Britten—a deeply interesting work. Price, 9/-; original price, 13/6.

W. H. TERRY, 84 Russell Street.

SELF-CURE BY ELECTRICITY.**DR. WM. BRITTEN.**

Begs to announce that he has for sale a few of his celebrated HOME BATTERIES, the most popular, best, and cheapest, Electro Magnetic Medical Machines in the market.

Also can be had the Sponge Cup, Application Plates, and if desired cases of instruments for internal use. The machines include all apparatus complete, [and a book of plain directions for the treatment of all forms of diseases.

To be had of W. H. TERRY, 84 Russell Street Melbourne.

The New "Pilgrim's Progress," written by John Bunyan through a reliable local medium, the most remarkable recent addition to the Spiritualistic literature. Deeply interesting and instructive. Price, 6/.

The Lyceum Leader compiled by Mr. A. Deakin, containing Songs, Poetry, Recitations, Moral Aphorisms &c., adapted to Spiritualists and Liberal Religious Thinkers. No family should be without one. Price, 3/6; paper edition, 2/.

Animal Magnetism or Mesmerism, by Dr. Gregory, F.R.S., one of the best works on the subject ever published, new edition just out. Price, 5/6.

JUST PUBLISHED.

A New "Pilgrim's Progress,"

Written through the hand of a private medium in the city of Melbourne, professedly by the spirit of JOHN BUNYAN.

The above remarkable work is not only deeply interesting but highly instructive and philosophical. The allegorical style is somewhat similar to that of the original work of the same name, but the matter is better adapted to the more expanded intellects of the present generation. To use the words of Dr. Peebles, who heard a large portion of the MS. read—"It is as far in advance of the original 'Pilgrim's Progress' as we may suppose John Bunyan to be in advance of his then condition."

258 pp., Gilt Lettered, 6s.

W. H. TERRY, Spiritualistic and Free Thought publishing house, 84 Russell Street, Melbourne.

MRS. SAMUELL,

Manufacturer of

LADIES', CHILDREN'S, and INFANTS' UNDER-CLOTHING, FROCKS, PELISSES, COSTUMES, BOYS' KNICKERBOCKERS.

A SINGLE ARTICLE AT WHOLESALE PRICES.

Wedding Outfits and Goods suitable for Voyages always on hand in great variety.

Material for same on sale.

128 SMITH STREET, COLLINGWOOD ARCADE.

SEED! SEED!! SEED!!!

One Hundred Tracts, Pamphlets, and Papers on Spiritualism and Freethought subjects sent to any part of Victoria for 5/- 500 for 20/.

W. H. TERRY, 84 Russell Street.

MEDICAL BOOKS, SECOND HAND, IN EXCELLENT CONDITIONS, viz.:-

Buchans Domestic Medicine, 2/6.

Working Man's Model Family Botanic Guide, W. Fox, M.B., 3/6.

Smedley's Practical Hydropathy, 2/6.

Robinson's New Family Herbal, illustrated, 4/.

Taking Cold, the cause of half our diseases, J. Hayward, M.D., 1/6.

W. H. TERRY.

CRISIS.—Every one should read Constitutional Reform, in the NEW WORK, "Scientific Legislation," by J. E. Goodwin. Price, one shilling. At all booksellers.

BOOKS ON PHYSIOLOGY, PHRENOLOGY, MESMERISM &c, TO ARRIVE EX "HUGUENOT"

The Human Voice, its anatomy &c., 4/-; paper, 2/6.

The Library of Mesmerism, 16/.

Salem Witchcraft with Planchette mystery &c., 4/6.

Combe's System of Phrenology, 6/9

" Moral Constitution of Man, 6/9.

" Lectures, 6/9

New Physiognomy, or Signs of Character as manifested through temperament and external forms, and especially on the "Human face Divine," with more than 1000 illustrations, 768 p.p., £1 2s 6d.

Wedlock, or the Right Relations of the Sexes, 6/9.

Self-Culture and Perfection of Character, 5/6.

Marriage,—A Phrenological and Physiological exposition of the functions and qualifications for happy marriages, 5/6.

Uterine Diseases, Dr. Trall, £1 2s 6d.

Hydropathic Cook Book, Trall, 5/6.

Food and Diet, Trall, 6/9.

Hygeine Home Cook Book, 1/6.

The Bath, and how to use it, 1/6.

Health Catechism, 6d.

The Movement Cure, Dr. Taylor, 6/9.

Parents Guide, 6/9.

Expression, its anatomy and physiology, by Sir Charles Bell, 6/9.

Notes on Beauty, 6d.

Phrenological Journal, 1877, 18/.

How to Read Character, 6/9.

Memory, 6/9.

Combe's Annual, 9/.

Do. New Series, 2/6.

Education and Self-Improvement, complete in 1 large vol., O. S. Fowler, 16/.

Trall's Anatomical and Physiological Plates, each £1.

Phrenological Busts, large size, 10/.

Annual of Phrenology, 1877 and 1878, 8d each.

W. H. TERRY, 84 Russell Street.

STEWART & CO., PHOTOGRAPHERS,

217 BOURKE STREET EAST, MELBOURNE.

Premises Greatly Enlarged.

Four studios

Country Agents:—

Castlemaine—H. Bamford, Bull Street.
 Sandhurst—Mr. J. Williams, 30 Benson's Arcade.
 Wagga Wagga—W. C. Hunter.
 Sydney—Mr. P. E. Reynolds, 426 George Street.
 —Messrs Turner & Henderson, 16 Hunter Street
 Adelaide—George Robertson.
 Barnawartha—F. G. Eggleston.
 Tasmania (West Coast)—W. B. Button, Leven.
 Hobart Town—B. McLean.
 Agents wanted for all parts of the Colony.

CERTIFICATE OF MERIT	AWARDED GOLD MEDAL, LONDON 1875.	BRONZE MEDAL MELBOURNE 1873.

W. MATTHEWS,PIANOFORTE MAKER from Broadwood's, London.
33 Clarendon-street Emerald Hill.

TUNING AND REPAIRING.

J. TYERMAN'S WORKS.

Guide to Spiritualism, 3/. Spiritualism Vindicated, 1/
Is there a Devil? 6d.Hidden Springs Uncovered. Three Lectures in reply
to Archbishop Vaughan, 1/6. On sale by W. H. Terry

MRS. ARMSTRONG,
 Clairvoyante for Diagnosing Disease,
 11 Cyprus Terrace, Hotham Street, East Melbourne.

BOTANIC MEDICINES.

All kinds of Botanic Medicines, Keith's Organic Preparations, Roots, Barks, Herbs, Tinctures, Fluid Extracts and Saturates, English and America. Imported and on sale by W. H. Terry, 84 Russell Street. New supplies of Cundurango. The American **Cancer Cure**.
 Medicines sent to any part of the Colony by post or otherwise, on receipt of remittance.

A fresh shipment just received ex "Western Belle."

P H O T O - A R T .

BATCHELDER AND CO.,

PHOTOGRAPHERS AND ARTISTS,

(ESTABLISHED 1854),

Execute commissions in all styles of Portraiture—Plain, coloured, or Mezzotint—on Moderate Terms. Specimens at address,
41 COLLINS STREET EAST.

SINGER SEWING MACHINES,
 Price, £7 10s. and 2½ per cent. for cash.

SINGER'S HAND MACHINES,
 Highest Awards at the Centennial.

- 1st. THREE MEDALS and FOUR DIPLOMAS.
- 2nd. SPECIAL AWARD for General Exhibits.
- 3rd. SPECIAL and EXCLUSIVE "Resolution of Thanks."
- 4th. SPECIAL and EXCLUSIVE "Scroll of Honor" from the LADIES' COMMITTEE.

Universal Public Award.

In 1876 SINGER COMPANY SOLD 262,316 Machines
 EXCEEDING W. and W. by ENORMOUS
 number of 153,319.

"With a manufacturing experience of over 14 years, and a practical knowledge of the various sewing-machines, we have NO HESITATION in PRONOUNCING in FAVOR of the SINGER. We have over 40 SINGERS at work in our factory, some of them IN USE for the last TEN YEARS.

(Signed) "BOWLEY, SON & DAUGHTER."

"In our factory we have over 30 SINGERS in constant use, and from our experience of what gives most satisfaction to ourselves and customers, in QUANTITY and QUALITY of WORK TURNED OUT, we consider the SINGER WITHOUT A RIVAL.

(Signed) "GOLDBERG BROS. & LEVINSOHN."

MACHINES WORKED by HAND or FOOT.

STANFORD & CO.

Corner Bourke and Russell Streets, Melbourne.
 Sole Agents for the Singer Company.

ROBERT KINGSTON,

(FROM

BANGSTERS,

LONDON),



MAKER BY

APPOINTMENT

TO HER MAJESTY,

Umbrella Maker,
 No. 26 ROYAL ARCADE,

68 High Street, Carlton.
 Umbrellas and Parasols re-covered with Silk, Satin Cloth, Zanzila, and Alpaca.

"THE HARBINGER OF LIGHT."

THE VICTORIAN EXPONENT OF SPIRITUALISM AND FREE THOUGHT

Subscription, Town, 5/- per annum; Country, 5/6
 Neighbouring Colonies and Great Britain, 6/-
 Subscriptions date from September to August, and are payable in advance.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Objects:—THE INVESTIGATION AND ADVANCEMENT OF
 SPIRITUALISTIC TRUTHS AND PURPOSES.

Office & Reading-room, 84 Russell-st., Melbourne.

Membership consists in enrolment and payment of a Quarterly Subscription, the amount to be fixed by the enrolling member.

Advantages,—Free access to Library and Reading Room, Conversations, &c., and the privilege of issuing admission tickets to friends.

JUST OUT.

DELUSION AND REALITY;

Or,

WHO WANTS THE TRUTH?

Being a common sense analysis of religion for rational Christians, on sale at the office of this paper, 84 Russell-street; price 3/6.

THE HARBINGER OF LIGHT, September, 1870 to August, 1872, in 1 Vol. Cloth, price 15s. 1872 to 1874, 12s. 1874 to 1876, 12s. Or the three volumes complete to date, 36s. **W. H. TERRY.**

SPIRITUALISTIC & FREETHOUGHT PAPERS.

The Medium, London (Weekly),	12/6,	per annum.
The Spiritualist	15/	
Human Nature	Monthly	9/
Spiritual Magazine	"	9/
Do do American,	10/	"
Banner of Light, Boston, weekly	22/6	"

POSTAGE EXTRA

Printed by E. Furton & Co., at their Office, 106 Elizabeth Street Melbourne for the Proprietor, W. H. Terry, and published by him at 84 Russell Street South, Melbourne