

THE

Harbinger

of

Light.



A
MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

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

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sophy of the future life has made amongst the continental nations. Indeed, in our opinion, it is doubtful, taking the aggregate of Spiritualists in the world, whether there are not as many believers as disbelievers in the doctrine of Reincarnation.

Under these circumstances, as “Anxious Inquirer” admits, it is too serious a matter to be treated as “a fad.” Though the number of its adherents is no proof of its truth, it goes to show that the arguments in its favour commend themselves to a very large number of thinking people, and that therefore the subject is worthy of at least respect, if not of serious consideration. The fact of Reincarnation (if it is a fact) is no more demonstrable than the existence of God—and yet how large a majority of the earth’s inhabitants believe in the latter. It is a subject which, if considered at all, must be approached calmly and dispassionately, whereas it is frequently made a bone of contention over which Spiritualists fight as though their salvation depended upon the acceptance or rejection of a belief in it. Very little consideration will show that this is not the case, as it is generally conceded by Spiritualists, whether Reincarnationists or not, that our immediate future after death is determined by our life and actions whilst in the body. The most advanced Reincarnationists give us a period varying from hundreds to thousands of years before the necessity for re-embodiment occurs; and under these circumstances it is little short of folly to enter into a polemical discussion about a matter so far in perspective. It is, as we have said, a question for deliberate philosophical consideration, and ought never to be introduced as a dogma. For instance, two friends of apparently equal intellectual calibre, have the same arguments presented to them in favour of Reincarnation; one is impressed with them, the other is not—is either of them to blame? Certainly not; it is the result of idiosyncrasy, and provided they are honest in their convictions, the man who condemns either of them is a bigot. We want more charity and respect for the conscientious beliefs of our fellows; Spiritualists, above all others, should practice toleration, and only combat those things which are palpably demoralising. There are three strong

THE discussion on Reincarnation carried on in our columns for the past four months, concludes with “Senex’s” letter in our present issue. Not that the subject is “threshed out,” but that sufficient has been said on both sides to give those of our readers who have not determined the question to their own satisfaction, material for thought which may assist them in forming an opinion.

“Senex” having presented his philosophy of the subject, and answered the objections brought forward by his opponents, the interested readers of the arguments, *pro* and *con* will determine in accordance with their idiosyncrasies which approximates most to truth. That either of the controversialists have had their faith shaken by the arguments of their opponents is not to be expected, but it is to be hoped that each, seeing that his opponent is presenting what he honestly conceives to be the truth, will have a greater respect for the individual if not for his opinions. Our opinions and beliefs are made up from our experiences, and part of these consist in contact and attrition with other minds. We are so much the creatures of circumstances that the prevailing belief (especially in religious subjects) amongst those by whom we are surrounded in youth, or otherwise when we begin to think on religion, becomes the nucleus of the form of our religious opinions; hence the pioneers of the Spiritualistic movement on the Continent being Reincarnationists, those who came into the movement imbibed the idea from the prevailing influence of it; whilst in England, America, and Australia the contrary has been the case; the belief in Reincarnation has impinged upon them from without, and has certainly, up to the present time, made more impression upon them than their philo-

points of agreement amongst Spiritualists, viz. : The continuity of sentient life after the change called death ; the fact of communion between the embodied and disembodied ; and the necessity of a moral life to spiritual progress. The first two are scientifically demonstrable, and the third is apparent, intellectually and intuitively, to any rational investigator who recognises the spiritual nature of man. These make a road broad enough for Spiritualists to travel along without jostling each other ; there are numerous side roads, all tending in the same direction, and if any prefer to take one of them, there is no need to call them fools for doing so, or for them to abuse their brethren for not following them.

OUR FOREIGN EXCHANGES.

WE learn from the *Revue Spirite* that the lectures delivered to the Spiritist Society in Paris, during the last year, by M. Rouxel, have been republished in a handsome volume, under the title of "Relations of Magnetism and Spiritualism."

The writer, after demonstrating that the old magnetisers knew and proclaimed all that modern hypnotisers pretend to have discovered ; after having proved that the phenomena of magnetism and somnambulism logically lead up to Spiritualism and to Spiritism ; and after having refuted the objections raised against both, by psychists and *psychidres*, M. Rouxel proceeds to invite all independent scientists who are in the midst of the doubt and confusion occasioned by official science in their minds and hearts, to embrace the Spiritualist doctrine which has been experimentally demonstrated by the phenomena of magnetism and of Spiritualism.

Dr. Gaston de Messing contributes to the same publication the narratives of six well authenticated instances of apparitions ; and Captain Jose Maria de Silva, of the Royal Portuguese Navy, communicates the fact of two spirit photographs having been obtained through the mediumship of Alberto Bossolo, in the presence of nine persons. He has sent two copies of them to the editor of the *Revue Spirite*, who will publish the certificates of the witnesses in his next.

M. Léon Denis, author of "After Death," and other admirable works, has been lecturing on Spiritualism with great success, at Brussels, Liège, and Verviers, to very large audiences. The atheists and materialists mustered in great force, *Le Messenger*, of Liège, tells us ; and trotted out their threadbare fallacies and wild assertions, which were triumphantly refuted and overthrown by the lecturer ; and in Liège, his very adversaries were captivated by his eloquence, and joined the Spiritualists in applauding the valiant champion of eternal truths to the very echo.

According to the *Annali dello Spiritismo* (Turin) Her Majesty the Queen, who is, it is well known, an ardent Spiritualist, has completed a work entitled "Memorials of the Life beyond the Grave," and has placed on record explicit directions for its publication after her decease.

La Verité (Rosario, Santa Fé), contains a beautiful reply from a spirit to a question addressed to him with respect to the darkness with which astronomers allege the inter-stellar space is filled. "It is true," said the spirit, "that the atmosphere of each globe is the only vehicle of transmission for the solar light in each planetary system ; but it is not less true that the light which illuminates spirits, although not emanating from any sun, is most resplendent, and all the more so because it proceeds directly from its eternal source, that is to say, God." The spirit goes on to explain that the light becomes more and more intense in proportion to the advancement and elevation of the spirits. On the other hand, spirits persisting in evil are plunged in desolating shadow, spoken of by Christ as outer darkness ; and this is described as one of the greatest punishments of those who are obdurate and impenitent.

The *Psychische Studien* (Leipzig) publishes the particulars of some spontaneous mediumistic manifestations which took place near St. Petersburg, and attested by Alexander Butlerow, Professor of Chemistry, in that city. The unconscious mediums were two young girls named Pelageja Nicolojewa, and Wera Kaxoulewa, residing with a widow named Marguerite Bitsch. Furniture, kitchen utensils, fagots, articles of wearing apparel, and many heavy objects were violently displaced, by some unseen force, seemingly influenced by a sportive rather than a malicious spirit. Inquiries were instituted by the police, but while they served to show that no human agency was concerned in the manifestations, they failed to throw any light on their real cause. Professor Butlerow had a sitting, however, with Pelageja, and he very soon discovered that she was highly mediumistic.

La Fraternidad (Buenos Aires) mentions that in the city of Cordoba, a place containing 60,000 inhabitants, Spiritualism is making great strides, and is exciting the alarm of the clerical party, who are actively opposing the spread of the truth by means of a newspaper, oddly entitled *The Messenger of the Heart of Jesus*. So true it is in our own day, as in his, that light is conquering the world, and men love darkness rather than light.

La Irradiacion (Madrid), publishes the first of a series of articles on Spiritualism in relation to Science, by Senor Benigno Pallol, in which he points out that the former applies the scientific method of investigation to a class of phenomena which have hitherto been disdainfully regarded by experimentalists, but which now claim serious examination, inasmuch as they are admitted, even by distinguished *savants*, to be the result of an intelligence, or intelligences, operating externally to ourselves.

To the same journal, that able and indefatigable writer, Senor Manuel Navarro Murillo, contributes an excellent essay on "The Reconstitution of the Gnosis," or in other words, of that perfect knowledge which inspired the sages, seers, teachers and prophets of the olden time.

The essay is the commencement of what promises to be a most valuable synthesis of what may be called the spiritual doctrines esoterically taught by divinely illuminated minds in all ages and in all countries.

The same journal publishes a list of the various groups or centres of Spiritualists in Spain, outside of Madrid. They have been established in the following places :— Villa Carlos, Almeria, Salamanca, Gibraltar, Andujar, Santa-Amalia, Granada, Rute, Lerida, Alcoy, Capellades, Iznajar, Zorita, Medina-Sidonia, Yecla (two), Casas, Ibanez, Reas de Segura, Algarinejo, and Santander. The rapid spread of Spiritualism in the most Catholic country in Europe, is one of the most gratifying signs of the times in the old world.

The *Journal du Magnetisme* (Paris), publishes the programme of the National League for the Free Exercise of Medicine in France, instituted for the purpose of protection and of propaganda : of protection as against the efforts which are being made by the French Faculty to suppress magnetic teaching, somnambulists, masseurs, and all persons who are engaged in alleviating the physical ailments of humanity, without possessing a medical diploma ; and of propaganda, with a view to popularise, by means of pamphlets, fly-leaves, articles in the newspapers, lectures and other agencies, a knowledge of the sound and simple principles of the art and science of magnetic healing. In furtherance of these objects, a National Congress is to be held every year in one or other of the principal cities of France. The League has our best wishes for its success.

O Psychismo (Lisbon), which reaches us very irregularly, mentions that it is currently reported in that city, that Katie King has succeeded in materialising herself so well as to admit of a photograph being taken of her ; and the editor promises fuller particulars in his next number.

The whole of the June number of *Op de Grenzen van Twee Werelden* (the Hague) is occupied with the narrative of some remarkable prophecies uttered by M. T. J. Martin, of Gallardon, a French farmer, in the reign of Louis the 18th, who heard voices and saw visions, very much as Joan of Arc had done before him ; and his mediumistic powers were evidently closely akin to hers.

La Nueva Alianza (Cienfuegos, Cuba), contains an eloquent exposition of the true Religion of the Future, by Senor Manuel del Murillo; and a logically written article from the pen of Regina Goyanes, proving that Spiritualism is the most sublime doctrine that exists. The writer quotes a passage on the various religious systems of the human race, which we have not met with before. It is as follows:—"Paganism brutalises, and Spiritualism elevates. The pagan touches his god, the Jew fears him, the Mahomedan dreams of him, the Christian loves, and the Spiritualist exalts Him. For the pagan anything is a god, to the Jew He is the Lord, to the Mahomedan He is a friend, to the Christian He is a father, to the Spiritualist He is a God. Paganism darkens, Judaism emits sparkles of light, Mohamedanism reflects, Christianity illuminates, and Spiritualism sheds a flood of light."

Psychische Studien (Leipzig) contains a disquisition on the circumstances under which Mozart's Last Requiem was composed, and the writer points to the conclusion that the spiritual element did not enter into the incident. The same writer, C. Wittig, contributes an essay on the legend of the "Wild Huntsman," in Germany, and shows that there is a considerable weight of testimony in favour of the reality of the spectral phenomenon; as also that it has generally been the precursor of national disasters or distress.

The *Sphinx* (Brunswick), gives a full account of the appearance of *stigmata* in the hands, feet, and side of Mrs. Stuckenborg, of Louisville, Kentucky, copied from the "Staatszeitung", New York, of the 19th of December last. They were first visible on the first Friday in November, and reappeared regularly every Friday afterwards. The patient goes off into a deep trance when the wounds appear, as also a cross on her breast and forehead, and the letters I.H.S. on her right shoulder. The phenomena lasted for two hours; blood issues from the wounds, and the poor woman appears to suffer great pain. Nine doctors and many laymen are watching the case, and have attested the genuineness of the manifestations, which none of them can account for.

As Mrs. Stuckenborg is not a nun, nor a member of the Roman Catholic Church, its prelates and clergy refuse to acknowledge the *stigmata* as being identical with those which they assert have spontaneously appeared on many "holy women." Probably they will fall back upon *diablerie* to account for facts which they cannot deny. It is an ingenious and venerable device; but it is getting rather stale and exceedingly ridiculous.

In the scientific section of *Constancia* (Buenos Aires), is published an article on Experimental Spiritualism, by M. C. A. de Bodisco, Chamberlain to the Emperor of Russia, in which he sets forth the conclusions he has arrived at, after the fullest investigations of spiritual phenomena—in no case with professional mediums—in the following compendious form:—"It has been convincingly proved to me that for the practice of love to my neighbour, or to better express it, in order to do good, there exists in man, the son of God, a material force much greater, much more powerful than all the other forces hitherto known in nature. This force is the only one which can, of itself alone, draw aside the veil which separates the visible from the invisible world; and there can be no doubt that egoism, fear and ignorance, nourished by materialism, have temporarily paralysed this force, and have shut out this invisible world from us; although it anxiously desires to reveal to us its most hidden secrets, and is only solicitous that we should study it in order that it may be presented to our vision in all its majestic grandeur, so that the terrestrial life and the life beyond the grave may be henceforth one; and that man may, during the first, obtain by altruism, the necessary means, hitherto unknown to humanity, of decomposing his body into its primitive elements, and of arriving at immortality—by permission of the Supreme Being—without passing through the mystery of death."

At the same time it should be remarked, that from all we have learned with respect to the inhabitants of the other and superior planets of our system, the change called death is common to them all. But it is known to be a transition only; the spirit is seen emerging from its

material tenement, and presently mingles with the daily life of the survivors, who wear no mourning, and in place of a funeral service, have a thanksgiving ceremonial in their temples, where the good deeds performed by the enfranchised spirit during his planetary life are related and extolled with gratitude and affection.

SPIRITUALISTIC LECTURES.

Two lectures were delivered in the upper room of the Temperance Hall, Melbourne, by Mrs. T. Harris and Mr. I. C. Bradley, on the evening of July 8th, for the benefit of Mrs. Gordon, a medium whose husband's decease was referred to in last *Harbinger*. The room was well filled when Mr. Terry took the chair at 8 p.m., and subsequently some were standing. After some introductory music and singing by the Lyceum Choir, Mrs. Harris commenced the first lecture entitled

GLIMPSES OF SPIRIT LIFE.

Mr. Chairman, dear friends,—We have been too apt to think of heaven as a far away place, putting away from us the presence of its dear ones, not realising the words of the poet "the spirit world lies round us like an atmosphere," but regarding the gloomy grave or some impossible to reach sphere of eternal rest the abode of those who continually are being called out from our midst by the messengers of the Father. Yet far nearer than many friends of our mortal ken are these dear ones whom we call "dead"—seeing that they can return to us at will with ease and swiftness to offer us their loving thoughts of sympathy, and inspire us with desires to do good. Distance is nothing to them, time is naught, death or change cannot separate souls who love each other; but the rather, do they love us with a purer, more intense, because perfectly unselfish love, and while they yearn for the time of our home-coming, yet they wish to impress us and give us power to meet every duty, every trial, so nobly as to ensure for us the recompense of happiness which they now enjoy.

The beautiful imagery of Revelations interprets itself to us with new and holy meaning, as we pray the Father to give us light upon the words, and teach us wondrous things out of this law.

"They shall walk with him in white." Yes! purer, nobler, sweeter than when here in mortal form because they have no longer to contend with the material conditions that always deter the soul from progress here; these beautiful beings "go in and out, doing His will continually" bearing upon their foreheads "a new name," even the spiritual name by which the Father and His angels call them. How do we know they are living, labouring, loving, progressing amid the perfect harmony of such beautiful homes of which the angels tell, but which "eye hath not seen, nor ear heard, neither has it entered into the heart of man to conceive?" How can we realise these things, that they visit us, and help us on our journey toward that same home of love? Simply because they return to tell us of their pursuits, their employments: because they are allowed thus to comfort us, and help us to bear their material absence from our homes. Because they are allowed to correspond with us in the same way as our distant earth-friends love to, so that absence may seem lighter, their love nearer, more real to our consciousness.

And because by our own medial development we also are allowed at rare intervals, under trance conditions, to leave our bodies, and visit, in the astral form, those beautiful spheres; or clairvoyantly to see their inhabitants, and travel from home to home, temple to temple, sphere to sphere. This form of mediumship, commonly called psychic travelling, is the most direct proof we can have of the reality of the life beyond; and to-night I will endeavour briefly to describe some glimpses thus obtained of spirit life during a trance, which extended over many hours, experienced by myself about three years ago.

A heavy sleep fell over me, and my first recollection is of being held by the hand and guided through a seemingly endless space of cloudy vapour, the atmosphere directly surrounding this planet. At last we reached the first belt of the spirit spheres, which are seven in number.

Nearest to earth (I was told about thirty miles distant) a dim sphere was discernible, which I will not stay now to describe further than to state that it is the abode of the undeveloped souls, who leaving earth in various states of degradation and ignorance, oftentimes return to annoy and tempt mediums, using every means to falsify and personate, in order that young investigators may be frustrated in their efforts, and cease to strive for further developments. These are the "Dwellers on the Threshold," spoken of in Lytton's beautiful work "Zanoni," which every sensitive must meet and struggle with, prayer being the strongest protective power against them, and every effort to make the life pure and true so as to furnish little attraction for such influences of obsession or fraud. These spirits shall eventually be saved from their self-incurred misery, and be helped on in the progressive path by the angels whom the Father will send in answer to their prayers of penitence and desires for atonement.

We came at last to the Summer Land, the beautiful home of the children, the nursery of the spheres; where all the little ones who leave our earth are carefully guarded, educated, and trained by kind, wise spirits deputed for the purpose, the spirit-fathers and mothers. Many who have not been blessed with children during earth-life, and whose hearts have yearned for their innocent love, are here made perfectly happy in this pleasant occupation; and thousands of little waifs and strays who have known but little love here, have perhaps been reared in haunts of sin and shame in our great cities, educated early in crime, and inured to suffering; here they are met with tender greetings and placed in beautiful, harmonious communities, surrounded with all beautiful things that children love, until they become quite happy, and join the various schools in the Summer-land, where they are educated for future life in the spheres above them. No mistaken avocations here, no misplaced confidence or affection, no lack of result or recompense. The children are placed under the supervision of wise master minds in the academies of Science, Art, or Literature, and become the ardent students of the spiritual and natural laws which govern the Universe. They learn the laws of spirit-control and are oftentimes brought back to earth to visit the homes where their presence has been missed by loving parents, they have their gentle ministries of love to suffering, sorrowing souls. And who shall measure the influence of these child angels over many hearts and homes? "There is something in heaven for little children to do," as our little "Denty" so often sings, and they grow to full maturity of manhood and womanhood, ere they pass on from the schools of the Summer-land to the next sphere of spirit-life.

Oh! what a beautiful sight greeted my vision, as I watched thousands of these beautiful children assemble with their various banners and tokens, their garlands and wreaths of unfading flowers, to take their march to strains of beautiful music, up the green slope to a beautiful temple, where their Lyceum would be held. Oh, how could mothers mourn for them if they only knew their happiness!

There are lovely gardens, beautiful lakes, wonderful gondolas, and aerial cars, fairy groves and dells, crystal fountains, whose magnetic, perfumed waters fill the baths where the children play. Such lovely flower-decked homes, such perfect harmony, no sickness, no pain, no discord, no evil of any kind can approach these angel children of the Father's care.

The first sphere of maturer life is very different to the Summer-land; here spirits leaving earth, who have lived good, moral, unselfish lives, find themselves surrounded by companions of the same mental calibre as themselves. They form themselves into vast communities or schools of thought. I saw great assemblies of Catholics, Episcopalians, Wesleyans, &c., worshipping in their own temples, still following their own creeds, for awhile, until larger thoughts and desires for progress awakened within them; for as I watched, I saw wondrous magnetic beings, brilliant with the light of truth, threading their way among the multitudes, seeking to impress them with thoughts of finer, nobler meaning; and ever and anon

one and another, or groups and companies, would respond to these impressions, and growing discontented with their narrow grove of thought, step out into a wider plane of liberty and progress.

The third sphere is comprised of spirits bent on labor for other souls, who continually congregate in their vast, beautiful temples around the teachers who descend to them from higher planes, and from circles wherein they receive instruction and development. These gain power to return to earth, and impress or control media, that the work of progressive development may still be carried on among mankind. They have beautiful homes, full of the results of their earth lives of unselfish labor, and the re-unions here of long parted loved ones are very beautiful to witness.

The fourth sphere contains a still higher class of intellectually developed spirits. From thence come the inspirations we receive on the earth plane—the flashes of genius which illumine the minds of our inventors, artists, scientists, and reformers. They are men and women who have left their "footprints on the sands of time," and who still delight to bless and uplift humanity. Here dwell souls like Longfellow, Emerson, Mrs. Browning, Mrs. Fry, Victor Hugo, Garibaldi, Lincoln, Gordon, Milton, Stephenson, Miller, John Stuart Mill, Denton, &c.

The fifth sphere surpasses in glory and brilliancy the former ones as far as the planet Saturn surpasses this earth. Here dwell the saviours of humanity, great loyal souls of truth, who have suffered martyrdom in all ages past, such as Luther, Joan, Huss, Bruno, Galileo, Josephine, Marie Antoinette, and thousands far more brilliant, for each sphere is composed of seven circles, that represent grades and degrees of wisdom and purity. From this sphere emanate flashes of magnetic light that illumine all time. Here in the higher circles are found the glorious philosophers and poets of olden times, of Greece and Asia, "whose mighty thoughts re-echo through the corridors of time."

Of the sixth and seventh spheres of wisdom and love, who shall speak? Their glory cannot be described in human language. There the universal thought is good, the language is the poetry and music of love. They are affinities, dwelling in perfect homes of dazzling brightness, the result of thousands of years of progressive labor. Here dwell such souls as Jesus, Buddha, Zoroaster, Socrates, Plato, Mary, Monica, Augustine, John: souls of love and power whose magnetic influence is like the flash of brilliants in the sunlight. The heaven of heavens, as far as our earth is concerned, for outside of these seven spheres stretch away seven others, vaster still, in which the inhabitants of all planets freely mingle, and from which they cannot return to earthly conditions.

The thought is too vast for us, we leave it with God; only now let us by love and sympathy prepare our spirits for their heavenly habitations, that we too may be found worthy to meet our loved ones, and "walk with them in white."

The subject of Mr. Bradley's lecture was "The Planet, Earth" (professedly under the control of Volta), who said as the previous speaker had dealt with the spirit-world, he had purposely taken the material world as his theme. It was man's destiny to bring to perfection and sublimate the earth and its surroundings, reforming the material and so spiritualizing the human body that the spiritual perceptions would unfold on earth. The world, he said, was a spiritual entity, and its body was subject to diseases and disturbances like the human frame: its unhealthy emanations produced epidemics amongst its inhabitants. As earth progressed in refinement and spirituality, in like ratio would the spheres pertaining to it progress. He asserted that the sun was a cold electrical body, and the heat that we derived from it the result of friction, and predicted a great unfoldment in knowledge of electric energy within the lifetime of some of those who listened to him. Alluding to the gradual change of the earth's

axis, he affirmed that there had, since its evolution, been three complete changes of axis, the Arctic and Torrid zones changing places. The whole tendency of the discourse indicated that the spiritual force of humanity persistently operated to refine and spiritualize the physical world.

Both the lectures were listened to with marked attention, and evidently appreciated, by the audience.

OCCASIONAL NOTES.

SPEAKING at the recent annual public meeting of the Society for the Propagation of Christian Knowledge, the Archbishop of Canterbury said:—"Mohammedanism formed high characters, and no one could go into a Mohammedan place of worship without being impressed—beyond the impression that would be formed in most places of worship—with the sincerity, the solemnity, the devotion, and the absorbedness of the worshippers. Christians must go to these people, acknowledging that God has brought them a long way on the road to Him. Mohammedans did not think themselves behind the English nation, but in advance of it; and until Christian missionaries could meet the professors of Mohammedanism on their own ground, to so thoroughly master their book as to know what their exact position was, and to understand the deep springs of devotion which they exhibited, they would never be able to deal with a religion like Mohammedanism." With a slight verbal alteration, the comment of an English contemporary upon this seems a fair one, viz., it is no very great further step to the recognition of the rationalistic truth that no theology determines character, and that in so far as all current theologies obscure morals, the chances are that the best characters will be developed when theology is left behind.

MR. Page Hopps is making good progress with his beautiful *ideal*—"Our Father's Church." He writes, "We have received many hundreds of letters, and from many parts of the world; nearly every one of them entirely sympathetic, and some offering devoted service." For particulars of the "ideal" see *Harbinger* of February last—"Occasional Notes."

IN his own little monthly magazine, *The Coming Day*—a treasure-house of ripe spiritual thoughts—Mr. Hopps prints, in the June number, a "Discourse on the resurrection of Jesus," in which it is insisted that "*something special did occur* to cause the disciples to change so suddenly from the sense of overwhelming on the crucifixion taking place, to that of exultation and victory." What was it? It was *not the resurrection of the body* (as commonly taught in our churches), but the *spirit re-appearance of Jesus* to those who were in a condition to see him. What he was able to demonstrate was that the spirit persisted, that he was able to show himself to those who loved, and that life, not death, is "the great reality."

MR. Maltus Q. Holyoake—presumably a son of George Jacob Holyoake, the venerable founder of Secularism—is writing a work to be entitled "Garibaldi and England." It will comprise many, previously unpublished, letters by Garibaldi, Mazzini, Bradlaugh, Gladstone, and others, poems by W. S. Landor and Victor Hugo, various portraits and illustrations, and papers of rare historic value bearing upon the life and times of the great and invincible Italian patriot and liberator.

DR. Momerie, to whose lecture on "The Corruption of the Church" attention was called in these columns some months back, is continuing his addresses to fashionable—and full-dress"—audiences in London. The rev. gentleman's latest oration was on "Church and Science" and it has been pronounced a very effective deliverance, the lecturer's aim being to show that from the days of Constantine the Church not only failed to initiate or promote any scientific movement, but has even down to recent days been the bigoted opponent of all true en-

lightenment. Dr. Momerie is still a clergyman in full orders!

IT is gratifying to learn of the satisfactory progress being made by Mrs. Hardinge Britten's really fine new magazine, *The Unseen Universe*. In a private letter lately received here that lady writes:—"It is so well patronised that its success is ensured for the whole of its trial year."

DR. Gresswell, Medical Inspector to the Victorian Board of Public Health, is indubitably a scholar, is reputedly a gentleman, and certainly does his best to be an efficient officer, but evidently he is not burdened by a sense of the need of accuracy; otherwise he would scarcely have penned those tremendously long-winded letters in the *Age* in defence of compulsory vaccination and re-vaccination. To say nothing of his pile of very ancient and fish-like smelling figures, what are we to think of a man holding his official position and possessed of his exceptional means for acquiring information, overtly misrepresenting Dr. Charles Creighton's view as to the *invaccination* of Syphilis? He would have us believe that Creighton holds that Syphilis is transmitted by vaccination. Personally, we believe it is, and so do scores of reputable medical practitioners, but that is not Creighton's position. In the very article by the latter, to which Dr. Gresswell refers, it is made clear that Creighton regards most, if not all, of the cases of alleged vaccinal Syphilis as merely bad cases of cow-pox. Cowpox, he says, has affinity to Syphilis, and "vaccination gone wrong" is a reversion to the untamed variety of cow-pox. Again, in regard to Prof. Russel Wallace, Dr. Gresswell has fallen into some errors, but the matter is not worth laboring. R. I. P.!

THERE are some people mean enough to insinuate that the Eucalyptus Oil "par." in last month's "Notes" was a "puff" for Bosisto! Well, it wasn't so meant, anyhow, for we don't care a copper penny which of the various reliable brands in the market is selected, though Mr. Bosisto's was specified, it being the best known. We don't expect to hear from the genial member for Jolimont and West Richmond on the subject, nor is he likely to do anything for our widow and orphans. If, however, he should feel himself under any obligation he can fully liquidate the same by a straight vote for liberty, conscience, and cleanliness, when the Health Amending Bill, with its references to vaccination, comes before the Legislature.

COL. Ingersoll relates that he was once conversing with a member of a Young Men's Christian Association, and the latter admitted that his own mother had died unconverted. "Well," said the Colonel, "could you be happy in heaven, knowing your mother to be suffering the agonies of hell?" "Ah, but," replied the young man, "I think God would know best where mother should be!"

THE British Royal Commission on Vaccination has long since issued three official "Reports," containing much valuable evidence for and against vaccination. The fourth report still hangs fire, for some reason or other, but is worth waiting for, as containing the splendid testimony of Prof. Crookshank, and the "case for Leicester" presented by Mr. Biggs. Meantime, the Commissioners have issued an *interim* report recommending that repeated penalties for non-vaccination should not be enforced. As regards recent evidence tendered to the Commission, it is stated that Mr. Alex. Wheeler, of Darlington, reviewed the official report regarding the Sheffield outbreak and refuted the same, Dr. Smith, of Clapton Square, testified to injuries from calf-lymph, Dr. Blumberg, of Southport, denounced vaccination *in toto*, Dr. Thorpe Porter, of Dublin, pronounced re-vaccination useless, and Dr. Davidson, of Congleton, ridiculed the need of more than one vaccine scar!

SPIRITUAL VISION.

From "Spiritualism,"

By J. W. EDMONDS AND G. T. DEXTER, M.D.

(This relation is by Judge Edmonds.)

(Section Thirty-eight.—Concluded.)

As I was describing this, it was written through Dr. Dexter, "It is for you to ascend."

I did ascend—how, I can hardly tell. It seemed as if I was borne along by some power not my own. I arrived at the entrance to the temple. I want language to describe its beauties. The order of architecture was unlike anything I had ever seen, but it was so perfect in its construction that it was indeed pleasurable to look upon, and so just in its proportions, that I was unaware of its vastness until I measured it by a comparison with my own dimensions. It was built around four sides of a parallelogram, having an area inside, uncovered overhead, and capable of containing many thousand persons.

On three sides of the building were rooms devoted to the residence of spirits. There were three stories of these rooms and galleries running around those three sides on each level. At the other end was a platform, ascended by a flight of steps, interspersed with smaller platforms or landing-places. I counted the steps in the several flights. They were 3, 5, 7, 9, 5, 5. I ascended them, and stood upon the main platform. It was vast, and capable of containing many hundred people. From it were entrances to different departments devoted to the use of its inhabitants, and several openings or windows from which I looked, and had a view of the surrounding scenery. I beheld at one place a beautiful garden, over which rested a light more beautiful than anything I had yet seen. The foliage was of a beautiful green, but was transparent. At another place I looked abroad upon the universe, and down before me I saw many planetary systems rolling in their orbits as various as the imagination can conceive: some in a horizontal plane, some rectangular, and others in various directions, seeming one vast discord, yet easily seen to be the wisest harmony when once understood.

When I had gazed for some time upon this scene, I heard gentle music from a numerous band, and vast numbers entered the temple.

The area and the galleries were filled by many thousands. On the platform entered the presiding spirit, with several hundred attendants. He took his seat facing the multitude, and bade me look upon them and read their thoughts. I did so, and in every heart there was this thought alone—GOD IS LOVE.

Along the front of the galleries, on three sides of the area, were written in words of a bright silver flame, the words, LOVE ONE ANOTHER, in Arabic and Roman characters, and German text. The space above the area was filled with hosts of shining spirits floating in the air. Some of them drew out a scroll and spread it before me. On it was written PROGRESSION, ONWARD, UPWARD, FOR EVER. When I had read the words, they fell back and opened to me a view above and far distant; and there as far as the eye could reach, I saw new scenes, new countries, new stages of progress, one above another without end.

When I had seen these things, the presiding spirit then spake to me these words (they were not uttered with vocal sounds, but I read the thoughts in his mind as he formed them, and so it seemed to me did all that vast assemblage).

"Go back," he said, "to earth, and teach its darkened inhabitants how glorious is the country which they may inhabit, how bright the happiness they may earn for themselves!

"Beseech them no longer to grovel in the earth, seeking their enjoyment in earthly objects, but to look up, up, and from on high shall come to them the knowledge which shall indeed make them free. Teach them that happiness and heaven do not come to them as a gratuity, but are to be earned by their labour, to be merited by their toil. Teach them that God does not work by miracles, but by eternal, immutable laws, which are all

powerful to save, all-mighty to condemn, and which are not found in the glosses of men, but are written by his own Almighty hand, in all of nature that is spread out around them.

"Bid them look out upon the universe of worlds, which from your high place you can behold marshalled in their orbits through the boundless regions of space, and reflect upon the countless numbers of living souls inhabiting them and destined for eternity, and ask themselves if it can be that for this earth, which is but a grain of sand on the shore of eternity's ocean, His eternal laws can have been suspended!"

When he had finished, I was led rapidly back to earth by the way I had trod in ascending, filled with the thought—how vast, how boundless must be that love which can thus open to man's attainment such illimitable fields of happiness!

MELBOURNE LYCEUM.

MR. B. O'DOWD addressed the Melbourne Lyceum on Sunday, July 3rd, on "Materialistic Spiritualism," defining the Materialistic Spiritualist as one who whilst verbally acknowledging the supremacy of spirit, lived the life of a materialist, seeking pleasure and profit in material pursuits without exhibiting the disinterestedness, self-abnegation, and aspiration which should be the natural outcome of a realisation of his professed belief.

He regretted to observe there were so many of this kind in Melbourne, and called for a Luther or a Wesley to shatter our formalism, or a Christ to turn the "water of our cold life into the warm red wine of a vigorous working power."

There is certainly a lack of enthusiasm in the movement just now, and an opportunity for Mr. O'Dowd, if he feels warmly on the subject, to infuse a little more of the religious element into it.

THE DEVELOPMENT OF MEDIUMSHIP.

THE following address or discourse was delivered through the mediumship of Mrs. Harris, in a small family circle, by the same spirit whose "Story of Seven Lives" was published in a previous number of the *Harbinger*. As the person who took it down is not a shorthand writer, and as the spirit who spoke did so in one unbroken flow of words, occupying at least half an hour, the subjoined is necessarily an epitome—and a very inadequate epitome of the discourse—which was remarkable for dignity of tone, lucidity and consecutiveness of statement and elegance of language. These qualities, the writer fears, have evaporated in the summary now given.

Before the medium went into trance, the four persons present had been speaking of the strange powers of divination which some members of the dark races seemed to possess; and one of the speakers mentioned, as a case in point, the well authenticated prediction made by a West Indian negress in Martinique to a young lady named Marie Joséphe Rose Tascher de la Pagerie, viz.: that she would narrowly escape the scaffold; that she would be raised to a throne, and would die in an evil house. Mdlle. de la Pagerie became the wife of M. de Beauharnais. She was thrown into prison in Paris during the Reign of Terror, and only escaped the guillotine by the death of Robespierre; she was afterwards married to General Bonaparte; she was crowned Empress of France, in the Cathedral of Notre Dame; and she died on the 29th May, 1814, in the palace of *Malmaison*; thus fulfilling the third clause of the prediction. It has been thought necessary to refer to this conversation, because it will explain the opening sentences of what follows:—

"Since I have been in the room I have heard you speaking with respect to the gift of divination, and to its being peculiarly the endowment of the coloured races. You also alluded to the various phases of medial development, and to the improbabilities of its taking place during the first or second incarnation of a sensitive; and your remarks have supplied me with a theme upon which to speak to-night.

"As you know, there are many classes and degrees of mediumship, and the faculty cannot be developed in one incarnation. When the human being reaches his second, he is generally placed in one of the eastern regions of the globe, and among dark coloured races—not always, but often so. His mind is ignorant and therefore superstitious to a very high degree. He can scarcely be otherwise, for the emotions of fear and wonder, and the sense of mystery which he experiences, are so stimulated by climatic influences, and so wrought upon by the imposing phenomena of nature, that they assume an abnormal development. He is surrounded by weird sights and sounds; he has been accustomed to listen from childhood to venerable fables and traditional stories, which have become consecrated by time, and are occupied with the relation of the wonderful deeds performed by deities who are supposed to be vested with awful powers; and these tend to intensify the abnormal development of his sense and dread of the supernatural.

"Not only so, but he is influenced and impressed by spirits of an elementary kind, very near the earth plane, who terrify and distress him. He is dimly conscious of vague longings for a life that is at once unreal and incomprehensible; and a feeling of self-consciousness steals over him, together with a certain aspiration towards better things. Good spirits are thus attracted to his side, and he is not left altogether unfriended. They endeavour to impart some spiritual instruction to his soul; and if it possesses the elements of truth and goodness, he will probably receive the gift of divination; but it is a painful ordeal he has to pass through, on account of his susceptibility to the influence of those elementary spirits who are hovering in the earth's atmosphere. This is the first phase of mediumship, and when he passes out of this world, centuries elapse before he is borne to his second incarnation by his spiritual father and mother; and this takes place among a race lighter in colour, while he himself occupies a better frame and is endowed with a superior intelligence.

"Then commences a secondary development of mediumship. He worships a purer ideal, forms a loftier conception of the Supreme Being, entertains clearer ideas of the world around him, is less oppressed by superstitious fears, and begins to ponder on the thought of immortality, and to contemplate the possibility of spirit return. He does not recollect his prior existence in the spheres; but it is nevertheless reflected in the mirror of his soul. He feels that he is; that he has been; and that he will yet will be. Thus he is more closely allied to the spirits of the second sphere; and he develops trance-powers, but rarely those of a healing character. He is likewise endowed with a finer form of divination. He will be clairvoyant, to a certain extent, but incapable of discerning spirits.

"Let me mention here that there are seven grades or circles in each sphere; and that this man whose career I am following may, if he yields to his spiritual impressions, become spiritual-minded within certain limitations, for while he may still retain a strong sense of self hood, yet he will be animated by a desire to do good. He may have led a tolerably pure life, productive of some benefit to others. The probabilities are that he is a disciple of Confucius, of Zoroaster, or of Mahomed; but not of Buddha, because he has been incapable of self-renunciation. And so he passes into the spirit-world again.

"When he is once more incarnate, it is most likely in another planet; it may be in Mars or in Venus, but not in Jupiter or Saturn; in order that he may be educated and disciplined for the severe ordeal which awaits him during his third existence on the earth. And this education is bestowed upon him by intelligences belonging to a high order of beings, under whose teachings, his powers of will and thought will be strengthened so as to qualify him to become a minister of good to others, or to undergo the contumely and persecution which are the lot of all such on earth. He will be fitted for a higher phase of mediumship. He will become intuitive and impressional, but neither clairvoyant nor clairaudient. He will gain power to resist evil and to do good; and after this he will pass into a sphere of rest and refresh-

ment; where his teachers will be philosophers and scientists from still higher realms; and thus he will enter upon his fourth incarnation and the third of his earth lives.

"He will be clothed upon with a finer physical form. He will be white or nearly so. His aptitudes will be keener; his ideals will be higher; his morality will be purer, and his feelings more poetical. He will be more receptive, and more amenable to gracious influences. He will be placed in the lower strata of social life; exposed to poverty, sickness, and suffering; perhaps surrounded by warfare. His will be a life of struggles, conflicts, and trials; but the innate nobility of his nature will enable him to endure, and in the end, to conquer. Probably he will be a physical medium, and will associate himself with others, deeply interested, like himself, in the question of spirit return: and his friends in this world will give him strength and comfort. He will know that his tribulations and afflictions are all disciplinary; and he will loyally cling to the good and courageously resist the evil. Aspirational in his attitude, faithful to his convictions of right, justice, and the truth; but often failing for want of wisdom; obstinate, perhaps, and even dogmatic, yet he will nevertheless be a power for good; and when he passes out of that incarnation he will have left his mark behind him.

"Then he will enter the first sphere of wisdom, and will become more and more receptive, and will arrive at a true comprehension of the great law of reincarnation.

"After the lapse of more time than you can comprehend—for the intervals widen between the later incarnations—you will find him on another spiritual plane, and his education will be undertaken by special teachers; that is to say, supposing he is to become a gifted medium—for how true it is that "many are called, but few are chosen?"—and there are minds whom the Father hath selected to be leaders of thought, reformers, and saviours in the truest sense of the word. And those who have to encounter fierce emergencies, and confront terrible difficulties, must be specially educated for the work. You will see one member of a family standing out and completely differing from all the rest, endowed with a large nature and an aspiring mind, hampered, fettered and contracted by his surroundings; and yet he has been taught by angels; and the Father saw that such trials were necessary to him.

"He comes to earth endowed with a sensitive and poetical temperament, and an aspiration towards the ideal. He lives for others. He is gifted with the faculty of moral and physical healing. He will be exposed to cruel persecutions for the truth's sake; he will be subject to scorn and ridicule, to misrepresentation and contumely, yet he will be enveloped in an atmosphere of calmness and peace; he will hold communion with the unseen world; he will be ministered to by angels, and will be taught of God. And going forth in His strength he will be one of the world's reformers and redeemers; self-forgetful, and obedient to Him who is all-powerful to assist, all-wise to instruct. At last, in poverty and obscurity, the angels who hold him in charge will bear him away from the scene of conflict to a region of rest, where he will meet with his soul's affinity.

"After awhile, he will be conscious of an earnest desire to return to the earth, and to be once more used as an instrument of good. But his next incarnation will probably take place in the planet Saturn, where he will gather more knowledge and receive such a spiritual education as he could not obtain in inferior worlds. He will be always a learner, humble, patient, teachable, poor in spirit, pure in heart, lowly in mind, reverent in feeling; and there he will ripen for his final incarnation on earth. From that beautiful life in Saturn, he passes into the spheres by which it is surrounded, and there he acquires from still higher spirits the instruction and discipline of which he stands in need for his final incarnation on the plane of your world.

"Prolonged and delightful is the interval he spends in those realms of love; his soul bathed in beauty and wrapped in bliss; and ready, when he returns to this globe, to lay down his life for others. For this is the crowning manifestation of love divine.

"How must he suffer from contact with the coarseness, impurity, moral and physical debasement, materialism, and self-hood of those among whom he must live and move and have his being! Have you not seen such men and women struggling with the evils and the darkness surrounding them? Have you not seen noble thoughts expanding into noble deeds; and noble deeds despised, derided, and requited with unthankfulness and harsh ingratitude? Have you not observed how keenly the doers of such deeds have suffered? Happily it is the last time they are tried—their last existence in this sorrowful star, this planet of sin, sorrow, sickness, and suffering. And you will see them able to quit their physical forms for days together. They are qualified to behold angelic visitants from the higher spheres. And you yourself may learn how close they can come to you, when you remember that they approach so nearly as to be able to control your hand in writing.

"There have been reformers and redeemers many, and among the greatest were Socrates, Buddha, Zoroaster, and Jesus of Nazareth, the man of sorrows. Oh, it is a beautiful study—that of communion with the spirit-world; and from it may be learned the brighter future of your planet—its eventual purification and renovation. when it shall fulfil the dreams of a Milton, and realise the visions of a Dante."

THERE IS NO DEATH.*

THE above is a very appropriate title to the Volume of Evidences of the Continuity of Existence, contributed to the literature of Spiritualism by the talented daughter of the late well-known novelist, Captain Marryat, R. N.

This lady has been twice married, her last husband being a colonel in the British army, but has continued to write under her familiar maiden name. Too positive to be a medium herself, she carries with her (like our friend H. J. Browne, whose recent book is alluded to in this issue), a peculiar aura or influence helpful to the mediumistic faculty in others; and to this is due, in some measure, the extraordinary results obtained by her in the course of her lengthy investigation of the phenomena of Spiritualism.

In the introduction to her "first séance," the author says, "Spiritualism (so it seemed to me) must either be a humbug or a very solemn thing, and I neither wished to trifle with it or to be trifled with by it; and after twenty years continued experience, I hold the same opinion. I have proved Spiritualism *not* to be a humbug, therefore I regard it in a sacred light." She further remarks that it is a matter of constant surprise to her to see the indifference with which the world regards it. This first séance was with Mrs. Holmes, to whom herself and friend introduced themselves under assumed names. This, however, made no difference: their spirit friends came and demonstrated their identity, and Miss Marryat concludes her account of it as follows:—

"This was the séance that made me a student of the psychological phenomena, which the men of the nineteenth century term Spiritualism. Had it turned out a failure, I might now have been as most men are. *Quien sabe?* As it was, it incited me to go on and on, until I have seen and heard things which at that moment would have seemed utterly impossible to me. And I would not have missed the experience I have passed through for all the good this world could offer me."

To give even a brief outline of the numerous instances of physical phenomena, materialisation, clairvoyance and prevision, with proof upon proof of spirit identity, which are succinctly related throughout the volume, would occupy more space than we can afford; but the following extract from the account of the author's first séance in America, is illustrative of many similar experiences, both in England, America, and on the Continent. The séance was held at Mrs. Williams's, New York, and after describing some affecting incidents that occurred with other sitters at the séance, the writer says:—

"Once the conductor spoke to me. 'I am not aware

of your name,' he said (and I thought, No! my friend, and you won't be aware of it just yet either!) 'but a spirit here wishes you would come up to the cabinet.' I advanced, expecting to see some friend, and there stood a Catholic priest with his hand extended in blessing. I knelt down, and he gave me the usual benediction, and then closed the curtain. 'Did you know the spirit?' the conductor asked me. I shook my head; and he continued, 'He was Father Hayes, a well-known priest in this city. I suppose you are a Catholic?' I told him 'Yes,' and went back to my seat. The conductor again addressed me. 'I think Father Hayes must have come to pave the way for some of your friends,' he said. 'Here is a spirit who says she has come for a lady named Florence, who has just crossed the sea. Do you answer to the description?' I was about to say 'Yes,' when the curtains parted again, and my daughter 'Florence' ran across the room and fell into my arms. 'Mother,' she exclaimed, 'I said I would come with you and look after you—didn't I?'

"I looked at her. She was exactly the same in appearance as when she had come to me in England—the same luxuriant brown hair and features and figure, as I had seen under the different mediumships of Florence Cook, Arthur Colman, Charles Williams, and William Eglinton; the same form which in England had been declared to be half-a-dozen different media dressed up to represent my daughter stood before me there in New York, thousands of miles across the sea, and by the power of a person who did not even know who I was. If I had not been convinced before, how could I have helped being convinced then?"

Apart from the deeply interesting nature of the records it contains, the book is written with great ability; and we know of no volume containing so much clear and positive evidence of spirit identity as is to be found in the 265 pages which compose it.

IN MEMORIAM.

Lines written on the transition of Mr. J. McPherson, an old and respected Spiritualist, and constant reader of the "Harbinger of Light," in the 82nd year of his age, June —, 1892.

He knoweth now the reason
Of all life's troubled way;
With love's illumined vision
He looketh o'er the days,
And sees the Father's wisdom,
His angels' tender care;
Through every trial and sorrow,
Hath answered every prayer.
He was so tired, so weary,
He laid him down to rest;
The road grew long and dreary,
His spirit more depressed.
But now he hath awakened
To hear the angels' song;
And from his home of beauty
He will return ere long,
To tell thee of his gladness,
And bid thy heart rejoice;
Thou shalt not pine in sadness,
Dear partner of his choice,
For he will bring thee blessing,
And tender words of cheer,
Thy patient brow caressing,
Thou shalt know when he is near.
His life was long and toilsome,
He loved the truth so well;
That ever was he gladdened
Some other soul to tell
Of the ministry of angels,
The home beyond the sky,
For which he now has left us;
With many a "good-bye."

JENNY WREN.

A correspondent writing appreciatively of Mr. H. J. Browne's "Rational Faith," suggests the publication of a superior edition, cloth bound, with photograph illustrations, which would be retained and put on the book-shelf, whilst paper copies are thrown aside. This is a matter for Mr. Browne's consideration, unless our correspondent and others are inclined to take the responsibility. The book is certainly worthy of a cloth edition.

*There is no Death. By Florence Marryatt. Griffith, Farran, and Co. London.

AUTOMATIC WRITING.

IN November last, we reprinted from the *Religio Philosophical Journal*, the principal portion of an article on the above subject by B. J. Underwood, American free-thought writer, his wife being what we should call the medium. Since then, an article from her pen has appeared in the *Christian Register*. Not only are the answers to questions pertinent and instructive, but they point so distinctly to the operation of discrete spiritual intelligences, that it is difficult to conceive how those engaged in their reception could doubt their source being what it professes to be.

Omitting some of her preliminary remarks, we will present the matter in Mrs. Underwood's own words:—

This automatic writing occurs when I am as normal and in as full possession of my mental powers as I am while writing this article. My hand holding a pen or pencil is moved without the least effort on my part; the handwriting differs from my own, and the writing is done with a rapidity which I never could command. The thoughts expressed are not mine; they are frequently at variance with opinions I have long held, and I do not know what a sentence or a word will be until it is completed.

In some cases, a series of statements of a personal character has been written which I disbelieved at the time, and of the truth of which I was convinced only weeks afterward on hearing the facts from persons who knew nothing of my experiences. In some instances, the autographs signed to communications have corresponded so closely with the real autograph of the person purporting to write that the friends of the person deceased, on comparing the writing and knowing I had never seen the handwriting of the person when alive, have been surprised and confounded.

I cannot command the writing. Frequently when I ask for it I either get nothing in reply or a short sentence, such as "Want power," "Conditions are unfavourable," "Gone;" and when I do get communications I cannot get them from those I desire to hear from. The presence of my husband, who has no power of automatic writing or other "mediumistic gifts," is necessary to connected writing.

Over and over again, when alone, I have tried to get writing, but have never been able to get more than two or three words, disconnected and incoherent. Once or twice a name has been written in such fashion that I could read it only by holding it before a mirror; to write one word in that way is utterly beyond my own power.

Again, with the pen in my left hand, occasional sentences have been written upside down. My own penmanship is most commonplace, and I am not able to vary it; yet often the writing is far superior to my own. We have not from the first invited more than half a dozen of our personal friends, none of them Spiritualists, to witness this writing, and never more than two at one time. On such occasions the writing was laboured, fragmentary and unsatisfactory.

The communicating intelligences insist that they are "spirits." Neither my own opinions nor those of my husband seem to have any influence in determining what is written; and our most cherished theories are frequently criticised in strong but courteous language. Sometimes statements have been written which were found afterward to be incorrect or partially so. Rhymes are frequently dashed off rapidly in reply to our questions or suggestions.

From a large mass of manuscripts containing our questions and the answers given through automatic writing, I wish to give some samples characteristic of the sort of communications received, yet hardly know how to select from such abundant material, and choose somewhat at random. I begin with a short sitting:

Question.—"Will our invisible friends write for us to-night?"

Answer.—"We are ready to answer such inquiries as your common sense suggests should be asked, when you remember the limitations of our different conditions."

Q.—"Will you give your name?"

A.—"It cannot be reasonably argued that a name

emphasizes ideas. The one object of importance in our plane is the supremacy of ideas to mere superficial appearances."

Q.—"Will you give us from your standpoint of knowledge a definition of three words,—'body,' 'soul,' and 'spirit'? First, 'body.'"

A.—"'Body,' as we understand the word, means a temporary condition of what you name 'matter,' necessary to development of soul."

Q.—"What, then, is 'soul'?"

A.—"'Soul' is the ego,—the individualization of an atom of the great unity, spirit."

Q.—"And how do you define 'spirit'?"

A.—"'Spirit' is the all of being,—inexplicable to those in the body: you must come up higher to understand."

Q.—"What do you mean by the 'atoms of unity'? How can there be such, when each atom is in itself a whole,—a unity?"

A.—"E Pluribus Unum."

An extremely appropriate answer,—"One formed of many."

Q.—"When one enters your sphere,—when we are called dead,—is there at first a period of unconsciousness, or is there an unbroken consciousness, a remembrance of what has transpired?"

A.—"When what you call death occurs,—which is really a new birth,—unconsciousness is the stage of transition; but, as soon as the new-born spirit is found strong enough to understand the very natural change which has taken place,—a change which,—if he or she has been an observer of the thousands of metamorphoses occurring in earth life with lower forms, will seem the most natural possible in evolution,—then the knowledge of such change dawns upon the sense-perceptions, and all becomes clear."

Without giving them in the order in which they were written, I will transcribe some of the answers to questions which naturally suggest themselves when answers are claimed to be given from the Spirit-world.

Q.—"On your plane do you arrive at certainty in regard to your existence."

A.—"Immortality is still an undetermined issue. One life at a time seems as pertinent with us as with you."

Q.—"Is not every spirit on your plane assured of continued existence?"

A.—"Continued existence does not necessarily mean immortality to all mankind. When the change you call death occurs, there is but a step taken toward the change which annihilates as well as strengthens."

Q.—"Does the form of man change with change of planes?"

A.—"Cannot you understand that your ideas of form are limited by your sense perceptions, and you could not understand the correct answer to your question!"

Q.—"Do you on your plane have immunity from the griefs and ills which we here are obliged to endure?"

A.—"Life here, while akin to and an evolutionary outcome of the life which you are now passing through, is on a wholly different subjectivity. There are evils and what may be termed troubles with us; but they are far from the unbearableness of the sorrows earth-souls are necessarily called upon to endure. Our deepest griefs come from our sympathy with your evanescent troubles."

Q.—"Are we to understand that you who now address us have reached the highest sphere attainable?"

A.—"Ah, no! Nor do we care to until we have trod the lower rounds of the ladder of being."

Q.—"Why are incorrect, false, or no answers at all given to some of our questions?"

A.—"Brother, wisdom is not unmixed with us any more than with you. Undeveloped souls will continue here to exhibit their shortcomings as they do when with you; nor are such anarchistic spirits to be repressed at once here any more easily than when in the flesh. We can only pity and teach."

Q.—"Who is it gives so good an answer?"

A.—"One whose life was devoted to teaching,—one who sympathizes, but whose name does not matter."

Q.—"Do class distinctions exist on your plane?"

A.—"Classes are high or low according to the strength

of moral worth, and also superior lovingness of all. Your companionship with mortals is based on their congeniality some way with your moral and intellectual nature. So also with your companionship with souls on our plane."

Q.—"What names known to us, of those who in the past were on earth, are accounted among your greatest thinkers?"

A.—"Individualities are here overwhelmed in the All of Good. We don't care to give names to bolster up universal thinkers' quotients."

Q.—"Are the standards of merit on your plane identical with or similar to ours here?"

A.—"Souls are classed here according to their withstanding of the strongest temptations to which they were subjected on your plane. There are those here guilty of great crimes according to earthly codes who yet take precedence of some who had no temptation to sin."

The rhymes we obtained were nearly all in the same metre, generally given unexpectedly in reply to some question asked by us, but sometimes given at my request as a good night word at the close of a sitting. They were always written rapidly, and but rarely was any word erased or hesitation over choosing a word shown. Once, when I had rather insisted upon getting a rhymed thought from this source, the following was written without pause:

"Poets are not forced to sing
Charming songs to please:
Still to you we choose to bring
Rhymes like summer breeze.
Shall not we, who poets are,
Answer you, who fain would be
Counted midst our skies a star,
That stars spin in their courses free?"

At another time, when, after some serious writing had been given, I pleaded for a verse of some kind, some little hesitation was shown: then one began a little impatiently, shown by jerky, rapid writing,

"Should we whose thought is mortal's aid
Submit to rhythmic furors played
By"—

then stopped and wrote "Good-night." Whereupon I asked to be forgiven for my importunity. Immediately, without division into lines, this was written:

"We are not in rhyming mood:
Please let that be understood.
Rhymes are babe's diversions you
Should never ask us to pursue."

Once, when I deplored the physical pangs consequent upon the separation of the spirit from the body, came the answer,

"Strange may seem soul-life to all
Whose knowledge-bounds within the wall
Of sense are held by laws, which pain,
Born of love, shall burst again:"

The good-night verses were often too full of kindly personal allusions to be here given; but I will give two specimens out of many:

"Restful shall your slumbers be:
Dreams nor cares shall torture thee.
Life's hard tasks stand still a while,
And spirits sweet all care beguile."

There was always in these a deeper meaning than will appear to the reader,

"Shall not we, whose aim is one,
Gladly meet when sorrow's done,
Grasp with warmth of spirit-love
Hands and hearts which now we move?"

Once, when the name "W. C. Bryant" was written, I doubtfully asked for some evidence that this was the poet. The following was quickly written:

"Woods and mountains, fields and pale morn,
Witnesses were of beauteous wonders, borne
Into my questing soul when still enthralled
Within the prisoned sphere which matter walled."

Very many unique and unexpected communications have been received of which I can here give but one or

two short samples. Once, after several incoherent words had been essayed, "Woman wants to say a word" was written in a clear, bold hand. "I am always glad to hear from any woman," I answered. "Who is it will now write?"

A.—"Catherine." I named all the Catherines which occurred to my mind, but no response was made. Finally, "Saint" was written.

Q.—"Is it Saint Catherine? If so, will you not give some expression of your ideas in regard to our sex?"

A.—"Women's highest work means self-abnegation." I protested against this as savoring too much of former masculine ideas, and asked, "Why should women more than men be self-sacrificing?"

A.—"Please remember that I, as a virgin worker, did not study man's requirements."

Q.—"But what do you consider the very highest thing for all humanity?"

A.—"Love." This written in large letters.

Q.—"What is your definition of love?"

A.—"Love is joy in universal uplifting and soul-progress."

At another time, following a communication of a wholly different tenor, came this:

Q.—"Who will now communicate with us?"

A.—"Southern woman,—Sally."

Q.—"Sally what?"

A.—"Sally—bondwoman and slave—wants to say that all are equal here?"

Nothing previously said, read, or thought by us could have suggested this.

Q.—"In what Southern State did you live, when in our form?"

A.—"Louisiana."

Q.—"What draws you here now?"

A.—"Your love for the down trodden."

Q.—"Have you any special message to give?"

A.—"Yes: women of our color are to be brought up to the natural level of all women. Those are born who will see this possible."

Q.—"If you were a slave, how comes it that you were interested in the woman question, as that is an advanced idea?"

A.—"Was allowed special privileges, as all pleasing girls were, when sensual men were masters."

Q.—"When did you die?"

A.—"Torn to pieces by bloodhounds seven years before Louisiana seceded."

The words "Torn to pieces" were written as if representative of the act, in large, ragged-looking letters. I shuddered as I read what was written, and expressed my horror, as well as my doubt, of the truthfulness of the story. Immediately came this,

A.—"Southerners would not allow that such horrors were; but slavery knew many bloody stories."

Q.—"What is your reason for coming now to me with this dreadful relation?"

A.—"Ghosts are spiritual. You should know all sides of spirit life."

Very frequent have been the hints given as to the varying conditions necessary to get *en rapport* with the communicating intelligence; and from many pages of such hints I select a few as specimens of the reasonableness of the whole.

Q.—"Are you always in such direct communication with our plane that you are aware of all that occurs among us?"

A.—"All our knowledge of mortal doings is given us from communion with the minds of the mortal individuals with whom we can get into *rapport*."

Q.—"How do you know when to come to us?"

A.—"Placed as we are, we wait with spiritual vision your hours of leisure when we can come into *rapport* with you."

Q.—"What are the essential qualities necessary in those in our sphere to bring us into *rapport* with those on your plane, so that communication can be held between the two?"

A.—"That depends on, first, what moral, intellectual, or aspirational spiritual plane you are banded with."

Q.—"Well,—you who are now answering us,—what

is necessary in us to make such communication possible?"

A.—"Philosophical inquiry, research, and investigation."

Q.—"Do you among yourselves pursue the philosophical study of such questions as awakened your interest while in our state, or have you no further need of such studies?"

A.—"Sympathetic longings draw toward each other such spirits as have common wish to know the reasons for much that seems mysterious to us,—both from your point of view and ours, more advanced. So we meet together and formulate methods to bring us as near as possible with the thinkers on your side, and also to stimulate the scientific study of being among ourselves."

Q.—"What is your chief desire in regard to us and your communications?"

A.—"Show you that your ephemeral state of existence, with all the little troubles which seem so terrible to you, are but transitory and yet necessary to spiritual development. Every hour of sorrow will in some future stage of being blossom into flowers of many happy experiences."

Q.—"Would it be helpful to ask —, who is said to be an honest medium, to be present at one of these sittings with us?"

A.—"Wait. It is always best to test even mediumistic persons, since their control and yours may be on very different planes and belong to altogether different spheres. You don't, on your plane, wish to take into your confidence every one who professes to think and believe as you think you do."

When we asked the names of those writing certain messages, we were informed over and over again that names were of little account with them. Once we asked one to identify himself by writing the date of his birth and death, when this was written:

A.—"Could with some search recall; but, my friend, on our side of static being, we are not accustomed to the names and dates. We are bounded by motives and desires, so we are constantly misunderstood."

Yet, in spite of these frequent protests against individual names, many of the communications purport to come from departed thinkers whose names are widely known—such as Wordsworth, Emerson, the Brownings, etc. When taken to task for such assumptions, we were informed that many spirits who "embodied cleverness in creations of their fancy adopt names suited to their ideas," and that kindred souls took the name of some representative thinker known to us to convey to us some idea of the spiritual plane on which they moved. One signing the name "Thomas Aquinas," when asked what characteristic thought could be written, gave this:

A.—"Bourgeoned with happy thoughts, we have not words wherewith to utter them in your bounded language."

When we expressed doubt as to the individuality of the writer, this was added: "Saintly souls are ever at one with the pure aspirations of the most modest spiritual thinker. Kindred souls shall ever be in true sympathy; and on your plane—oh, so limited!—much has to be taken on trust, for, with all your earthly wisdom, you are forced to concede that faith is an absolute necessity. By-and-bye you will understand why."

The singular thing in this communication is the use of the word "bourgeoned,"—a word which to my conscious knowledge I had never seen before, and which, when written, I doubted there being such a word. However, on consulting the dictionary, I found that "bourgeon" meant to "shoot into branches," to blossom. I could then see the appropriateness of its use."

What is the source of these communications which I have reason to believe are being received by hundreds of persons in both this country and Europe who until lately disbelieved in the possibility of such occurrences? We naturally look for the cause in ourselves before going out of ourselves to explain any phenomena in which the activity of any part of the body is in a concomitant condition. Is there a sub-conscious or subliminal self that supplies the thought expressed in these messages and directs the hand to write them? Does this sub-conscious self have methods of acquiring knowledge unknown to

the superficial consciousness? Is telepathy one of these? Are the phenomena of what are called multiple personalities—phenomena which are real beyond any doubt—but so many different personal manifestations of the deeper self? Until these and other cognate questions are answered, large numbers of men and women will continue to see in such phenomena the agency of invisible beings. I believe with Prof. Hyslop that "psychology is on the threshold of the profoundest mysteries it has ever discovered or ever dreamed of." And in this connection automatic writing, as Alfred Binet says, is "a most important phenomenon, and is worth the trouble of being carefully studied."

[The (June) "Arena" contains an article from B. F. Underwood, on the above subject confirmatory of Mrs. Underwood's; he describes the theories and hypothesis of the French hypnotists, and says: "I do not accept the spiritistic hypothesis, but I know of no other hypothesis that is satisfactory in helping us to explain the facts." What reason, we would ask is there, except prejudice, for not accepting the only satisfactory hypothesis extant? —Ed. *H. of Lt.*]

PRESENT DANGERS AND FUTURE POSSIBILITIES.

At a circle held by Mrs. Harris in a private house, Professor, or as he prefers to be called, "William Denton," expressed a wish to control the hand of a gentleman who was present, and as he readily consented, an appointment was made for three o'clock in the afternoon of the following Sunday, July 3rd. The engagement was punctually observed on both sides, and the result was the following communication, which occupied exactly one hour in placing upon paper, the writer being entirely passive to the unbroken impressions he received from the control. Of course, spirits are liable to form erroneous conclusions with respect to what they see and hear, especially with regard to future events; but William Denton's geological acquirements, and the fact that he is still pursuing, with increased ardour, his investigations concerning the structure and constituents of our globe, justify the payment of a respectful attention to his vaticinations. With respect to his forebodings of a great social convulsion, they are fully justified by the trend of current events. No one can survey the future from our present standpoint without a profound feeling of alarm; although this sentiment is tempered in the mind of every Spiritualist by a still deeper conviction, that

"There's a Divinity that shapes our ends
Rough hew them how we will."

We know that the spiritual government of this world has been confided to the hands of higher intelligences than ourselves, acting in strict obedience to, and in perfect harmony with, the Divine Will, and that whatever calamities may be in store for the civilised races, whatever momentous changes may occur, all things must and will work together for good, in the fulfilment of the purpose of the Eternal One; and in the progress of mankind towards that

"One far off Divine event,
To which the whole creation moves":—

"Conspicuous among the possessions of Australia is its great store of mineral wealth implanted in its soil by an all-bountiful Creator to supply the wants of man in due season, and at such times as fresh necessities should arise for the service of the human race with the metals it requires for commerce and otherwise. Gold, silver, copper, iron, tin, lead and coal have been deposited in these regions, in such great quantities as to be the means of drawing people here from all parts of the earth, and of thus filling up its waste places with communities in which new principles of government could be applied, and a larger measure of political and social freedom may be enjoyed than is possible in the countries of the old world; weighed down, as they are, by traditions of administration handed down to man from bygone centuries, and ingrained, as it were, in the customs, feelings,

and daily life of the different people inhabiting them. It required the strong loadstone of gold to attract to regions so remote from Western Europe as this island-continent is, the over-crowded population of the teeming cities and swarming towns of England and Germany. No weaker magnet than that of one of the strongest and deepest passions of the human heart—the *auri sacra fames*—would have sufficed to freight so many vessels with living cargo, and to bring from the uttermost ends of the earth so many hundreds of thousands of the disinherited of fortune.

“But now that gold has served its turn; now that it has been instrumental in laying the foundations of future nations and of future empires, Science may well turn its attention to the examination of the geological formation of this new, old land, and busy itself with the exploration of the mines of national wealth which still lie hidden beneath the surface. And these will well repay inquiry and development.

“That which is known concerning the mineral deposits of Australia is as nothing compared with that which is unknown. The bounty of the Infinite Father is inexhaustible, just as His creative power is unlimited. Beneath the earth you tread upon, lie treasures undreamed of by those who have hitherto been scraping its surface; or who have somewhat rashly presumed to speculate upon what is as yet invisible to human eyes, from a knowledge of that which has been already laid bare. In certain regions of this immense continent, the miner will yet come upon deposits of mineral wealth which will astonish him no less by their magnitude than by their novelty. For the list of metals belonging to your earth is still very incomplete. Gold and platinum are by no means the most precious of those which are to be found stored up in what may be called the cellars of the globe.

“There is no finality with God, either in nature or in that inspiration from the Divine Mind which you call Art. And gold may yet be superseded by a metal which will possess all the qualities which have made it so precious, so admirably adapted for a symbol of value, and as a medium of exchange, and so useful in many of the ornamental arts of life. And I may take upon myself to say that such a new and precious metal will be found in Australia, and that the region to which the search for it should be directed, will be the western portion of this continent, where it will be discovered in sufficient quantities to divert thither most of the stream of emigration which now flows across the Atlantic, and also to communicate a fresh and lasting impulse to the progress and development of the colonies. It may even change the economic history of the world by introducing a new factor into its progress, a new element into its commercial intercourse, and a new source of prosperity to the inhabitants of Australia more particularly.

“I wish, rather than hope, that this discovery may be conducive to those great social reforms which must be accomplished ere long, if society is to be prevented from crumbling to pieces under the combined forces of anarchy, of enormous standing armies, of stupendous navies, of a crushing weight of taxation resulting from the maintenance of millions of men trained to homicide, and from the expenditure of incalculable treasure upon the implements of destruction; and of the widespread poverty, vice, discontent, envy, hatred, and misery, engendered by the circumstances I have just named. The disparities of fortune must be rectified, or they will cease to exist and be overthrown by an outbreak of violence, and by the upheaval of a social earthquake, and an eruption of volcanic dissatisfaction and resentment, such as cannot be thought of without the deepest anxiety for the preservation of all that is worth conserving in modern civilisation.

“Seeing what I see, from the standpoint of spiritual existence, and knowing what I know since the veil of mortality has been removed from before my eyes, I dare affirm, with all seriousness and with all certainty, that society in Europe, America, and Australia, at the end of the nineteenth century, is walking on the edge of an abyss, into which it must fall in careless ruin, unless it

swerves aside from this path of peril and seeks the road of safety.

“Do you ask where this is to be found. I answer in the adoption of the Divine precepts of the despised Nazarene. Men must cease to live for themselves; and must live for others. Unto whom much has been given—whether this much consists of material treasure, of intellectual gifts, or of whatsoever is capable of conferring benefits upon others—from him much is expected. He is not the owner of his special possessions and qualities, and influential position and opportunities—he is only a steward and trustee; his service is due to mankind and not to himself; his mission, as one of God’s rational creatures, is to distribute happiness; to be an agent and an instrument for good, even as the Father in Heaven is the perpetual source of good to the whole of His boundless universe.

“Ah! if man were only wisely selfish, he would know that that happiness which all human beings hunger after is only attainable by conferring happiness on others. It is reflected, in all such cases, upon the donors, as the moon reflects the lustre of the sun. Selfishness is the curse of mankind; and from it spring all the evil passions which are responsible for the sin, vice, wretchedness, disease, sorrow, and suffering which afflict the inhabitants of this dark and grief-laden planet. Selfishness must be extirpated before the race can be lifted out of the slough of depravity and ignorance in which it is wallowing. Selfishness lies at the root of that tremendous revolt of impoverished millions against as many thousands of prosperous people, in all countries, which is even now making its approach felt by subterranean mutterings, by abortive insurrections, and by the tremulous movement which is running through the surface of society in all civilised societies. Selfishness is unnatural, because it is contrary to God’s law, and therefore it stands self-condemned. Look back upon the history of the past, its doleful tale of wars, revolutions, massacres, persecutions, famines, and evils incalculable and universal; and what are they all but the poisonous fruit of self-love—the deadly blight from a great upas-tree which has flourished with a rank luxuriance throughout the ages. It must be cut down and cast into the fire; or otherwise humanity can never escape from the desperate condition in which it now finds itself, when the whole head is sick and the whole heart is faint. Shall it be reform, or shall it be revolution? Shall it be moral and social regeneration, or such a convulsion that the terrible events of 1789–92 will appear mild, gentle, and benignant in comparison with it?”

SPIRIT VOICES.

IN Boswell’s *Life of Johnson*, vol. 8, p.p. 70, 71, edition of 1876, the writer mentions that the conversation at a dinner party given by the Doctor happening to turn upon apparitions, their host remarked that a total disbelief in them was inconsistent with the assumption or conviction that the soul exists after death; and he went on to speak of a not unfrequent occurrence, the being “called,” that is to say, hearing one’s name pronounced by the voice of a known person at a great distance, far beyond the possibility of being reached by any sound uttered by human organs. “An acquaintance on whose veracity I can depend, told me,” said the doctor, “that walking home one evening to Kilmarnock, he heard himself called from a wood by the voice of a brother who had gone to America; and the next packet brought accounts of that brother’s death.”

Macbeen (the printer) asserted that this inexplicable calling was a thing very well known.

Dr. Johnson said that one day at Oxford, as he was turning the key of his chamber, he heard his mother distinctly call “Sam.” She was then at Lichfield, but nothing ensued.

Shakspeare, it will be remembered, speaks of “airy tongues which syllable men’s names;” and repeated mention is made of the audition of such voices in the Hebrew and Greek Scriptures. Of late years they have become one of the most familiar phenomena of Spiritualism.

TESTIMONIES OF GREAT MINDS TO
SPIRITUALISM.

EVERYTHING is explained in the world that we see by another world that is unseen. COMTE LE MAISTRE.

There are in this world two worlds; the world which is visible and that which is invisible. The one is just as certain as the other; although it does not fall under the senses, because it is apprehended by the sense of senses; that is to say, the intelligence. LAMARTINE.

A belief in spirits is the most natural consequence of a belief in the immortality of the soul, which is so general that we should not be far wrong in saying it is universal. COMTE DE RESIE.

There are certain intermediate powers which inhabit the aerial interval between the heaven and the earth by whose means our prayers and our good actions rise upward to the gods. These powers, whom the Greeks call *daimons*, and the Latins *genii*, serve as intermediary spirits between men and gods. APULEIUS.

When a good man dies, he has honour and a mighty portion among the dead and becomes a daimon; which is a name given to him signifying wisdom. SOCRATES.

The race of men who came first are holy daimons upon the earth, beneficent, averters of evil, guardians of mortal men. HESIOD.

Every man has his own special daimon, the sovereign arbiter of his conduct, ever invisible and assiduous, the witness not only of his actions but of his most secret thoughts. PLATO.

Spirits continue to float in the atmosphere; the most perfect are employed as the ministers of God, in directing the affairs of the world. PHILO.

Our daimon helps us to fulfil the destiny we have chosen. In effect, presiding over our life, he does not suffer us to fall much below the condition we have selected. PLOTINUS.

In vain have some theologians contended that the time of visions has passed away; that God no longer bestows such favours upon men; and that religion having been instituted, there is no longer occasion to introduce the human intelligence into the secrets of the invisible world. These objections are wanting in solidity. If the spiritual sense is a faculty which was inherent in the first members of our race, in the old prophets, and in the saints of the New Testament, there is really no reason whatever for its having become extinct in modern times. That which God did then, He may do now. To limit the gift of clairvoyance to certain epochs, to certain religious communions, and to certain ages of humanity; and to impose certain rules and conditions upon the Divine activity, is a pretension against which logic rises up in arms. The moment you concede that some men possess second sight, you must perforce admit that the same sense exists, to some faint degree at any rate, in all other human beings. ARSENE HOUSSAYE.

This visible world is but a feature of the invisible.

SIR THOMAS BROWNE.

We do surely owe the discovery of many secrets to the agency of good and bad angels. I do but think that many mysteries ascribed to our own inventions have been the courteous revelations of spirits; for those noble essences in heaven bear a friendly regard unto their fellow-natures on earth; and therefore I believe that these many prodigies and ominous prognostics, which forerun the ruins of states, princes, and private persons, are the charitable premonitions of good angels, which more careless inquirers term but the effects of chance and nature. IBID.

For spirits, I am so far from denying their existence that I could easily believe that not only whole countries, but particular persons, have their tutelary and guardian angels. It is not a new opinion of the Church of Rome, but an old one of Pythagoras and Plato. It is an opinion of a good and wholesome use in the course and actions of a man's life; and would serve as an hypothesis to solve many doubts, whereof common philosophy affordeth no solution. IBID.

We have acquired the proof of the existence of an invisible world which can enter into relations with humanity. PROFESSOR ZOLLNER.

I hold it for a certainty that intermediate beings exist between God and man. How they communicate with the earth I am absolutely ignorant of, but the fact of such communication appears to me to be positive. LOUIS FIGUIER.

In all ages there have been more or less uncommon methods of communicating with spirits; only that which was formerly a mystery is now converted into a popular formula. By means of this revelation, God would have men to remember that there are two worlds—the corporeal and the spiritual. PERE LACORDAIEE.

It is indubitable that these phenomena ought to be carefully studied. Before the end of the present century, they are bound to form a science. PROFESSOR NASSAU SENIOR.

These facts (of trance-mediumship) convince me that somnambulists can succeed in communicating with the spirits of departed persons, just as the Witch of Endor saw the soul of Samuel. ABBE ALMIGNANA.

The various evidences of spiritual phenomena are so numerous and concordant, that we must either accept them as facts or completely discard human testimony. PROFESSOR CHALLIS.

I was a materialist, but found the facts of Spiritualism to be incontestable, and they conquered me. PROFESSOR A. R. WALLACE.

The intervention of spirits and magic are sad but great realities. ABBE MORGNO.

There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth. Those that never heard of one another would not have agreed in a tale which nothing but experience could make credible. DR. JOHNSON.

If a form should appear, and a voice should tell me that a particular man had died at a particular place at a particular hour, a fact which I had no apprehension of, nor any means of knowing, and this fact, with all its circumstances, should afterwards be unquestionably proved, I should in that case be persuaded that I had supernatural intelligence imparted to me.* IBID.

Besides this earth, and besides the race of men, there is an invisible world and a kingdom of spirits. That world is round us, for it is everywhere; and those spirits watch us, for they are commissioned to guard us. CHARLOTTE BRONTE.

Angels have with us that communion which the Apostle to the Hebrews noteth, and in regard whereof they disdain not to profess themselves our fellow servants. And from hence there springeth up another law which bindeth them to works of ministerial employment. RICHARD HOOKER.

So sure as we see men, so sure we are that holy men have seen angels. Have we been raised up from deadly sickness, when all natural helps have given us up? God's angels have been our secret physicians. Have we had intuitive intimations of the death of absent friends, which no human intelligence had bidden us to suspect, who but our angels have wrought it? Have we been preserved from mortal danger, which we could not tell how by our providence to have evaded, our invisible guardians have done it. BISHOP HALL.

That the angels are God's great ministers here below, has been the constant tradition of all ages, and is plainly asserted by Scripture. They are no more dead or idle than they were in Jacob's time, or in our Saviour's, and both good and bad spirits are each in their way busy about us. ARCHBISHOP TILOTSON.

Though we can never see spirits with our bodily eyes, except they assume, as they sometimes do, a bodily shape, yet they are always as evident to our faith as anything can be to our sight. BISHOP BEVERIDGE.

As to the nature of spirits and angels, this is neither unsearchable nor forbid, but in a great part level to the human mind, on account of their affinity. BACON.

Departed souls have a creative power, which during the present state, and in this rude and material world, can only be exercised with trouble and expense, and in a

* We need hardly remark that there are scores of well authenticated incidents of this kind on record.

very imperfect manner; but after death the will of the soul is really able to produce that which the imagination conceives.

JUNG STILLING.

Clairvoyance is now known to be a conscious, freely acting condition of the inner life, and he who pronounces it frenzy and madness is seized by a madness himself.

DR. ENNEMOSER.

Spirits frequently appear to men and also living persons; can appear in places where they are not bodily.

IRENÆUS.

I firmly believe, and have had such convincing testimonies of it, that I must be a confirmed atheist if I did not, that there is a converse of spirits—I mean those that are unembodied and those that are encased in flesh.

And I believe they are, next to the Scriptures, some of the best and most undeniable evidences of a future existence.

DANIEL DEFOE.

A person who is terrified with the imagination of ghosts and spectres is much more reasonable than one who contrary to the report of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, thinks the appearance of spirits fabulous and groundless. Could I not give myself up to the general testimony of mankind, I should to the particular relatives of persons who are now living, and whom I cannot distrust in other matters of fact. I might here add that not only the historians, to whom we may join the poets, but likewise the philosophers of antiquity have formed this opinion.

JOSEPH ADDISON.

To Correspondents.

Communications intended for this Journal should be written legibly, and on one side of the paper only.

INCARNATION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Your publication of May 1st, has been brought to me. It is the first thing of the kind that I have seen since coming to the colony, now nearly 20 years ago. It reminds me of old times; of the publication called "Human Nature," and Emma Hardinge's impromptu lecturing. I recollect on one occasion being present when there was an audience of some 1000 people; and how she electrified the lot of us.

But my object in writing is to have a say on the question of "Incarnation."

I thought that the fine philosophy of (now) Lord Tennyson—save the mark—had settled this question. What we are now giving off in this life will become our lives and existence in the future.

I am now, as it were, sowing the seeds of my future expression of being. We can never, strictly speaking, think or look with the same sight or thought as before.

With every breath we inspire other life, and give ourselves percentage in this way.

"We give but what we receive,
And in our lives alone does nature live."

"And would we aught fairer
Than this cold world allows?
From the heart itself it must proceed.
Ours is her wedding garment,
And ours her shroud."

It is simply the working of the electrical principle. We have yet to come up with its normal activity, as it goes forth creating and making all things new—from the life nomad to the life of man—and this again into the more manifest conditions of Christ's Kingdom, which he declared was not of this world. And hence the announcement of your spiritual philosophy.

The query arising is—as to whose world *is this*? And in all my attempts to solve the matter, I can find no one has a better right to it than the "Emperor" Marcus Aurelius. He seems to embody the wisdom of this world, according to the exercise and right use of all our ordinary perceptions.

The grand philosophy is—to come up with the incarnating principle. We know its vitalising activity in

the procreation of our own race, and throughout all its other activities; but the key to the precipitating principle of configuration, as it expresses itself in mineral, vegetable, and animal still awaits a seer to perceive and understand.

Some of your spiritual friends probably may throw some light on the matter.

I am, Sir, yours (very much pleased with your journal)
BUSHMAN.

P.S.—This philosophy of Tennyson brings about one serious view: in that it makes us our own creators; and should we be curious as to what our future may be? Our present life and conduct gives the answer. Sow to the wind, and reap the whirlwind, ought to be a practical factor in educational philosophy.

REINCARNATION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

IF the two correspondents whose letters on this subject were published in your last issue, will read "The Story of Seven Lives," which appeared in the May number of the *Harbinger*, I think they ought to experience no difficulty in reconciling the facts of continuity and of evolution with the fact—or, if they prefer it, theory—of Reincarnation.

There is, and can be, no "break" in the continuity of individual existence. A. B. passes his first lifetime in human form as a cave-dweller, let us say, and at the change called death, he enters into the first sphere, where, we will assume, he remains for a century or two, making such progress under the instruction he will receive from the intelligences belonging to the higher spheres as will qualify him, during his second incarnation, to occupy a better body and to take part in a society possessing the first rudiments of civilisation, and where the ideas he has acquired, since his former incarnation, will find expression, perhaps, in improved methods of procuring food, raiment, and shelter, in commencing the practice of a rude husbandry, in constructing a superior hut or wigwam, or in some other useful novelty. For it must never be forgotten that all human inventions are either reminiscences, as in this case, or the results of impression or inspiration.

God is the primary source of all ideas, which are filtered down, as it were, to the inhabitants of the myriads of worlds which people His measureless universe, through His ministers and messengers, and are adapted and proportioned to the capacity of each recipient to absorb and assimilate them.

When my hypothetical A. B. has finished his second incarnation, he enters the second sphere, there to spend another lengthened term of progress and instruction; and at each subsequent incarnation, he occupies a body superior to the last, with enlarged powers of mind and an increased capacity for good—if obedient to the will of Him who is the Author of all good. In his seventh terrestrial existence, he may be a Jesus of Nazareth, a Zoroaster, a Buddha, a Confucius, a Socrates, a Plato, a Marcus Aurelius, an Epictetus, a Spinoza, a Shakspeare, a Dante, a Michael Angelo, a Beethoven or a Raphaelle, but he will have completed the sum of his earthly pilgrimages, and will enter into that seventh heaven, which was revealed to Paul in a vision.

There has been no break in the continuity of his existence. He has been simply "clothed upon" with seven terrestrial forms, each superior to the last; and surely evolution has nothing more wonderful to show than the development of the soul and spirit of a Newton or a Milton, a Phidias or an Apelles, a Titian or a Donatello, out of the lowest type of savage.

"An Anxious Inquirer" says that science nowhere teaches us that "evolution continues through all eternity." No; but reasoning from analogy, the conclusion that it is endless and infinite, appears to me to be unavoidable. It is the law here, and is it consistent with the power, goodness, and affection of the All-Father, to suppose that it comes to a full stop when we enter into

the spirit world? I have conversed, during the last one and twenty years, with disincarnated intelligences, whose knowledge is as vast as their humility, and who have made me feel—without in the least designing it—the unspeakable littleness of my own intellectual capacities and mental acquirements, and my own pitiable ignorance, and yet I have spent half a century in studying many literatures, arts and sciences, in many languages. Shall I wrong the boundless beneficence of a benignant Creator so far as to assume the finality of the poor little modicum of knowledge I have acquired, here and elsewhere, during the present and previous lives?

“An Anxious Inquirer” is quite right in his statement that the individual spirit must be purged of its self hood here or hereafter, but I venture to assert—an assertion based upon a mass, and upon a singular concurrence, of testimony from “the other side”—that the theory or doctrine of the ultimate absorption of the completely purified spirit in the Divine Life of the universe is an erroneous one. At the same time, it is so stupendously remote a contingency, that we need not waste time by discussing it.

I am entirely at one with your correspondent in regard to the energising nature and power of the organising principle, or “soul-force” within us. But this we share in common with all organic life; and in that respect, “man hath no pre-eminence above a beast.”

But over and above this, higher than this, and greatly superior to this, is the animating spirit—“our life’s star,” as Wordsworth called it in a moment of inspiration—and of which he finely says, that it

“Hath had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds do we come
From God who is our home.
Heaven lies about us in our infancy.”

Between the “living soul” and “the quickening spirit” spoken of by Paul, there is, I take it, just the boundary line which separates man from brute. Soul is the vitalising principle of the natural body; spirit, that of the spiritual body. It is “sown in corruption”—implanted, that is to say, in a natural organism; and when this decays and “dies,” it is “raised in incorruption;” or, in other words, passes into a sphere where physical corruption is unknown, because impossible. And this sowing in corruption is seven times repeated; a truth repeatedly proclaimed in the Old Testament, where life is compared to silver seven times purified in the furnace; while the Book of Revelations, which is full of profound religious truths, symbolically conveyed, teems with allusions to man’s sevenfold existence on the earth and in the spheres.

I am yours, etc.,

SENEX.

NEWCASTLE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Knowing how interested you are in Psychological matters, I venture to send you a few words to let you know that we, in Newcastle, have at last awaked to the fact that we ought to be up and doing in the direction of helping onward the spread of psychological knowledge.

For many years we have had about the town and suburbs what are known as “private circles” for the development of Spiritualistic manifestations: but from one cause and another, they have been allowed to languish and gradually drop out of existence. But now we have succeeded in arousing, amidst a pretty wide circle of friends, sufficient enthusiasm to enable us to establish, on a sound basis, a Society, to be called the Newcastle Psychical Society, having for its object the production, development, and investigation of Spiritualistic manifestations, and matters akin thereto, as well as the facilitating of intercourse with individuals and associations having the same or similar objects. We purpose building a hall as soon as our funds admit of it, to be exclusively devoted to the meetings and business of the Society; and any contributions from well-wishers and

sympathisers towards its erection would be most gratefully received.

We should also be very pleased to open up intercourse with kindred societies, and to receive any information or advice calculated to assist us in our aims and effort. By-and-bye, as our Society progresses and becomes more influential, we hope to be able to send you some items of information that will be interesting and encouraging to the many readers of your very valuable periodical.

Yours, etc.,

S. ELSON,

President of Newcastle Psychical Research Society.
Parry-street, Newcastle.

THE EVOLUTION OF SPIRITUALISM.

THERE are few more interesting subjects of study than the rise and growth of contemporary Spiritualism; for it is impossible not to trace in it the guidance of a Divine hand, and the fulfilment of a Divine purpose.

Every one must remember how it began, with those knockings at Rochester, in the United States, which appeared so trivial and yet were so pregnant with meaning. They served to awaken curiosity and arouse inquiry. They implied the action of an unseen force, and presently, by the adoption of an alphabetic code, they denoted the operation of an unseen intelligence.

Table-turning and table-rapping were the next manifestations which excited public attention; and it soon became apparent that these physical phenomena were resorted to by the spirits of departed relatives and friends for the purpose of assuring their bereaved survivors that there is no such thing as death; and that the boundary between the two worlds is merely a thin veil, transparent to those who stand upon the other side of it, but opaque to all but clairvoyants on its terrestrial side. Many of the messages received were trite and common-place; and this exposed them to ridicule by sceptical people who professed to disbelieve in the possibility of such communications, and yet were superstitious enough to imagine that some miraculous change takes place when a human being enters the next world, and that a man or woman of only ordinary intelligence while in the flesh, must begin to talk “like a book,” directly he or she is out of it; although such a preposterous theory is obviously inconsistent with all the operations of nature in the material world, which is but a shadow of the spirit world.

As Spiritualism advanced, however, it soon became apparent that these returning friends and relatives were only the pioneers or path-finders, whose mission it was to open up the way for higher intelligences, endowed with superior power and wisdom, and entrusted with far more important duties and responsibilities.

Those beautiful angels or messengers—for it must be remembered that the two words are synonymous—to whom have been confided the spiritual government and guardianship of our planet and its surrounding spheres, gradually came nearer and nearer to the earth, and wherever and whenever they could discover media eligible for them to speak through, they began delivering a series of messages of ever-increasing power, eloquence, beauty, and sublimity. And then it slowly dawned upon the human mind that the Infinite Father was sending to the earth the same exalted spirits who had spoken aforetime through the mouths of the prophets, sages and seers of antiquity; and that they were reiterating the grandest and noblest truths promulgated by the writers of the inspired portions of the Old Testament, by Confucius, Buddha, Zoroaster, Plato, Socrates, Marcus Aurelius, Seneca, Epictetus, Jesus of Nazareth, and many a heaven-illuminated medium in later ages. Clearly is it beginning to be perceived that the words of prophecy are being fulfilled: that our old men dream dreams, and our young men and maidens see visions, and that the spirit of the “Father of Spirits” is being poured out upon all flesh. Mighty influences are at work—are even felt and acknowledged by the sceptic and the scoffer—and the light has once more come into the world with a potency and a splendour that are increasing and enlarging day by day, week by week, month by month, and year by year. Old faiths, old institutions, old governments, old systems of

polity, old forms of social life, old industrial organisations, old ideas, and old conceptions of the universe and of its Supreme Ruler, are all being dissolved, and men cannot understand what is to succeed them. People's souls are disquieted within them, because the present is so pregnant with tremendous changes, and such thick clouds appear to envelop the future.

But the Spiritualist maintains the even tenor of his way. He knows that all these momentous changes originate with, are directed by, and their ultimate issues are clearly visible to, the great spiritual agencies which are at work, in obedience to Supreme Wisdom, all over this little globe of ours; and that everything is moving with a mighty and irresistible momentum towards the fulfilment of that "Divine event" which will constitute the most wonderful turning point in human history.

"TRACE."

THIS is the title of an article in the June number of the *Contemporary Review*, in which the writer describes some interesting phenomena in connection with psychometry, arrived at through the mediumship of his wife, whom he puts into a mesmeric trance.

The phenomena are such as have been long familiar to most Spiritualists; but what renders the account of them particularly noteworthy is their publication in so influential a magazine as the one we have named.

Mr. J. M. Soames, the writer of the narrative, remarks that "the subject of animal magnetism is now very much before the public," and explains how he, who had previously disbelieved in the possibility of anything of the kind, not only became convinced himself, but was the means of convincing others of the reality and genuineness of the phenomena.

His theory with respect to the tracing of lost or distant objects, or of other objects closely connected with those under investigation, is this:—"That once the impress of any influence is stamped upon an object, be it a ring or what not, it seems to remain through all time. It also conveys to the clairvoyant a knowledge of the nature and character of the owner, besides his personal appearance, and scenes through which he has passed."

In concluding his statement, Mr. Soames observes:—"What the power is capable of has yet to be re-ascertained, for I am sure that in days long gone by, much more was known of it, and was kept secret, than is even dreamt of in the present day."

Quite true; all the phenomena of animal magnetism or mesmerism were perfectly well known aforetime in Chaldea, in India, in Egypt, in Greece, in Rome, and in Ancient Gaul; and if Mr. Soames can and will procure the *Fatti relativi a Mesmerismo e Cure Mesmeriche*, by Drs. Angela Cogeirna, and Francesco Orioli, published at Corfu, in 1842, he will find the magnetic facts which were known to the ancients classified in four distinct categories, including ordinary clairvoyance, second sight, and the diagnosing maladies while the mesmerist is in a state of trance.

THE MOVEMENT IN SPAIN.

OUR ably written contemporary, the *Revista de Estudios Psicologicos*, of Barcelona, makes the gratifying announcement that an association is being formed in Spain, under the title of "Spiritual Youth," to assist in stemming the rising tide of egotism, materialism, and religious indifference, which there, as well as in other countries, is threatening to overwhelm society.

The association will be composed of purely family groups uniting together for the study and practice of the highest good—obedience to God and love to man.

"We believe," writes the Viscount de Torres-Solanot, the editor of the *Review*, "that the young Spiritualists in the universities and seminaries, poor in money but rich in faith and enthusiasm, will second the project, which will be in other respects a guarantee to families of Spiritualists that their sons will find a means of protection, especially in the large cities, which will prevent them from sliding down the declivity of vice and dishonour, along which so many have fallen."

Four groups have been already constituted, namely, "Charity" (Madrid), "Constancy" (Alicante), "The Light of Progress" (Grenada), and "Humility" (Barcelona), and many others are in process of formation in various provinces.

The association, after serious deliberation, has considered it advisable to receive, under the title of assistants (*agregados*), such young persons as, not being Spiritualists, nevertheless sympathise with its objects and wish impartially to study Spiritualism.

The Viscount impresses upon young people joining these groups of circles the paramount importance of always remembering that personal example is the most powerful of all propaganda, and that their individual conduct should be in perfect harmony with the title of the circle to which they belong. In a word, the admonition of the Nazarene is especially binding on Spiritualists: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." If our privileges are great, our responsibilities are commensurate.

WHAT IS A MEDIUM?

THE following simple but excellent definition of mediumship appeared in a recent number of *The Two Worlds*:—

Mediumship is varied in character and equally diverse in results. To give one definition that shall include all its phases, and thus explain clearly what is meant by the word "medium, is a somewhat difficult task. A study of the subject will, I think, confirm the definition appended.

It is an admitted fact by scientific students of Spiritualism that the phenomena associated with it are produced by the utilisation of what is known as "psychic force" (see the testimony of Professors Zollner, Hare, Mapes; also, Messrs. William Crookes, Alfred Russell Wallace, and Cromwell Varley).

This force is possessed in varying degrees by every individual, and therefore, strictly speaking, all persons are mediumistic; but the nature and variety of the phenomena capable of being produced through them are primarily determined by the amount of this latent force they inherently possess.

A "medium," then, may be defined as one who, by virtue of his *organic* constitution, is largely endowed with this "psychic force" already alluded to, and who is able, especially under such conditions as are presented in séances, to attract still more of this power, just as a magnet has a quality of attracting to it all smaller magnetic bodies. The power thus gathered becomes centred in the medium, who for the time being becomes a battery for the storage of power, capable of being utilised by the disembodied controlling intelligences for the production of the phenomena.

The varied phases of mediumship and phenomena are all the result of this *one* force, just as motion, heat, and light are all exhibitions of the *one* "molecular energy" under different conditions.

From this definition it will be seen that mediums do not possess any preter-human qualities; that mediumship is not a gift of the spirits dependent on moral purity or intellectual ability, but is a strictly natural possession due entirely to a peculiar organic fitness, and as such, mediums and mediumship range into line along with the other facts of Spiritualism as being in perfect harmony with all the laws of nature.

WM. WALKER.

IN notifying in our last issue the publication by Mr. H. J. Browne of a pamphlet entitled "A Rational Faith," we omitted to mention that it contains a republication of that gentleman's letters on the loss of the *Iolanthe* yacht which appeared in our issues of January and April, 1885, and which elicited so much interest at the time of their publication. In the pamphlet referred to there is also a copy of Mr. Browne's touching address over the grave of his youngest daughter, who passed to the higher life last year, when Mr. Browne and his family were in Europe.

MR. GEORGE SPRIGGS IN ENGLAND.

MR. GEO. SPRIGGS arrived in England after a pleasant passage late in May, and on the 31st was accorded a public reception at the Portman Rooms, where a large meeting of Spiritualists assembled to welcome him. Mr. Denovan had been included in the invitation, but excused himself from attending on account of an injury to his hand received during his homeward voyage, and the recommendation of his medical adviser to avoid all excitement. Amongst those present were a number of prominent mediums and spiritualists who have been connected with the movement for many years past, including Mr. and Mrs. Everett, Mrs. Guppy-Volckman, Mr. W. Wallace, Mr. Thos. Shorter, and Florence Marryat.

The proceedings were prefaced with some select music and a song of welcome, after which the chairman, Mr. T. Everitt, spoke as follows:—"Respected Friends,—As you are aware, we have met to-night for the express purpose of giving a hearty welcome to two gentlemen, who have come from the other side of the globe, and who are in perfect harmony with ourselves upon the greatest subject that has ever arrested human attention, or solaced human hearts.

Their lives has been useful in good words and works amongst the Australians, and to use an old phrase, 'they are living epistles, known and read of all men.'

Our friend Mr. Denovan, who is an old worker in the cause, unfurled the bright and beautiful illuminated banner of the new gospel of Spiritualism many years ago in the colonies. There he has been sowing the good seed of the New Kingdom, fearlessly, and, we doubt not, successfully. All honour to the man who, 'through good and through evil report,' dares to stand by an unpopular truth! For we all know that sooner or later Spiritualism must come to the front, for it is a truth that all men need, especially when about to pass through the dark valley of the shadow of death.

But it is to Mr. George Spriggs, more particularly, that we give this public demonstration of our hearty greetings, not only because he is a Spiritualist, for many Spiritualists have come from Australia and other distant parts of the world without receiving a public reception, but more especially because Mr. Spriggs is a medium endowed with no ordinary mediumistic power.

Some of you will probably remember those interesting accounts of form manifestations which appeared in the MEDIUM some thirteen or fourteen years ago; the séances were given at Cardiff, in Wales, through the mediumship of Mr. Spriggs. Such manifestations are rare, and undoubtedly they are most convincing and conclusive proof of man's continued existence after what we call death.

I think that I may safely venture, in the name of the Spiritualists in the Metropolis—for there are in this assembly representatives of most of the London societies, and many from the provinces, so that we may say, in the name of the Spiritualists in the country at large, we give you, my brother, a most hearty welcome back to the old country, and hope that you will not only enjoy yourself here to-night, but that your short sojourn in this country will be a pleasant and happy one.

ADDRESS OF WELCOME.

'This meeting of the Spiritualists of London extends a hearty welcome to Mr. George Spriggs on his visit to his native land, and warmly congratulates him on the success which has attended his eminent services as a medium and a medical clairvoyant, wishing him most sincerely many years of still more distinguished usefulness in the cause of Humanity.'

A cordial greeting is likewise given to Mr. W. D. C. Denovan, and a desire expressed that Australian brethren would accept individually and collectively the expressions offered to their worthy representatives.

MISS FLORENCE MARRYAT'S ADDRESS.

This motion, made from the chair, was very heartily received, and Miss Florence Marryat, who seconded it, met with an enthusiastic reception. She said:—"I am afraid that I can say but little on your behalf that you could not all say just as well and perhaps a great deal

better for yourselves. I am sure I can only echo the sentiment in every breast when I cordially endorse the welcome extended to Mr. George Spriggs on his arrival in England; and say that he could not have come to visit us at a time when he was more needed. Mr. Spriggs brings us from Australia an unblemished record of pure, reliable, and honest mediumship, which has been freely lavished on all who have had need of it; and doubtless he is being followed and watched by a crowd of friends, who, by his means, have been introduced to the comforts of Spiritualism, and permitted to enter into communion with those gone before."

Miss Marryat alluded to the dearth of good mediums in England, and concluded as follows:—"I am sure I speak in all your name, when I ask him to prolong his visit as long as possible, and let us enjoy a few of the advantages which he has lavished so freely on our countrymen on the other side of the world.

"Mr. Spriggs, in the name of these ladies and gentlemen, and my own, will you allow me to extend an unfeigned hearty welcome to you; and the wishes of this reception are that your visit will be productive of health, happiness, and prosperity."

This was followed by an address from the Cardiff Psychological Society, read by Mr. Wyndoe, a member of the old Cardiff circle at Mr. Rees Lewis's, where Mr. Spriggs developed as a medium; in the address Mr. Smart and Mr. Lewis were kindly alluded to. Mr. Spriggs briefly but feelingly responded, thanking the meeting on behalf of himself and the Melbourne Spiritualists.

After reading Mr. Denovan's letter of apology, the chairman said:—"Though our friend, Mr. Denovan, is unable to be present to-night, we have equal pleasure in presenting to him the resolution in which his name has been coupled with that of Mr. Spriggs.

Now, if a minute of time will permit me, I will say something that is seldom said before a public audience of Spiritualists; and that is, that Mr. Spriggs is not only a most remarkable medium, but a medium who throughout the whole of his practice has endeavoured to conform to the laws of mediumship. If you look at the fact that man is a bundle of functions, and that the possession of these functions and the proper use of them are two quite different things, you will be able to appreciate the class of man Mr. Spriggs represents. If we have mediums favoured with all the necessary functions, without knowing their proper use, instead of proving a blessing they will turn out a curse to us. And it is the absence of the realisation of this knowledge touching the elements of their mediumistic constitution, that has been the ruin of our mediums. I know many mediums who have torn themselves away from promiscuous séances, not because they are less mediumistic or less Spiritualistic, but, indeed, if anything, because they are more so, on the ground that they could no longer act in violation of laws which they knew controlled them. The great change taking place in Spiritualism now is not to pull down to the dust and degrade those noble specimens of our humanity called mediums; but rather to let the light of Spiritualism flow freely to the soul of each, so that a medium will not merely become the subject of his immediate surroundings, but be a recipient of those higher conceptions, reflecting the image of his Father and Maker within his own soul! This is the basis of Spiritualism. It is this great gospel concerning the proper use of mediumship that Mr. Spriggs has been preaching since he first entered our ranks. If you were to put down the whole of the money in the Bank of England on that platform, you could not purchase Mr. Spriggs's mediumship. The law to be proclaimed to all Spiritualists is not abuse, but to learn the true value of, mediumistic gifts; and it is on account of having in Mr. Spriggs one who has always aimed to bring about this desideratum, that we give him such an hearty welcome here this evening."

The reception ceremony being concluded, the larger portion of the assembly repaired to the ball-room, the others grouped in conversational parties in the refreshment room, and altogether a very pleasant time was spent. *The Daily News* and *Telegraph* each devote nearly a column to a report of the proceedings.

DEDICATION.

AN interesting ceremony was held on afternoon of Sunday, July 26th, at the residence of Mr. and Mrs. Redfern, "Iwahtah," Blyth-street, Brunswick, when their infant son was named, and dedicated to Spiritualism.

Between twenty and thirty guests, including a number of well-known Spiritualists and mediums, assembled in the spacious drawing-room, which was beautifully decorated with flowers, tastefully arranged on the mantel and tables.

Mrs. Harris, clad in a white dress, and assisted by other members of the local branch of the "Sun Angel Order of Light," officiated. The child was named "Mervyl Adrian," and the address given by the control was elevating and appropriate. It was supplemented by a short and impressive one by the controls of Mr. Bradley, and a few words from those of Mrs. Morris.

An agreeable social repast followed; and those of the company who were able to, remained for a combination circle in the evening.

PASSED to the higher life, June 20th, 1892, MR. JAMES MCPHERSON, aged 80, late of Princes Street, Flemington, an old Spiritualist and subscriber to the *Harbinger of Light* from its commencement. Late Husband of Mrs. J. McPherson.

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