

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."

No. 333.

MELBOURNE, NOVEMBER 1st, 1897.

PRICE 6d.

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Light for August 14th has an article on the Duality of the "Human Double," by "Q.V.," based upon recent experiments by M. de Rochas, in the production of what the latter calls exteriorised sensibility, which is the sensibility of the individual manifested apart from the body. The subject, though interesting, is somewhat abstruse for the general reader; we will therefore simplify and present it in a form easy of comprehension to those who have any knowledge of magnetism and its attendant phenomena. When subjects are put into the magnetic sleep, and the operator desires them to go to any distant place and report what they see, they obey his orders, and if questioned will assure you that they are at the place they describe, and unless disillusionized really believe themselves to be there in *propria persona*. What really goes however is the "double" part of the spirit and "soul substance," a kind of phantom form carrying sensation and intelligence, and connected with the physical body by a fine magnetic line through which it communicates with the part left in the physical body; the latter being sustained and vitalised by the magnetic aura of the operator, and both are directed and controlled by his will. M. de Rochas (through his clairvoyant) gets the process of the formation of the double described as follows:—"The zones of exteriorised sensibility condense into poles at each side of the subject, one being blue, the other red. These blue and red poles assume a phantomic form; they unite and constitute the human double, which traverses solid walls, &c., and rises in space. These stages, which at first occur successively, occur simultaneously after repetition and training. The double is then exteriorised com-

plete at once." By further experiments he found that these two contributory elements could be separated, and that the "blue" carried the sensibility of the subject, and the "red" the affectional feelings, desires and will. Subsequently he deepened the condition by continued passes with the object he explains of "making it ascend in space." The latter word appears hardly appropriate, as what he means to express is into more refined conditions. Then he says:—"In proportion as her astral form ascended, she penetrated into increasingly luminous regions, where also she perceived beings who became more and more luminous. She ceased to perceive any material objects." In the "lower strata" he speaks of her being surrounded by beings devoid of human form, "mischievous larvæ," etc., who tried to fasten themselves on her. These, however, we opine were illusory, the result of fear and incidental to the newness of the experience. Under similar circumstances some subjects see repulsive human forms, and others appear to be immersed in intense darkness, which they have to pass through to reach the light. As she rose to higher altitudes of vision she saw luminous beings with diaphanous bodies and human heads. "Still higher, the beings she saw had the forms of brilliant spheroids with luminous appendages, like flowing, nebulous drapery." This is the common experience of magnetic subjects when first their spiritual vision is opened, though some have naturally greater descriptive power. The experience was probably as new to M. de Rochas as to his subject, but quite familiar to the old students of magnetism. As "Q.V." says: "It is evident that these experiments must illustrate the process by which the intromission of the human double is produced by invisible, discarnate operators in spiritualistic spontaneous experience." It is the spiritual force of the operator that produces the conditions described in the subject, and his intelligence and will directs the latter, hence by parity of reasoning, the disembodied human spirit can under similar conditions produce the same effects. The consciousness and memory of the subject functions for the time in the double, so that when they return to the normal state they have as a rule no recollection of their experiences there are, however, exceptions to this, and in one

notable case in our own experience the subject could on the following day (or after having passed a period of normal sleep) relate all she had seen and described in the magnetic sleep. Again, when the operator tells the subject to remember when she (or he) awakes, any particular part of their experience they do so, from which it may be inferred that the double is impelled by the suggestion or order to impress what is desired on the physical brain. Theorists attribute positive powers to the "sub-conscious self" (which is virtually the double) which the practical experience of the most profound researchers in mesmeric phenomena give no sanction to; the individual spirit is the dominant power, and *will* is its executive. "Q.V.'s" comments in this direction are apposite, and we append them as a fitting conclusion:—

But these experiments also demonstrate that the sub-consciousness cannot *per se* account for spiritualistic phenomena, as is inferred by some psychologists and psychical researchers, but that they imply an operator acting on and determining the sensitive; just as much the hypnotic consciousness *per se* cannot account for hypnotic phenomena apart from an operator, who transfers suggestions to the subject. These experiments also prove that that vital part of man which can detach itself temporarily from his body, carrying thinking and feeling, and enter into relation with spiritual beings during his life here, may also detach itself permanently and survive that body. It also shows that that detached or projected part of himself, is not his spirit, as is usually supposed, but is part of his spirit-soul, and consequently that the so-called spirit forms that return here and are seen by clairvoyants, are not spirits, but the doubles of spiritual-souls.

OUR FOREIGN EXCHANGES.

"MAGIC MIRRORS."

MR. WITOLD CHLOPICKI, of No. 22, Rue Bracka, Warsaw, publishes in the *Revue Spirite* of Paris, the following narrative of facts, which he has received from a friend of his, who is a district judge in the city of Wielkie Luki, in northern Russia:—

"Some years ago I was living at Romny, in the Ukraine. Having been relieved of the office I had held, I was enjoying a happy rest, in my house surrounded by a large garden, awaiting a fresh appointment from the government.

"My family consisted of my wife, two sons and a daughter. The eldest son was a student in the ecclesiastical academy at Kief; the younger was at home and preparing to enter the Gymnase. My daughter, aged ten, was at a day school, and coming home one day, she hastened to tell us of a fortune teller, established in one of the suburbs, who surprised all those who consulted her. With the curiosity of her age, the child immediately begged of me to take her to the woman some day, when her lessons were light. I consented, and we went to this modern Pythoness one fine day in a light carriage.

"Having found the modest little villa in which she lived; and we were met by a little old woman, who ushered us into a large apartment; and presently a woman between 35 and 40 years of age, slight and pale, with two great black eyes lighting up a weary looking face, made her appearance.

"The husband of the prophetess is a tailor by trade, a poor devil addicted to drink; with an only daughter, nine years of age, born at Kremonezag; a place they were obliged to quit, because her husband could not get any work, and the police prohibited her from telling fortunes.

"What can I do for you?" she asked, lighting a couple of candle-ends and drawing a thick curtain over the window, which completely darkened the chamber. The candles were reflected from a small mirror attached to the wall; she placed another mirror in such a way that the candles were mid-way between the two.

"This is how it is done," said she. "I look into the third mirror, which is smaller than the others, and which I keep near me; and what I perceive in this, I relate to those who are present."

"I glanced my eye at the small glass, and so did my daughter; but we could see nothing in it but the sparkle of the candles.

"In the first place," said I, "would you give me some particulars of your life; or, at any rate, of that episode in it, during which you acquired the faculty of prevision? How did that come about?"

"While I was only a small child," she replied, "something impelled me to believe that I could foretell events; and I had heard say that one must employ a mirror for that purpose. I took my seat therefore before one, with two lighted candles, as at present, and I saw before me, in the glass, the whole of my future life. From that time forward, whenever I had nothing else to do, I used to light the candles, take the mirror in my hand and fix my eyes upon it; until I saw whatever was about to happen. For example, was someone whom I knew, about to fall ill? If he was to be restored to health, I saw him follow his daily avocations, taking his rest, and walking abroad. If he were to die, the mirror showed me his funeral, the torches, the hangings, the cemetery, and the bier. All this passed before my vision and then disappeared. If I mentally inquired, whether these things would happen in a few days, a week, or a month, the precise date was promptly indicated by points. Sometimes a robbery is perpetrated in the neighbourhood; I know all about it forthwith and direct the police where to find the plunder. They do so, and thank me warmly for my information. Sometimes I am afraid that it is sinful, dreading lest I should be doing wrong in foretelling events. Then I go to the priest and confess; and he says to me:—"Pray to God, my child; and He will pardon thee; although I do not see anything sinful in anyone helping his neighbour." And so I have come by degrees to be a sort of prophetess. Formerly, I could only succeed at night; but now I do so in broad daylight, so that as soon as I sit down to the mirror, I see a person's whole pass before life me."

"Stop," said she, "you are an important personage and an official. You—but no, in truth, you have no employment at present. It was in the past. I see you in uniform. It is richly embroidered in gold, at the neck and wrist bands. You have a gold chain round your neck, with a medal, bearing the inscription "Justice of the Peace." But this is no longer so. You have been unemployed for three years."

"How many years did I discharge judicial functions?" I asked.

She considered for awhile. "I see, I see," she exclaimed; one, two, three,—you were a functionary for twelve years." I have forgotten to mention that, before these answers, she had presented to me the whole of my past, without omitting a single important fact in my life. Her predictions became more and more interesting.

"You have three children," she went on to say, still looking in the mirror, "the little girl now present and two sons. The eldest is a long way off; O, a very long way,—in a city situated near a great river. Ah! it is Kief. I recognise it now. Here is your son. What a handsome lad! about 23 years of age. His hair is cut short, and he wears an elegant black robe. But what is this? He is standing before a table, as stiff as a taut cord, before some grave and serious old gentlemen covered with medals. Stop! there is a bishop among them; yes, and a Metropolitan. Where can it be? I don't understand it. And now he goes away, satisfied and joyous. And he takes his seat on a small bench. And now there is a mist, a mist, which prevents me from seeing anything more. At present, I see your second son. How like he is to you!—as like as two drops of water. He wears a blouse, with a girdle round the waist. He is also, a good lad. Look! he is before a table, too. Ah! it is surely an examination. Yes, yes; I see some professors seated in a circle. How pale his cheeks are, and his lips tremble as if he were feverish. And now I can see your house; and madame, also. What a large and beautiful garden you have. It is a

pity you are going to leave it so soon. You will go into a cold country, leaving your house and garden behind you, which you will sell. You will very soon have a new establishment. I see you again in uniform, with gold epaulettes and the medal here." (In those times a new kind of uniform for judicial functionaries was a thing unknown).

"I must add to this narrative, that on that same day and at that same hour, my eldest son, then a candidate in theology, underwent his examination for the second course, in the presence of the Metropolitan, and of the Rector, to admit him to the orthodox Academy, and that at the same hour my second son was being examined. On the 9th of June, 1892 (the date predicted) I received the unexpected nomination of judge of the peace for the city of Wielki-Luki, in the extreme north of Russia, where I am now residing, and sighing for my dear country in Little Russia."

"Enough has been said, as it seems to me," adds Mr. Chlopicki, "with respect to the authenticity of a gift, still inexplicable by us,—a divine gift in the frail organism of a modest woman of the people. The spirit breatheth where it listeth."

In reality, the phenomenon of the "magic mirror" admits of an extremely simple and natural explanation. It was known to and used by the magi of Persia. It was had recourse to by the priestesses of the Greek oracles; was consulted by the *specularii* of Rome; and was much prized by the astrologers of the middle ages. The Russian "fortune-teller" above referred to, is obviously a very fine medium, and exceedingly sensitive. Her eyes are fixed upon the mirror in order to concentrate her attention, and render her perfectly passive to control. In that condition, the guides of the persons who come to consult her, and who are perfectly familiar with their past, and are permitted to reveal some of their future history, impress upon her mind the information she communicates. It may be that they project it on the surface of the mirror; or it may be that they cause her to fancy that she sees it there;—it is quite immaterial which. With the gift of psychometry added to that of impressionable mediumship, her description of what was passing at Kief, is intelligible enough. In this, as in so many other instances, Spiritualism not only supplies the key which unlocks the mysteries of the past, but it brings the "supernatural" within the domain of natural law.

THE FLUIDIC THOUGHT.

"A year ago," writes M. Albert La Beaucie in *Le Phare de Normandie*, "we spoke in this place of the photography of thought; and to-day, more than ever, this question is uppermost in the minds of savants, who are endeavouring to realise it by convincing experiments. But do not let them imagine that they have discovered anything new in this respect; because, for a long time past, spiritualists have been applying themselves to demonstrate experimentally the creative power of thought.

"Among others, one of our excellent brethren, Commandant Tegrad, who is well-known to many by reputation, has obtained undeniable proofs, by investigations, of this fact. He has been good enough to offer us some photographs, in which are clearly traced the efforts of the thought. One of these is, in our opinion, quite remarkable, although it is merely, so to speak, the sketch of an idea. It represents the head of a fox, very visible, opposite to the head of a man more indistinct. It was obtained by the author, on holding a plate one inch distant from his forehead, for the space of ten minutes. Another proof represents a bottle, from which the experimentalist is about to drink a glass, which he presented in imagination, before the photographic plate.

"The fluidic perispiritual radiation manifests itself under many circumstances, and should not, at the present hour, cause us any astonishment. It forces itself upon our reason as well as upon our sense of vision. As to the manifestations we are relating, they

open up a still vaster field to our mind. The fact is this; man creates by his thought the images which the soul suggests. Hence is it not admissible that the higher spirits, with senses more perspicacious than our own, are cognisant of our inner life? May we not also conclude that the Supreme Being, the intense Source and Centre of the life intellectual, is *the Creator, par excellence?*"

Any one who reflects seriously upon the subject touched upon by M. la Beaucie, and who has also made himself acquainted with the remarkable experiments related in Col. de Rochas' two important works on the exteriorisation and motricity of sensibility respectively, cannot arrive at any other conclusion, we think, than that we are standing upon the threshold of a new science of metaphysics; and one which will revolutionise all former conceptions of the faculty of thinking, and of the nature of thought, as a product of, or an emanation from, the human mind.

The present writer well remembers how he was startled when, in the course of a conversation with a spirit of conspicuous benignity and intelligence, through the trance-mediumship of Mrs. Jackson, on the 27th of January, 1872, he was first made acquainted with the objective substantiality—so to speak—of our thoughts. The control had been speaking of the architecture in the spheres, and of its almost unimaginable beauty; when he went on to say:—"Thought becomes a reality there. Michael Angelo thinks statues and they forthwith exist; not material, in the human sense of the word, but just as objective and far more enduring. Raffaele thinks pictures, and they become immediate facts. Bramante thinks a glorious dome, sublime in grandeur and majestic in the harmony of its beautiful proportions, and that, too, springs into being." And so he continued to pursue the subject, in order to exhibit the creative power of thought in all its varied manifestations.

During the last four or five years, the same and other controls, have spoken with increased and still increasing force and lucidity on the subject of the imperishability of thought—if good; and of its transitory existence, if evil: because a good thought is a true thought, and is therefore everlasting in its duration; inasmuch as truth is eternal; whereas all error is *ex necessitate*, fugitive and perishable.

Unfortunately for the new science of metaphysics, human language is so deficient in terms capable of expressing spiritual truths, that it is almost impossible to translate these into intelligible phraseology.

SPIRITUALISM IN HOLLAND.

We have received from Utrecht, in Holland, the eighteenth number of *Het Toekomstig Leven* (the Future Life), a fortnightly publication of sixteen pages, devoted to "the experimental study of the science of the soul in its super-terrestrial manifestations." So far as our extremely limited knowledge of the Dutch language extends, it appears to be an ably conducted periodical; and that it should make its appearance twice a month in the university and cathedral city of Utrecht, shows that a fair percentage of its 80,000 inhabitants must have embraced the truths of Spiritualism. The articles contained in the current number, for the 15th of September, are on the following subjects—Suggestion, A Physician's Dream, Experiments in the Control of Mediumship in Somnambulism, Inspiration, Definition of the word Suggestion, The Autumn (a poem), A Rosebud (a story, for which a passage on sympathy, from the writings of our friend, Dr. Peebles, furnishes the epigraph), The Human Aura, Dr. Max Hirsch on Suggestion, Notices of new Books, Information, and Answers to Correspondents.

Our esteemed contemporary, *Op de Grenzen van Twee Werelden*, edited by Mme. Elise van Calcar, and published at the Hague, pursues the even tenor of its way, and besides recording such interesting experiences as fall in the way of local spiritualists, bestows considerable attention upon such phenomena as are recorded in *Borderland and Light*.

SPIRITUALISM IN BOHEMIA.

We have occasionally received a number of the *Hvezda Zarožni*, published at Prague, but our ignorance of the Czech language has precluded us from taking advantage of any information it might contain, with respect to the progress of Spiritualism in Bohemia. Our contemporary at Skien, in Norway, the *Morgendæmringen* is more fortunate, and we learn through this channel, that spiritualists are so numerous in the country of John Huss, as to have justified the holding of a Congress in Prague, in the year 1895. This was followed by another at Semlin, in Hungary, which was presided over by the Prefect of the district. In March, 1896, a third Congress was held at Königinhof, in Bohemia; and in the next month a fourth Congress, lasting for two days, assembled in Prague, at which that indefatigable worker, Max Rahn was present, and lectured. "In that city," observes the writer, "I found many ardent adherents of Spiritualism belonging to the highest ranks of society, and at no distant date its truths will certainly find general acceptance in Bohemia."

THE PROBLEM OF AERIAL NAVIGATION.

Il Vessillo Spiritista, of Vercelli, publishes a communication dictated by the spirit of Antoinette Bourdon, a well-known French Spiritualist, to her daughter. After representing the spheres as scenes of unremitting activity, where each pursues the studies and occupations for which he or she was best fitted upon earth—each of these pursuits being followed up for the good of mankind, who are constantly receiving new ideas and fresh inventions from their co-workers in the spirit-world—she goes on to describe the model of an air balloon which has been shown to her:—"It had the form of a small boat, complete in every detail,—sails, masts, yards, cordage, rudder,—nothing was wanting. I noticed that the sails were double, so as to admit of their being inflated by means of compressed air contained in glass tubes, if the wind should be contrary to the direction intended to be pursued. The main mast was a fixture, but was so mobile as to allow of the sails being shifted at will. The rudder was also a sail, manœuvred by the helmsman, by means of a rope, in the hind part of the vessel. The prow cleaved the air, as that of a vessel does the water. Nor were there the same difficulties to be encountered which arise from the resistance offered to the wind by the rotund mass of an ordinary balloon. Nothing could be more curious than to see how nicely this vessel balanced itself in the air. The delight of the aerial mariners at the complete success of their experiment was unqualified." Compressed air is stated to be the motive power; but, upon this important point, the communication is reprehensibly vague.

SPIRITUALISM IN ANCIENT EGYPT.

In the *Revue de la France*, "Ismala" translates the account which Dr. Peebles has published of his remarkable colloquy with the spirit of an early Egyptian, through the mediumship of his travelling companion, Dr. Dunn, while he was ascending the Pyramid of Cheops, as it is generally called. Proceeding to speak of the spiritual beliefs of the wonderful people who have bequeathed to us the vastest and most enduring architectural monuments at present known to man, "Ismala," observes:—"The Egyptians held continual converse with their gods (*i.e.* great men, who were divinised after death), with angels, and with spirits from the remotest times. They were equally well acquainted with the psychological sciences. Upon their tombs, their towers, and their obelisks, may be seen pictures of magnetisers putting their subjects to sleep. Upon an ancient papyrus discovered in Thebes, we may see a symbol of death. Just above the mummified body, hovers the spirit which has just been released from it, and its eyes are turned towards the balances of justice and truth. In the distance are discernible the celestial homes hoped for by the just. One more proof. Many chapters of the *Book of the Dead*, treat of magic, of trance and of magnetic healing. There are also images

representing the different magnetic states; and showing the operators with their hands uplifted to throw off the fluid. Not only so, but one sees the radiations of the fluid thus given off, directed towards the brain of the patient. Close by, may be observed the venerable priests, each holding up a cross in his right hand, to avert the psychic influences of such dark and little advanced spirits as might wish to approach. The study and practice of Spiritualism must have been known at the time the Great Pyramid was constructed."

We may add that, as we have reason to know, this fact will soon be made manifest in a very remarkable way.

OUTSPOKEN THOUGHTS AND COMMENTS.

BY A.M.

IDEALISM AND SPIRITUALISM.

It will ever be a noteworthy fact in the history of philosophy and one probably without parallel, that the lofty Idealism enunciated at the commencement of this century by the great thought-heroes, Kant, Schelling, Fichte and Hegel—an idealism too lofty for the generality of mankind to accept and to profit by—should now at the end of it, by a series of transcendental facts, little dreamt of at its beginning, be once more presented to us as a superb realism, that what was taken by the majority of even the educated and intelligent public to be but an air-castle in the clouds, should now be found to rest on the solid foundation of well-established facts, proving mind or soul to be a real entity and its function, thought, even to have a substantiality of its own.

To explain this strange phenomenon we must go back from our little world of effects to the great world of causes, that is guiding and directing the mental evolution of humanity. The German Idealists and also their English confrère Berkeley, who preceded them by a century, were evidently intended as beacon lights, to direct the vessel carrying our most precious possessions, into its proper course, and prevent its drifting hopelessly into the shallows and quicksands of materialism and its invariable adjunct, pessimism, those two diseases of our century, to which all its sore travails, social and political, must be ascribed.

Idealism has done this to some extent, though its influence has been principally on the élite of humanity, its thinkers and leaders of thought. The masses it did not reach to any appreciable extent, for they are incapable as yet of being guided by ideas only, unless they are presented to them in some tangible form. In religion and morals more especially they require such presentation even though it be but an idol or fetish of human creation. To stem the tide, therefore, that has been carrying us for more than a century now in among the rocks and breakers of materialism, where in time all that really constitutes our humanity would have been engulfed, idealism required some proofs of the truth of its axioms, more convincing to the average human mind, than mere metaphysical reasoning. Thanks to the mighty supernal powers, by which Divine Providence directs the evolution of the human mind, these proofs have at last been given to us, and with them idealism has been enthroned as the only true philosophy of mind.

We may try in vain to convince an agnostic or confirmed materialist by *a priori* arguments, that he has a soul, constituting his real ego, of which the body is but the shell, that this soul will outlast the death of the body, and that what he has made of it here will determine his condition in the next sphere of existence, to which he must inevitably pass over. We may bring forward all the arguments philosophy and religion furnish in favour of these contentions and they will fall like water on a duck's back. But when we lay before him the researches of experimental psychology, give him the tangible incontestable proofs it renders of the reality of the human soul, the chances are, that we will send him away, if not convinced, at least with what is the first step to conviction, namely a serious doubt as to the correctness of his materialistic ideas.

The facts, which have thus strengthened idealism and in the coming century will enable it to completely anni-

hilate its present opponents, are facts of experiment and observation, ascertained by a strictly inductive method of inquiry. They are taken from the whole psychic domain, but principally from that of spiritualism, and the object of this paper is to show that the philosophy deduced from these facts is identical in its main axioms with that of Berkeley and the German Idealists named above. The latter arrived at their conclusions by purely metaphysical reasoning, and were only unconsciously influenced by the spirit world. The idealists and spiritualists of the present day are in the happy position of being able to support their contentions by the powerful logic of facts, which include communications from beings of a higher order of existence, in which, what to us seems ideal, is the most real, whilst our presumed realities in the light of their revelations dwindle down to mere appearances and evanescent shadows, pictures merely painted by our senses, and only representing the surface of things, but conveying no information as to their real nature. How far the earlier idealists were influenced by the spirit-world must remain an open question. But we have no reason to doubt, from the character of these men, that they all were impressionable and received such aid as could be given them. If we have inspired seers, poets and artists, why not also inspired philosophers? The hairsplitting methods of the philosopher may not lend themselves as readily to inspiration as the impassioned efforts of the seer, the poet and the artist, yet their final conclusions may be influenced all the same. The remarkable agreement on all essential points between idealism and spiritualism, by methods altogether different and independent of each other, goes far to warrant a common origin and a common mission.

The most ideal of the Idealists named was beyond question Johann Gottlieb Fichte. His influence extended far beyond academical circles, because he avoided as much as possible that obscure phraseology and the philosophical technicalities, which make Hegel, his contemporary and follower, almost inaccessible to the ordinary educated reader. This is more especially the case in his religio-philosophical writings, where he combines the penetration of the philosopher with fire and the intuition of the inspired prophet and seer. If to these qualifications we add the crowning test, the purity and beauty of a stainless, saint-like life, we come to understand why, both at Jena and Berlin, he gathered around himself an ever increasing crowd of ardent admirers and disciples, not the least conspicuous among which was the young poet Schiller, faithful till death to the great teacher's ideals and presenting us in many of his beautiful characters with faithful representations of them. Not likely a man of Fichte's genius and influence should be allowed to pass through life unmolested by the herd of pharisees and hypocrites, whose tactics are still the same as they were in Christ's time, only that for the "crucify," no longer practicable, they try to substitute "starve," even more cruel, but fortunately now also impracticable. It was less so at Fichte's time, and the Council of the Jena University, with whom the charge of Atheism had been lodged against Fichte by the orthodox clerical party, confirmed it, because the God whom Fichte taught as immanent in His creations and inseparable from his worlds, which through every change of form are in themselves and their substance eternal as their Creator, this God, now the happy conviction of all progressive minds, was not the God of the old testament, of Abraham, Isaac and Jacob, and therefore Fichte's philosophical system was declared by the united wisdom of the Jena commission to be a dangerous, though seductive Pantheism, if not Atheism, that should not be taught at a Christian university. Fortunately for the distinguished philosopher Berlin differed from Jena, and he followed the call, that took him to the latter University, of which he became the rector shortly afterwards, and where he died in the prime of manhood from typhus fever. His wife had acted as nurse in one of the overcrowded military hospitals during the war of liberation with the first Napoleon. She was at last brought home fever-stricken, but recovered under the devoted care of her husband, who then took the disease and died.

Fichte's philosophical system is monism or rather an exalted monotheism, for though it postulates as a logical necessity the immanence of God in His universe down to the minutest part of it, yet it represents this Universal Supreme Intelligence or Being, the absolute Ego as self-centred and self-determined, and in this self-determination determining the world and all finite existence, the latter being but manifestation, the vesture of the Infinite. To use his own terms, das Scyn and das Daseyn—God and the World—are inseparable and necessarily connected with each other, for without the Scyn or God the Daseyn or the World would be non-existent and *vice versa* we could not conceive of a God without a world, of the great Creator, the ceaseless eternal cause of all finite existence having passed through a bygone eternity without creating, when out of the fulness of the "Scyn" new worlds and new beings are constantly springing into Daseyn. Whilst in the latter there is constant change, in its totality it is eternal. To date the creation of the world from the time when the grain of stellar dust, the little planet on which we live, was first consolidated, and during millions of years gradually prepared to become the dwelling place of man and the birthplace of immortal spirit, is a mistake still very common, a purely mythological fiction of the infantile human mind. For when the earth emerged from nebulæ and took its place in the galaxy of worlds, the latter were there very much as they are now and will be there after our old planet weary with age and decrepitude has shrank into an inanimate icicle and finally ceased to exist at all, its substance being reabsorbed into the ubiquitous ether, whence it came.

These are some of the ontological and cosmological conclusions of the philosophy of the great Idealist, who had he lived in the second half of this century, would have been, like his son, J. H. von Fichte, a pronounced spiritualist. As he was we may well regard him as The John the Baptist of Spiritualism, which he anticipated in many of his writings, unaided by the mighty outpouring of the spirit and the revelations from the spirit world, on which the philosophy of spiritualism has been founded, a philosophy identical in every respect with Fichte's idealism. The God, whom our exalted teachers from the "other side" exhort us to worship, is not an extra-mundane God, who directs and governs the world from without that world, but who lives in it and in everyone of us, and yet in the essence of his being, in the realms of spirit, in the world, where our little measure of space and time does not apply is so immeasurably above his creatures, that even the highest of them, it appears, are unable to fathom the mystery of the God-head, and can but kneel in humble adoration before the most High, as they bid us to do. It is here, where idealism and spiritualism must stop and acknowledge their inability to proceed any further except on the wings of faith. But it is here also, where the finite mind in vain attempts to comprehend the Infinite, has clothed the latter in the garbs of the finite, made the great World-soul a finite being, imbued with human attributes and worshipped this idol as the God of the infinite universe, forgetful of the words of the great teacher that God is Spirit, and that those who worship must worship in spirit and in truth.

To elucidate the idealism of Fichte and show its application to practical life I will finally present the reader with the leading ideas of a series of popular lectures delivered at Berlin in 1806. Their title is: Die Anweisung zum seligen Leben or auch die Religionslehre. Directions how to obtain true happiness (a blessed life) or "Religiology," which latter term I must be allowed to coin as most nearly expressive of the meaning Fichte wants to convey. It will be seen from the short commentary I submit how entirely in touch the lecturer is with the doctrines of the "Higher Spiritualism," and also those sublime teachings of Christ, which have come to us least contaminated by the Judaism and Paganism of his time and the early centuries of historical Christianity.

Life itself (the true life or the life in God) must necessarily be happiness and bliss, for it is the conscious

participation in the universal Divine Life. This life has its cause, its centre and its force in Love; it is in fact synonymous with Love. But all that *appears* as life, is not really life. This semblance of life would in fact be death if it were not sustained by some elements however small of the true life intermingling with it. The true life is one with the Divine Being or Scyn, which is eternal, self-centred and invariable, its mere semblance or shadow is ever varying. The true life loves the one invariable and eternal Being or God. The merely apparent life loves the variable or the world. It is but the instinctive, ever present longing for true happiness that keeps the seeming life in existence, but this longing is never satisfied in it, and therefore it is of necessity devoid of bliss and true happiness, whereas the love of the true life is constantly satisfied, and it is thus made blissful. A few quotations from the text may not be amiss here: "Reveal to me, what you love, what with all the ardour of your soul you strive for, to attain happiness, and you have revealed your life to me, for whatever you love, you live. Your love is your life; it is the root, the seat and centre of your life. All other emotions are life only in so far as they are directed towards this only centre. That it would not be easy for many people to answer the above question, because in reality they do not know what they love, simply proves that they do not love anything and do not live at all (spiritually) because they do not love."

"Perhaps," he says in another place speaking of those who have vainly striven for happiness in worldly pursuits only, "they finally resign all hope, deaden and kill all their soul's longing for the true and eternal, and then call this obtuseness the only true wisdom, this despairing of bliss the only true bliss and the erroneous belief, that man is not born for happiness at all but only for this vain striving after nothing, the only true reason. Perhaps also they merely resign happiness for this life and allow the hope for it in the next one to assuage their craving. How pitiful their delusion! Most certainly there is happiness beyond the grave for him, who has already entered in the true life in this world, but obtainable only in the manner in which it may begin here at any moment. But by the mere burial of the body nobody attains to eternal bliss, and those who hope for it will seek it just as vainly in the future life as they have done in the present one, if they seek it in anything else, but that which surrounds them here on all sides as closely as it can ever be brought to them beyond the grave, namely, in the Immutable and Eternal, in God. And thus the poor heir to salvation, excluding himself from the paternal dwelling, ever surrounded by his heavenly heritage, which his timid hands are afraid to grasp, roves the desert unsettled and flighty, everywhere attempting to find a home, but fortunately convinced by the speedy collapse of the huts he builds, that he will find no rest anywhere but in his father's house."

Space forbids my giving any more quotations from these interesting lectures, in which the identity of the philosophy of idealism and spiritualism is clearly demonstrated on every page. They may be read with advantage by spiritualists as well as those Christians who have emancipated themselves from the shackles of dogma and made the true Christ-spirit their ideal and their guide, for by this spirit they are pervaded throughout. To those of us who lay too much stress on the phenomenal and too little on the religious and philosophical elements of their faith, a study of Fichte's idealism, as expressed in his popular works, might bring the conviction, that what they deem of paramount importance is but the means to an end, and that spiritualism without spirituality is of little use and benefit.

We are in receipt of copies of *The Spiritual Advocate*, an eight page weekly journal, published at Cincinnati, Ohio, U.S.A., full of good, original spiritualistic matter, prominent amongst which is a serial, "Gleanings from History," by A. H. Nicholas, which traces the spiritualism of the ages.

THE UNIVERSALISTS' CREED—FUNNY BIBLE TRANSLATIONS—THOMAS PAINE AND JOHN WESLEY ARM IN ARM.

By J. M. PEBBLES.

The Indiana State Convention of Universalists is meeting this week in Indianapolis. This religious body has a small church edifice here, and a small congregation, all of which is in perfect keeping with their narrow creed. The founder of American Universalism was John Murry a Spiritualist medium. Universalism has been preached in America over a hundred years, and yet, the State Secretary reports a total membership of 1,895 in the great state of Indiana. Slow progress this! Indianapolis alone has a population of 200,000.

I listened to a straight-old-style Universalist sermon to-day. It reminded me of the explorations in Babylon. The point urged was—"Sound doctrine a necessity for present peace and salvation." And this sound doctrine simmered down meant—"there's no endless hell and everybody will eventually be saved. Hallelujah!"

But is there any future conscious existence for human beings? If a man die shall he live again? The Atheist, the Agnostic, the materialist, millions upon millions say No! And the materialistic sentence of science is—death ends all! Has Universalism any proofs to the contrary? Not one! It can only point with bony fingers to Moses in the bullrushes and other reported occurrences found in the Old and New Testaments.

Universalists have become a sect; as much so far as Presbyterians or Methodists. They have a creed fixed and unchangeable. This is the first article:

"We believe that the holy scriptures of the Old and New testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

The most important matter before this Universalist Convention was a proposed change in this "Westminster Profession of Faith," adopted in 1803, nearly one hundred years old. After the few Universalists delegates and preachers, all theological fossils, had discussed the matter of a change in the creed, it was voted, not to change, or amend any of their ancient articles of faith. And so, Universalists still believe that the whale swallowed Jonah and that Jesus cursed the fig tree.

The Rev. Thomas E. Guthrie, of Indianapolis, in discussing the Universalist creed, said that the idea of changing and improving their creed originated with the Unitarians, who were now in the work of the Universalist church.

The old school Universalists are exceedingly jealous of the Unitarians. They are afraid of being swallowed by them. Unitarians as is well known, are a rapidly increasing and growing body of liberal religionists. They are broad. They are noted for erudition and moral independence. Their creed, if that is the proper word, is exceedingly flexible. Some of their preachers are straight out Spiritualists. The philosophy of Unitarianism and Spiritualism, so far as I understand them, is identical—the divine Fatherhood of God, the brotherhood of man, conscious communion with the dwellers of spirit life, and the eternal progression of all human intelligences.

B. F. Underwood, so well and favourably known to the liberal public, in writing of the Universalists, says:—"Universalism is conservative; it is averse to innovation. It thinks more of respectability, than of reform and progress. The denomination is controlled by a syndicate of very conservative men, so to speak, whose conservatism is more and more prominent in the pulpit. It is a waning sect. It has spent its force."

Yes, a theological "spent force," striving to be considered respectable.

THE OLD AND NEW TESTAMENTS.

Universalists consider these—in a word the *Bible*, (an old book of sixty-six books or pamphlets), a sufficient "revelation" for the physical, mental, moral and spiritual guidance of humanity. Other denominations consider it plenarily inspired—infallible—the infallible word of God.

And yet Christians have the audacity to revise, re-revise, and modernize it.

The old English version was translated in 1611, and called King James' version. This version was revised in the reign of Henry VIII., and this was again revised in the reign of Queen Elizabeth. The New Testament has been revised several times during the past 300 years, the last taking place and ending in Jerusalem Chamber, Westminster Abbey, 1880.

In the revised version (especially by the American committee) "devil" reads demon; "hell," Hades. In Mark xvi. 16, "damned" reads condemned. John vii. 38, "Out of his belly shall flow rivers of living waters," reads "from within him shall flow," etc.

"Heresies" reads "factions." In the whole of the 13th chapter of the 1st Corinthians, "charity" is made to read love. This was not only correct, but a very wise translation of the Greek word.

The first Epistle of John, the very pillar of the orthodox trinity, "There are three that bear record in Heaven," &c., is entirely thrown out as an interpolation.

In the reign of Queen Mary, the Protestants got out a biblical translation called the "breeches bible." In this edition Genesis iii. 7, reads "And they sowed fig leaves together and made themselves breeches."

The Vinegar Bible got its name from the fact that the "parable of the vinegar" appears instead of the "parable of the vineyard," at the heading of a chapter.

The "Servant Bible" originated in this way, in 1604; see 3rd chapter of Genesis "Now the servant was more subtle than any beast of the field," "servant" should have read serpent.

The "Wicked Bible" was so-called because of the omission of the word *not* in the rendering of the seventh commandment. This so angered Archbishop Land, that he fined the careless printer \$1,500, the money being expended in securing new Greek type.

The "Bugge Bible" was so named because in a translation published in 1551 appears this rendering of Psalms xci. 5, "So that they shall not nede to be afrayed of any bugge by nyghte."

The old "He" bible took its name from the blunder in translating Ruth iii. 15, "He measured five measures of barley and laid it in her; and *he* went into the city." This should have read *she*; Ruth, went into the city.

The molasses, or "treacle" bible, came from the translation of Jeremiah viii. where "there was no more balm at Gilead" is made to read "there is no more treacle at Gilead." This so horrified the clergy that the sale was suppressed.

The "Wooden Leg Bible" originated in a biblical illustration of the scriptural parable of the sower, where Satan is pictured in the very face of Jesus sowing tares, here is the original New Testament picture. This must have looked very

funny, a one-legged devil hobbling along after Jesus sowing tares; and confirming what I

long contended for, that the "devil is eminently industrious." And such industry deserves universal commendation. Pitying the limping old fellow, let none hereafter paint him too black! Having but one leg, I am wondering just now, how he could have "taken" (carried) Jesus up on to that "exceedingly high mountain," but then, "great is the mystery of godliness." And everything with God, we are told, is possible. But Thomas Paine the Free-Thinker thought it would be impossible for God to "turn a grindstone backwards and forwards, two different ways at the same time."

Do you remember the epitaph that the orthodox sectarists are said to have composed for Paine's tombstone? Here it is:

"Poor Tom Paine, here he lies
Nobody laughs, nobody cries,
Where he's gone, or how he fares,
Nobody knows—and nobody cares."

And yet I saw, actually saw a few nights ago in a vision, Thomas Paine and John Wesley standing in the illuminated Heavens side by side, arm in arm, holding sweet council together touching the spiritual unfolding and unlifting of humanity.

ANOTHER NEW BIBLE.

Saying nothing just now of the Vedas of the Hindoos; the Tri-pitaka of the Buddhists; the Avesta of the Parsees; the Koran of the Mohammedans; the Douay Bible of the Roman Catholics; the Mormon Bible, the Woman's Bible; and the English Freethinker's "Bible of reason," we are about to have another brand new American Bible; or the revised revision of the old one, "the *Polychrome Bible*"

The originator of this Bible is Prof. Paul Haupt of the John Hopkins University, Baltimore, an adept in the Hebrew, Assyrian, Semitic, Arabic and other oriental languages and dialects. There is a "crying necessity," he says, "for a correct and critical Bible. The King James version is three hundred years old, filled with mistranslations, obsolete words and incomprehensible Hebraisms." Exactly, and this is just what Spiritualists have long been teaching. And in accordance with their teaching they have believed just as much of the Bible as looked reasonable, and no more! But bring out the Polychrome!

There is one Bible, divinely, grandly inspired, that requires no priestly revisions. It is the Holy Bible of nature, written by the direct will of God. Its pages are the immovable laws of Nature. Suns and stars, mountains and valleys, oceans and rippling rills constitute its sacred chapters while every waving forest climbing vine, opening bud and flower and crystal dewdrop are verses and letters in this Holy book. Hands off, oh ye priests that preach for hire and fatten upon the ignorance and credulity of the people!

J. M. PEEBLES, M.D.

A PSYCHIC VISIT TO THE SOUTH POLE.

At the Dunedin Psychological Society's meeting held on the 15th August, R. A. Proctor came and requested the members for a subject for the evening's proceedings. A member asked if it was possible to send the sensitive to the North or South Pole. Proctor said, "Yes, choose which Pole," and the majority elected to send Mr. Rough south. Before I describe our good-natured sensitive's trials I would like to impress on all investigators to be reasonable, and not subject their sensitive to hardships and trials they themselves would not dare to undertake. In sending a sensitive backwards in the history of this planet, for instance, there is a great risk of coming *en rapport* with conditions of existence which the investigators would not face under any circumstances. Then why be so unfeeling, so brutal in fact, as to treat a sensitive in a way they themselves would not think of, to sights and conditions of the minerals, vegetables and animals that would paralyse us from head to foot were we suddenly brought face to face with the conditions and creations of these far back times. Personally I feel very strongly on these experiments, interesting as they may be, when I am certain the sensitive feels all the force of his surroundings for the time being, and suffers through every sense, just as if he or she were personally present; heat, cold, distance and conditions experienced mentally, frequently react physically, and cause an amount of suffering and anxiety to the sensitive that we have no reasonable right to inflict. In the present case, when Mr. Rough got back to his normal condition, he was in a terrible state, almost frozen to death, cold and stiff from head to foot; it took nearly an hour's treatment with hot water bottles to enable him to go home, and he was not in his usual temperature for twelve hours after. I trust what I have here said will be taken in good part by your readers, and that one and all will make it their first duty to befriend and protect their sensitives in every way.

Now for the South Pole. The sensitive and his guardian, "Moore," were in the frozen regions in a second. Mr. Rough, addressing his guide, says, "It's awfully cold here, Moore, by Jove. Yes, I see ice, mountains of ice, miles and miles of ice; oh, its fearfully cold here. Yes, why that's water in the distance, and look, what splendid colours; magnetism going in at one pole and out at the other; oh, how beautiful! Hark! what noise is that?" (Here the sensitive got a terrible fright). He called out, "Ice, ice, glaciers

slipping and grinding with a noise like thunder." Shivering, and drawing his clothes tight round him, he turns to his guide and says, "Moore, this is most damnably cold, take me out of this, do;" then apparently taking his guide's hand, after a slight pause says, "I see rocks and ice turning overhead." This was a great surprise to him, and after exchanging a few words with Moore, he said, "We are 1,500 years farther away from the pole, and that much nearer to the equator than we were before, and 11,500 years will elapse before this will become the equatorial line again. Looking around, after a pause, he says, "What noise is that? I see something moving, something like a seagull, making such a funny noise." Looking forward again, he sees rocks, ice, glaciers and snow, also discovers a foot-mark distinctly, presumably made by the bird, then looking again, exclaims, "I say, Moore, that's a burning mountain in the midst of all this snow and ice. Yes, I understand, this is one of the vents which act as safety valves on different parts of our planet, without which we should soon be blown into fragments. I see how it works: the water percolates through the cracks and fissures, and as it comes in contact with the molten mass below it's turned into steam, and then forces its way to these vents or outlets, forcing up rocks, fire, lava, and every kind of matter that comes within its course." At the conclusion of the seance, Proctor came and gave directions for restoring the heat and circulation in the sensitive, remarking that it would take a day or two before he would be all right again.

There are merely a few points in this experiment that one can lay hold of; the intense cold preventing the sensitive from giving a full description of what he saw and heard, shivering all over and his teeth chattering—it was only with a great effort that he could say a few words at a time. The rocks, the sea, and the burning mountains may yet be found by some of the brave explorers. These are the only points outside of what might be expected, and they may not be verified in our generation.

Faternally yours,
W. WHYTE.

A PLEA AND A PROTEST FROM ALLAN KARDEC.

WE have been requested by one of our most regular contributors, to whom the following communication was addressed, to publish it; not as in any way identifying ourselves with the opinions held by the control upon what we regard as an open question, but because he appears to have been deeply pained by the imputations to which he has been exposed, and to be extremely anxious to vindicate his perfect integrity in the matter:—
"I am glad to embrace the opportunity which has been afforded me of speaking to you. I am better known to you as "Allan Kardec," than by my real name of Rivail. I have been gone from the earth a considerable time; but you may be quite sure that I am not less indefatigable in my search for truth in this world, than I was in yours; where I omitted no possible opportunity of exploring the phenomena of Spiritualism. I gave my whole life and all the means I possessed to these researches. It was by "chance," as it is called—although there is really no such thing—say, rather, that it was by the premeditated action and design of certain spiritual agencies, that I was led to the discovery of the truths of Spiritualism, of the reality of the after life, and the future destinies of the human soul. In what I now say, as in what I have written heretofore, I make no pretensions to infallibility. No human instrument possibly can, and I am just as liable to error as the rest of mankind. But this, at all events, I do say, that, in all my inquiries, I was honest and painstaking, and that I accepted nothing as truth except after patient and prolonged investigation. There are errors, of minor importance in my writings, as I will point out to you on a future occasion; but in the main, they contain statements of what I now know to be grand truths. But what I more particularly want to say to you is this. I

have been long waiting for an opportunity of removing from the minds of numbers of spiritualists, who are strongly opposed to what they call *my* theory of Reincarnation, some very erroneous impressions which they entertain. In the first place it is not a theory but a fact; and in the second place, it is not my own. Prejudice should not be allowed to blind the eyes and cloud the minds of otherwise shrewd and sagacious people, with respect to this or any other question. Why is Reincarnation assumed to be only a theory, and not a demonstrable fact? Because of the fallacious assumption that the mind of a sensitive is necessarily imbued with the ideas of the person who magnetises her; and that I transfused into the minds of those two young girls whom I magnetised, the ideas which they gave forth with respect to the subject of Reincarnation. People imply, by this assumption, that those ideas were previously in my own mind; and that they only gave back what they had acquired from me. Now speaking here as a spirit, standing before God (and here the control spoke with the utmost impressiveness and solemnity), I say, that I had no such idea in my mind at the time, nor had I on any previous occasion. How could I, then, have imparted to them, something which was wholly foreign to my own thoughts? It came to me as a revelation, and no one was more astonished by it than myself. I received it from two young girls who were both of them much too frivolous, and light-minded to be capable of originating such an idea for themselves. They knew nothing of it; and I knew nothing of it. Therefore there was only one other source from whence it could have been derived; and that a spiritual one. How else could it possibly be accounted for? Let those American spiritualists who, carried away by their own conceit, condemn the truth of Reincarnation as a folly or a delusion, at any rate exercise so much charity, as to do me the justice to believe that I am truthful and sincere when I declare that no such idea was in my own mind when I magnetised those two girls; and to remember, at the same time, that from thoroughly erroneous hypotheses, none but false conclusions can be drawn. I am astonished, indeed, that broad and liberal minded men, should be so illogical, and unreasonable. Reincarnation was no pet theory of mine, until it was announced to me as a truth through the lips of those two mediums. If I speak strongly and warmly, it is because a strong sense of injustice is rankling in my mind. The statements I am animadverting upon, involve a base and undeserved calumny; which is quite unworthy of those spiritualists who have given it currency; and who ought not to allow such untruthful assertions to be put into circulation concerning one who strove in your life and is still striving in this, with all sincerity and disinterestedness, to benefit mankind. I feel that the time has come when I must set myself right before the world. I have long wished for the opportunity, and am very thankful it has been afforded me. Give the widest publicity you can to this; for it is my rebuttal of an unjust accusation. Had I been guilty of what I am charged with, I should have been a great scoundrel; because I should have been posing as the teacher of an important truth, which was nothing more than an idle invention of my own. I have always striven to do my duty at any sacrifice, and I feel bound to come back and repel this defamatory accusation."

4/9/37.

Five days previously, Thackeray had said:—"There is a man standing beside your chair, who has only just come in. He is a Frenchman; and says he was best known upon the earth as Allan Kardec; although that is not his real name. He seems to me to have a very deep comprehensive intellect; to be a deliberate thinker, and an earnest unemotional philosopher. We cannot allow him to speak to-day."

And after listening to the foregoing address, the same control expressed his admiration of Kardec's earnestness, sincerity, truthfulness and detestation of injustice, remarking, "He is a great power on the continent of Europe, and deserves all the homage he receives."

NEWCASTLE SPIRITUAL RESEARCH SOCIETY
PROGRESS OF SPIRITUALISM.

Since last writing to the *Harbinger*, the Cause of Spiritualism has advanced by leaps and bounds in this district. We then—two months ago—held our Sunday night meetings in the Trades Hall, but on account of the great increase of numbers had to move into a larger building, the Cambrian Hall Hunter Street, West, and even its seating capacity is being tried to the utmost by the large audience which now assembles there each Sunday night, to hear the lectures.

A seance is held in Mr. Vale's sitting room, Hunter Street, West, every Thursday night for investigators. Some striking facts of spirit manifestation and identity have been elicited at this circle, through the mediumship of Mr. Williams and Miss Millie Pluck. About a month ago a control through Mr. Williams said:—"My name is Thomas Coxsage. I passed from earth-life in the hospital at Bathurst 17 years ago. I have a brother at Hamilton, Waikato, New Zealand. If you write to H. E. Webb, Byng, Orange, you will learn from him what I am now stating is true." Mr. Vale accordingly did so, and received two letters in reply. One from Mr. Webb and one from his sister-in-law, Sarah Keyes, corroborating the statements of the control from their own experience, and of his death from the books of the Bathurst hospital. Miss Millie Pluck is a very promising and reliable medium. Already some interesting manifestations have occurred through her. She is only 17 years of age, so with care and culture will become very useful.

On Wednesday night, September 29, we held a grand social in aid of our hymn book fund, which realised a clear profit, after all expenses were met, of £5 8s. The following report appeared in the *Newcastle Morning Herald*, of Sept. 30th.

A most successful concert and social was held at the Cambrian Hall last evening under the auspices of the Newcastle Spiritual Research Society. The proceedings opened with a concert presided over by Mr. R. White, and there were about 300 persons present. A most attractive programme was rendered, the opening item being a piano and violin duet by Messrs. A. and H. Hooker, followed by a well rendered song from Mr. J. Morris entitled "Merry Little Man." Master A. Griffiths recited "The Little Hero," Miss Lily Noble also contributing a recitation in good style, while Mr. R. White's rendition of the recitation "Truth and Justice" was much appreciated. Among the solos may be mentioned "Sunshine and Rain," Mrs. Channon; "Fiona," Miss Hall; "Man the Lifeboat," Mr. West; "Swinging on the Golden Gate" and "Down by the Sea," Mr. Morris; "For all Eternity," Mrs. Channon; "Love's Serenade," Miss Hall. Master Scott pleasingly rendered the violin solo "Comin Thro' the Rye." Mr. Channon sang, with good effect, "Queen of the Earth;" Mr. Hindle gave an excellent rendering of the song "Unlinked," while the same can be said of Mr. Maison's song "The Veteran." Miss Jenner sang very sweetly "The Better Land." Mr. J. Williams presided at the piano, and proved himself an efficient accompanist. At the conclusion of the concert dancing commenced to the excellent music provided by the Hooker family. Mr. C. Rae fulfilled the duties of M.C. with satisfaction, the gathering all through being a most successful one.

Last night, Oct. 7th, the half yearly meeting of the Society was held in Mr. Vale's sitting-room, when the election of officers resulted in Mr. Robert White being unanimously elected President, and Mr. Plant Vice-President. Mr. Pluck was re-elected Hon. Secretary, and Mr. Vale the Treasurer. A strong Committee of six ladies and two gentlemen was formed, and two auditors elected. A sub-committee was appointed to organise and conduct another grand social to be tendered to Mr. Robert White. It was also unanimously decided to re-engage him as lecturer for the Society for a further term of three months. The greatest satisfaction was expressed at his work, the membership having nearly doubled during the quarter just ended through his lectures.

A great want here is a library in connection with our Society. There are many men and women coming into our ranks who know little or nothing of the rich literature of Spiritualism. Most of them are working people who cannot afford to buy expensive books. So if any of our well-to-do Spiritualist friends in Australia would kindly forward to me books they can spare for the formation of a library here, they will be duly acknow-

ledged, and will be put to good use. By one announcement 20 gave me their names as subscribers to the *Harbinger*. There is certainly a good field for workers in our Cause here.

October 8th. ROBERT WHITE.
Teesdale Terrace, Wood-st.,
Hamilton, Newcastle, N.S.W.

THE SPIRITUAL PLATFORM IN WELLINGTON.

MRS. HARRIS'S LECTURES.

DEAR HARBINGER,—You will be pleased to know that our work still progresses slowly but surely here in Wellington.

Indeed we have just entered upon a new venture as a means of enlarging the scope of our labours. As our own Hall is not situate in a very crowded locality, some gentlemen friends of the cause here have helped us to take the Criterion theatre, a building very centrally situate; and for two Sundays the services have been held there very successfully, a crowded audience greeting us, and we are full of hope for the future. We still hold our own hall for the four week-night meetings, the rent of which is covered by the membership fees.

We deeply appreciate the kind help of these gentlemen which enables us to come more prominently before the public, who will doubtless stroll in from time to time as they pass, many of them we trust may come to stay. With sincere good wishes for your good success in Melbourne, we remain,

Yours in the work,

J. HARRIS.
A. J. RENOUF.

The following is from the *New Zealand Times*, of September 27th.

JUVENILE DEPRAVITY

The Criterion Theatre was crowded last night when Mrs. Harris, the inspirational speaker, gave a lecture on "Juvenile Depravity." The hall was so crowded that the gallery, which is usually closed, had to be used for the accommodation of the public. The lecturer said one of the causes of evil propensities in human nature was unwise marriages, either of too youthful persons or those who are so unfitted to each other as to promote only discord where there should be harmony. The lecturer advised the desirability of a certain age, say 25 in man and 23 in woman, before marriage could be legally contracted; also the obligation of both sexes to study the laws of marriage and parentage, in order that all should understand their responsibilities when entering the marriage state. Love should be regarded as sacred, and woman should be held in reverence. This inculcated early in the life of all boys should create respect for girls. Boys should also be instructed thoroughly in the science of physiology, and taught to guard against the violation of sexual laws. We had suffered enough through false delicacy. The lecturer intimated that vaccination may have produced serious tendencies to animalness, as well as having sown seeds of disease that sooner or later would make its appearance. Blood diseases, the results of errors of past generations, were transferable by vaccination. Juvenile depravity was largely the result of overcrowded homes, the lack of home culture, allowing young girls to walk the streets in the evening unattended by guardians, of crowded work-rooms, bad companions, loose, immoral literature, such as penny novelettes and "dreadfuls," which our boys and girls devoured with eagerness. The introduction of these books into the colony should be forbidden. The evil was also largely the result of the existing state of monopoly, which reduced the possibility of all sharing in the profits of labour, and rendered the condition of the sweated producer worse than slavery. This was the cause of much of the social depravity, drunkenness and disease in the slums of our great cities. The children were pressed into the warfare of life, selling papers, flowers, matches, &c., at night in the streets. Another cause was the lack of wise, tender home-training; the lack of confidence between mother and daughter, father and son; of early deceit and false pretences; of temptation to dress, gamble or resort to the common pleasures of music-halls and dancing saloons. All this was through the lack of true home life. The lecturer pointed out how man should protect woman, and not tempt her; and how woman should influence man to higher goodness and worthiness. Illegitimate children should be cared for by the State, but the crime of their birth should be made punishable to both parents. Society should ostracise most severely the profligate and debauchee as well as the Magdalen of the weaker sex. Drink, one of the causes of infantile depravity, and inherent social leprosy, poisoned life and was the result of want of religious training, and no inculcating of the sacred laws of obligation and compensation. As a remedy for the evil the lecturer put forth careful, suitable marriages; the study of the natural and procreative laws; suitable homes and cultured home-life; abstinence from all stimulants; banishing of vaccination; the suppression of impure literature; State care for all unprotected children, and the equal punishment of both sexes for social sins.

CHRISTIANITY, CHRIST, AND RATIONAL RELIGION.

A LETTER FROM ONE EMANCIPATED MIND TO ANOTHER.

HAVE you ever indulged in serious imaginings as to what sort of a case you could make out both to justify your own intellect, heart, and conscience, and to satisfy the demands of your colleagues in heresy, should you ever 'vert to the religion of your early life? I have, and up to the present I find the formulation of such a "case" simply impossible. Christianity, as one of the world's great religions, must be accorded its place and power; but its superlative divinity—where is it? Its "evidence" is unreliable, its origin pagan and largely mythological, its morality defective, its history a trail of blood! To Jesus of Nazareth we may ungrudgingly grant a high place in the Pantheon of the world's great reformers, and not pause to demand convincing proofs of his personal existence and of the general trustworthiness of "the record." In the light of latter-day revelations we may accept him as "a man, approved of God," not only "by miracles and wonders and signs" which God and the angels did by him, but as a Teacher of Righteousness and the unfold of the true "Christ spirit,"—the spirit of truth, justice, and fidelity to the sense of duty; of love and good-will between man and man, of humble faith and reliance upon God, of practical obedience and well-doing, of self-renunciation, and sympathy with the afflicted and suffering, and of tender compassion for the sinner. This is the ideal Jesus, the real "Christ." But that spirit was not evolved only some 1900 years ago in a small corner of the earth. It has existed ever since there has been a human being with mind and soul and heart; though not always and equally manifested. "Long ere in the firmament of time shone Bethlehem's resplendent star, there were men in all lands who loved mercy, and did justly, and walked humbly with their God." Jesus "our exemplar"? Which Jesus? He of the Synoptics? He of the Fourth Gospel? He of the Apocalypse, breathing fire and slaughter? Or "the Christ of Paul"? Even granting there to be but one portraiture of "the Son" in the New Testament, can sober, honest, reverent thought identify him, so portrayed, as the incarnated glory of God, the express image of His Person? Allowing him to have been a "paragon," can we, dare we, *worship* him? One little descent from the idealistic, which has too long anaesthetised the minds of "Christians," to plain realism should settle (and for me *does* settle) the matter. Two seconds' reflection on "the Infancy" suffices. Isaac Watts sings, "This Infant is the Mighty God, Come to be suckled and adored." No, a thousand times, no!!! *A deity in diapers is no God for me!* James Martineau, in one of his characteristically pregnant passages which as completely exhibits, as it effectually demolishes, the commonly accepted theory of Christianity, describes it as "a divine economy for snatching a ruined world from its perdition." He says, "It is a redemption, wholly preternatural, relative to a prior fall, wholly natural; effected by a miraculous paroxysm in human history—the Incarnation, Crucifixion, Resurrection, of one of the Persons in the Godhead; continued by the special grace and inspiration of another; and made conditional on the conscious need and believing acceptance of this scheme, on the part of the candidate for mercy." And that is a scheme to which I cannot assent. Can you?

But, in rejecting this, have we nothing better to substitute? Ah, yes! You and I, and thousands more, know, and we can show unto men, "a more excellent way." As Emma Hardinge has beautifully said:—"God lives and reigns, although the mythical forms of ten thousand God-men should vanish into airy realms of allegory and imagination. The facts of immortality can never be disproved, although the Avatars on whom a superstitious faith has built up its only proofs, resolve themselves into solar fire, and their histories merge into sunbeams and starbeams. Good and evil are stubborn facts, and sin is a stain on the soul of man which the conjurers of ecclesiastical 'rings' can never convert into good by spells and

tricks. The truths of religion were born before ecclesiasticism, and will survive its wreck. Were every form of 'faith' now prevailing blotted out from earth one minute, the next moment would see man worshipping his creative Father, God; following the beckoning hands of immortal friends, with the confident assurance of his own immortality, and listening to the pleadings of the importunate witness within, with the acknowledgment that he is largely a responsible being and must create, by his deeds here, his 'heaven' or his 'hell' hereafter."* W.

BIBLIOGRAPHY.

THE SONG OF SONGS.†

PROBABLY there is no portion of the Old Testament which has given rise to so much controversy among scholars as "The Song of Songs," and the name of the commentators upon it is legion. Origen, Aboupharadja, Castello, Grotius, Gregory of Nazianzum, Ghislerius, Bossuet, Lowth, Calmet, Voltaire, Whiston, Jacobi, Ewald, and more recently Renan, have brought their learning and their ingenuity to bear upon the interpretation of this mystic poem; and with the most contradictory and unsatisfactory results. And the reason is not far to seek. The western mind is unqualified to enter into the spirit of Oriental literature; especially where this deals with spiritual truths. We read everything of the kind in its baldest and most literal sense. We mistake allegories and parables for matter of fact narratives; and we seem to be incapable of looking beneath the surface for those pearls of wisdom; for which we must dive very deep down, if we wish to seize upon them.

The little book before us, which forms the second issue of the Rosicrucian Library, is a translation from the Hebrew of Rabbi Issa 'Char Baer's "Commentary on the Song of Songs," with an introduction by the translator, who points out that, among the Hebrew, as among the Egyptian and the Greek priesthood, there was preserved a knowledge of the inner meaning of their Sacred Writings, which was not divulged to, and would not have been understood by, the ignorant crowd. Such texts had, indeed, four meanings; (1) the literal, or superficial; (2) the allegorical; (3) the higher symbolical; and (4) the supremely secret, which was only revealed to the priests (who were really mediums) in trance, and was religiously preserved. To the coarse multitude, "The Song of Songs" would present itself as a somewhat erotic love-song; by others it would be regarded as implying the union of the fourth and fifth principles in man; by others, again, as signifying the relations subsisting between the Intelligence and Wisdom; while those initiated in the higher degrees of spiritual knowledge would read it as referring to the reciprocal relations of the Father and the Son, and to that magnetic fire emanating from both, which came, in course of time, to be regarded as a person, and to be called the Holy Ghost.

The Commentary now translated, for the first time, from a work entitled "The Book of the Fountain of Wisdom," printed and published in Prague, A.D. 1610-1611, throws an entirely new light upon "The Song of Songs"; and it is rendered additionally interesting by the constant references which are made in it to parallel expressions in the Pentateuch. Its spirituality, moreover, is very striking.

THE INCANTATIONS.‡

Students of white magic, theosophists, and lovers of Oriental and German mysticism will find much to interest them in the volume written by the gentleman who adopts

*See "Faiths, Facts, and Frauds," by E. H. Britten. Reference is recommended also to the "Spirit and the Word of Christ," by G. Vance Smith, D.D., Ph.D.; "The Seat of Authority in Religion," and other works, by James Martineau, D.D., LL.D.; "The Rise of Christendom," by Edwin Johnson, M.A.; "Christ, the Corner-Stone of Spiritualism," by J. M. Peebles, M.D.; and "Four Great Religions," by Annie Besant.

† Commentaire sur le Cantique des Cantiques. Traduit de l'Hebreu de Rabbi Issa 'Char Baer. Paris: Chamuel, 5 Rue de Savoie.

‡ Les Incantations, Per Sédir. Paris: Chamuel, 5 Rue de Savoie.

the *nom de plume* of "Sédir." The subjects treated of are the human logos, the voice of Brahma, sounds in relation to the astral light, and the methods of becoming an enchanter. To do justice to a work of such a character as this, a critic would require to be as well versed in occult lore, as the author of it appears to be; to which the present writer makes no pretensions. But he can, at least, appreciate the ability and earnestness of "Sédir," the erudition he exhibits, and the depth and sincerity of his convictions. In one place he throws a new light—new, at least, to the average reader—on the nature and effect of incantations; the practice of which "is based," he says, "on the theory that certain sounds, when uttered, produce a vibration of the ether, which, if it is sufficiently active, propagates itself to the most subtle milieu." At the same time, he observes, "the nature of the vibration does not admit of its being examined from the ordinary point of view of physical science." This was so well understood by the Romans, we may remark, that the singing of certain *carmina* was believed to have a curative effect upon specific maladies. Among the Slavonic nations similar ideas formerly prevailed, and in the Servian language, "doctor" and "enchanter" are synonymous terms. Theophrastus, the Greek philosopher, who flourished 300 B.C., speaks of the gout being cured by playing the flute over the affected limb; which, of course, implies that the vibrations, thus set up, must have possessed some therapeutic efficacy. We have also the familiar incident of the sounds elicited by David from his harp, chasing away the morose melancholy which had taken possession of the mind of Saul. In more recent times, Ambrose Paré, who is rightly called "the father of modern surgery," and was, in his own day, the greatest practitioner in the world, was perfectly convinced of the power of magic formulæ; because, as he says, he had himself "seen the flow of blood arrested in various parts of the human body; and fevers cured, by the pronunciation of specific words."

Modern science has precipitately condemned all such statements, although made by some of the greatest men who have ever lived, as ignorant and superstitious; whereas it is we who are ignorant; for we are only just beginning to perceive, very dimly and imperfectly, what is the nature of the imponderable ether which is believed to fill all space, and to guess at the vibrations of which it is susceptible. The mere fact that all our physical sensations are nothing more nor less than vibrations impinging upon our organs of sight, hearing, touch, taste and smell, and that there are multitudes of vibrations of the ether, of which our eyes and ears are absolutely incapable of taking cognisance; should induce us to suspend our judgment when we hear of phenomena which transcend our own personal experience; and startle us, perhaps, by their strangeness and their apparent incomprehensibility; and by the violence which they seem to do to opinions we have come to look upon as fixed and final. The mental attitude of every honest and teachable truth-seeker should be one of patient reserve, and of openness to the influx of light, come from whatever quarter it may.

THE SYNDICISATION OF THE FRENCH SPIRITUALISTIC PRESS.

By QUÆSTOR VITÆ.

The well-known leader of the French occultists, "Papus" (a medical doctor who studied with Dr. Luys), has achieved a notable and important success in getting all the papers representing the different schools of psychical and occult research (to the exclusion of theosophists whose attitude is not one of research, but of dogmatism) to join in forming an association in which all will unite in mutual co-operation and assistance.

A Committee, of which Papus is president and Durville (director of the School of Magnetism) is secretary, has been appointed. Papus will represent the Initiation; Ledit, the Voile d' Isis; Castelat L'Hypercheine; Bouvery, La Paix Universelle; Thomas, La Therapeutie Integrale; G. Delanne, La Revue Scientifique du Spiritisme; C. Duval, Le Bulletin de la

Federation Spirite; Durville, Le Magnetisme; Lemayrie, La Revue Spirite; L'Faguet, Le Progres Spirite. The only important paper not comprised in the union so far is F. Mery's Echo du Merveilleux.

The articles of association state that the object is to draw together the bonds of fraternity and solidarity existing between the members of the same corporation and all the publishers of spiritual papers in France; to assist and protect each other in any circumstances of professional difficulties; in spreading spiritual ideas apart from distinction of schools, doctrines and special beliefs, each member retaining entire independence in that respect.

France, through Papus, has the honour of setting a splendid example of tolerance to the investigators of psychical phenomena in other countries. It is to be hoped that the latter may also merge their minor divergencies in a similar union for mutual assistance in the common cause, through which each participant would undoubtedly gain in force and strength. Such a move might perhaps constitute the first step in the foundation of an international association of psychical students, for which a splendid opportunity will be furnished in the various congresses that will be held next year in different countries.

A GLOSSARY OF TERMS PERTAINING TO SPIRITUALISM AND PSYCHIC SCIENCE.

By HUDSON TUTTLE.

(Concluded.)

Magic: Divided into white and black. Is the supposed power to evoke the assistance of spirits or super-human beings, to work wonders. In white magic good beings are called for good works; in black, or gestic magic, the assistance of demons is invoked. Celestial magic asserts that the planets are controlled by spirits, and these have influence over mankind.

Materialize: The act of a spirit clothing itself with matter. This word is so expressive that it has become of general use, with a wide range of meanings, and yet it conveys an entirely erroneous idea of the method by which spirit becomes visible to mortal sight.

Materialisation: The appearance of a spirit in tangible, bodily form, differing from an apparition, which is supposed to be intangible.

Materialising Medium: One through whom the phenomena of materialization occur.

Matter: The matrix through and by which force is expressed, and of which all that is known, or can be known, is from the impressions of such force upon the senses.

Medium: One who by sensitiveness is able to communicate with departed spirits.

Mesmerism: A term which has been loosely used, with a wide range of meaning. With Mesmer it meant the influence gained by one person over another by means of passes, dominating the will of the subject.

Metaphysics: Is similar to Christian Science, differing mainly in dropping the Christian nomenclature. In no sense is it metaphysical, except, perhaps in the obscurity of its affirmations. All diseases are mental, and must be dealt with on the mental and moral planes.

Mind Cure: Is nearly identical with metaphysics, but perhaps gives hypnotism a more conspicuous place. [See Christian Science.]

Mind-Reading: Reading the thoughts of another by impressibility.

Neurology: A treatise on Mesmerism. As this word has been employed in an entirely different sense, its use with this meaning is not justifiable.

Obsession: The taking possession of a human being by a spirit. In a stronger sense, the dispossession of the rightful spirit of its body, and using the body as if it were that of the obsessing spirit. The "Watseka Wonder" was a remarkable instance of obsession by a well intentioned spirit intelligence.

Occult: Mysterious, concealed; because applied to the magic of the past, its use, in descriptions of modern psychic phenomena, is misleading, and it should not be employed.

Od, or Odyllic Force: The force Baron Reichenbach thought he discovered in magnets, crystals, etc., or influencing sensitives.

Pathetism: Healing by the use of hypnotism or mesmerism.

Percipient: The psychic or mesmeric subject; the sensitive under experiment.

Phenomena, Objective and Subjective: Subjective phenomena are such as have no tangible existence; being impressions so vivid they seem realities. The suggestions made by the operator of the hypnotised are examples. Objective are such as have a real existence, outside the mind.

Physical Medium: One who receives manifestations in which physical matter is acted on by force beyond his control.

Planchette: An instrument for communicating with the spirit-world. It consists of a thin, heart-shaped piece of wood, mounted on two pantagraph castors, and carrying a pencil for the third point of support. The hand is placed on this, and the pencil writes automatically, or presumably by spirit control.

Præexistence: The belief that the spirit is an eternal creation, and enters the physical body at conception to be clothed in flesh.

Premotions: Impressions of coming events, received by thought transference from some mortal or spirit.

Psychic: One sensitive to psychic influence. A medium must be a psychic, but a psychic may not be a medium. A somnambulist, a mesmeric or a hypnotic subject is a psychic, the word covering the whole field of sensitiveness which can be controlled by spiritual beings.

Psychic Ether: An ether similar to light-ether. Pervading all space, which transmits thoughts by waves, as the light-ether transmits light. [See thought-atmosphere.]

Psychic Medium: One receiving communications through the mind or spiritual sensitiveness.

Psychic Science: The science of spirit. The term covers the new field of research, in which actual observation, after the method of physical experimentation, takes the place of speculation and metaphysical contention of the old school of psychology.

Psychodunamy: A word introduced by Leger as a substitute for mesmerism.

Psychograph: An instrument, being a modified form of the dial employed by Prof. Robert Hare in his remarkable investigation of the phenomena in the early days of Spiritualism. It is formed of a rotating disc, carrying an index over the alphabet. The finger tips of the medium are placed on the disc. In his experiments it gave wonderful results.

Psychography: Writing, independent of and without mortal contact, impliedly by spiritual beings.

Psychometry: The name given by Prof. J. R. Buchanan to his discovery that sensitives were influenced without direct contact by drugs, minerals, etc., and were able to read the characters of the writers from letters held in the hand or placed on the fore head. This influence has been found to be universal.

Psychometrist: One sensitive to such influences.

Receptivity: A state of mind favorable to impressions, either the result of passiveness, concentration or intense attention.

Re-incarnation: The belief that the spirit passes through successive births until freed from the stains of earth by expiation; an old belief which has been revived and made a fundamental statement in the teachings of Kardec and his followers.

Second Sight: Clairvoyance.

Sensitive. A: One capable of receiving impressions.

Sensitiveness: Impressibility; the mental state in which impressions are received from other minds. It may be normal, or induced by fatigue, disease, drugs, or may arise in sleep. It may have all degrees of acuteness, from that in which impressions are difficult to distinguish from the normal thought, to independent clairvoyance. It is a quality belonging to all, varying in degree, and capable of cultivation.

Sixth Sense: The capability for spiritual perception;

the state of the hypnotic or psychic. This sense is really composite, being formed of the blended spiritual perceptions more or less awakened.

Somnambulism: Sleep-walking. The physical senses are dormant, and the psychic or spiritual senses dominant. Has been used in place of mesmerism or Hypnotism.

Somnambulist: One subject to sleep-walking.

Soul: In the old division of body, soul and spirit, soul has no meaning except as one factor of the trinity which was sought to be established. Man is dual—a physical body and a spirit. The spirit is the spiritual form or body, with its accompanying conscious intelligence. If soul means anything it is exactly this, and is synonymous with it.

Spirit: The old definition is, an imponderable, intangible nothing, capable of thinking and feeling, and God-created, by miracle. The new definition makes it created and sustained by law. It is a celestial or spiritual body, originated in and sustained by the physical body, from which it is separated by death, to go forward the same entity, in perfect and complete continuity of existence. The celestial or spiritual body is composed of attenuated matter, not recognisable by any of the physical senses. It is organised, and has as real an existence amidst spiritual things as it had in mortal life.

Spiritism: Often used synonymous with Spiritualism, but really having a widely different meaning. As received by the Latin or Kardec school, it means the acceptance of the doctrine of re-incarnation as a cardinal principle. The term has also been used to designate those who demand phenomena as a test, rather than the philosophy of spirit.

Spiritist: One who accepts the doctrines of Spiritism; one who seeks and is satisfied with phenomena, rather than the science of spirit-life.

Spiritualism: The belief in the continuity of life after death, and its continual progress, and the application of this belief to the right conduct of living. Modern Spiritualism stands for the supremacy of law, in the realm of spirit as well as the physical. The departed are near, and communicate with their earth friends, not by permission but by law. It is the Science of Life, and a religion which, inasmuch as it would build up the moral character on foundations of knowledge, and is satisfied only with the attainment of perfect excellence, is superior to all others.

Spiritualist: One who believes in Spiritualism.

Subliminal Self: A certain part of our being, conscious and intelligent, into which our ordinary waking sense does not rise; the spiritual.

Telekinetic: A theory to account for the moving of physical bodies without physical contact, by some unknown force originating in the minds of the sitters, as opposed to the spiritual theory.

Telepathy, or Thought Transference: The transmission of thought from one mind to another without tangible or physical means. This occurs without regard to distance, and is referred to waves sent out from one mind to another through the psychic ether.

Telo-Aesthesia: Clairvoyance.

Theosophy: The definition of this term given by H. P. Blavatsky is "Wisdom Religion, or Divine Wisdom; the substance and basis of all the world religions and philosophies, taught and practised by a few elect ever since man became a thinking being." To this exceedingly abstract definition must be added the doctrines of re-incarnation, the brotherhood, etc., the conjecture of ages long since past.

Thought Atmosphere: Same as psychic ether. A thinking being in this atmosphere is a pulsating centre of thought-waves, as a luminous body is of waves of light.

Trance: When persons fall into a sleep resembling death, in which they may or may not be conscious, it is said they have fallen into a trance. This is not a correct use of the term. If in this state, resembling death, their spiritual perception or sensitiveness is quickened, and they perceive thereby, then it may be truly said they are entranced. The trance thus defined is similar to clairvoyance.

Transfiguration: Transformed, as when the medium takes on the appearance of the communicating spirit.

The expression of the spirit when it transcends the body as in clairvoyance, and sometimes at the moment of death.

Visions: A term of wide meaning. In the sense derived from the Scriptures, a revelation of supernatural appearance. The state in which these are received may arise from physical or mental derangement or exhaustion. They may be simple phantasms, or the state may be a truly sensitive one in which impressions are received from other intelligences.

Zaether: Neur aura, nervous fluid. Supposed to hold the same relation to spirit that the ether of gravitation does to matter.

MAGNETIC HEALING AND MEDICAL ARROGANCE.

THE efforts that have been made lately by the medical profession of Germany and Austria to have the practice of curing disease by human magnetism made a criminal offence, unless carried out by a legally qualified medical practitioner, are too monstrous to be left unnoticed, and especially as they may be repeated here as soon as the increase of this practice visibly affects the vested interests of the medical fraternity by reducing their incomes.

This attempt to deprive suffering humanity of one of the greatest boons we possess against many of the ills human flesh is heir to has called forth very strong protests in the countries named, one of which from the foremost psychologist of our time, Baron Dr. Carl du Prel, we publish below. It was written by him in response to an appeal from the Commissioner of Police, J. Kusymanel, of Vienna, imploring him to save the Austrian Empire from the disgrace of the proposed measure becoming law, by an unreserved expression of opinion on his part. Though Du Prel only responded in a private letter it was thought of sufficient weight and importance to be handed over to the press. The medical men advocating this nefarious interdict have placed themselves on the horns of a dilemma. They must either maintain that there is no such thing as human or animal magnetism and that all magnetisers are consequently humbugs and impostors, or if they acknowledge its existence and are not blind to the fact that it frequently cures, after the orthodox medical treatment has failed, they plainly show that they act from sordid self-interest and without regard to the welfare of suffering humanity since it is impossible for them to take the place of those they want to suppress. A successful magnetic healer requires special qualifications which are a gift of nature and cannot be acquired by study and the obtaining of a medical diploma. We all throw off magnetism and have our magnetic envelope or aura, but it differs in quality and quantity with every individual, and for curative purposes it is but rarely available, or if so in some cases may do more harm than good. In the magnetic healer it is thrown off in abundance of the purest most life-giving and disease-correcting quality, and he has cultivated it by practice and an appropriate mode of life. In itself, however, it will be of little use to him if it is not accompanied by certain psychic conditions, namely, an absolute faith in the efficacy of the mysterious force he transmits to his patient, and a firm will to send it forth in strong life-giving currents animated by the love principle, by a benevolent single-hearted desire to relieve and if possible to cure the sufferer.

These are the indispensable qualifications of a successful magnetiser, which few medical men will be found to possess. Most of them deny the existence of animal magnetism, because they cannot see or smell it, but even those who have an inkling of it generally neither have the power to apply it nor the self-sacrifice and devotion necessary in the practice of it. It is so much easier to write a learned prescription than to part with their own vital force in supplying the remedy required. Only the meanest "dog-in-the-manger" spirit, therefore, can have dictated the proposed measure. But let us see what Du Prel thinks of it. He writes to the Austrian Commissioner of Police:

Most honoured Sir,

"I am quite of your opinion that the paragraph submitted to me and intended to be incorporated into the Austrian Criminal Code, though directed against the occult sciences in general in specially aiming at making the practice of magnetisers illegal and that the doctors are at the bottom of it. For the last 100 years these gentlemen have battled against Magnetism and Somnambulism, although in their own ranks there have been and are at the present time honourable exceptions, men who affirm the great curative power of Magnetism and speak of it with enthusiasm and in the highest terms. The reason for this obstinate opposition of the majority is very simple. We find throughout the history of medicine the same indolent and often rancorous conservatism. Discoveries must be made over and over again before they are as much as looked at, and if some new discovery threatens to invade material interests or tends to make medical aid less indispensable, it is invariably attacked and discredited until this course being unpracticable at last, it is finally acknowledged, but, if it was made by a layman, usually claimed for medicine under a fresh name. If someone in my house suffers from a headache, which I can remove by a few passes and a gentle sleep, I am not to be allowed to pursue this course but be legally obliged to send for a doctor and pay his fee for what in all probability will be a failure. Let the patient keep his headache if only the vested interests of the medical fraternity are not infringed on and damaged."

"If medicine were at least a science, distinguished by high achievements, this opposition to new ideas would be comprehensible. But the fact is that the healing art (surgery of course excepted) is distinguished frequently by its impotency in dealing with disease. This has been candidly admitted by doctors of medicine. That the general public is not aware of it is owing to the impunity with which mistakes may be committed without anyone being the wiser. If a civil servant or an officer commits a mistake, his superiors in office are sure to hear of it. There is no Board of Revision for the doings of the doctors. The patients look upon want of success as unavoidable in the course of nature, and when they die at last they are buried under the regulation certificate and probable mistakes in diagnosis and treatment or in both are buried with them.

In one case only the impotence of our orthodox healing-art is demonstrated in a very drastic manner, namely, when several doctors are called in at the same time to a patient. This happens rarely, because only rich people can afford the luxury. Almost invariably however the chief result of the united wisdom of the medical gentlemen may be expressed by the old adage: "Doctors differ." This happens even on occasions, when the Coryphaei of several countries are assembled round a sick bed. It was thus with the lamented late Emperor of Germany and latterly again with Count Salkowsky. Some of the Coryphaei declared him to be insane and caused him to be confined in an asylum. The wardsman, who assisted him to escape, was sentenced to imprisonment. Subsequently other Coryphaei testified to his perfect sanity.

Among medical men themselves distrust and dissatisfaction with their noble art is on the increase, and already there is a school counting thousands of adherents, the Hygienists, who condemn the whole system now in vogue and have arrived at what may be called "Medical Nihilism." They are perfectly right, for with all the progress made by the auxiliary sciences, medicine itself can never become a real science, because it is founded on the utterly erroneous basis of materialism. If life were but an accountable combination of physical, chemical and mechanical forces, the allopathic system dealing with man as if he were a retort, into which drugs and chemicals must be crammed *ad libitum* would perhaps have a semblance of justification. But being something altogether different from this grossly materialistic conception, it not unfrequently happens that the cure turns out worse than the disease, that a minor devil is exorcised and Beelzebub takes his place. Under these circumstances the school of the Hygienists

insisting in sanitary reforms in houses, villages and towns and a more natural, wholesome mode of life on the part of the individual, represents a hopeful and healthy reaction. But the system is merely prophylactic of disease. In the treatment of the latter two points not properly recognised, if not altogether ignored by orthodox medicine, are of the utmost importance:

1. The natural tendency inherent in the system to correct and remove abnormal action and its products.
2. The great importance of the power which the soul has over the body and the utilising of this power in overcoming disease. Materialism unfortunately does not recognise either. Blind forces devoid of intelligence constitute its life force and its soul is nowhere. In the strengthening of nature's healing power, the *vis naturae medicatrix* of old Hippocrates, lies the true healer's *torte* and secret of success, and this alone is the aim and object of the magnetiser. His abundant healthy magnetism supplies and corrects the feeble and diseased one of his patient. This is the medicine he dispenses and nobody has ever been the worse for it.

The second point becomes abundantly clear, when we recognise in the soul not only the thinking but also the organising principle and entity within us. Faith in the physician imparts remedial powers to bread pills; faith cures are too numerous to be denied, and even hypnotism cannot be explained on any but a psychic theory. The medical science of the future will thus find its three principal resources in Hygiene, doing away with disease germs, Magnetism supplying life force, and psychic healing bringing the soul to bear on bodily derangements, with drugs, if any, taking a subordinate part. The progress of medicine depends entirely on the cultivation of these three branches of knowledge, partially left out of the medical curriculum and therefore opposed by the ordinary medical man. But this progress would likewise be retarded if certain of these branches were given over to and made a privilege of a caste. They owe their existence and present progress principally to laymen, who have studied and cultivated them under constant opposition of the medical faculty. They have therefore a perfect right to maintain that it would be a monstrous infringement of personal liberty to pass the proposed most objectionable paragraph into law, excluding them from further study and practice of what is practically their own discovery, namely, animal magnetism.

How this nefarious scheme can be prevented from being carried through your legislature, I cannot say. One thing I am sure of, that I individually do not possess the power. Herein I cannot join issue with you, though I am obliged to you for your good opinion. It is beyond questioning that a layman who, like me, has spent ten years in the study of magnetism, somnambulism and hypnotism, must know a great deal more of these interesting subjects than a medical man, who has not even dreamt of them. Now equally ignorant government officials, to whom the question will be submitted for decision, are sure to call, as supposed experts, medical men only, not because they have studied these subjects but because they ought to have done so. All your doctors, however, are not equally opposed and ignorant on the point; some of them even fairly well versed are inclined to make concessions. I had a conversation not long ago with one of these, a professor at an Austrian university, who confidentially admitted somnambulism in the sense of the mesmerists. But he concluded with the words: "If I dared to pronounce the word somnambulism at my university, I would be literally annihilated."

Where such terrorism reigns supreme, the battle single-handed would be hopeless. I am so thoroughly convinced of the utter uselessness of any steps I might take in the matter, that I cannot make up my mind to comply with your request. I know beforehand that I would be told as a mere layman, I had no voice whatever in a subject concerning doctors only, and that as a foreigner I had better not interfere with Austrian affairs. With some justice I might be advised to go home and first of all try to clean out the Augean stable in Germany, for on the subject under discussion we are

just as backward as Austria. Only recently a libel action was brought by magnetiser Kramer against a Wiesbaden doctor, who had publicly declared that Kramer was a mere swindler, obtaining money by false pretences. The defendant called as experts four doctors of medicine, who in the witness box and on oath deposed that the expressions complained of were fully justified, as there was no such thing as animal magnetism. The action was therefore dismissed with costs against the plaintiff, and a host of witnesses he had subpoenaed were not admitted. Even his notice of appeal was not accepted. This, be it recorded, took place in enlightened Germany 100 years after Mesmer, and more than fifty years after the Commission appointed by the Paris Academy for the special purpose of investigating Magnetism and Somnambulism, such Commission consisting of eleven eminent medical men who, after five years of experimental research, unanimously declared animal magnetism to be a substantial force of great curative powers and fully entitled to take a prominent place in medical science.

You see from the above that I would not require to go out of Germany if I could promise myself the least success from publicity taking my stand against such culpable perversity. All I could say in the treatise you ask me to write for the Austrian Senate, I have said in this letter, and as a preacher in the wilderness many a time on other occasions, but all to no purpose. We live in an age that builds palaces for the vivisectionists, and allows laymen to be prosecuted for trying to relieve the physical sufferings of humanity. An improvement of this wretched state of affairs can only be brought about by a general revolt on the part of the public. But the dear public is indolent and does not appear to see that everybody has a right to be cured as he likes. Its modesty in the demands it makes on medical aid is only excelled by the modesty of the aid it gets. People see in disease a necessary evil, a dispensation of nature like bad weather, whilst to a very great extent it is owing to the imperfectness of the healing art. The magnetiser is only called in when the doctor has failed, and then it is often too late. They allow themselves to be bluffed by the assurance with which magnetism is declared a swindle and only exceptionally the prejudice thus created is set aside in time, as it was lately by a lady of this town. Her little boy had been treated in vain for some months by the family doctor and was getting worse from day to day. At last she ventured timidly on the suggestion to call in the doctor's *bête noire*, a magnetiser. "Go to one of these swindlers," he told her, "if you like, but tell him beforehand that you will not pay him a fee if he does not cure the child. From his answer you will then learn the real object these fellows aim at." The quickwitted lady, however, not losing her composure, replied to this piece of medical bluff smilingly: "You forget, my dear doctor, that if cure is the condition of payment, I should not pay you a fee either." She called in the magnetiser and in a few weeks the boy was cured.

You appear to be convinced that the obnoxious paragraph will be passed by the Upper House. I am of the same opinion. *Credo quia absurdum*. But I also participate in your conviction, that in spite of all present perverseness, the 20th century will belong to magnetism, somnambulism and spiritism. New ideas can only then find general acceptance when the opposed old ones (in the present case they are those of orthodox medicine) have become obsolete and discredited. No efforts on our part are required to bring about the latter consummation, for the doctors will do it for us. The discomfiture of their present system is merely a question of time, and it does not much matter whether we live to see the victory of our ideas or not.

Most respectfully,

Yours obediently,

DR. CARL DU PREL.

The Roxburghe Press Limited have in hand for immediate issue "Practical Instruction in Mesmerism," by Frank H. Randall. It will form one of the "Roxburghe Occult Series." Price will be 1s.

THE KNIFE AND THE BOOK.

By J. BOWLES DALY, LL.D.

It is the duty of every student who may have gleaned any psychic knowledge to add something to the mental heap acquiring such respectable proportions in our day. His contribution to the general store may be of trifling importance, yet a hint, a stray suggestion or an item of personal experience may be of use to the few brave souls who are now devoting themselves to this unpopular research. Morse, while inventing the language of the electric telegraph, utilised much of the stray experience of others, and ultimately added a valuable brick to the temple of knowledge; all science has been slowly developed by such processes. The following is a brief record of some magnetic experiments with hints which may enlarge the bounds of human knowledge. As the information proffered partakes largely of the nature of a personal confession, the reader is requested to pardon the tiresome iteration of the personal pronoun. The hunger for knowledge, especially occult knowledge, is in the air everywhere around us and craves satisfaction. Magnetism under a new name has come to diffuse light on an unknown territory and its shadowy inhabitants. Reichenbach's experiments proved beyond a doubt that an imponderable matter exists which can be seen by some and felt by many. This fact is at last reluctantly admitted by a few, though rejected by the majority; it remains for us to investigate its nature and properties. This subtle matter which permeates life is subject to various influences; it is common to men, plants and minerals. It seems a basic element in life producing sympathy and antipathy on this plane, even to those who fail to perceive its material form. The discovery of the telescope, microscope and spectral analysis prove that it may not be impossible to bring this peculiar substance within the range of ordinary senses, but for the present it can only be examined by clairvoyants or trance subjects; that it is worthy of investigation there can be no doubt.

AN OLD DUTCH TOWN.

It is necessary to explain my surroundings and circumstances before further entering into the subject. I am living in an old house in the town of Galle, the capital of the Southern Province of Ceylon. Galle is a walled city built by the Dutch, where miniature houses and streets nestle behind a frowning rampart some eighty feet wide, which forms a beautiful promenade. The main idea of the Dutch was protection and security, sanitation was not thought of in those early days, many of the rooms have no windows, the town lies below the level of the sea, water is scarce and drains imperfect. The place is a picturesque fever trap, beautifully shaded with fine old Suriya trees; cholera, small pox and host of other diseases find a home here. The Oriental rejoices in his ancestral filth, and no inoculation of English ideas will ever cure him. One might as well hope to teach a monkey to spar as to get a native to see the beauty of cleanliness. Here I am in charge of a college with several hundred students. The house is on the rampart facing the sea, from my chair I can watch the restless Indian ocean churning its white spray on the coral reefs. The College is a large building with outhouses, which have been converted into large class rooms and dormitories. Some empty apartments separate my quarters from the rest of the college. I have no human companions in this wing, but I am not without other company. The house was once a hotel and said to be haunted, so are most houses if people possessed the requisite vision. Ghosts only become visible where crime and sensuality have left a deposit, or where the inmates are mediumistic enough to supply the material for a form.

HOW I BEGAN.

There are about forty boarders in the college, and not a day passes without someone being down with fever or some bowel complaints. There is no endowment, the funds for the support of the institution were raised by subscription; as we cannot afford to call in a doctor my anxiety is considerable. One morning during meditation the suggestion came to me "try magnetism." I at first rejected the suggestion, though I had studied a little of the subject in England and was tolerably successful in a

few cases undertaken. I also possessed from childhood a limited measure of "second sight." The idea, however, haunted me, and necessity supplied the requisite spur. The people looked up to me in their difficulties. So I had to assume a confidence I was far from feeling. I remember the first case well, a boy was down in fever. I went into the dormitory with the steward and two of the masters. I threw off my coat, called for a basin of water and a towel. "I mean to drive away the fever." I remarked aloud "See how quickly it will fly." I laid my hands upon the boy's head and commenced the downward passes, with the utmost concentration of will. The boy was in the cold ague state, his flesh felt like a corpse. In less than ten minutes warmth returned, and soon a perspiration came out on his forehead. "Now you see the fever is gone. Get him some warm rice-water and cover him with a blanket." It was a perfect cure. They were astonished, and none more so than myself. The boy was out playing cricket that evening. After this I had plenty of practice, and was fairly successful in treating a great variety of diseases. Magnetism, however, cannot cure every disorder, on some it seems to have absolutely no effect, particularly on paralysis and asthma, while it brings speedy relief in most nervous disorders, epilepsy, fever, tumors, and minor complaints. I devoted two or three hours every morning to my patients, and soon acquired considerable skill. I charged no fee and seldom sent anyone away without benefit. Seventeen out of twenty of my epileptic subjects became clairvoyant. These helped me largely, they described their own disorders, and frequently announced the very day they would recover. From these subjects I picked up a considerable amount of practical knowledge not written in any books on the subject. Out of several hundred cases there were not two precisely alike, so varied is this faculty.

CLAIRVOYANCE WITHOUT TRANCE.

I beg now to present a few samples of an unusual character. The first was a student, a young man about eighteen, who suffered from insomnia, after a few days' treatment he was completely cured. A more unpromising subject could not be found. His mind was erratic, deficient in concentration, and a body like a sponge which sucked in magnetism without exhibiting results. He never lost the use of any of his senses and could not be sent to sleep. With the view of strengthening his memory, and mainly at his own request, I continued the treatment. After the 15th sitting he called my attention to a number of pin-point spots of golden light in the surrounding darkness, very faint at first, but increasing in magnitude, until merging together they at length assumed the form of a disk. This object presently broke into fragments exhibiting landscapes, houses, figures and faces. In no instance was the boy able to perceive any person or place specified by the magnetiser, neither did he exhibit any psychometric faculty when letters or other objects were placed in his hand or to his forehead. This was my first instance of one becoming clairvoyant without going into trance, the number increased later on. I am very reluctant to place anyone in trance if I can effect a cure without it, I have been successful in a host of cases without attempting to induce sleep.

ASTRAL TRAMPS.

One evening during my magnetic sittings I pointed to a corner of the room and asked the clairvoyant to describe what he saw there. He shuddered, but failed to perceive any form. He was able to describe accurately the dress worn at a dinner party in Malta, and a shipwreck off the Spanish coast, and yet failed to notice my uninvited astral visitors who were taking far too lively an interest in my affairs. They were even indifferent to a copious discharge of fine old English explosives which I had often hurled at them. What I dreaded was, that this miserable spawn would take possession of my subject and oblige me to suspend experiments. For days I turned over this problem in my mind, wondering at the obtuseness of my subject. At last I tried a plan in which I had little faith, but which proved successful, and opened to me another avenue into the mystic region in which I was feebly groping. During my residence in

Ceylon I have travelled a good deal, visiting over thirteen hundred monasteries, and talking to all sorts and conditions of men. In idle moments I made a collection of Tamil, Sanskrit and Arabic Mantrams intended for healing, purification and ejection of Elementals. I now determined to test their potency. This was easy, for every third man in Ceylon knows a little magic. In most cases it is employed for low selfish objects, the performers are often mere impostors, but among them are, however, a few who understand their business. The Pirit ceremony adopted by the priests to purify a house and banish disease is both religious and magnetic and often proves beneficial. I invited a man versed in Mantrams to perform one of the ceremonies and invoke the presence of a well-known Deva, whose influence was said to be beneficial.

THE MANTRAM.

After the sermon the boy was magnetised and placed in the purified chair, on being invited to look round the room he now perceived what was before invisible, and gave abundant details. The crowning event was the appearance of the Deva, whose dazzling presence nearly overcame him. She was only visible to the subject, a partiality which caused me some inward rebellion. Quickly perceiving my thoughts, she promised to appear to me at another time, a pledge which was generously redeemed. This meeting with the boy, however, was final, as the clairvoyant informed me that the sittings must close; his faculties were too unstable to make further use of them; a portion of my vitality had been transferred to him, his health was now restored, further sittings would injure me and not benefit him, the influences which haunted the house could do no harm. I am summarising the information received, the subject spoke of himself with perfect frankness, as if he were alluding to a total stranger, he warned me to distrust some of the information he had given, that voices in the darkness prompted him, the statements were not all wrong but only partially true.

MATHONGA.

Here let me add that the order of non-human presence^s comprise a very wide range for which the Singhales^e possess an ample but by no means perfect nomenclature. Camping by a waterfall in the midst of the Kandyan hills, I witnessed by moonlight a scene which made me believe that the "Mid-summer's night dream" was a sober reality, and not a piece of brilliant fiction as it is generally supposed; again, sitting one night on a verandah, before an old Suriyia tree, I perceived a number of minute creatures, of a pale, reddish colour, coming up from the sea more numerous than flies, and settling on one of the great branches. I remarked to a friend sitting beside me that something was likely to happen to the tree. At 4 o'clock in the morning a heavy wind blew, and when I went out I found this branch torn from the trunk and lying on the ground. Many of these non-human entities no more perceive us than the generality see them. Some are extremely beautiful while others are very repulsive. There is a combination of sounds, words and perfumes, which form a temporary link of connection between the inhabitants of the physical and astral planes, the generic name of which is the Mantram. The communications of the Deva were mostly by symbols difficult to understand, and almost impossible to describe without descending to an unintelligible jargon. This resplendent being, belonging to a higher order of Elementals, is not without the apparent vanity of a woman, for she can capture the senses with a vision of loveliness, aided by a costume and ornaments of barbaric splendour. This, however, is the natural mode of presentation for it cannot be a desire to fascinate a grizzled old bachelor to whom the affections and lusts can say nothing but *morituri te salutant*. Such spiritual entities are sexless. Mathonga appears as a woman of vigorous vitality, glowing with health, her neck, feet and arms loaded with massive gold ornaments, while her Tamil drapery seems more graceful than any Greek representation. Her large lustrous eyes command admiration and repel passion, while her deep brown colour might be that of an Italian, any more auctioneer's

list of her charms can give but a poor idea, and I am not a man in possession.

After the incident recorded I ceased to magnetise the boy, while I am pleased to add that his health is fully restored. Magnetising with a benevolent object opens the door to much knowledge if the operator is provided with the requisite qualifications. The fact of banishing pain from some poor sufferer is a distinct pleasure and a sufficient reward for the physical exertion entailed, when the magnetiser discovers that his patient possesses unusual faculties, it would be criminal on his part to neglect developing them.

MY BEST SEER.

My next most interesting subject was a boy of twelve to fourteen, who was the victim of epilepsy in its most aggravated form. The fits used to last from one to two hours, while the attacks were daily until his strength was nearly exhausted. When I took him up he was no better than a living skeleton, his legs and arms like rulers without sap or vigor. After the sixth sitting he became clairvoyant. I ignored the exercise of this faculty until I restored his health with food, exercise and magnetic passes. As he acquired strength his clairvoyance assumed the medical form. He diagnosed his own disease, made comments on physiology, which appeared to him as manifest as one of those open-work clocks which made no secret of their internal arrangements. As this form of personality did not embarrass me I encouraged him to institute comparisons between the functions of our respective systems. He thereupon informed me that he perceived floating through his body minute red globules which he called bad air; these were absent in mine. Another clairvoyant suffering from the same disease confirmed this, but stated that the globules were black. The motion of my hands during the passes had the effect of disturbing and finally drawing these from his head to his shoulders and from hence to his fingers. When I made a circular movement he declared that I forced them to swim round, and inquired my reasons for doing so; while magnetising him he felt pin-points enter his body, and saw blue flame from my hands which gave him strength and proved very refreshing. He informed me that I had great healing power, especially for all diseases connected with the brain. I privately wondered whether this gift was compensation for the small amount of this commodity originally bestowed on me. On venturing to inquire whether the healing property had anything to do with the obstinate and determined spirit for which my friends blame me, I was gravely rebuked for underrating "will power," which he declared was the mightiest gift man could possess. Healing, he stated, had nothing to do with it, "will," he explained, was the power which projected the force, while the bullet or the restorative power was something forged in a different shop, it could not be acquired and might easily be lost, it was a spiritual gift, "you know yourself where it comes from," he added. Now that is just what I don't know. The most embarrassing thing is that he is constantly crediting me with knowledge to which I lay no claim, and failing to see the profundity of my ignorance. It is inexpedient for the magnetiser to make a confession of his deficiency.

THE VALUE OF EXPERIENCE.

I have learned a great deal by this kind of inquiry, and much of it has been tested and found genuine. For example, I now know the exact part of the body to manipulate, saving much time and dispensing with tiresome passes. When I wake up the clairvoyant he remembers nothing and falls into the childish condition of his age, a mere glance or wave of the hand is enough to transform him into a man, talking with penetrating clearness on matters outside the range of ordinary conversation. Occasionally, if his inner self has any communication to make, the boy will come rushing into my study, saying that he has a pain in his head or chest which he wants removing. This is invariably the signal for some private communication. The worst fault of the clairvoyant is his brutal frankness which often embarrasses me. I was one day magnetising a boy brought me for some supposed disease of the stomach. The clairvoyant

was playing with the dog in the next room, suddenly he interrupted by asking me to remove a pain in his chest. My touch brought him into the lucid state which was what he wanted. "There is no use magnetising this boy," he remarked, "nor is there anything wrong with his stomach except all the muck he puts in it. In three months he will be mad, neither magnetism nor anything will save him."

THE KNIFE.

One day I asked, could he tell me was there any medicinal plant for snake bite. "There is something better than a plant," he answered, turning his gaze towards that unbound Pharmacopeia beyond our limited senses. He then informed me that there was a species of horn, and showed me how it should be used. He next stated that there was a book which contained a treatise on snake bites and other important matters. The book was scarce, only a few copies in the island, and these were jealously guarded by their owners. After this I was ordered not to question him for some days, this effort having caused fatigue. I was seized with a great desire to possess this book; after some days I received the welcome information that a portion of this horn referred to was in the possession of a man residing in a village in the interior, who, it is needless to say, was entirely ignorant of its properties. The name of both the village and the man was given. The article was found by accident and converted into the handle of a knife, which was at present deposited in a large tool box, while the owner, with the key in his possession, was in Colombo. On next Saturday he would return to his village. The necessary steps for acquiring possession of the coveted article was left unreservedly to my sagacity. Here a clue was undoubtedly given, but considerable difficulty still remained. The Goiya is a born sceptic, who doubts everyone and everything, his mind is a mind of suspicion. Now, to go to a remote village, visit a man with whom I had no previous acquaintance, and ask him to produce a particular kind of knife, would arouse suspicion and create impossible expectations.

A STRANGE EXPEDITION.

It was late that night before two friends and myself arrived at a definite course of action; an expedient, however, was devised, and I despatched the two next morning on this errand. An unavailing search was made, and as I had anticipated, the suspicion of the whole village was excited; more so, for it unfortunately happened that just at that time stolen property was concealed in the place. My friends were regarded as private detectives sent down on inquiry, the plea of looking for a knife was regarded as a clumsy device to conceal their real intentions. The searchers returned tired, exhausted and crest-fallen, but thankful to escape rough handling, especially from the man whose house they had visited. The attempt was a failure, but not a complete one. The clairvoyant maintained that the right house was a mile further off, and that there were two men in the place bearing the same name which led to the confusion.

NATIVE HUMOUR.

Here it is necessary to explain that the Singhalese are a vain people, delighting in long names, and when any circumstance obliges a man to change his habitation, he frequently drops the name he was there known by and revives a section of the liberal patronimic for his next abode. There is a fine sense of humour in this which is not appreciated by either the magistrate or the police, especially if Apuhamy happens to be "wanted," which is only too often the case. The reader, without being uncharitable, will see that this custom possesses undoubted advantages to a man who seeks solitude and is adverse to impertinent curiosity. For the present the inquiry had to be postponed, as it was neither expedient nor convenient to renew the attempt. I was provoked and inclined to believe that some tricky entity of the astral plane had been tampering with the clairvoyant. In the meantime the acquisition of the book became an object of decided interest. I named all the monasteries and mentioned all the Vederales I thought likely to possess a copy without effect. I was in despair when at last he

informed me that the book was shown him. He described it minutely, a rudely bound volume in manuscript with the name Arneoles on the cover and beneath it three times effaced. The present owner was a boy named Pransappo, who resided with an uncle in the village Matrambe, near Uduwatake, both father and mother were dead. The relation had some idea of the value of the book and would be unwilling to part with it. I was not to call in person, others should be employed to negotiate the matter. Accordingly, in order to secure this treasure I one day set out in person, accompanied by my servant and two students from the college acquainted with the locality. On nearing the place, I remained at the house of a friend, and despatched my servant and the boys on the search. The house, the family, and the boy were found, the latter was known by another name than that specified. The uncle admitted the possession of some books which the boy was willing to sell on consulting an old woman in the house some battered volumes were produced but not the one specified. On being requested to make further search the old man grew insolent and finally abusive. My servant returned satisfied that the book was not to be found.

THE SUB-CONSCIOUS SELF SPEAKS.

This circumstance so shook my faith in the clairvoyant that I resolved to desist from the useless search, besides, as soon as the lad's health was restored I was determined to dismiss him. Next morning I magnetised him as usual, but refrained from asking any questions. About an hour afterwards he came complaining of a sharp pain in the chest; I removed the pain, and while doing so he informed me that a pair of scales evenly balanced were held before him. I inquired indifferently how this phenomena concerned me, he explained that it had reference to the book I desired, and that I was to start that day for the village, there was only a chance of my getting it; if I exercised my will power I might overcome the opposition that would be raised. I did not believe a word of this statement, but regarded this speech as a deliberate attempt to deceive me, which only increased my indignation. On the strong remonstrance of one of my friends, I, however, set out with no hope of success, but with the determination of testing the truth of the boy's statement. Even my interest in the book had quite abated, for I strongly object to be fooled by human or non-human presences. My scepticism sprang from the fact that the aura of the clairvoyant and his father in the first instance forwarned me of treachery and ingratitude, and also I was dissatisfied with several statements made by him, so though I did not doubt the boy's clairvoyance, I believed him to be misled by evil influences; at night I frequently saw a dark shadow near his bed.

AN OBSTINATE OLD WOMAN.

In my second attempt, on reaching a house on the skirt of the village, I saw the son of the owner suffering from fever, with his head muffled in a shawl. There were several idlers present when I arrived, who, as usual, thronged round to stare at a European. I passed my hand over the young man's head and body, and then and there effected a cure. The act had a profound effect on those present, suddenly the thought flashed across my mind that I would use the gift I possessed to effect the object of my visit. Flinging diplomacy to the wind, I explained to those present the object of my journey, adding that this would be my last visit, and in oracular manner informed them that if the old woman in the house dared to prevent my getting the book it would be the worse for her. I then gave a specimen of my magical power, fixing one on a chair, from which he could not rise, and making another believe his coat was on fire. After this exhibition I ordered my servant to go to the house and bring the book and the owner before me. The whole gang of idlers accompanied him, who no doubt gave an exaggerated report of my small achievement. The old woman got thoroughly frightened and raised no further opposition. I was at lunch when the party returned. When the owner drew from his cloth an olla book black with age, not the one I expected, I could with difficulty restrain my indignation. Tears streamed down the face

of the clairvoyant, my repressed emotion so affected the boy. He requested the owner to withdraw, while in the presence of the others he explained that the manuscript before me was the original from which the printed copy was taken, that it was more valuable, inasmuch as there were several leaves missing from the bound volume. Both books were stolen property, the owner as well as the thief were now dead, the present possessors regarded me as a magician whom they were afraid to offend lest I should get them into trouble, they would take no money but they should be brought under my spell. The book fairly corresponds to the description given by the clairvoyant, it contains a great deal on snake bites as well as other curious matter.

The above sketch has been written some years ago, I think it better to send it as it stands. From my note book I can supplement the statement already made.

A DISCOVERY.

There is no use in describing in detail how I got the knife, enough to say that I procured it. It is a common bone handled pen-knife, such as are turned out by the hundred in Sheffield. The whole story of its magical properties is an ingenious falsehood. On one or two other occasions I perceived a similar attempt to deceive me, which I could not account for. One night I questioned the lad closely. Here is the substance of the conversation, which I took down at the time.

"Is there anyone giving you the answers to my questions?"

For a time there was no reply until I insisted on an answer.

"He does not want me to tell."

"Who does the *he* refer to?"

"There is a small man with a big head near me."

"Indeed? How long has he been with you?" I asked in astonishment, never hearing of this personality before. No reply. "I must have an answer." After some minutes the reply came slowly, while an expression of pain came over the boy's face. "Always." "Now tell him he must go, that I don't want his assistance."

"He says he won't go, and if you drive him away he will haunt you and do you an injury."

"Tell him he is a liar and that I defy him."

No sooner had I uttered these words than the boy was seized with a fit and struggled violently, I had to tie my handkerchief between his jaws, to prevent him from tearing me with his teeth and doing injury to himself. It took me fully twenty minutes to get him out of the fit. After that he became so weak and prostrate that I had to carry him in my arms to his bed. For some time the clairvoyant faculty, except in occasional visions, seldom comes to me. That night I could hardly sleep, thinking of the boy. I was restless, and once or twice went into the dressing-room to see how he slept. The second time I perceived the dark shadow of a man hanging over the body of the sleeper. There was plenty of light, for it was a lovely moonlight night. I addressed this creature in a fit of the deepest indignation and ordered him off. The figure turned towards me and gradually materialised, showing an enormous mouth with long protruding teeth like an animal, the body was like that of a small man covered with short black hair, he had long arms like a monkey, with claws like fingers. I fixed my eyes firmly on this creature and extended all the points of my fingers towards his face, exclaiming with the greatest will force, "Now, fiend, do your worst and see which of us is the strongest, I will that your miserable carcass be broken on the coral reef and for ever annihilated. Begone?" I have been accustomed to exercise strong will power in healing, so much so that I hypnotise myself into a trance. This time, indignation lent an additional strength. For a moment the figure seemed to stand and grow larger, then the body wavered and with a howl like that of a jackal, vanished. From where I stood I could see through the open window the surf breaking on the coral reefs, and I perceived, or fancied I saw something fall with a splash on the water where the sharp rocks protruded. After that I dropped into a chair and lost consciousness, when I woke up my poor little dog Nellie was licking my hand and whining piteously. The faithful creature was devoted to me, but

mortally afraid of astral visitors. I looked at the boy he was fast asleep. While it was fresh on my mind I made a note of what passed, believing that my vision of the last stage was the effect of imagination. Next day the clairvoyant seemed in perfect health. When questioned he said the old man was gone, his body was smashed on the coral reefs. He would never trouble him again.

"How do you know this?"

"I saw it all."

What was he? I asked.

An evil influence of the worst kind, it was he that brought on my sickness.

What killed him?

"Your will power." Just as you banish disease, you can dispel evil spirits, also you can tie them to any place you like. It was a long time after this that I realised the truth of these remarks. After this I never had occasion to doubt the veracity of the clairvoyant.

(To be concluded in next issue.)

MATERIALIZATION

Mrs. Mellon has been holding weekly materializing seances at her residence, Berry Street, East Melbourne, for some months past, and hearing favourable reports of them, we accepted an invitation to attend one of them on Tuesday evening last. The cabinet is a very simple affair, consisting of a curtain hung on a rod at an angle across the recess between the chimney and side wall at the height of about seven feet, this and a piece of dark material to improve the back ground of wall (which is light) and a small table with a tambourine on it standing outside, comprise the whole paraphernalia. The walls are of brick and plaster. Mrs. Mellon sat on a chair outside the curtain with her back to the audience at the commencement, and subsequently behind the curtains; the spectators, of whom there were about a dozen, formed a semi-circle from ten to twelve feet from the curtain. Whilst the medium sat outside three forms clad in white drapery appeared at the ends of the curtain. After she went behind the curtain the forms came more distinctly, varying in size and appearance. One of these, who appeared to be over six feet in height, was accompanied by a light about two inches in diameter with scintillating rays; this lasted only for a few seconds and then faded away. Another form gradually elongated till its head touched the top of the curtain: but the most striking feature of the evening was the recognition by a lady of her deceased mother and husband. This lady, who was a stranger to all present, said that at a seance with Mrs. Rising that afternoon her spirit mother, while communicating with her had told her if she went to Mrs. Mellon's she would be there and endeavour to present herself. She recognised the form of her mother, and the identity was accentuated by the mention of the name of "Maggie," which the mother had told her she would use. The husband spoke to her when he appeared, and she said she distinctly recognised his voice. The form of the colored girl known as Cissie came out to the table, and taking the tambourine, shook it, danced, and then threw it to the other side of the room. She subsequently controlled the medium, and in answer to questions explained the philosophy of materialization briefly as follows:—The emanations of the sitters was collected by the spirit operators, and with it they clothed the forms; the vitality which animated them was supplied by the medium.

We are pleased to note that Mr. Robert Fryar, of Bath, is about to issue, under the title of *Magnetic Magic*, a digest of the works of the late L. A. Cahagnet, a well known student of magnetism and occultism in the first half of the present century. His magnetic experiences, the English edition of which was called *The Celestial Telegraph*, has been long out of print. He is also publishing another occult work entitled, "*The Book of John Irithemus*," translated from the Latin.

An interesting article by Prof. J. R. Buchanan, entitled "*Why Linger on the Threshold*," will appear in our next number.

The *Mystical World* for October (which we regret to find is the final issue), contains the last book of Dr. Sharpe's "*Dual Image*," together with a portrait of the talented author.

The *Age* for October 4th contained an able and lengthy sub-Leader on the question "Is there an existence after death?" or does our earth experience justify such a hypothesis? The article is based upon Professor Crookes' recent address before the Society for Physical Research; his high standing as a scientific man is acknowledged, and the irrational attitude of the dogmatic scientists is condemned.

The tenor of the article is to show that numbers of things that are now commonplace facts were inconceivable half a century ago, and quite as incredible by the general public as the phenomena of Spiritualism, whilst the expansion of our perceptive powers by the extension of scientific discovery introduces new evidences and opens up previously unknown areas for research. The article concludes:

We are as yet but upon the fringe of true scientific knowledge, and though much has been accomplished, vastly more remains undiscovered. The end and aim of all research is to answer Hamlet's question—"to be or not to be;" or, in other words, to decide our destiny after we have shuffled off this mortal coil; and one of the effects of Professor Crookes's address is to enable the sceptic to see how one of Mr. Home's materialised spirits may be consistent with the discoveries of science.

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