

# Harbinger of Light

A  
MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM  
AND THE HARMONIAL PHILOSOPHY.

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

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ON another page of this journal will be found an article on Spiritualism and its Phenomena, by Charles Dawbarn, which we commend to the serious attention of all present and prospective practical investigators of spirit phenomena, or seekers for spirit teachings. It presents in a simple manner illustrated by analogy, the law of spirit communication which, unfortunately, is unknown and unthought of by the vast majority of those who enter upon the investigation. Ignorance of this law is the rock upon which they are continually striking, and those who fail to gain wisdom by dearly bought experience are ultimately stranded, whereas, with a chart and the exercise of reason, they would have undoubtedly reached the coveted destination. Light is very much needed on this subject, and when a few months since, it was determined by the Victorian Association of Spiritualists to offer facilities to its members to hold circles in their room, a sub-committee was formed to frame rules for their guidance which were prefaced by the following directions:—

"The object in forming a circle to elicit spiritual phenomena, or receive teachings from the spirit world is, by a combination of the magnetic aura of its members (which is the connecting link between the embodied and disembodied) to give the necessary power for spirit intelligences to act either on material objects or on the mind, nerves, or muscles of the most sensitive of those present. Unless these auras blend the conditions are reverse to orderly results. It is therefore essential that certain rules should be observed by each and all the persons constituting the circle. The very emanations from your brain should be pure and unsullied. Keep yourself as much as possible during the day pre-

ceding your meeting from disturbing influences and purely mundane thoughts.

The circle may consist from eight to twelve members, an admixture of both sexes, and in view of the seriousness of the objects sought, it is advisable to open and close the sittings with an invocation, and the occasional joining in a hymn of an elevating character during the sitting."

The rules prescribe regularity of attendance, abstinence on circle day from all stimulating food, preliminary ablutions, and, if practicable, change of clothing—singleness of object, (either eliciting evidence of spirit communion, or, the reception of teachings from the spirit world) self-abnegation, each realising the duty of passivity and harmony, to give the most favourable conditions, leaving the spirits to select the person whom they can most readily influence, and neither by word or thought craving special influence or communication for themselves. These, with recommendations for the appointment of a chairman, and the postponement of suggestions or discussion till after the circle, contain the gist of the rules, and cover all that Mr. Dawbarn demands. Many may think these conditions irksome, but we may remind them that it is rare that anything of value can be attained without effort and sacrifice, and if they cannot see in what spiritualism promises sufficient inducement to make such sacrifice as is here implied, they had better leave practical investigation of it alone until such time as they realise (to use a common expression) that "the game is worth the candle." Men give much time to the study of mundane subjects of temporary interest, and devote much more to the pursuit of athletic sports, and evening amusements, yet begrudge two or three hours a week to the study and elucidation of the problem of life, and a satisfactory answer to the question,—Does man live after death? and its concomitants. There is no painful ordeal demanded of them, only discipline and the observance of reasonable conditions, which if acceded to, produce harmony and consequently pleasurable emotions, which are considerably enhanced when fluent communication with the denizens of the spirit world is established. We would not discourage visiting public mediums, but would re-

commend the exercise of discretion in selecting those of established reputation, where something impressive is likely to be obtained which will encourage the inquirer, and stimulate investigation. Reading and study of good standard works should follow; for novices, a little book, "Spiritualism Explained, in seven lectures, by E. W. Wallis," will be found an excellent preliminary; for deeper students, the works of A. J. Davis, Hudson Tuttle, and W. Stainton Moses are recommended, but do not be in a hurry to commence practical investigation, the mind must be prepared, and more solid headway will probably be made by spending six or twelve months in the preliminaries suggested, than in immediately joining a circle where conditions are not understood. We have had in the past large experience in connexion with circles, which has tended to demonstrate that a private circle must be progressive, or disintegration sets in; with a public circle where there is a constant change in the elements, the medium is usually controlled by a positive intelligence or band who may keep up the same class of phenomena for a lengthened time, but these sometimes grow into higher forms, and on the other hand where the mediums overtask themselves or fail to maintain their moral stamina, there is naturally retrogression, and these instances are pointed to by opponents as the natural result of spiritualism. They are the natural results of *disorderly* spiritualism, but the natural result of *orderly* spiritualism is mental and moral expansion.

"BORDERLAND" for October (which reached us after the publication of our November number), is, we regret to say, the last issue—at least, for an indefinite time, of this truly valuable journal. It has for the past four years, presented, with great ability and impartiality, records of, and philosophical reflections on the various movements and investigations that tend to link the seen to the unseen. Spiritualism, Clairvoyance, Physic Science, Theosophy, Mesmerism, Astrology, Psychometry, Telepathy, Hypnotism, and Chrystal-gazing have all had their share of intelligent attention, and subjects which, a few years ago, were Occult, have been brought within the comprehension of thousands of intelligent students. The reason given for the suspension is that the editor may have time for a practical investigation of some of the important problems that have engaged his attention during the time he has been editing the journal, and some hope is held out that at no very distant day he may see his way clear to resume the publication better equipped for the work, as the result of his explorations in psychic fields. "Julia" gives, in this number, some parting words, tinged with a tone of sadness, but illuminated with rays of hope for the future, as illustrated in the following paragraph which is headed—

"GLEAMS OF THE COMING DAY."

You know also, from the experience of friends, that the possibilities of the multiplication of person, the creation of the apparent Double of one's body, and its transport to any place with the speed of thoughts is no mere phantasy of the imagination. These things with you are fitful gleams of the coming day. They can be, as I have told you, developed until parting will be no

more, and the greatest drawback to the increase of love will vanish away.

There is no sense that shall not be satisfied, no demonstration of the reality of this latent energy of spirit that shall be wanting. The spirit that takes no heed of the limitations and trammels of the body when the body lives is not less free when the body is laid in the grave. The power that creates a Double can cause the living who love to receive their dead again.

She concludes by urging Mr. Stead not to abandon the idea of establishing the spiritual "Bureau," and we are pleased to find that it is his intention to continue the free lending library to old *Borderland* subscribers, and the publication of books bearing on *Borderland* subjects.

There are no less than three illustrations to the "Gallery of *Borderlanders*" in the present issue, viz.:— "Alfred, Lord Tennyson," "Socrates," and "Elizabeth Barrett Browning," the extracts from their writings and biographical sketches prove conclusively that the first and last of these were noble representations of the Higher Spiritualism of the present day, the portrait of Mrs. Browning is beautiful to look upon. A long and vigorous letter from Professor Joseph Rodes Buchanan, in vindication of his recent remarkable work, "Primitive Christianity," occupies nearly five pages, and proves that though the physical body is failing, the spirit is strong, and the mind unimpaired. The article by J. Bowles Daly, LL.D., entitled "The Knife and the Book," which appeared in the last two numbers of *The Harbinger of Light*, appears also in *Borderland*, under the heading of "Mesmeric Clairvoyance." Theosophy is represented by an interview with Mrs. Besant, wherein she gives her views of the "Past, Present, and Future of Theosophy." "Ghosts I have met at Hampton Court," by Mrs. Russell Davis, is a fascinating relation of some recent clairvoyant experiences of that gifted lady, and under the heading of "The Gifts of a Noted Queensland Medium," we notice some brief, but interesting notes of incidents in the experience of Mrs. A. H. Burbank. In the "Psychical Director," with which the number concludes, we notice that *The Harbinger of Light* is referred to as "one of the best of the Spiritualists papers published outside this country." We do not think Mr. Stead is given to flattery, and he ought to be a judge of a good paper. We feel sure that *Borderland* will be missed in thousands of homes, and sincerely hope that Mr. Stead's investigations will evolve results at such an early period as to justify his making them public sooner than he appears to expect. We have desired to do as he is doing, and enlarge our experiences, but find it impracticable whilst immersed in business and editorial work. A sense of duty in connexion with the latter, which is impressed upon us from the spirit world restrains us from following our inclinations until such time that we can find a fellow worker able and willing to carry on our work on those lines which appear to us to be appreciated by many whose opinions and judgment we value.

A further reduction has been made in the publishing price of *The Banner of Light*, the oldest spiritualistic weekly paper extant. The subscription at the office in Boston is now two dollars, and in Australia 10/6 per annum.

## OUR FOREIGN EXCHANGES.

## AN INTERNATIONAL FACULTY OF PSYCHIC SCIENCES.

WE learn with sincere pleasure from *La Paix Universelle* (Lyons) not only that the organisation of a Psychic University has been commenced in Paris, but that it is proposed to found in the city of Geneva an International Faculty of the Psychic Sciences on such a broad basis that every one will be eligible to take advantage of it who "recognises the existence of a principle of continuity in the being." Geneva has been selected for the site of the institution because that city is noted for its intellectual freedom and enlightenment, because it is situated in a neutral country, and because it is so easily accessible from England, France, Holland, Belgium, Germany, Austria-Hungary, and Italy. As soon as the promoters have obtained the necessary funds for the purchase of five acres of land, in the vicinity of the city, they will convene a congress of all the different schools of spiritualists in Europe, for the purpose of electing a Council, in which all shall be represented; and to this will be entrusted the duty of collecting the money required, and of erecting the necessary buildings. These will comprise a large circular or semi-circular lecture-hall, containing a double gallery; to be ornamented with the busts and portraits in bas-relief of those who have made themselves illustrious in connection with Spiritualism. Adjacent to, but separate from this, will be a structure which will comprehend a library, museum and laboratory. In the grounds of the Faculty, each school of spiritualists will be at liberty to erect its own pavilion, with the stipulation that the style of its architecture shall harmonise with that of the central edifices.

We shall watch the development of this project with great interest. We wish it every possible success; and we look forward, with the utmost confidence, to the arrival of a time, in which there will be no University of importance in Europe or America without its Chair of Psychic Science.

## THE END OF THE WORLD.

So many excellent articles and lectures are continually appearing in *La Constancia* of Buenos Aires, that it is to be regretted the language in which they are written (Spanish) is so little known among spiritualists generally. The editor, Don Cosme Mariño, enjoys the collaboration of half-a-dozen gifted and enthusiastic writers; and the fact that an imperial folio paper of eight pages makes its appearance every week in the capital of the Argentine Republic, denotes how firmly Spiritualism has taken root in that important country.

In the number for the 10th of October last, we find an able article by the editor on the subject of the approaching end of the world, so often referred to in communications from the other side and so much dreaded by superstitious religionists, who regard the matter from a purely material stand-point; whereas, as Señor Marino justly observes, "Spiritualism interprets all such predictions upon a strictly scientific and philosophical basis; for it has taught us that what was foretold some 1900 years ago, was not the destruction of the globe we inhabit, but the extinction of a moral world founded on egotism, which will be replaced by a moral world established in love, a work which synthesises and explains the religion of Jesus. This end of the world of egoism will indubitably separate the wheat from the tares, the sheep from the goats. . . This is the rational and logical meaning of 'the end of the world,' according to Spiritualism." Whether, as the writer anticipates, this closing up of an old dispensation and this commencement of a new one, will coincide with the close of the present century, remains to be seen. But that events are trending towards some momentous change—be it sooner or later—in the moral order of the world, is the expectation of multitudes of thoughtful men and women belonging to all religions in every part of the globe; and the immense growth and wide expansion of modern Spiritualism, within the short space of half a century, constitute in themselves a singularly impressive and portentous sign of the times.

## AN ANTI-SPIRITUALIST CRUSADE.

There is a great fluttering among the bats and owls who roost among the dark and dusty rafters of the crumbling temples of superstition in the old world; for the light of Spiritualism is penetrating into these recesses, and the poor birds are so dazzled and frightened by it, that they fly about in wild confusion, flapping their wings, and uttering the most discordant cries. Our Italian contemporary *Il Vessillo Spiritista*, of Vercelli, in its November number, quotes the following article from the *Morning Bell* of Naples, a paper which has twice received the benediction of the Pope:—

"We read in the *Vessillo Spiritista*:—"NEAPOLITAN SOCIETY OF SPIRITUALISTS. Here is a new society supplying a long felt want. The permanent stay in Naples of Professor Damiani has given the impulse to it; so that this old and well deserving spiritualist (read "Pupil of Don Satan"), may be said in his old age to have crowned the work of his whole life (which will assure him a crown of—thorns!) The objects of the society are the study of the phenomena (that is to say, of the dictates of Don Satan, who denies the Trinity, eternal punishment, and all morality), the propaganda of its moral truths (that is to say, immoral ones), and the brotherhood of spiritualists." After enumerating the officers of the Society, the *Morning Bell* goes on to say:—"We have the honor to inform these spiritualistic gentry that, in Naples, they are only making a hole in the water, inasmuch as the Neapolitans have a horror of Satanism; and then again, they are guided by an energetic, active, pious, holy Pastor, Monsignore Parnelli, who will never suffer the wolf to set foot in his beloved flock."

Now it will be observed that there are five parentheses interpolated in the above extract from the *Vessillo Spiritista*, and that everyone of them contains either a slander, or a falsehood, or both. And this is the way in which a Roman Catholic newspaper obeys the law, enjoining its editor not to bear false witness against his neighbour! This is how he exemplifies his respect for the words of the apostle who wrote that charity "thinketh no evil, rejoiceth in the truth and never faileth." The greatest and noblest Medium that ever walked the earth, rebuking one of his disciples, said:—"Why callest thou me good? There is none good but one, that is God." "Nothing of the sort," exclaims the Neapolitan journalist, "for My Lord, the Archbishop is not only good, but pious, and holy!" Is the editor of the *Morning Bell* a higher authority upon such a subject than the Founder of Christianity? The Bishop of Lecce, a cathedral city lying midway between Brindisi and Otranto, writes as follows to the editor of the *Rivista Antispiritica*:—"A copy of your paper has provisionally fallen into my hands. May you be blessed. Your journal appears very opportunely in this commune; for, in nearly every family every evening spiritual sittings are held around the table. They believe that they are being brought into communication with good spirits, and positively refuse to be convinced that the intelligences who present themselves are diabolical."

A more remarkable attestation of the spread of Spiritualism in Italy, or of the tenacity with which it is adhered to, we have rarely met with, and coming from an episcopal enemy, it is unimpeachable. Lecce is a place containing 24,000 inhabitants, and in "nearly every family," the bishop tells us, "circles are being held nightly." Not only so, but the sitters are firmly convinced that their friends and relations who come and converse with them, are not devils; and this is evidently a source of great affliction to the poor prelate.

From Penne, a town of 10,000 inhabitants in the Abruzzi, an orthodox correspondent writes to the *Rivista Antispiritica*:—"We have here the little wished-for honour, rather the shame, of having a spiritualist, in full blast, bearing the name of Niceforo Filalete, who goes about making proselytes and has contaminated this catholic city. Who would believe it? The most fervent spiritualists are some young ladies who positively refuse to believe that a devil of some kind presents himself at these spiritualistic sittings. And they actually listen with respect to the instructions

which are received by means of this tick-tick! Something must awaken these unhappy beings from the lethargy into which they are plunged in the arms of Satan, and your journal is quite a providence to us."

How it must grieve the writer of the above that the Inquisition is dead and buried! For when it flourished in Naples, under the dominion of Spain, it spared neither age nor sex; and if it were still in existence, and the Church of Rome were as powerful, as it is now impotent, to persecute, those young ladies of Penne might reasonably calculate upon being burnt alive for indulging in the heinous sin of conversing with those whom they have loved and lost.

We wish every possible success to this anti-spiritualistic crusade. May its publications multiply, and its episcopal patrons emulate the candour of the Bishop of Lecce! They will never shake the faith of a single convinced spiritualist, because that faith rests upon a granite foundation of fact; but they will have the effect of piquing curiosity and of stimulating inquiry in the minds of tens of thousands of spiritually minded Catholics, who might otherwise have never heard of Spiritualism; and all inquiry, honestly pursued, is bound to result in conviction.

In the month of October last, as we learn from our esteemed contemporary, a lecture against Spiritualism was delivered in Milan to an audience of forty persons. The lecturer quoted largely from Ecclesiastes and the Book of Revelations, but his arguments, according to the *Corriere della Sera*, a journal adverse to Spiritualism, were "too flimsy" to have any weight with his opponents, who did not think it worth while to notice so feeble a critic.

A similar movement, hostile to Spiritualism, is observable in France and Belgium, where it must be regarded as an encouraging sign of the times. Not very long ago, a belief in spirit return was ridiculed and despised. Now it is beginning to be feared; and ignorance, superstition and bigotry feel called upon to refurbish up their old weapons, and make one last effort before being finally vanquished by the light of truth.

#### THE APPARITION AT TILLY.

For a year and three-quarters, as we are reminded by *Le Phare de Normandie* (Rouen), the village of Tilly-sur-Seulles has been the scene of some extraordinary manifestations of a spiritualistic character. A female figure, popularly believed to be that of the Virgin Mary, has shown herself day after day, not to one person only but to several—as many as thirty upon one occasion. She was first seen upon the 18th of March, 1896, when her appearance resembled that of a luminous statue, poised upon a hedge surrounding a field belonging to one M. Lepetit. Since then, she has shown herself pretty regularly at the same hour, to two females, Marie Martel, aged 26, and Louise Polinière, who has turned fifteen. It is pretty clear that both are mediums and that both are clairvoyants. The phenomena have attracted thousands of visitors to Tilly, and have created the greatest interest far and wide; so much so that the editor of *La Science Française*, a purely scientific publication, in no way connected with Spiritualism, requested M. Camille de Boisgérard to visit the place and report upon the occurrences. He did so quite recently, and drew up an impartial narrative of what he saw and heard. He found no reason to doubt the mental and physical healthfulness, or the perfect good faith of the two mediums, one of whom falls into a trance, when the spirit appears to her; and she describes her as a very beautiful being, clad in a robe of dazzling whiteness, confined at the waist by a blue fringed girdle. "Of the sincerity and disinterestedness of the two visionaries," writes M. de Boisgérard, "there cannot be a momentary doubt. Both are exempt from physical defects and are in the enjoyment of normal health. Is it auto-suggestion, then? Perhaps. Is it a manifestation of a supernatural order? Who knows? Whatever it may be, the pilgrimage to Our Lady of Tilly is already and henceforth an institution. Ten years hence, the vision will have its chapel." But why make use of the epithet "supernatural?" Every man of science

should do, as every spiritualist does,—discard it from his vocabulary. For what is the so-called "supernatural" but the unknown or uncomprehended natural?

#### THE RELIGION OF THE FUTURE.

Upon this question, *Le Progrès Spirite* of Paris publishes a communication received on the 26th of April, 1889, by M. Mottet, from his own daughter who departed this life many years ago, at the age of two, and constantly communicates with her father, by means of automatic writing. On the occasion referred to, she wrote the following through his hand:—

"Spiritualism is the religion of the future. It is called upon to regenerate the face of the earth. Materialism, that scourge which degrades humanity, must disappear from your sorrowful planet, to give place to the Truth.

"God, the Creator of all things, could not have endowed man with reason, intelligence and at the same time free will, in order that all these precious qualities of the divine essence, should disappear one day with matter. No. God has made a more complete work. He has desired that everything in the whole Universe should be grouped around His light; and therefore He has given the spirit of life to all His creatures, so that by successive transformations, they may one day ascend to His presence, to bless Him and also to enjoy the contemplation of His infinitude in love, wisdom, and happiness.

"It is because man has forgotten from whence he came, and whither he is going, and because he daily alienates himself from the love of the true God, that spirits, who are only human beings enfranchised from matter, interpose in the actual conflict with Materialism.

"Their religion is Spiritualism, the truest, the soundest, the most beautiful, and the most consoling of all philosophies. . .

"Adieu, my dear papa. My time is not my own, for we all live and labour in the great work of God. . . I am she who loves thee dearly, and will never forget thee. I embrace thee, as of old, from the depths of my soul, which belongs to thee next to our God, the Sovereign Master of us all.

"Thy dearly loved little girl,

MARIE LOUISE MOTTET."

#### OUTSPOKEN THOUGHTS AND COMMENTS.

By A.M.

#### "FIN DE SIECLE" REVIEWS.

THE religious development during the 19th century, more especially the latter half of it, proves abundantly that the ages of authoritative faith and "would be" infallible dogma are drawing to a close, that historical Christianity, though still upheld by the churches, has lost its hold on men's minds, and is at last being recognised as a man-made compound of Judaism, Paganism and Idolatry, leavened by the heavenly truths revealed to us through Christ. The union of these two most heterogenous elements was no doubt necessary and unavoidable in order to bring Christ's truths home to barbarous and uncultivated minds, but their separation is equally necessary now, when their union, still insisted on by the churches, has become a stumbling block to the earnest truth-seeker and an actual hindrance to the true Christ-Spirit being manifested and made dominant in every day life.

The elimination of religious truth from dogma and error will be the task of the coming century. With us at the end of the present one it has only commenced, and in starting, it would almost appear, as if we had made the grievous mistake of throwing aside both truth and dogma and were attempting the hopeless task of getting along without any religion, for hope of it indeed can be traced nowadays in the social and political world, as well as in our international relations. The thoughtful observer cannot help being struck with the curious anomaly of the so-called Christian world becoming ever more un-Christian, of religious devotion being dead among us and of religion itself having degenerated into

mere forms and ceremonies, exercising no influence whatever on the actions of the individual.

We stand at present in a most anomalous position. If we take humanity at this transition period as one huge organism, a giant, that has moved slowly through the centuries of the Christian era and carefully ascertain the present position of our giant, we find him standing with one leg yet in the early centuries of historical Christianity, after Ecumenical councils had shaped and fashioned it to their liking, very much as it is now, and had imposed it on an ignorant world as the only true religion. All through the early and middle ages our giant remained stationary, with both legs firmly fixed and manacled and his noble head bowed down in abject reverence before the all-embracing, all-powerful Mother Church.

Thus he remained for fully a thousand years, but all the time God's sun shone down on him; he grew in stature and by degrees in knowledge, and with the latter the first glimmering light of a brighter day, the first vague consciousness of his humiliation came upon him. Then we find him after several ineffectual struggles at last get one leg out of bondage, begin to move forward with it and gradually increase the distance between the two members. Through three centuries he has now toiled, dragging the sluggish, semi-paralysed leg after him. His progress has necessarily been slow, his position anything but enjoyable. To increase his discomfort, strife and discord prevail within the huge organism. There is an irresistible impulse to move on, but side by side with it the sluggard's desire for rest and dislike of effort and the coward's fear of the consequences of throwing over and discarding fictitious and purely usurped authority by the simple legitimate means of self-thought.

With the race in this plight, can we expect the average individual to be otherwise? Many there are, who have their feet firmly planted on the new earth and within sight of the new heaven, which evolution, aided by her faithful help-maid science has prepared for us, but their number is small compared to that of the sluggards, cowards and imbeciles, who still cherish their fetters and prefer bondage to liberty. The position of the latter is truly pitiful. Whilst all the world moves on, whilst in every department of human knowledge and human thought progress is the order of the day and even religion has to comply with God's great law of evolution, these poor captives alone are forbidden to step out of the vicious circle, which ecclesiasticism draws around them from the cradle to the grave and their fetters are so skilfully adjusted, that they do not appear to feel them and actually learn to love their prison-walls, as a captive bird, who has never used his wings for flight, loves his cage.

Fortunately for human progress, the number of those who thus submit to the authority of an allegedly infallible church or book, is now visibly on the decrease, and even among the latter there are many who, whilst complying with all outward requirements and ordinances, in their inmost thoughts see through the hollowness of all claims to infallibility. They go to church as a matter of habit and supposed respectability, assume airs of devotion during the service and perform genuflections and other ceremonies in due form, fully satisfied that they have done their religious duty, but it never strikes them that the performance of this duty was merely an empty sham, of no benefit whatever to their moral and spiritual nature, but on the contrary an act of inconsistency, if not of actual hypocrisy and of treason against higher convictions of truth, if they have any, that are contrary to church dogma. From such convictions now only the unthinking, the illiterate and ignorant can keep quite free. They are in the air and force themselves upon us almost against our will. But ecclesiasticism has so lovingly taken us in its embrace and so thoroughly intruded into our affairs of daily life, that not in church going only but in many other acts of almost daily occurrence we have to play the hypocrites, if we are not strong enough in conviction, principle and moral courage, to defy the usurped and tyrannical authority it tries to impose on us, and singlehanded to

take up arms against the errors it upholds and maintains, not for true religion's sake, but for the protection of vested interests and hierarchical purposes.

This melancholy fact, together with a growing suspicion on the part of the laity, that pulpit teaching frequently is not sincere and that many of the teachers have ceased to swallow the stones, which they offer to their congregations as bread, that even their moral teaching differs at times from what they practise themselves. all these are ominous symptoms of disorder and disease within the churches and show the urgent necessity of reform.

Unfortunately whilst this reform is effected by slow degrees and obsolete dogmas are ignored in some of the more progressive churches, the public is getting ever more estranged from religion itself, which it erroneously identifies with church teaching and mere dogma. Hence the insidious disease of the century, the fundamental cause of all its troubles—an ever increasing disbelief in the cardinal truths of religion, in a Supreme Power and Intelligence, a God, Who guides our destiny and rules all things for the best, in the existence of the human soul and its outlasting the death of the body and in that all-embracing spirit world, in which every living soul after leaving the body in death finds its apportioned place.

Whenever these eternal truths cease to influence human action, there is invariably the same result, individually as well as collectively, namely selfishness, the vice of vices, and an ever increasing desire for its satisfaction, an ever increasing disregard of the means by which this satisfaction is attained. Self, the miserable insignificant *little I*, becomes the pivot round which all thought and action turns, self-aggrandisement the only ambition of life, be it by the acquisition of wealth exceeding all reasonable present and probable future wants or by the attainment of position and power, bringing wealth in its wake.

It does not require any unusual degree of penetration and discernment to trace the source of the great bulk of our ever increasing social troubles and inequalities to this demon of universal selfishness and the unscrupulous methods employed in the worship of this modern Moloch.

Wealth, the prize all strive for with feverish excitement and to the exclusion of all higher and worthier aims of life, can come to comparatively few only, for it is not unlimited in quantity and unfortunately for those who strive for it in vain, it is apt to increase in undue proportion in the hands of their more fortunate competitors. Wealth creates wealth, and it is one of the curses following its possession, that it gives no lasting satisfaction and happiness, but only excites a desire for more in its owners. The more they have of it, the more they want. The very existence of millionaires therefore must necessarily be accompanied by the existence of starving millions or at least a constantly increasing majority of human beings, who if not actually starving have to labour like beasts of burden for the bare means of subsistence from infancy almost to the end of their miserable existence on earth.

In the light of a higher civilisation, with selfishness no longer clouding the moral sense of the individual, it will be considered as verging on the criminal and as decidedly immoral, to possess and cherish still more to amass excessive wealth and luxury in the face of starving millions of fellow-beings, who if they had not been deprived for centuries of their natural rights by the wealth-accumulators would only exceptionally be in the position they now occupy. Disgust and horror, however, are but poor terms to express the feelings of posterity towards those, who in order to increase their useless and superfluous wealth, resort to methods, which when closely analysed, are legalised robberies, practised by the few on the many, the majority of whom are already struggling for "dear life's sake."

Instances of this kind surround us on all sides, and are not only tolerated, but actually commended and encouraged. Thus if a millionaire buys up all he can get of a commodity absolutely required by the community and having rendered it scarce and dear, finally

sells it at an inordinate profit, mercantile morality, the very embodiment of selfishness, rather applauds than condemns him and the blunted moral sense of his victims even considers him a smart business man, though he stands convicted of barefaced robbery before the higher tribunal, by which ultimately his actions will be judged and should be punishable under just laws in an ordinary court of justice, were it not for the fact that in the making of our laws wealth is a predominant factor and receives undue protection. Another iniquitous source of the perpetuation and increase of poverty through selfishness and greed is the unequal distribution of the land, from which all wealth is derived. Large tracts of fertile soil, the birthright of all, are held and monopolised by comparatively few, who do not draw from it the produce it is capable of yielding and will not allow others to do so. They are proud of the large share they hold in the earth's surface and part with it only when the general progress and industry around it have given it a high value. If from these more general causes of poverty and misery now extant we pass on to the contemplation of individual methods serving the same nefarious purposes, we cannot help a certain feeling of embitterment and resentment to arise within us, even when happily exempt from want. Among those who have to suffer from its privations day after day, this bitter feeling is of course intensified and becomes the consuming passion of the anarchist, who founds on it and is impelled by it to those insane and chaotic schemes of interrupting the orderly course of evolution by one fell swoop of destruction. Spreading rapidly as it is and becoming more and more dominant, it is one of dire import and terrible danger to society, requiring speedy and trenchant reforms to prevent its silent pent-up rage from breaking out into furious, uncontrollable action. Can there be anything more exasperating, for instance, than the relation between the rich manufacturer, rolling in wealth and luxury of every kind, and those unfortunate white slaves of his, from whose sweat and tears he derives his riches. Proud England has spent millions in suppressing the slave trade, but ignores the slavery of her own people in the large manufacturing towns, of the unfortunate men and women, who have to work at starvation prices and actually are allowed to starve, whilst the rich manufacturer for whom they work, fares sumptuously and drives about in grand carriages attended by liveried servants. He gives his work to him, who works the cheapest, and in his grasping greed of gain employs even hordes of Russian Jews in preference to his own people, because working day and night the wretched Jew turns out work that enables the manufacturer to double his profits. He buys in the cheapest market and sells in the dearest, unmindful of the misery he causes to thousands in satisfying his passion for wealth, but also unmindful of the just Nemesis and retribution that will sooner or later be meted out to him. Why English legislation has never stepped in here, to prevent this dreadful oppression and slavery, and why even now, when we are beginning to lay the axe on this Upas-tree it is but timidly approached in England, can only be explained by the greater power of capital in the old country and also the undue respect for personal liberty, even when this liberty verges in the criminal in its manifestation. It is on a par with the reluctance still maintained in English countries to deal with the "social evil," by legislation regulating and at the same time restricting its exercise and its baneful consequences on public health.

In a series of articles in *Pearson's*, 1896, entitled "The White Slaves of England," Robert H. Sherard gives graphic accounts of these unfortunates, showing in a lurid light the iniquities, perpetrated by the rich on the poor in the most Christian country, with the State and the Church placidly looking on, the former not daring to interfere with a man's private affairs and individual liberty, and the latter coolly informing the sufferers that their hard lot is decreed by Providence ordaining there should be rich and poor, and that they must look to the next world for compensation. Here are a few quotations from Mr. Sherard's articles. "At

Leeds," he writes, "I visited a number of slipper-factories, where foreign Jews are exclusively employed, and called on several Englishmen working in their miserable homes. The English workers have been almost entirely crowded out of the trade by the foreigners, and the few that remain are literally on the verge of starvation. On the other hand there are over 1,000 Jewish families of foreign extraction engaged in this industry in Leeds alone. In the one downstairs room of the house in one of the lowest neighbourhoods in Leeds I found an old slipper-maker at his tea. Although it was then past ten at night, his five little children were up and with him. As his wife explained: 'They have got to be there, when there is something to eat going. Father chucks them a bit of bread now and again, and so they likes to be there.'

"It was a crowded scene and one wondered how a man could live and work in such a room. Yet there this man had worked for 30 years and never less than 14 hours a day. 'Many a week,' he says, 'I have to work on Sundays also. Work my very best, I can't earn 4d. an hour.' It was a good week with him when he earned 18s., and of this he had to pay 2s. 8d. for rent and 9d. a week for findings, paste, hemp, sand paper and white wax. . . . He showed me a neat pair of patent leather slippers he had just finished. 'That shoe,' he said 'will wear six Jew's shoes. There is craft in that shoe, there is artisanship, there's work. We put 14d. of work in it for 9d., to see if we can't win the trade back,' and he stated that he had spent two hours and thirty minutes in making these slippers. He would receive 9d. for his work. The slippers would be sold at retail for 5s. He laughed when I asked him what pleasure he enjoyed in life. 'There is no such thing as pleasure for me. I go from my bed to my seat and from my seat to my bed, though now and again I may get say an hour at my paper.' If this is not slavery, what is it? The well-fed nigger, though he may get the lash occasionally, might be envied by his white fellow-slave.

Writing of the tailors and tailoresses at Leeds, Sherard also tells a woeful tale, showing that though better off than the slipper-makers, they also work under conditions akin to slavery, both in respect to the tyranny to which they are subjected and the totally inadequate remuneration, which they receive. A more appalling portraiture of the insatiable demon of unscrupulous selfishness and greed than that given by Sherard in describing the condition of these white slaves in prosperous, merry England, can barely be conceived. Writing of the abominable nature of the cloth, which is supplied by the firms, he states: "This cloth, a cutter said to me, is made of anything and everything except cast iron. It is sized with manure, so that when we put the iron to it, we get choked with stinking gas. This extraordinary statement was afterwards confirmed to me by a Yorkshire squire, whom I met at Newcastle, and who told me, that in his district large quantities of pigs' manure were purchased annually by the cloth-manufacturers, who supply the Leeds tailoring firms, for sizing the cloth." Other cutters confirmed his statements as to the diabolical nature of the cloth. As to the wages of the cutters, they are as low as 18/- a week for 12 to 17 hours work daily.

Of the rest of the workers we learn that their condition and circumstances are at least as bad as those of the sweated tailors in London. They all work on a week's wage and from 12 to 17 hours a day. Here may be seen in some filthy room in an old dilapidated factory in the Leylands, fifty people, men, women, boys and girls, all huddled together sewing as though for dear life. A girl may be earning 6s. a week, a man from 22/- to 30/-. The stench in the room, its uncleanness surpass description. The finished garments are lying pell-mell on the floor in the filth and vermin.

They are flogged into their work, as one said, for all the time the gaunt sweater stalks about, scolding and inspecting, while now and then he will snatch a garment from some workers hand and set himself to work upon it, while a stream of vituperation pours from his lips. He is usually a haggard, starveling man, himself a victim of inhuman competition. There are weeks, when he does

not earn a penny for himself. In a good week he may earn 10/-. But let us draw a veil over this dismal picture of human woe, engendered by human selfishness. It is but one out of a number to be found now in nearly every trade and industry all over our so-called civilised world, showing us millions of fellowbeings ground down from infancy and obliged to fight the hard battle of life as a struggle for mere existence under circumstances absolutely precluding every chance of happiness, whereas under different conditions with the demon of greedy, grasping selfishness slain, all would have a chance of enjoying a fair share of what is not even denied to the animal. The present social condition of humanity, in fact, is absolutely unbearable and impossible to last, for it carries within itself its own elements of destruction. But however deplorable it is, we must always bear in mind, that like everything else, it is the outcome of an orderly course of evolution, in which it has not only its *raison d'être* "but also its special aims and objects." It seems designed to demonstrate to the human race the horrible consequences of that egoism, which is the leading feature on the animal plane and seeks the gratification of individual wants and desires without regard to others. To rise above this plane to the humane and spiritual one the consideration for the welfare of others must to some extent at least supplant egoism, and the more this consideration is extended from the individual and the narrow family circle to society at large and finally to the whole human race, the higher the individual rises in ethical development.

How is it then, we may ask, that we see so little altruism manifested in the daily life of individuals as well as nations, that on the contrary the disgusting proverb "everyone for himself" with the more disgusting addition "let the devil take the hindmost" is still pronounced unblushingly as the safest rule of life, and acted on all but universally? How is it, that with the noble example of Christ, the Divine apostle of altruism before us these nineteen hundred years, with all the vast strides we have made in general knowledge and intelligence, with all the glorious achievements of science and its ever increasing sphere for new discoveries of nature's secrets, how is it, that morally we are still in so sore a plight as actually to stand yet with one foot at best in the animal plane of pure selfishness, and are lacking apparently both in will and in power to get out of it?

If we accept as final the answer which the guardians of the ethical development of humanity are constantly reiterating as an excuse for the poor success of their labours, namely, that our low moral condition is owing to the innate sinfulness of human nature, which they declare to be unalterable, we simply consent to remain in our degradation and paralyse our moral powers. But we also blaspheme the great Author of our Being by crediting him with such poor handiwork as creatures capable of conceiving the highest spiritual and moral ideals, yet unable to realise them in life. The fact, however, of individuals constantly rising from the animal-human to the spiritual human plane is proof sufficient of the race collectively also possessing this power. We must therefore seek the reason of its having failed to do so, not in the alleged sinfulness of human nature, but rather in the erroneous and perverse training, which this nature has received for many centuries by the churches. These ultra-conservative institutions, instead of keeping pace with the intellectual progress of the race, have remained stationary in their dogmas and their moral teaching. Instead of leading humanity up to the highest virtue, altruism, they have systematically perpetuated selfishness. Their very existence is founded on it. If we except an occasional pious soul among the clergy, we find the "esprit de corps," that rules the majority of them, far from making for righteousness, for the Kingdom of God on earth, but rather for the kingdom of ecclesiasticism, for the prestige and supremacy of their order, and what is still worse, for wealth and emoluments. Equally selfish are their pretensions and the prerogatives they claim. Ordinary mortals, and frequently very much so, by virtue of a course of study, calculated to cramp the mind into the narrowest possible grooves of thought, and to kill all its originality and natural elasticity, they claim to be

"Reverends" from the moment some bishop or prelate of their church claiming apostolic succession, has ordained them and they have solemnly sworn to teach certain dogmas, which in after life may appear, and frequently do appear to them as the most baneful error. If we examine the motives of action, to which these dogmas appeal, we find "selfish fear" to be the principal one. To escape eternal damnation, amidst the havoc of souls that is supposed to be constantly going on around us, to save our own soul by slavish compliance with the dictates of the churches, this is the quintessence of the teaching, under which human character is formed and built up. Can we wonder at its average selfishness, and at its collective action having at last produced the woeful condition of society, which now at the end of the century confronts us, and with millions of voices calls for redress. The wonder rather would seem to be the evident increase of noble unselfish action, and the almost painful anxiety, with which humanitarian efforts for the amelioration of human misery and suffering are being supported of late, whilst church influence is increasingly on the wane. Placing both phenomena together as cause and effect and recognising the working of the great law of evolution in both of them, furnishes their only rational explanation.

#### A NEW DISCOVERY IN HYPNOTISM.

DR. L. MOUTIN has published a little work on "Le Diagnostic de la suggestibilité" at the Société d'Éditions Scientifiques, Paris, in which he describes a more satisfactory method of discovering whether people are easily suggestible, than can be achieved by the use of Ochorowicz's hypnoscope.

If the operator's hands are held for a few minutes on the subject's shoulder blades, the sensibility of the person acted upon is increased; his body is attracted by and follows the operator's hands. The subject's consciousness and memory is not interfered with, but his power of volition and movement passes under the operator's control. It is found that people who are subject to this influence are more or less susceptible to suggestion.\*

Dr. Moutin distinguishes suggestion from hypnotisation and declares that the artificially induced sleep state (sommnambulism) is the precondition of suggestibility. He then dwells on the great analogy that exists between electricity and our nervous vitality as shown by Dubois-Raymond and others, and as illustrated in the phenomena of the attraction and repulsion of a subject or of his limbs, induced by neuric radiation without contact. A subject may even be made to kneel thus, against his will, and apart from any suggestion. He quotes the experiments of Professor Boirac, in which the latter caused a sleeping subject's legs to rise in the air by influence transmitted from several yards distance. In another case he attracted a subject's arm. He also quotes the instances of thought-transference or suggestion from a distance effected at Havre by Drs. Gibert and Pierre Janet.

\* Swedenborg attributed will to the cerebellum, and consciousness to the cerebrum. This would imply that this mode of action controls the cerebellum, but not the cerebrum. The identity of will with the motor nervous system is apparent. Modern physiology associates sensation with the cerebrum. In the somnambulant state, whether hypnotically or mesmerically induced, both sensation and motive power are exhibited, producing insensibility and catalepsy; showing that both the cerebrum and cerebellum are controlled. Yet as the memories of this state are not registered in the cerebral self, but are registered in the subconscious self, it follows that it must be the neuric current pertaining to the subconscious self that then controls the cerebrum and the cerebellum. In the deeper somnambulant state the subconscious self takes full control of the sensor-motor system and radiates sense relations through it on the astral or intranormal level, entailing lucidity, clairaudience, etc. This subconscious, or astral, or secondary self has been shown by Deleuze and Du Potet to pertain to the sympathetic, solar, pleural system, as the normal self pertains to the cerebral (lunar) system. This same subconscious or solar or astral self is active at night in itself, when it has indrawn its radiation from the cerebral, lunar self (thus representing the same law as that illustrated in the indrawing of the sun's rays from the earth at night). But its experiences are not registered in the cerebral self, as similarly mediumistic or hypnotic experiences are not, but are registered in the secondary self. This explains why individuality persists through the nightly interruption in continuity of empirical self-consciousness presented by sleep and which metaphysics is unable to resolve.

This influence he attributes to a power which radiates from our nerves and determines a reaction in the subject's brain, through his sensor or centripetal system, inducing a reflex reaction apart from his own will† and conversion to centrifugal motor action. He compares this reflex action to induction because it is now known that our nerve cells are independent of each other. Their action is not continuous consequently, but inductive.

It is this radiation from the operator that constitutes the psychic lever entailing thought transmission or transference, or suggestion at a distance. The suggestion transmitted by induction through the intervening ether is received by the subject's sense-relations or sensor-system (which are also electro-magnetic, as will be seen further on) and entails reflex reaction in his brain in which it is transferred or transmitted by induction to the motor cells and system, and thereby transformed into an action, executed through the motor nerves. It is a similar process that entails physiological effects in psycho-therapeutic treatment of suggestion, he says.

Professor Lodge has recently suggested that ether may perhaps ultimately be found to be identical with electricity. Keely has shown that it follows laws which are identical with those advanced by Ampère as associated with magnetism. It is this fact which may perhaps explain the possibility of the experiments in telegraphy now being made by Mr. Preece, on the basis of Marconi's system of transmission by induction through space (ether).

On the other hand, many modern psychologists such as Drs. Charazain and Dècle, Dr. Baretty, Dr. Baraduc, Professor Sabatier and other eminent scientists have shown the polarity (consequently electro-magnetism) inherent in human neuric radiation. The sensitives of Reichenbach, Dr. Luys and De Rochas have seen the radiation which is projected from the human eyes, nose, ears, mouth, fingers, and constitutes the basis of their sense relations. Its existence has now been demonstrated photographically. If indeed this is electro-magnetic in its process, then the inference of Dr. Moutin, that it constitutes a psychic lever, producing reaction in the subject at a distance would be confirmed and illustrated by the discovery of Marconi.

Deleuze and Du Potet have shown that our nervous system is dual; positive and negative or consequently electro-magnetic. It is probable that the psychology of the future will discover that our sense relations are constituted by the reaction of an electro-magnetic field and that our experience consists in the "conceptions" entailed by these reactions. The "known" may be the thing so related; the reflex reaction or inducing process between the negative, sensory recipient influx and the positive volitional, propulsive motive action or efflux, may constitute the knowing; and the insulated electro-vital psychic element or ego, in which the reaction or conception occurs and which registers that reaction may represent the individual knower.‡

If the process of sense-relating is electro-magnetic in its foundation then the fact that this radiation has been shown, both as so called "sensibility" and as the basis of lucidity to traverse solids, would be confirmed by Keely's etheric laws, in which he has shown that the finer modes of etheric being interpenetrate the grosser "as air through a sieve." Our relating circuit may therefore traverse the "thing" related, and while the "thing" remains external to us, yet bring back its quality, appearance and meaning, etc., into our perception by reaction there, thereby entailing our mental object or phenomena. Though the thing-in-itself is external to us, yet we know its quality; we know that it must be of the same identical element as our relating circuit and as our cognition, though in a different state;

† It is the operator's will evidently that acts or entails action by induction through the subject. Will consequently appears to be identical with the dynamic or polarising force inherent in vitality.

‡ It has been shown elsewhere that in addition to relations with the without, man is taken into relation from within, by an *a priori* transcendent circuit, which fact his normal consciousness does not cognise. This *a priori* circuit connects him with the previous link in the chain of the infinite processes. Man is therefore never a separate independent being, but is included, comprised in and determined by, the Universal.

consequently we know that it is real as well as actual or apparent.

This theory would also explain the possibility of different modes of perception in man. We know that there is an intra-normal mode called clairvoyant or lucid or astral, or mediumistic or secondary, etc., and which must be caused by a modification in the mode of the relating circuit. But Keely has shown experimentally that there are six etheric modes or states. If a circuit in a higher mode were projected through us, the external things taken into relation would then (without altering in themselves) entail reactions in a different mode in our perception; would present different objective appearances. Things which we cannot now relate, though they exist, would then come into our perception. If there are six modes of etheric being, then there must be six modes of perception and six planes of being.

But it is self evident under the above circumstances that no man (whether self-styled magician or otherwise) can engender a higher mode of relation than the normal and intra-normal modes pertaining to this world and its astral mode. To do so he would have to generate vitality (ether) in a higher state than that pertaining to this world. But discarnate beings who have been transmuted through deaths and births into higher states *can* transmit such a circuit in higher mode through him, entailing higher perceptions and relations.—*Questor Vitæ*.

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### THE INVISIBLE RAYS.\*

DON JESUS CEBALLOS DOSAMANTES, of Mexico, whose *El Perfeccionismo Absoluto, Fariseos y Saduceos Modernos, Ciencia y Religión del Porvenir*, already noticed in our pages, denote him to be an original, courageous and vigorous thinker, has just published, in the French language, a letter addressed to the Academy of Sciences in Paris, entitled *Théorie sur les Rayons Invisibles*; which may be regarded as a supplementary chapter to the last named work. In that book, he furnished categorical answers to the following questions:—"What is the fundamental constitution of matter? What is the cause of the antithesis which exists among all the orders of the cosmic evolution? What are the primordial elements which determine the variety, multiplicity, complexity and harmony, manifested in the Unity—Matter? What is ether and what is electricity?" And now he proceeds to show, by a carefully prepared chain of deductive reasoning, that we are about to verify the prediction of the illustrious Lamé (a famous French geometrician, who died in 1870), that "The science of the future will recognise in ether the veritable king of physical nature." "Yes," Señor Dosamantes goes on to remark, "the ether is, in truth, the infinite source of the first elements in the constitution of eternal beings. In the bosom of its molecules are found the germs of Life. In its hierarchic atoms we meet with the cause of the variety which engenders complexity in Unity. The infinite ether is the august matrix which incessantly lights up its germinal filaments. Within its breast are born the atomic series, which, by means of immense evolutions, integrate themselves by giving a constitution, in the last degree to the supreme synthetic unities, to the grandiose psychic suns, which vibrate in the exalted dynamic modalities of Love and Wisdom."

Many are the intricacies and wondrous workings of Nature's laws, unique in structure and beautiful in design are her handiworks, so boundless in variety and detail. Go to Nature if thou wouldst learn the upward way. She hath many lessons to teach you, truly doth she portray man's moods, soothing, calming, rousing and uplifting him. Go to her ever and often, her buds and leaves will symbol to thee the bursting forth to other life. The blossoming, the glad fruition there.

\* *Théorie sur les Rayons Invisibles*. Par Jesus Ceballos Dosamantes. Mexico: Eduardo Dublan, No. 7, Callejon de Cincuenta y siete.

## A SUGGESTION.

PSYCHIC students might very profitably employ some of their time in making experiments which would lead to useful results. Baraduc, de Rochas and others have added considerably to the sum of human knowledge by their painstaking and daring researches. Are there no Australian students willing to penetrate the obscure jungle of mental phenomena, and bring back some of the treasure awaiting exploration? Psychometry, clairvoyance and clairaudience are now almost accepted facts of nature admitted by even some advanced scientists. The branches have, however, received little systematic care or attention by a great many spiritualists who acknowledge their existence. Yet the knowledge which may be derived from the study would be of incalculable value to history, botany and science in general. Take the simple case of strengthening the memory. What a blessing this would be to a student or man of business, or in the matter of education, the whole moral nature of a child may be changed by a course of hypnotic suggestion, the lazy, idle, indolent and vicious can be transformed. I speak from experience on this matter—and I can vouch that the results are permanent and abiding, and accompanied with no evil effects. I foresee a time when education, both medical and scholastic, cannot dispense with this powerful assistance.

I am acquainted with a medical man in England who has several volumes of manuscript bound, all treating of disease, and all given by a clairvoyant. Such knowledge has never been admitted. Why should this useful channel of information be hid or ignored. Ought prejudice, bigotry, or false pride stand in the way of acquiring stores of useful information? The time is past for all reticence, small groups of students should lose no time in approaching the subject in a proper scientific spirit, taking one or either of the subjects, and pushing it to its further intrenchment. My own experience has been chiefly among Oriental subjects. Since coming to this country I have had trial of only about a dozen white men and women. Their capacities are infinitely superior to the Oriental, and more traceable in the higher regions of thought.

Here are a few samples: A lady in this city, whose name I have not permission to give, invited me to put her in the trance condition in order to see the range of her capacity. I consented. In the presence of two of her friends—both ladies of culture—in less than seven minutes, she entered the condition, described minutely the dress and actual occupation of her husband several hundred miles distant, then diagnosed the complaint of one of her friends, described the aura surrounding me, and some other matters of an interesting character. She had a strong tendency to wander into the arupa stages, and required more repression than stimulation.

Another lady whom I was treating for disease became clairvoyant. Wishing to test her accuracy I asked her to make an appointment with a friend in Queensland, for a certain time in the evening. At the time fixed she went into trance from 8 to 9 p.m. She described what took place at her friend's house. I had the particulars committed to paper and forwarded them to the lady in question, asking her to verify the statements. The facts were substantially correct, with only very small deviation from perfect accuracy. Again, I was treating a gentleman for dipsomania. He had a companion suffering from the same complaint. The latter had, one day, absented himself. No one in the house knew where he was. Suspicion was aroused. I put Mr. L.— in trance. In this state he had traced his companion to a billiard-room in town, next to the bar of a certain drinking saloon, after that to a room in a house where he saw him reclining in a long chair, asleep. I then made him see the mind of the sleeper, and actually through the clairvoyant I was able to accost and speak to the sleeper, and get his reply, I telephoned to the manager of the hotel asking whether Mr. B.— had been there. A negative answer was returned. This I rejected as false. In order to test the accuracy of the clairvoyant, I took boat and visited the place. The young lady in the bar admitted that Mr. B.— was there, and in the room described, but had left when I

arrived. Two days after, on seeing the gentleman, he admitted the facts. He, of course, had no knowledge of our conversation. It is very interesting to notice the difference between the conversation of the lower consciousness functioning in the physical condition, and the higher Ego while in trance, one is in a state of degradation, and the other is lofty, and apparently indifferent and contemptuous of its humble partner. I have observed that the drinking habit has a most degrading effect, inducing untruthfulness to a very prominent degree.

In Ceylon I heard of a monk who possessed a specific oil, good for asthma. Knowing how unwilling they are to divulge any of their secrets. The journey to the Pansala in Vihara was over twenty miles into the interior, and the only means of conveyance, a bullock cart; so I hesitated about going. On questioning the clairvoyant he assured me that the old monk would give me the oil. I went; found the place and man, and also received a bottle of the coveted fluid. On asking for the recipe for making it the priest assured me that he would give it with pleasure only he had forgotten where he had left it. The clairvoyant at once indicated the box and room in the monastery where the missing document lay among some *Olla* leaves. I have the document with me still.

Surely the above faculties are worthy of systematic culture and observation. I have instanced only a few broad issues of the science which might be examined. There are several other recondite features more interesting still, which would amply repay the study. A select class under the management of the Editor of the *Harbinger*, whose character for earnestness and general knowledge is unquestionable, then a small fund for expenses to cover six months' experiments is all that is necessary. I merely throw out this suggestion to our more wealthy brethren with a hope that something may be done.

J. BOWLES DALY.

School of Arts, Pitt Street, Sydney, N.S.W.

## MAGNETISM AS THE GREAT SPECIFIC.

ON the 1st of July, 1896, a spirit, giving himself the name of George Bourdon, was introduced to the present writer at a private sitting, by his old friend, Aubrey Bowen, of this city, and made the following communication which was taken down as spoken through the lips of a trustworthy medium, having no knowledge whatever of the speaker:—

"I studied medicine at Montpellier. I have not been long gone from the earth. I was not an eminent physician; but I was well-known in my own city. I found great pleasure in my daily work, for I loved my profession, and was very successful in it. I have been sent to this medium to help him; for, mark this, whenever an instrument asks for certain controls, for unselfish purposes, there are always those who are ready to go; and who solicit permission, indeed, to proceed upon such a mission. The petitions are heard, and we are sent in compliance with them, as I have been to this medium. We are all magnetic healers here. You have never heard, I will venture to affirm, of any medical man coming back and upholding the system he practised on earth. They condemn it, one and all. Abernethy used to say that drugs killed far more people than they cured. And this is true, for there have been as many legalised murders committed by the faculty, as would almost people another planet. Of all the sciences in your world, that of medicine, among the civilised nations, is the most backward. The medicine man, among the untutored savages, is far more successful in the treatment of disease, than the "learned" white doctor; because the red man asks the Great Spirit for guidance, listens to His voice, and, obeying it, heals the sick. I say that, with all your boasted civilisation, mankind has retrograded in regard to therapeutics. Cases of great difficulty that would puzzle a duly qualified practitioner, yield to the treatment of an Indian medicine man. The formulæ of some of the most efficacious of what are known as patent medicines, have been filched from some poor savage.

"How few physicians understand the curative properties of earth! Yet an aboriginal takes some red clay—often ferruginous—from the bottom of a creek, applies it to a jagged wound, binds it up, and it heals. And, again, fuller's earth will cure an external abscess, by drawing it out. The simplest remedies are invariably the best; but it would be better still to study yourself, observe the laws of health, and never fall sick.

"How foolish most of your magnetic healers are in jealously clinging to a few controls, instead of inviting the assistance of all they can; so as to enlarge the sphere of their own usefulness. Pride and self-conceit are the main obstacles to spiritual growth and advancement. It is the humble minded man who progresses. The proud man builds a wall around himself and cannot see over it. His range of vision is restricted within the narrow circumference of himself. He is shut up in a mental prison, and is unconscious of anything outside of it; whereas the intellectual and spiritual horizon of the humble-minded man, is perpetually enlarging; for he knows that the path of progress is endless.

"I never think of sanctioning the use of the knife in surgery, now. He who is fond of cutting and hacking the human body, ought to be a butcher. He is not a surgeon; for true surgery is conservative and not destructive. The conscientious practitioner will never use the knife, but in the last extremity. The man who loves to operate, for the sake of operating, is a brute. We are all magnetic healers, here, I repeat; and although a knowledge of anatomy, physiology and bandaging is very serviceable to our earthly instruments, they may depend upon their guides for all the rest. We do not work with a case of instruments, as we did when we were in the flesh; but with a human instrument; and there is no pain nor fear connected with magnetic healing; and the more tender and sympathetic our human instrument is, the more effectual and permanent will be the cure we can effect through him or her.

"Magnetic healing, with the aid of clairvoyance, will be the medical science of the future. Every such healer should have the assistance of a clairvoyant, with some knowledge of physiology and anatomy; and then our work is comparatively easy. If—as we sometimes must—we use scientific terms, when speaking to a medium, it is necessary he or she should understand their meaning."

In a subsequent communication, the control said:—"I was a son of the Dr. Bourdon of whom you may have read. I passed away in the prime of life. The medium's wife (a clairvoyant) saw and correctly described me as tall, with a long face, sallow complexion, short crisp, curly black hair, a moustache; and with *notably large hands*." He concluded a discourse introducing some personal matters which would not interest the general reader, by pithily remarking that "Medical Science, after all, resolves itself into one remedial agency only—Magnetism; so that it is not, like art, full of variety."

#### A PHANTOM OF THE LIVING.

*The Dublin Review*, one of the most hide-bound and bigoted organs of Roman Catholicism, is the last publication in which one would expect to find any reference to Spiritualism; but, in noticing a recent biography of Sir Kenelm Digby, written by one of his descendants, it quotes an incident which occurred to Sir Kenelm while he was on his way to join his relative, Sir John Digby, at the English Embassy in Madrid. He met with an Indian Brahmin, with whom he seems to have entered into a controversy on the subject of fate and free-will. Sir Kenelm contended on behalf of the latter; whereupon "the Indian suggests a trial of Spiritualism as proof of the opposite, Kenelm is horrified at the thought 'to have any communication, though at never so great a distance, with infernal (?) spirits.' Curiosity, however, prevails: he tells the spiritualist his troubles, and while they are in a thick wood, an apparition of Venetia (Lady Venetia Stanley, with whom he was in love, but about whom, his unsuccessful rival, Sir Edward Sack-

ville had circulated scandalous rumours), is called up, which declares that she is innocent, that Kenelm must and will marry her, and that in proof thereof he will be attacked in a few days by armed men and will kill two of them—which latter fact did happen soon after at Madrid." Not only so; but he afterwards married the Lady Venetia Stanley, as the Indian medium had predicted, and she made him a most devoted wife.

Now, what is the almost inconceivably foolish and futile comment upon this incident, by the writer of the review, a certain Dr. Hopwood? It is this:—"Modern spiritualism would seem to have made little or no advance on this;" (O, the unfathomable ignorance of the man, of what is passing around him!) "whilst Digby's attitude is just that of a non-Catholic or half-Catholic of these days, whose conscientious common sense battles with the fascination of an *evil curiosity* till the former yields through defective religious training."

What is to be inferred from the foregoing? That "infernal spirits" were concerned in the production of the phenomenon described; that is to say they induced the spirit of Venetia Stanley to present herself to the man she loved, in order to vindicate herself from the shameful aspersions which had been cast upon her character by an unscrupulous traducer; to assure her lover of their ultimate union; and to forewarn him of an impending danger, which this very premonition may have prevented him from being destroyed by. If ever there was an act of beneficence, this, which the Brahmin was instrumental in performing for Sir Kenelm Digby, was surely one. And if such are the employments of "infernal spirits," let us hope that myriads of them will be let loose upon the earth.

At the same time, we must not be too hard upon Dr. Hopwood; for, as a priest of the Church which professes to believe—not in a God of infinite love, but—in the tribal deity worshipped by the Israelites, and described in the Pentateuch, he can scarcely be expected to understand, much less to sympathise with, the divine affection which actuated those spiritual intelligences who were instrumental in bringing Venetia Stanley to Sir Kenelm Digby, while he was conversing with the Indian medium, in the Spanish forest. Dr. Hopwood is no doubt quite capable of believing the libellous statements of the Old Testament that God once transformed the Nile and all its tributaries into rivers of blood, which poisoned all the fish in them; that He covered the land with frogs, and then with lice, and then with swarms of fleas; that He sent a murrain upon the cattle, and a plague of boils and blains upon all the children of Egypt; and a terrific hailstorm, with thunder and rain, which destroyed all the crops; and then clouds of locusts which consumed all the herbage; and thick darkness which lasted for three days; and concluded by slaying all the first born in Egypt; but Dr. Hopwood is naturally unable to conceive of the God to whom *we* look, and of those angels of whom Paul writes "Are they not all ministering spirits?" In the eyes of the Church of Rome, which transmutes one of its gods into a wafer and then eats him, these are "infernal spirits," and those who are in communion with them are actuated by "an evil curiosity!"

*The Progressive Thinker* contains a report of the debate on Spiritualism between Moses Hull and Elder Covert (the representative of the anti-spiritualists). Mr. Hull's familiarity with the Bible and thorough knowledge of Spiritualism, together with his great ability as a speaker and debater, and his confidence in the soundness of his position gave him an overwhelming advantage over his opponent who must have writhed under the keen satire of some of his remarks. The "Anti's" have nothing new in their ordnance—orthodox doctrine, misrepresentation, and disparagement of mediums are their principal weapons.

Mrs. Mellon, having accepted an invitation to visit friends in Sydney, her Melbourne sittings and seances will be discontinued until her return, about the end of this month, of which due notice will be given.

## VICTORIAN ASSOCIATION OF SPIRITUALISTS

The annual meeting of the above Association was held at their room, Austral Buildings, Collins-st., Melbourne, on Monday, Dec. 13th, W. H. Terry (president) in the chair. The minutes of previous meeting being read and confirmed, the Secretary read the following :—

## COMMITTEE'S ANNUAL REPORT, DEC. 13, 1897.

At the Annual Meeting held Dec. 14th, 1896, your Committee were able to report that the financial difficulties they had commenced with had been surmounted and that the Association under its new form had been fairly established with a roll of 70 subscribing members, the numbers have since been increased to near ninety.

The principal event in connection with the Association's work during the past year has been the visit of the talented author and speaker, Dr. J. M. Peebles, whose highly successful lectures in the Masonic Hall awakened a lively interest in Spiritualism and gave an impetus to inquiry,

There have been twelve monthly meetings of members during the year, where addresses have been given by Messrs. John Ross, James Smith, R. C. T. Morgan, H. J. Browne, W. H. Terry and Mrs. Redfern, in addition to talks from Dr. Peebles and a special welcome and farewell to that gentleman.

The class for the study of spiritual philosophy has held 24 meetings, some of which have been particularly interesting. They have finished Nature's Divine Revelations, and are now reading and discussing Hudson Tuttle's "Philosophy of Spirit." Two circles were formed five months since under the charge of Mr. T. W. Bull and Mr. O. Waschatz. Mr. Bull has amalgamated the members under his charge with a private circle previously held in his rooms, and Mr. Waschatz's circle still continues to meet here.

In addition to these, two seances have been given to members by Mrs. Redfern, and one by Mrs. Knight.

The library has been adjusted, obsolete and inappropriate books withdrawn and disposed of, new ones added and the commencement of a catalogue printed for the convenience of members. Donations of books have also been made by Mr. H. J. Browne and Mr. Skeeles, and of pictures, &c., by Mrs. Rising and Mr. Terry.

The Library has been well patronised during the past year, and some country members are availing themselves of it by paying postage of volumes sent to them.

The Committee invite suggestions from members for the furtherance of the objects of the Association, and trust that those members who realize the comforting and elevating influence that flows from a realization of the Truths of Spiritualism will co-operate with them in extending the usefulness of our organization.

W. H. TERRY, *President*.  
R. C. T. MORGAN, } *Vice-Presidents*.  
OTTO WASCHATZ, }  
E. R. HINGE, *Secretary*.

The chairman then read the balance-sheet, showing receipts £125 12s. 6d., expenditure £114 14s., balance in hand £11 4s. 1d., the total liabilities were £10 5s. The report and balance-sheet were received and adopted.

Previous to the nomination of officers, the retiring president expressed a wish that the meeting would nominate one of his colleagues or some other member in whom they had confidence for the office of president, and he would co-operate with them in some minor office; the meeting, however, insisted upon his re-election. The Vice-Presidents and Secretary also suggested the propriety of new blood being infused into the executive but their suggestion was only responded to in one instance, a lady, Mrs. Redfern, being elected Vice-President. The following is the list of the officers:—President, W. H. Terry, Vice-Presidents, Mr. R. C. T. Morgan and Mrs. Redfern, Treasurer, Mr. O. Waschatz, Secretary, Miss E. R. Hinge, Committee, Messrs. Hall, Ross, Skeeles, Fletcher, Dunlop, Tadich, Marshall and Collingwood, Mrs. Andrews and Mrs. Knight.

Miss Hinge was commended for the satisfactory manner in which she had fulfilled the onerous duties of Secretary and a movement was set on foot among the

members to present her with some token of their appreciation.

The President intimated that he was in correspondence with a public test medium of excellent reputation (who had been recommended by Dr. Peebles) with the view of arranging for her to visit Melbourne and give a series of seances in one of the large halls of the city. After the completion of the business an interesting paper on "Spiritualism and Theosophy," was read by Mr. R. Skeeles; light refreshments and conversation brought the meeting, which was a very harmonious one, to a conclusion.

## NEARLY.

To M.M.

## I.

When the light is dim, and the evening hymn  
Is sung by the Unseen Choir,  
Without a tear shall our tired eyes see  
The life of our soul's desire ;  
And we shall be borne up the steeps of dawn  
To the strains of a heavenly lyre.  
Oh the days of the yet-to-be,  
Old friend,  
Shall be happy for you and me.

## II.

When the stifled sob, and the aching throb  
Of the anguished heart is stilled  
By the kiss of death, then our faith will be,  
Surpassing our hopes, fulfilled ;  
And the veil of pain shall be rent in twain  
By the Hand that hath all things thrilled.  
Oh! The days of the yet-to-be,  
Old friend,  
Shall be happy for you and me.

## III.

As our sun slow dips, let our quivering lips  
Sound nought but a rhythm of praise,  
For the grand soul-light over you and me  
Shall burst with a thousand rays,  
And the Gates of Gold shall our eyes behold  
In the blossom-strewn Homeward ways,  
Oh! The days of the yet-to-be,  
Old friend,  
Shall be happy for you and me.

## IV.

Let the bells ring out! Give a jubilant shout,  
For the Lord of all is our friend!  
Hark! The music wakes on the crystal sea.  
Oh, with joy let our songs ascend!  
For the holy chimes of the dear old times  
We shall verily hear at the End.  
Oh! The days of the yet-to-be,  
Old friend,  
Shall be happy for you and me.

## V.

When the toil is done, and the victory won,  
What calm will be yours and mine!  
Here! Take my hands in your own, dear friend,  
For the sake of Auld Lang Syne;  
For we'll meet, aye meet, in the Beautiful Street,  
Of the City of Love Divine.  
Oh! The days of the yet-to-be,  
Old friend,  
Shall be happy for you and me.

## DEVOTION.

Sydney, N.S.W.,  
December, 1897.

In truth, I attend no church but my Mind; I listen to no preacher but Reason; I read no book so studiously as Nature; I love no sermon so well as a "well ordered life;" and believe and dream of no higher, or more glorious Heaven, in this or any other sphere, than the harmonious adaptation of one Spirit to another, and *all* to the Great Spirit Father!"—ANDREW JACKSON DAVIS.

## SPIRITUALISM AND ITS PHENOMENA.

Charles Dawbarn, an old and respected spiritualistic writer, contributes to *The Light of Truth* an instructive article under the above caption. Being somewhat pressed for space, we omit the first portion of it explaining the reason of his writing, which is in brief an appeal from a friend of his who, after many trials, has at last proved the fact of materialization, but whose pleasure is marred by the fact that he cannot recognize or identify the forms. His first difficulties were the frauds of mediums, now it appears to him that the medium is honest and the spirit fraudulent, he asks his more experienced friend for an explanation, and this is what he says:—

What has the experienced Spiritualist of to-day to offer that can help my friend, C.W.E., to find honestly on both sides of the life line? Let us see where he stands and what he has found.

He believes already in the possibility of communication between man and spirit. He knows that law reigns supreme on either side the life line, and between. The word "conditions," so terribly abused, simply means "law" working for or against the desired end, which in the case of every honest spiritualist is truth. But if we unwittingly furnish "conditions" for deception, and get what we thus earn, fraud becomes the truth of that seance. Nothing is wrong, except that we sowed oats and expected wheat.

A very little quiet investigation will show us that the modern Spiritualist has for the most part during his 49 years' experience been sowing oats, and reaping just what he has sown. The law of attraction that rules atoms is also monarch of the universe. Man recognises that those of like taste help one another to that special end. The lovers of music, no matter how different in every other taste, yet find mutual enjoyment in some grand symphony. Lovers of amusement, in every class from the refined to the brutal, seek mutual gratification; and so with every taste in life. Each seeks his own, and for the most part is repelled by one of another inclination. But when man is seeking "spirit communion," this law of attraction has been all but ignored. It has been supposed that if all who gathered wanted to hear from spirits that was all the harmony needed to cause the door to fly open for everyone present. But the law does not work that way. A room full of "jolly good fellows" of the "won't go home till morning" variety, with a medium who could assimilate their influence, would probably "raise hell" with spirit aid, to their mutual satisfaction. But even they must have harmony. So, if C.W.E. happens in he is rather a brake on their wheel, and any effort to reach him by a spirit friend is befogged by the predominating influence.

As a matter of common experience we neither get a room full of "jolly good fellows," nor of C.W.E.'s, but just of everyday men and women, each of whom is living his own life in his own way, and bringing his own influence with him to affect both medium and invisibles, as well as other sitters. Under these conditions, which have ruled the public seance for forty-nine years, we have evolved plenty of variety of phenomena. But every careful observer knows we have no greater command of truth than when the raps were made midnight ghostly for the good people of Rochester. In other words we have sown oats, and reaped oats; and our Mother Nature declares she is truthful every time.

That is the situation condensed into a paragraph. Now how can we use this law of attraction so as to escape fraud and enjoy truth? There is no mystery to be solved. Nor have we to rush to some distant Klondike to find what we seek. Suppose we put the same question to the Political reformer, and ask him how he expects to purify politics. He knows that no cunning machine to register votes can do it; and that no law will prevent the "ward boss" from counting up a victory and pocketing the spoils. He is obliged to acknowledge that the only real purification must begin by the voter raising the level of his own manhood. This is the only path by which C.W.E. and his fellows can climb truthward in earth life. So our next question is, how can we make this truth practical in its application to spirit return?

The answer "harks back" to the old law of attraction; but it now demands a consideration of detail that was unnecessary and impossible before.

Suppose that a baker's dozen of C.W.E.'s find a medium capable of manifesting a particular phase through which they desire to invite angel friends. The very first essential is to place their medium where he will not be exposed to the conditions of the usual public seance. But if they are so fortunate as to have a sensitive who is one of themselves, and the circle is thus to be freed from all professional flavour, there are many conditions, now totally unobserved, yet absolutely necessary, which must be studied and obeyed, unless they are content with sporadic success. A few careful experiments with psychometry should show that circle that they have the task of their lives to gain the level they desire physically, mentally and spiritually.

The student should remember that harmony on the higher level is that circle's only hope of success. But the sensitives present, as well as the mediums of the invisibles, are about to try and work amidst influences that may bar their way. Suppose a gentleman member wearing a new suit, tailored in slums of which he does not dream; but all the same, soul full of the agonies of the slaves of labor. A psychometrist can read this tale, and every sensitive is a psychometrist. It brings with it, for the time, the very discord the circle was hoping to escape. Or perchance a sweet sister may be wearing fine linen from the bargain counter, reeking with woe, and womanhood debased by man. What would be the truth expected therein by the experienced student? Which more likely the "fraud" that invited such influences, or the "love-holiness" that beckons heavenward? Presently that circle will discern that even garments play a most important part in such a search for truth. For the same reason, furniture must go unchanged; and never a change of sitters be permitted; or the room to be used for other purposes, if the law is to be observed in all its fulness. But that is only a commencement; just a trifle of detail. It is the soul life of the sitter that shall tell the tale; and herein is great sadness for one who hopes to climb by association. The writer was once a privileged member of a family gathering, where the phenomena were startling and genuine. One evening we sat silent and lonesome. At the next gathering we asked why we had been thus disappointed? The guide replied—pointing to a couple present—"You quarrelled that day. Amidst the conditions you brought deception would have reigned supreme and the medium might have been obsessed." So in that circle, the student will observe, my condition or his would have been unblesed unless everyone was mentally and spiritually on his highest plane. How many times in a year could a circle of but a dozen hope to offer conditions where truth might find welcome, and fraud gain no foothold? Yet violating every such law, and without even an attempt at the highest, modern Spiritualism has been running its course, till to-day their is a loud and piteous wail for honesty and truth; with a practical assertion that the mediums are the only ones to blame. "Catch the medium in a fraud and then kick him out" is the proposed remedy.

It is such hopeless conditions as I have been depicting that long ago disheartened me with the seance, either public or private. I have watched modern Spiritualism building itself upon its seances, offering phenomena as its attraction—yet violating every condition that could make such phenomena really helpful. I have noted as the result that year by year the phenomena grew more theatrical, that is to say, more attractive to the wonder seeker. Under such conditions no phenomena can rise to a plane of security from deception; and yet without phenomena stated meetings become hopeless. I decline to join in the outcry against any genuine medium caught in what we call "bare-faced fraud." He may be but the victim of influences cast upon him by sitters—not, perhaps, of to-day, but of yesterday or the bygone month. I pity him, and insist that sitters can make every seance fraud proof on the moral side, if they so choose. They may measurably do it to-day by wise and far sighted supervision, for the protection of both the medium and themselves. But such supervision must be maintained

every time, and at the best will be as imperfect as the machine for compelling an honest election. There is but one way to real and complete success and that is for every man to begin with himself. Let him purify his own life in thought, and word and deed. And I submit, that at least for the present he had better seek his growth in the silence of his own soul; sitting regularly until the gates have swung wide for him. A circle composed of such material would find but little danger of spirit fraud. But unfortunately under the conditions that rule to-day he who would seek the utmost safety in his experiences will find that he and his spirit friends are happiest alone, for truth recedes as soon as we chase her with a pack.

CHARLES DAWBARN.

San Leandro, Cal.

#### KATE FIELD AND LILIAN WHITING.

As a supplement to Lilian Whiting's recent book (reviewed in another column) the following letter from her, which is published in *Light* for December 30th is apropos. It is a very conclusive test of the identity of her spirit friend and the reliability of the medium.—ED.

"A most remarkable corroboration of the authenticity of communication between the Seen and the Unseen worlds has just—at this very hour—occurred to me, and the impulse to cable it, rather than to write it, to London, which we must regard as the headquarters of psychical research, is so strong that I can hardly yield to the slower course of the pen.

To make this clear I must refer, as a preliminary to it, to the narrative embodied in my little book, 'After Her Death, the Story of a Summer,' which refers, as is already somewhat known, to the experiences of communication with my beloved friend, Kate Field, since her death, which occurred in May of 1896. During the last winter from October 24th to June 5th inclusive, I had some ten or twelve sittings with the celebrated medium Mrs. Piper, under the auspices of the Psychical Society and by the kind courtesy of the Secretary, Dr. Richard Hodgson, who was present at each of them. The story of all these séances is a remarkable one, interwoven as the entire experience was with events and facts on the visible side, making a perfect warp and woof of the two-fold life in the Seen and the Unseen. Had Miss Field been in Europe and I in America, with a constant correspondence between us, the narration on each side being largely concerned with our daily lives in a manner open to evidential proof, the communication could hardly have been more entirely interwoven with demonstrable evidence. Besides my own sittings, which were only occasional, Dr. Hodgson pursued his investigations daily, with that mingled zeal and careful, patient scrutiny which characterises his work, and very frequently Miss Field came to him with messages for me, and with various communications that might fairly be called conversations with him, so natural they were.

And now for my story. On June 5th (1897) I had the last sitting that could be given me before Mrs. Piper's rest for the summer. I am sure Dr. Hodgson will remember, and that he has also the official record of the matter which I am about to relate, and as he is now in London, I feel confident I may refer to him any inquirer. A short time before this sitting there had come into my possession a ring that had belonged to my beloved friend, which was engraved inside with the date, 'January 14th, 1878.' I fancied that this date referred to a certain event, and at the sitting of June 5th I asked her if my conjecture was correct. She replied that it was *not*; and that the date commemorated a Press *matinée* in London, in which she prominently figured. I think I asked if it was in connection with the Bell telephone, to which she gave an emphatic assent, but possibly she herself first told me it was in this connection (I ought to refer to my written record of the sittings and be accurate on this point, but I am writing to catch a steamer mail, and it is an affair of minutes). Later, I looked at a little book she had written on the Bell telephone, and discovered that it was published in London in 1878, so this established probabilities; but a thorough search among all her papers and MSS. did not

disclose to me any special record of that date (January 14th, 1878), nor, indeed, even of that winter. The summer passed, and I had no sittings again until September 9th and 14th, when, on each date, I had one. In the meantime I had planned to go to London, and had spoken for passage on a steamer sailing on September 25th. When I spoke to Miss Field of this at the sittings, she demurred, and advised me strongly and with great insistence to wait a few weeks, as conditions would then be better, though no definite reason was stated. Soon after the last sitting, however, she told me telepathically, one day when alone in my own room, that there was another trunk of her papers that I ought to have. I immediately wrote to one of the executors of her will, and (to make a long story short) this statement proved true, and the trunk, which had been sent for safe-keeping to the executor's early home in Indianapolis, Indiana, was finally sent to me, arriving only a few days ago. In the meantime I have been, as usual, submerged in work, and it is only this morning that I have been able to look with any care at the contents. And now I find Miss Field's journal for 1878, and the readers of *Light* may well imagine with what breathless interest I turned to the January, especially to January 14th, of that year. And this is the record I find, beginning Wednesday, January 9th, 1878:—

The Queen has invited Bell to exhibit the telephone at Osborne House on the 14th. Consequently I'll delay the Press meeting until two days after, which will be the day before Parliament meets. Am writing all the invitations myself, which is no joke. Shall be particular to include all the leading provincial papers. They make opinion.

Sunday, January 13th.

At 9.30 a.m. Miss H. and I drove to Long's Hotel, where we took up Colonel—, *en route* to Waterloo Station. Took train for Southampton, arriving at half-past one. Going on board Prince Leopold, steamed to Cowes. Reaching Isle of Wight at 4 p.m., we drove to Marine Hotel, where we found rooms, and succeeded in being comfortable.

January 14th.

Drove early to Osborne Cottage, where Sir Thomas Biddulph invited me to come in the evening. Arrived there at 8.30 p.m., all fine in my new gown—a pale blue silk, embroidered in rosebuds. Met Lady Biddulph, Sir Thomas, General Ponsonby, and others. Very polite and very curious about the telephone. I sang 'Kathleen Mavourneen' to the Queen, who was delighted, and thanked me telephonically. Sang 'Cuckoo Song' and 'Coming Thro' the Rye,' and recited Rosalind's epilogue. All delighted. Then I went to Osborne House and met the Duke of Connaught. Experiments a great success. Didn't get to bed till 3 a.m. Up at 5, and took boat at 7 and reached London at 11.30. Drove to Associated Press, and sent off telegrams to America. Went home and prepared telegrams for 'New York Herald,' 'Newcastle Chronicle,' 'Liverpool Post,' and 'Manchester Guardian.' After dinner wrote notices for 'Quiver,' 'Telegraph,' and 'Daily News.'

Now, is not this record vividly corroborative of her assertion to me that the date marked on the ring commemorated a Press *matinée* in which she prominently figured? Is it not striking evidential testimony? Events, too, have proved right regarding her advised postponement of my sailing date, which, however, I now hope to make within a month. The attractions to London draw me irresistibly, and I am eagerly anticipating the happy time when I shall be again in the great Metropolis.

LILIAN WHITING.

The Brunswick, Boston, Mass., U.S.A.

October 12th, 1897.

*The Progressive Thinker* has published complete reports of three lectures delivered in Chicago by Mrs. Annie Besant on "Sorrow and Evil," "Clairvoyance," and "Proofs of the existence of the soul." They are excellent reading and very much akin to spirit teachings.

## DE QUINCEY AND SPIRITUALISM.

By J.S.

BEING a man of genius, the late Thomas de Quincey was necessarily a medium; and this will explain certain phenomena in connection with his last hours, which are described by Alexander Japp, LL.D., in his "Life, Writings and Unpublished Correspondence," of that gifted man of letters. At page 446, the writer, when speaking of his slumbers in the daytime shortly before his death, says:—"Once or twice, suddenly awakening, he seemed much startled and surprised, and for a short time there was some difficulty in reassuring him as to the identity both of persons and of objects in the room. At other times, when the mind wandered, the words, which were uttered sufficiently loud to be heard distinctly, revealed the perfect composure within, and nothing he said afforded evidence of that senile folly which people are apt to call delirium. Often he recognised 'the footsteps of angels,' and addressed words to the departed." He enjoyed at such times a holy calm delight; was often speaking to children, and seemed anxious they should specially be cared for; thus, at its close, verifying the character he had enjoyed through life, of extreme fondness for the young."

In fact De Quincey, although a giant in intellect, remained a child at heart and in spirit, from his cradle to his grave. Beautifully unselfish, all his thoughts were for others; and his consideration, delicacy of feeling, courtesy and kindness may be described as saintly. Although he earned a handsome income by his pen, he never valued money; and at his death, many of his books were found to contain bank notes, which he had used to mark certain pages for reference, and had forgotten all about afterwards. When Dr. Japp speaks of his mind as having "wandered," every spiritualist will understand the word as meaning that his spirit had temporarily quitted his body, and was conversing with the angels and spirits who were waiting to carry him home. And among the children with whom he was conversing, we may be certain was little Kate Wordsworth, the daughter of the poet, who died in childhood, and of whom, De Quincey, writing to her father directly after her departure, said:—"O, that I might have died for her or with her! Willingly, my dear friend, I would have done this. I do not say it from any sudden burst of anguish, but as a feeling that I have ejaculated in truth and sincerity a thousand times since I heard of her death." His grief and prostration could not have been greater if she had been one of his own children; and it is not at all surprising that his yearning for her vanished presence brought her to his side, immediately after she had passed away. He did not understand that the child was actually with him, but his own words leave very little doubt upon the subject; for, he writes, speaking of visions which he had in many solitary fields, sometimes in broad noon-day, but oftener in the afternoon:—"I saw little Kate at the opposite side of the field, which might sometimes be at a distance of a quarter of a mile, generally not so much. Almost always she carried a basket on her head; and usually the first hint upon which the figure arose commenced in wild plants, such as tall ferns, or the purple flowers of the fox glove; but whatever might be the colours of the forms, uniformly the same little full-formed figure arose, uniformly dressed in the little blue bed-gown and black skirt of Westmoreland, and uniformly with the air of advancing motion."

This occurred in 1812, and his own death took place in 1859; and to this I will now return. His daughter, describing the closing scene, says:—"He had for hours ceased to recognise any of us, but we heard him murmur, though quite distinctly, 'My dear, dear mother. Then I was greatly mistaken;' (probably in a belief that the 'dead' do not return). Then, as the waves of death rolled faster and faster over him, suddenly, out of the abyss, we saw him throw up his arms, which to the last retained their strength, and say distinctly, and as if in great surprise, 'Sister! sister! sister!' The loud breathing became slower and slower, and as the world of Edinburgh awoke to busy work and life, all that was mortal of my father fell asleep for ever."

Phenomena like these occur by hundreds every day of the year, all over the world, but they pass unrecorded; and those who are eye witnesses of them, unless they happen to be spiritualists, attribute them to wanderings of the mind, or, possibly, to delirium; in ignorance of the fact that, at such a time, the spirit, almost enfranchised from the body, discerns and recognises the spiritual forms surrounding him, and does so, with a feeling of rapture scarcely expressible by words.

During his life-time, De Quincey was in close touch with the spirit-world, because, with the exception of his one failing—opium eating, which he had recourse to, as an antidote to neuralgia, acquired when he was famishing in the streets of London—he gave all the conditions his guides could require; namely, purity of life, unselfishness, and a profound love of his fellow creatures. But knowing nothing of Spiritualism he was unable to comprehend, much less to take advantage of his faculties and opportunities. In that beautiful prose poem entitled "The Three Ladies of Sorrow," the opening sentences plainly denote De Quincey's intercourse with the Unseen. "I know them thoroughly," he writes, "and have walked in all their kingdoms. Three sisters they are, of one mysterious household, and their paths are wide apart; but of their dominion there is no end. Them I saw often conversing with Levana, and sometimes about myself. Do they talk then? Oh no! Mighty phantoms like these disdain the infirmities of language."

Mr. Gillies in his "Reminiscences of a Literary Veteran," tells us that De Quincey "by no means excluded the spirits of the departed from real life, according to his own views of that life, but would recount profound mysteries from his own experiences—visions that had come over him in his loneliest walks among the mountains, and passages within his own personal knowledge, illustrating, if not proving, the doctrines of dreams, of warnings, of second sight and mesmerism.

Anyone reading the "Confessions" of De Quincey and knowing something of psychic phenomena, cannot escape the conclusion that he was clairvoyant and possibly clairaudient. He says that he sometimes seemed to have lived for seventy or a hundred years in a single night, and that his earlier visions were chiefly architectural. "I beheld such pomps of cities and palms," he writes, "as were never yet beheld by the waking eye unless in the clouds. To my architecture succeeded dreams of lakes and silvery expanses of water. But by-and-bye the waters changed their character—from translucent lakes, shining like mirrors, they now became seas and oceans." Up to this time, human faces that had no part in his visions, but, after a time, these began to appear. "The sea seemed to be paved with innumerable faces, upturned to the heavens; faces imploring, wrathful, despairing, surged up by thousands, by myriads, by generations, by centuries; my agitation was infinite—my mind tossed and surged with the ocean."

De Quincey's spirit, detached from his body during the heavy sleep induced by opium, travelled through the spheres. This is a common enough experience with mediums in trance, who graphically describe what they see but remember nothing of it afterwards. It was his almost unique privilege to remember, in his waking hours, what he had observed during his absence. In that sea of upturned faces, we have a graphic picture of the multitudinous unhappy spirits who inhabit the spheres of darkness; not for ever and ever, as the Churches profess to believe, but for a season, and until a sense of penitence and remorse impels them to cry out for help; and the moment the cry is heard, it is answered.

If De Quincey had been living among us at the present day, it is perfectly safe to assert that Spiritualism would have found in him a courageous as well as highly gifted exponent and defender. On the other hand, we may console ourselves with the reflection that where he now is, he is probably doing far more for the cause of truth than even he could have done on earth.

## THE JUBILEE OF MODERN SPIRITUALISM.

## SUGGESTED CONFERENCE IN SYDNEY.

As the Jubilee of Modern Spiritualism will occur on 17th March next, I beg to suggest that it should be celebrated in a suitable manner by the Spiritualists of Australia. No doubt it will be celebrated in England and America in a style befitting its importance.

In a private note I have already suggested the same thing to the Editor of the *Harbinger*, but I now write with the object of calling the attention of as many as possible of spiritualists to the matter of it being one of great importance to all.

The best way to celebrate the occasion, I believe, would be to hold an Intercolonial Conference of Spiritualists in Sydney on 17th and 18th March next, at which several questions and matters of importance to spiritualists could be considered and dealt with such as :—

1. The Federation of Australian Spiritual Societies.
2. Utilising the services of local and general or professional lecturers and mediums.
3. Establishment of a Test Committee to issue diplomas to lecturers and mediums who pass their examinations satisfactorily.
4. A suitable means of recognition amongst spiritualists.
5. Establishment of a Central Executive in Melbourne, or wherever the Conference may decide.
6. This Executive to have power to form branch societies, and in country parts to nominate corresponding members. Such to keep the Executive informed of the condition or progress of Spiritualism in their respective districts.
7. Whenever suitable this Executive to engage and send out lecturers and mediums to country towns and districts.
8. To establish a general bond of union amongst spiritualists of a social, religious, and propagandist character.
9. To establish a Benevolent Fund for sick, poor, or aged spiritualists.
10. To establish a Spiritualist Circulating Library, exchange of Planchettes, Crystals, &c. between Societies and individual members.

No doubt there would be many other matters of interest to spiritualists which would come up for consideration, but I just name above as suggestive of what might be done. I have named Sydney as the most suitable place of holding the Conference, on account of its position and convenience of getting to it from the other Australian centres.

Our Society here—Newcastle Spiritual Research Society—would aid all they could in such a conference, and no doubt the Societies and individual spiritualists in Sydney would help in such a matter, so much to their interest and well-being. It would aid in placing Sydney in its old position of usefulness and organic activity, and strengthen the bonds of good fellowship and brotherhood between all Australian spiritualists; also commemorate one of the grandest and most important events in human history.

ROBERT WHITE,

Teesdale Terrace, Newcastle, N.S.W.

December 20th, 1897.

## SEQUEL TO THE STORY OF THE SPINET.

After the incidents described in our last, M. Bach was constrained to become a writing medium. His hand used to be seized with a violent trembling, and was forced very much against his will—for it was painful to him—to write what was not in his own mind, by a power outside of himself. On one occasion it was controlled to indite these lines :—

Le roy Henri donne cette grande epinette  
A Baldazzarini, très bon musicien,  
Si elle n'est bonne ou paz assez coquette  
Pour souvenir, du moins, qu'il la conserve bien.

(Literally, "King Henry gives this large spinet to

the very good musician Baldazzarini. If it is not good or pretty enough for a keepsake, let him carefully preserve it, at any rate").

The explanation of this quatrain, which was unintelligible to M. Bach, was then given him in prose, as follows :—“King Henry, my master, who gave me the spinet which thou possessest, having written a quatrain upon a morsel of parchment, tacked it on to the case and sent it to me one morning. Some years afterwards, having a journey to make, and fearing that, as I took my spinet with me, the parchment might be torn off and lost, I detached it, and, for safety, placed it in a little niche, to the left of the key-board, where it is still.”

At the time this communication was received, the spinet was being exhibited in the Retrospective Museum, in the Champs Elysées, and as soon as it was returned to M. Bach, he and his son began to examine it more minutely in search of the royal document; but without success. Then they took it to pieces, and in an aperture to the left of the key-board, so narrow that they could scarcely put their fingers in it, they found a piece of parchment, dark with age, and covered with dirt and cobwebs. It was thirty-one centimetres long and seven and a half centimetres wide, and there was a nail-hole at each corner. On it were written, in a bold hand, the following lines :—

Moy le Roy Henry trois octroys cette epinette  
A Baldasarini, mon gay musicien,  
Mais sis dit mal soné, ou bien [ma] moult simplette,  
Lors pour mon souvenir dans lestuy garde bien.

The above is written in the language of the period, eight of the words being spelt differently to what they are to-day; and it is not identical with what the recipient of the gift controlled M. Bach to write; but the discrepancy admits of a ready explanation; for Baldazzarini must have been quoting from memory; and therefore gave the sense and not the exact words of the original. The parchment was publicly exhibited in Paris and excited a great deal of interest; but there was one thing which puzzled M. Bach and his friends; and this was why the King should have substituted the Italian word *ma* (but) for the French word *mais*, and should have enclosed it in brackets. An explanation came through the hand of M. Bach, to the following effect :—

“*Amico mio*, I am pleased with thee. Thou hast written out those verses in my spinet. My wish is fulfilled and now I am at peace. . . The King made merry over my accent in his verses; because I always said *ma* instead of *mais*. *Adio, amico. BALDAZZARINI.*”

It only remains to add that the hand-writing upon the piece of parchment was compared with many examples of Henry the Third's caligraphy in the great national collections, in Paris, and found to be perfectly authentic. So close was the resemblance, that the materialists could only insinuate that it was the work of a clever copyist; as they refused to hear of any attribution of so remarkable and convincing a phenomenon to spiritual causes; it being assumed that all men who believe the evidence of their own senses, in this respect, must be fools, or impostors, or liars, or dupes, or all four.

We have received No. 1 of a new paper published in Boston, U.S.A., and edited by Mr. W. J. Colville, entitled *Faith and Hope Messenger*. It appears to be the organ of The Faith and Hope Association of that city, whose principal object is the introduction of beautiful thoughts by well-known authors into the hospitals, prisons, asylums, and homes. They have a lecture hall and library, and appear to have done a considerable amount of missionary work during the past year. The members consist largely of those connected with the modern metaphysical school with a good sprinkling of spiritualists. The initial article on Faith, Hope and Love, by W. J. Colville, is, like most of his matter, interesting reading.

## RISEN FROM THE DEAD.

FROM THE *San Francisco Call*.

In the suburbs live William Graham, his pretty girl-wife and their two-year-old son. Consumption claimed Graham for a victim, and for months has been taking his life. As long as he could he laboured to provide for his family, but for weeks he has been in the last stages of the disease and suffering intensely. Ten days ago his physician said his hours were numbered, and last Saturday night it was apparent death was near. When the last breath had left the body, the woman was told that it was over and taken from the room. An undertaker was summoned from the village and, with the nurse, was caring for the stiffening body.

Fully twenty minutes had elapsed when the frenzied wife, breaking away from restraining friends, rushed to the bier and caught the body in her arms, screaming to her loved one to come back and not leave her. It was some minutes before she could be persuaded to release him, and then it was noticed that a slight shudder ran through the body. The frantic wife worked heroically; restoratives, massage, everything within her reach was applied, and within an hour Graham was able to speak. He said that he went out of this life and journeyed into another country—one that was far more beautiful than this.

He said the feeling of release was exquisite. All pain and suffering dropped from him like a garment cast aside and he was in another country. He says his father's presence was with him for a while and sustained him; that he felt so buoyant and free that he was anxious to start out on the shining road that stretched before him.

He described beautiful fields with waving grasses that rippled with a soft breeze. The trees especially claim his wondering memory, for never did earth grow such stately monarchs with such wonderful, shining, brilliant foliage. The strains from distant music was in the air. And from all this he was forced to turn back to the weary body, and he is longing for the second call.

Describing his return to the body one of the women present said: "I shall never forget that awful sight; it was harder than his death."

Let the doubters should think this story exaggerated the *Call's* correspondent asked for statements from some of the people present, which were most willingly given. These statements were signed by Thomas Graham, Jane Welch, and Ida H. Nelson, and gave the incidents as they occurred. All three of these persons had often witnessed death, and all declared that it was death and return to life, vividly describing the final struggles—"the agony, the sweat, the laboured breathing and the last gasping." His first words on returning to the body were:

"Oh, who brought me back? Everything was so beautiful! I was so happy."

## SPIRITUALISM IN LITERATURE.

In his latest works on Japan, entitled "Gleanings in Buddha-Fields," Mr. Lafcadio Hearn, who is lecturer on English literature in the Imperial University of Japan, explains that what are called shrines or temples, in the Far East, are really "ghost houses;" that is to say, they are "haunted rooms or spirit chambers" consecrated to reverent communion with those "lesser divinities," who are "veritably ghosts,—ghosts of great warriors and heroes and rulers and teachers, who lived and loved and died hundreds of thousands of years ago." And such were originally the gods of Greece and Rome. Zeus and Poseidon, Dionysus and Heracles, Hermes and Hephestus, were human beings,—conspicuously gifted mediums, and the channels through which great benefactions were conferred upon their race. After their death, their memories were venerated, then they were worshipped, and ultimately they were deified and adored as superhuman and divine. Precisely the same thing has taken place during the last eighteen centuries with respect to that grand and noble medium, Jesus of Nazareth; who is being worshipped as a god by millions

of people, who despise, as superstitious pagans, the people who worshipped Ares or Mars, and Pallas-Athene or Minerva!

In like manner, the Japanese worship their great dead in their "ghost-houses," and believe those buildings tenanted by viewless, conscious personalities. Is not such a belief far more rational than that of the modern Roman Catholic, who bows down to an image of wood or stone, and seriously contends that this effigy, under certain circumstances, can and does, bow its head, shed tears, and even sweat drops of blood? And instead of sending missionaries to Japan for the conversion of these Eastern spiritualists to the childish superstitions of the Church of Rome, would it not be well to invite Japanese Buddhists to Europe, to enlighten the Pope and the College of Cardinals as to the sublime truths that are being taught in the Far East?

Speaking of the beliefs entertained by millions of people, during thousands of years, with respect to these "ghost-houses" being the resort of conscious spirits of the so-called dead, Mr. Hearn dwells upon the difficulty which any Western mind must experience in attempting to prove that such beliefs are absurd. "Nay!" he goes on to say, "in spite of Occidental reluctances,—in spite of whatever you may think it expedient to say, or not to say, at a later time about the experience,—you may very likely find yourself for a moment forced into the attitude of respect towards possibilities. Mere cold reasoning will not help you far in the opposite direction. The evidence of the senses counts for little; you know there are ever so many realities, which can neither be seen, nor heard, nor felt, but which exist as forces,—tremendous forces. Then, again, you cannot mock the conviction of forty millions of people while that conviction thrills all about you like the air,—while conscious that it is pressing upon your psychical being just as the atmosphere presses upon your physical being. As for myself, whenever I am alone in the presence of a Shinto shrine, I have the sensation of being haunted." In other words, Mr. Hearn is a highly impressional medium, without being conscious of the fact; and he proceeds to fancy how he would feel, if discarnate:—"Elfishly small my habitation might be, but never too small, because I should have neither size nor form. I should be only a vibration,—a motion invisible as of ether or of magnetism; though able sometimes to shape me a shadow body, in the likeness of my former visible self, when I should wish to make apparition. As air to the bird, as water to the fish, so would all substance be permeable to the essence of me. I should pass at will through the walls of my dwelling to swim in the long gold bath of a sunbeam, to thrill in the heart of a flower, to ride on the neck of a dragon-fly."

It requires no great powers of discernment to perceive that M. Hearn has arrived, by intuition, at some of the most beautiful truths of Spiritualism.

PROFESSOR ELMER GATES, whose discoveries in connection with the artificial formation of Brain cells, have previously been described in this journal, has made another important discovery that appears likely to revolutionise astronomy. He has invented an instrument which he calls a Telemicroscope, being a combination of the two instruments, which it is calculated will increase the power of an ordinary telescope twenty-five times. This desideratum, however, we imagine is already attained to some extent by the use of photography in enlarging the ordinary telescopic picture. Whether the Telemicroscope will admit of the same process we are not aware, but if so the full dimensional increase mentioned will be attained.

*The Freethinker*, New York, which is amongst our exchanges, has much improved of late; it has some fine illustrations of prominent freethinkers and reformers of the past and present, and its articles, which are on a materialistic or agnostic basis are ably written.

### To Correspondents.

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

#### ASTROLOGY.

TO THE EDITOR OF THE HARBINGER OF LIGHT

SIR,—In Occasional Notes in December *Harbinger of Light*, X makes a remark respecting the omission of Zadkiel to note the great fire in Melbourne, which, read by the general public, tends to discredit astrological lore.

Will X please remember that the prophetic almanacs only touch such *out of the way* places as Melbourne very lightly; but allow me to offer X and your readers some little news, which X and others can watch as events progress.

London is ruled by the Zodiacal Sign Gemini, the twins. Melbourne is *believed* to be ruled by the *same* sign, see Zadkiel's Almanac for May. Under these circumstances both cities will have *like* joys and troubles so far as the very wide differences of the cities will allow of their having the *same* events. Let Melbourne look to the Fire Fiend for many months yet, particularly this December.

It may interest X and your readers to know that the Great Fire of London, in Charles II. reign, was predicted exactly one hundred and eleven years prior to the event by Nostradamus, a French astrologer. Wm. Lilly, an English astrologer, in 1651 predicted both the *plague* and *fire* for their respective years. These are facts to think over, because their was nothing clairvoyant in the matter, the relative positions of the planets being the only data upon which these men based their predictions.

J. N.

Oberon, N.S.W.

#### THE FALL OF LUCIFER.\*

The opening essay of this collection is a rational presentation of the Bible allegory of the origin of evil and the fall of man. Dr. Sharpe takes an optimistic view of evil, recognizing its existence as a necessity to evolution and the appreciation of good. The ancients personified good as God in the form of a grand man, and evil as a dragon and man, intuitively associating evil with repulsive and undeveloped forms, and good with the beautiful and angelic. As the higher is evolved from the lower, there must be a certain point wherein it would need a very nice discrimination to distinguish the dividing line, which idea makes manifest the truth of Pope's affirmation that "all seeming evil" is "undeveloped good."

"The Dual Image, or the renewal of the Temple," which is the principal poem of the book, presents a beautiful picture of primeval man and his companion woman in their early wanderings, and illustrates the dawn of art in his efforts to portray his conceptions of a God as follows:—

So wrought the artist by the crystal mere,  
Beneath the palm trees, struggling to express  
In outward form the image of his mind—  
An uncouth idol, shapeless and bedaubed  
With pigment, yet the best, and it was great,  
His art could reach, for was it not indeed  
The outward symbol of his nascent thought  
In recognition of a Higher Power;  
A power supernal, and beyond himself,  
That might assist him and preserve his tribe  
From all mishaps, and grant them length of days  
If they besought him in sincerity,  
Not with lip homage, talk and fulsome praise,  
But with free gifts and votive offerings, made  
In food and drink of cocoa-milk and fruits  
Of divers sorts the best the groves supplied.  
Such their belief as children, for as yet,  
Hypocrisy among them had no place,  
For worship had not grown into a trade,  
As afterwards with good and evil fraught.

"Niagara and Nature Worship," and other poems of Dr. Sharpe's we have before referred to. They have the true poetic ring about them, and the themes are good. The volume, which is well got up, is illustrated with a portrait of the author.

\*The Fall of Lucifer, and other Essays and Poems by Wm. Sharpe, M.D., London. A. Copley, 1897.

#### THE EVOLUTION OF MAN.

*Nature on the spiritual side provides the life-germs for all individual forms of every type and species, and for every new species; using physical organisms as the matrices through which to give birth to form, and the reproductive impulse as the means of instituting it.*

The quickening period, with the human embryo, marks an important epoch in its physical unfoldment. It is the period when the physical forces are quickened by an influx of energy that strengthens every organ; and endows the incipient being, throughout, with new and more energetic life. With this energizing of the material being comes that of the spiritual. The physical and spiritual forces of the embryo are in sympathy, and when the time arrives that the outer being must be quickened, then it is that the after-germination, spoken of on a former page, occurs. Then the incipient individuality of the embryonic being bursts into complete individuality. Then the "breath of God" is breathed into the embryo; and what was before the germ of an immortal being in the image of Deity, becomes fully immortalised,—invested with the attribute of intelligence and every human faculty, in the degree that fixes the eternity of the individuality. The germ possesses, previous to this, these faculties only in incipency; that is, in incomplete proportions; and without this quickening process, it could not reach birth; for the physical quickening is the sure complement of the spiritual, and both together clothe the embryo with the attribute of being, in a fulness than insures its full unfoldment; other conditions being favourable.

The lives conferred by parents at conception is of their own; the generation of a living germ being effected through the co-operation of the forces of both, supplied from every part and element of the constitution, physical and spiritual. The foundations of the being of offspring are laid at this period, when are impressed the parental characteristics with greater or less distinctness, according to the positiveness of character possessed by them, or mental and physical conditions at the time. As both parents contribute spirit and material force to form the incipient germ, so mental and physical traits of each are impressed upon it. "Everything after its kind," was the fiat of Omnipotent Force; and by this law. However, it no more follows from this that parents at conception impart all the germinal life that offspring must possess to insure immortality, or support them till the natural period of birth, than it follows that the seed cast into the soil possesses all the elements necessary to the unfoldment of the plant. The soil is a matrix that is the medium whereby elements, to assist complete germination of the seed, are supplied. It may itself be ever so rich in fertilizing elements, yet, something more is needed; ethereal influences, sunshine and moisture, supply what is lacking but which is indispensable to the maturing of the germ.

Ethereal influences—spiritual essences of the quality to form germinal mind, are what the embryo needs at the juncture described. These are derived from magnetic ethers of mind that are in proximity with the embryo at the time; being the emanations of spiritual beings, who, if they are of a grade to comprehend their whole duty, use special efforts to impel currents of their mental magnetism within the sphere of the mother at the critical moment, when the germinal being is ripe for attracting its additional germ of spirit force. Miracle of Nature! this spiritual germination of the incipient immortal! The brooding spiritual currents that are the heavenly influences to mortal human mothers of every grade during pregnancy, are those alone that are accessible to the embryo; from the fact that spirit guardians are those alone, who impel spirit forces of the proper quality within the being or immediate sphere of the mother with sufficient force to cause them to penetrate to the forces of the latter, and appropriated as mid-elements. It is the work of the spirit to effect this consummation, and he does it by virtue of his office as guardian; it being necessary for a guardian to enter *en rapport* with his charge, on occasions, which signifies, infusing his own magnetic ethers throughout the system of his subject. Intelligence in the higher spheres of life has fixed this

law of guardianship, which implies so much for the race of man in this one particular use. No contingency can ordinarily, occur to prevent the deriving of the proper quality of germinal life at the proper time; since the magnetic sphere of the mother is impregnated with the essence of her guardian's mentality, whether she be in a spiritual frame of mind or not at the critical time; or whether she be of high or low spiritual or moral nature, from the fact of his constant attendance on her, and frequent impartations of his mental forces into her sphere. Guardians fitted to all in mentality,—is the rule; and every mother will derive a germ for her offspring that will coincide with the character imparted by the act of generation. Frame of mind of mothers at the time, has an important influence in fixing the character of the germ; as she can, when in a superior spiritual state, attract higher germs than her immediate guardian can bestow—germs from the sphere of a spirit of higher grade every way, who will be in attendance at the proper time, to do what he can to impel his mental forces within reach of the embryo; or she can repel the highest germs her own guardian might supply, by being in a groveling mood. Woe to the child immortalized under the latter circumstances! but blessing will inevitably be the heritage of the other.—*Mrs. M. M. King.*

#### AN IMPRESSIONAL WRITING.

True spiritualists do not hedge themselves behind the impermeable barriers of prejudice, such as surround the smaller minds of their own and other societies, because they realise the fact that all the world over, in all churches, amongst all communities and nationalities, an unceasing struggle, a mighty conflict, between good and so-called evil, between truth in its innumerable forms and its endless distortions, which men call sin, is going on; and they know that no one class of minds can interpret the limitless manifestations of truth, or stay the flood of errors and pollutions. Hence it is their hearts' desire to strengthen the hands of all, be they of what creed or nationality they may, who, having the love of humanity in their souls, are striving to lift mankind to the plane of their own noblest thoughts.

There are, unhappily, spiritualists who hold that only within their own ranks are inspiration and true spirituality to be found. What a poor, shallow thought is this. The inspirations of heaven are descending upon the minds of every race on earth, and the different external expressions they present are moulded by the people's mental capabilities and ideals. Cast down then the barriers which encompass your minds, broaden your conceptions, enlarge your mental and spiritual vision and behold the eternal truth that "the earth is the Lord's," and throughout it His immovable laws, His vitalizing thought, and loving inspirations are forever potent.

C. N. R.

Leichardt, Sydney,  
7th December, 1897.

#### AFTER HER DEATH.\*

This latest work of Lilian Whiting embodies her psychic experiences during the past season, and introduces a considerable amount of spiritual philosophy. It appears from the narration that Kate Field, the talented American writer who died at Honolulu (where she had gone to recuperate) some eighteen months since, was her bosom friend, their affinity for each other being particularly strong. About the same time Miss Whiting left America for a tour on the Continent, *via* England, and at the termination of a pleasant voyage, woke up in the middle of the night to see three spirit forms, one of whom she realised had just died, but she did not see her face. She fell again into a sound sleep to awake with a feeling of sadness that she was unable to shake off. Two weeks later came a telegram announcing Kate Field's decease but as no corroboration followed, she had begun to hope

that some mistake had occurred, when she realised the presence of her friend who told her it was true, and subsequently she discovered it had taken place at the exact time the vision had been given to her on the steamboat. Later her friend came at her call and they communed telepathically; subsequently, on her return to America, her friend communicated freely with her, giving indubitable evidences of her identity, through Mrs. Piper.

Kate Field was a spiritualist, and Miss Whiting, speaking of their conversations on this subject, says:—The unseen world began to grow very real to me. Often, indeed, had I heard her speak of these mysteries, and her interest in psychical research was strong. 'I look to see science prove immortality,' she once remarked, and the words are full of that prophetic power with which her remarkable force of insight always invested her. That science must prove immortality is the message of to-day. For there is a distinct and recognisable approach of the two worlds to each other—the seer and the unseen. Each is flashing its signals, and the failure of the delay in a more universal recognition of those on our part is simply in not realising that this communion must be attained through our own higher spiritual life, and not demanded or expected as mere phenomena." There is much truth in this, we fail to give the conditions that are essential to elicit higher truths. Kate Field tells her of the naturalness of the spirit world, and of the happiness of her condition, and in answer to the question, "can you really hear me when I call to you," she replies "Yes, and I almost always come. If you will speak aloud, very slowly and distinctly, with about five seconds between each word, I can hear you perfectly." Miss Whiting's reflections on spiritualism and spirit communion are impressive and elevating, they belong to what is known as the "higher" spiritualism. The book is embellished with a beautifully executed portrait of Kate Field, selected with her approval as being the nearest representation of her present appearance.

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Although we are once more comfortable in the Hibernian Hall, it is much to be regretted that we have to drift from one place to another in search of temporary quarters, when the time has fully arrived that we should have a home of our own. A *little* energy on the part of those who can spare the inevitable necessary coin, and I think it would be a matter of only a few weeks and a "home" would be ours.

The large hall at the Hibernian is admirably adapted for our morning services, being well lighted and thoroughly ventilated—a decided improvement on the last two or three places. It is more centrally situated, and we will most surely progress there. There is plenty of room for growth.

During the past month we have had addresses from Mrs. Yates, Mrs. Redfern, Mr. Weekes, Mrs. Knight, and Mr. Jennings, at our morning and evening services. The attendances have been good, especially when we consider the suddenness of our removal.

Our 9th November Picnic was held at Murrumbena, and was thoroughly enjoyed by both old and young. A beautiful spring day, and plenty of good humor was ours. At the Picnic a movement was commenced by the leaders present to raise money to increase our Building Fund; donations were promised, and as a result a Christmas Tree and Sale of Gifts was held on the 24th December, whereby when accounts are rendered our Fund will be found to have grown, thanks to our lady friends and others. It is proposed to augment the Fund by this means regularly.

A. C. FLETCHER, Hon. Sec.

The Fifth Convention of the American National Association of Spiritualists which was held at Washington, D.C. on the 19th, 20th and 21st November, appears to have been a very successful meeting. There were 150 Delegates present, and important business was transacted. We shall refer further to this event in our next.

\*After her Death. The story of a summer, by the author of "The World Beautiful," &c., Botson. Roberts Bros., 1897.

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