

THE



Harbinger of Light

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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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WE alluded in a previous issue to the Rev. T. E. Allen's appeal to spiritualists for the purification and elevation of Spiritualism in the September numbers of the *Banner of Light*. In the same journal for December 4th appears another article from him in continuation of the subject, wherein he offers suggestions tending in the direction indicated, such as, The more perfect organisation of local societies ; The discountenancing of fraudulent and purely trading mediums ; The encouragement of home circles—first, to obtain evidence of spirit communion where no suspicion of fraud should enter ; second, as a means of true spiritual culture that can confer a rich blessing on its members by making them more sensitive and bringing them into rapport with higher spirits, thus focussing upon them Divine influx as far as conditions admit. The time has come, he asserts, when high aspiration can no longer go hand in hand with indifference and go as you please ; there must be a parting of the ways. "The man who looks upon the phenomena as all there is in Spiritualism, knows very little about the true mission of Spiritualism."

Another thing he insists upon as needful, and that is a "Declaration of principles," and further, he thinks it necessary that it should blend with Christianity ?

Mr. Allen's articles have brought forth a symposium of replies and reviews from a number of eminent spiritualists, most of whom agree with him in the main, taking exception only to the introduction of Christianity or dogma of any kind into Spiritualism. Professor Loveland strongly endorses and supplements Mr. Allen's comments on the prevalence of defective and fraudulent mediumship, which, however, he says "is largely the product of conditions which we ourselves have instituted,"

by making mediumship a commercial commodity, to be bought and sold in the market. "Instead of making mediumship a sacred calling, we have made it a profession, like the law, or fortune-telling, and thrust the mediums into the competitive arena to sink or swim, according to the law of supply and demand." This is more particularly the case in America, where conductors run mediums as a business, paying them like actors in proportion to their power to draw. Though we have not come to this latter condition here, there is an approximation to it in a neighbouring capital, where numerous mediums are competing in price to draw audiences or customers to their meetings and seances. Professor Loveland very justly deprecates the "vast amount of unintentional, or what might be termed honest fraud, both on the platform and in the private seance. Such is the ignorance obtaining amongst the mediums and people of what constitutes genuine spirit mediumship that we have, on the platform and in the seance, a conglomerate of psychometrical readings, telepathic feelings, clairvoyant seeings, and an occasional flash of spirit-light, presented to us as genuine spirit mediumship." Is it any wonder (he asks) that among intelligent people the conviction so largely prevails that hypnotism, telepathy and psychometry will explain all our manifestations ? "There is much truth in this, and we have from time to time urged better methods upon investigators, particularly the study of the philosophy of Spiritualism and spiritual intercourse as a preliminary to investigation or the development of any latent mediumistic power the individual may possess. The half (or less than half) developed mediums resigning themselves to the control of any spirit, embodied or disembodied, or to the erratic action of their partially hypnotised mind, are much more harmful than helpful to the progress of spiritual truth, or to their own spiritual and intellectual development. The lack of a declaration of principles must be admitted is a great deficiency, the fear of every liberal spiritualist has been the putting forward of anything that savors of dogma, but surely one of the coming conventions might evolve some concrete expression of spiritualistic principles that the vast majority of spiritualists could accept without any qualms ; it need not be final or in the form of

a confession of faith, but in such form as would commend itself to the reflective and spiritually minded; the worldly, prejudiced and materialistic need not be considered, they are not ready for spiritualism yet. Amongst the numerous contributors to the symposium are Dr. J. R. Buchanan, Dr. Fred. Willis, William Emmette Coleman, and W. J. Colville, the latter of whom says, in reference to the opening part of Mr. Allen's paper, that it "embodies precisely what I have long been inspired to teach, and the quoted communications are identical with what I could fearlessly term my own platform, there is nothing for me to criticize, but everything to reiterate and uphold in our estimable brother's fervent advocacy of a truly spiritual attitude of thought on the part of all who seek to rend the veil as much as possible which still hangs between the physical and psychical planes of human activity." He advocates the *white-listing* of sensitives or mediums who have been tried and found faithful, and publishing the names of such good, honest people as a roll of honor, such a roll being useful to investigators, but black-listing for good reasons he condemns, and speaking of the declaration of principles, he thinks with us that there should be no finality, and suggests that we "want a creed that stretches."

Dr. Fred. L. H. Willis fully endorses all but the "Christianity" clause in Mr. Allen's requirements, and says he has been working for many years for the attainment of the same objects, only recently meeting with substantial encouragement, the objection of one influential member of a lecture committee some years since being that he was "too religious, too philosophical, and too scholarly!"

Dr. Buchanan laments the scarcity of true spiritualists and the overwhelming numbers of people who "have enough horse-sense to recognise a spiritual fact when they see it, but not enough spiritual human-sense to understand the matter, draw proper conclusions, and elevate their lives to the spiritual standard." He says:—"The true spiritualist aims to live in accordance with the laws of heaven—to make a heaven on earth, but a mere spiritist does not rise above the dead level of society." William Emmette Coleman, in an able article, heartily endorses the bulk of Mr. Allen's contention, dissenting as do the others with the Christianity clause.

Taken all together, there seems to be a consensus of opinion amongst the leading spiritualistic writers, speakers and mediums that Spiritualism in its forms of organisation and methods of investigation needs reconstruction or adjustment to a higher level. The desire has been too great to force conviction of the phenomenal facts, which, though in many cases an incentive to the investigation and study of the philosophy and ethics of Spiritualism, is to the larger number of little or no value because they do not know what to do with the fact when they have got it, they see only the nut, but have not the sense to get at the kernel and taste its sweetness. The phenomenal phase of Spiritualism is on the decline, the phenomenal facts have been demonstrated and the recorded evidences of scientific men are numerous enough to satisfy any impartial mind. The energy hitherto

exercised in this direction needs to be utilised on a higher plane in the presentation of the philosophy and religion of Spiritualism, which thousands are ready to accept if wisely presented, and this consists in appeals to the reason and intuitions by able and earnest men and women, either with voice or pen, and the practical example in daily life of those who call themselves spiritualists.

OUR FOREIGN EXCHANGES.

THE CHANGED ATTITUDE OF CATHOLICISM.

HERE is another proof of the altered views of the Church of Rome with respect to Spiritualism. We say "the Church," because everyone who is acquainted with the rigorous discipline maintained in that ecclesiastical army, knows perfectly well that no priest would dare to say a word in favour of Spiritualism without the approbation or consent of his superiors.

In the December number of *La Tribune Psychique*, which is the organ of the "Federation Spirite Universelle," having its central offices in Paris, appears a report of the monthly meeting of the Society of Psychic Sciences, in that city, at which Dr. Encausse ("Papus"), read a paper on "The Registration of the Psychic Force." In the course of the discussion which followed, the Rev. Canon Brette, thanked Dr. Encausse very warmly for his interesting communication, and then, proceeding to sum up his own opinion of the facts brought forward, he said:—"In all the manifestations of the psychic force, and notably in those connected with materialisation, the intervention of spirits may have taken place. Now, the Church recognises the existence and manifestation of these; but we ought to be very prudent in approaching this domain, because, very often, the spirits are deceivers. Moreover, it is always wise, before admitting the intervention of these spiritual beings, to examine all the causes produced by known forces up to date, and it is not until after having exhausted the entire series of hypotheses, that we ought to admit the interference of a psychic being; always observing at the same time, the greatest prudence in relation to that entity."

Every experienced spiritualist would be prepared to endorse every word of the foregoing; for Spiritualism, being one of the positive sciences, must rest upon solidly scientific bases. The only difference which would arise between the Canon and ourselves, would be respecting the definition of the phrase, 'lying or fraudulent spirits.' These the Church concludes to be escaped convicts from the theological hell; which has no existence in space, or rather it may be said to exist anywhere in space that may be accessible to a being tormented by a fortunately terminable remorse; whereas the spiritualist knows all such deceiving spirits to have been human beings who have carried with them into the other world every evil passion and propensity which they were accustomed to gratify in this.

Referring to the words of Canon Brette, the editor of *La Tribune Psychique*, remarks, "Such an avowal, from the mouth of an ordained priest, is worth remembering. We are no longer, it will be seen, at the epoch, not long past, when the Church would admit of no other explanation of so-called supernatural facts, than the intervention of the Devil. The Church, by the organ of Canon Brette, has actually come to recognise the existence of spirits and the possibility of their communications. We see, then, by all that has gone before, how Spiritualism is gaining ground, since theosophists, occultists, priests and savants, are agreed in principle as to the manifestation of those psychic entities, which they denied only a short time ago."

In taking this step, the Church of Rome is acting with its traditional astuteness; while the Protestant Churches, of whose ministers, the Rev. W. H. Fitchett is probably a representative type, are not merely holding back from, but, in many instances, denouncing the most momentous movement of the nineteenth century. They cannot check its advance any more than the Inquisition

which put Galileo on his trial, and burnt alive Giordano Bruno, could prevent the adoption, by civilised mankind, of the heliocentric theory of the Universe. But half a century hence the Protestant clergy may find themselves, if they remain unprogressive, as impotent and obsolete as the Inquisition is to-day.

A WANDERER RETURNED.

We notice, with pleasure, an editorial announcement in the *Nova Luce*, of Rome, that, from and after the 1st of January that publication "will cease to be the organ of the Theosophical Society, and returning to the path traced out for it in its old and strictly spiritualistic programme, will adhere to it for the time to come, holding aloof from every kind of sectarian exclusiveness, the source of deplorable misunderstandings and culpable rancours." We congratulate our contemporary on his good resolution. The change he made a twelve month ago was a retrograde one. Valuable as theosophical and occult studies may be in themselves, they are only means to an end, and not the end itself. This can only be reached by the acquisition of the higher teachings of Spiritualism, and the access which may be obtained through them, to communion with all the great luminaries of the human race, before whom the "Mahatmas" themselves would bow down. Theosophy, as a preparatory school for those who would enter the University of the highest Spiritualism, fulfils a useful function in the education of the human soul; but there are far simpler, nobler, grander, and more elevated and elevating truths to be learned in the superior, than in the elementary institution. The latter is only a stepping stone to the former; and this will be frankly admitted by theosophists themselves by and bye, when our guides and teachers in the Unseen authorise the promulgation of certain truths which they state it would be premature to make widely known, until the human race is better fitted to receive them. Anyone who seriously reflects upon the immense expansion of knowledge on spiritual subjects which has taken place during the last twenty-five years, will not discredit the prediction that its progress during the first quarter of the approaching century, will transcend all expectation.

"THE OLD ORDER CHANGETH."

A notable change is taking place in the tone of the public press in Europe, with respect to the subject of Spiritualism. It is being spoken of with respect, instead of, as heretofore, with ridicule; and it is beginning to be accepted as worthy of serious discussion instead of being made the theme of a flippant remark, or dismissed with a supercilious sneer. In the Paris *Figaro* of the 11th of December last, for example, we find the following comments in a long article describing the results of the various experiments made by Col. de Rochas, Sir William Crookes, Drs. Luys, Gibier, Baraduc, and many others:—"All these experiments are not only being made by scientists such as those we have just enumerated, but by medical men, like Dr. Richet, Dr. Dariex, etc. When such personalities obtain similar results, and when they believe with the faith of a martyr, in a science which is as yet in its infancy, but is, thanks to them, growing greater day by day, no one has the right to cast a doubt upon this science. They speak to us of things that may appear stupefying to us, but which have a real existence, inasmuch as we have the testimony of their prime elements. We ought then, instead of laughing at, to respect the efforts of these investigators. We ought, from a feeling of self-respect, to abstain from treating these persons as foolish, unless we wish to place ourselves on the same level as those pedants and petty tyrants, spoken of by Voltaire." The article is signed—as all editorial articles are in *Figaro*—by the writer, Charles Chincholle, who has been connected with that journal ever since 1872; and is one of the most copious and successful of French dramatists. Its fairness and reasonableness offer an honourable and gratifying contrast to the ignorance and insolence of some deliver-

ances on the same subject, from a clerical pen, which disfigured the columns of a Melbourne newspaper two or three years ago.

"SHADOW-LAND."

We are gratified to perceive that this deeply interesting auto-biography of its exceptionally gifted author, Mme. E. d'Esperance, is already attracting attention on the continent of Europe. In the January number of *Op de Grenzen van Twee Werelden* (the Hague), Mme. Elise van Calcaar, devotes several pages to a sympathetic review of the book, which she pronounces to be "highly important for three reasons; (1) as a record of the writer's own life; (2) as a narrative of some very remarkable spiritual manifestations; and (3) as a proof of the religious and philosophical deductions which are to be drawn from thence. In these days of great apathy, narrow views and general distrust, it is refreshing to read a book containing so remarkable a narrative of spiritual appearances as wonderful as the most surprising manifestations that Spiritualism has ever revealed."

In the *Revue de la France Moderne* (Paris) our untiring confrère, "Ismala" devotes an article to "Shadow Land;" a book, he observes, "which enables us to see how immense is the power of spirits when the necessary elements are combined, and favourable conditions are observed. Spiritual séances then become of the highest interest, and celebrated savants have not hesitated to attest with their name the narrative of facts which they have been admitted to observe. . . It may be hoped that this book will be translated into French, so as to bring it within the reach of a great number of readers. From the moment that this lady (Mme. d'Esperance), has been able to merit the attention of Professor Zöllner, of M. Barkas, and of M. Aksakof, who have all of them written the details of their experiences, it seems to us that she deserves to be henceforth known to the great body of the public." As, indeed she can scarcely fail to be; and her book will carry great weight with all thoughtful minds, as one of the most convincing that has yet been written on the subject.

SIGNS OF THE TIMES.

In the thoughtful series of papers which M. Leymarie, the editor of the *Revue Spirite*, is contributing to that publication, under the title of "Philosophical Reflections," the writer, in the January number, dwells at some length upon the fulfilment, in our own days, of those Scriptural prophecies which were ignorantly supposed, in former times, to refer to the end of the world; but which, according to the concurrent testimony of spirit controls, speaking in all parts of the globe, denote the termination of a distinct period in the history of mankind, and the commencement of a new era, which will be marked by the establishment of the reign of Justice. M. Leymarie enumerates the various predictions foretelling this great crisis in human affairs, and reminds us how remarkably these have been verified by the events of the last half of the present century. "After the wars in Italy," he observes, "which have reconstituted the national unity of that peninsula, we have had the war of secession in the United States, a conflict of giants between brothers and friends, which was of long duration; the struggle between Prussia and Denmark, in which the first, with the help of the second, tore a whole province from a very brave and generous little people; then Austria beaten by Prussia at Sadowa; the declaration of war between Prussia and France, at the instigation of that crafty politician, Bismarck; the siege of Paris and cession of Alsace and Lorraine, together with the indemnity of that formidable war; wars in Africa, occasioned by the duplicity of the English, Italians, Prussians, Belgians and French; the struggle between Russia and Turkey in the Balkans, who massacred each other after having incited the secondary peoples to mutual destruction; wars in Tonkin, in Annam; in Brazil, from which the Emperor was expelled; also between Peru and Chili, and among

the republics on the Equator; the destruction of the armies and fleets of the Chinese by the Japanese; massacres in Crete and Armenia, then the destruction of the Greek forces by Turkey; the war in Dahomey, on the Gold Coast, in South Africa and on the Upper Nile; also in Hindostan, where the hill tribes have arisen against the English; insurrections against the Spaniards in Cuba and the Philippine Islands; the Spaniards ruining themselves in order to suppress these terrible uprisings, etc., etc. After the crushing of Poland, have not the whole of these conflicts between the nations taken place during the last forty years? And the devastating epidemics which science can neither foresee nor eradicate; and the inundations, the earthquakes, and the fires which ruin countries, and destroy human lives by thousands!"

If anyone were to take the trouble to compile a list of the great calamities which have befallen mankind during the last half-century, he would be appalled by their number and magnitude. We will quote some of those which happened in the year 1852, as a really fair sample of what has been taking place annually ever since:—

Destruction of the s.s. *Amazon* by fire, 102 lives lost. Wreck of the *Porto*, off Oporto, 46 lives lost. Foundering of the *Birkenhead*, 436 lives lost.

Three colliery explosions in England, within a week, 138 lives lost.

Bursting of the Holmfirth Reservoir, 100 persons drowned.

The greater part of Hong Kong destroyed by fire. Sacramento burned down, 2,500 houses destroyed.

Great floods in England; storms and wrecks all round the coast.

Powder magazine at Stockholm exploded, 60 lives lost. Similar disaster at Turin, 12 killed and 21 wounded.

Eruption of Mount Etna.

City of Manilla destroyed by a succession of earthquakes, extending over three days.

OUTSPOKEN THOUGHTS AND COMMENTS.

By A.M.

"FIN DE SIECLE" REVIEWS.

IF religion is indeed the moral elevator of humanity, as we take it to be, and if consequently religions and moral evolution go hand in hand, every advance to a higher, more perfect religion being necessarily followed by a higher morality—then the dark and threatening clouds, that now overshadow our social and political horizon, have their silver lining, and the aurora of the 20th century, now plainly visible, presages a brighter and happier day for the coming generations. The changes now being brought about in religious thought, gradually and slowly but all the more lastingly, must be patent to any one, who can look ever so little below the surface. Time honoured errors, hoary with age, are dying away at last, their still powerful supporters and their own proverbial toughness and tenacity of life notwithstanding, and higher, nobler ideas of God and of human nature with all its vast potentialities and powers are taking their place. These ideas expressing the old, old truths of religion in new forms of thought, that make them appear new again, are not born of human brains, but are impressed on receptive human minds by thought-waves from above. This part in religious evolution cannot be too strongly emphasised. Religious truth is in its essence revealed truth and those who brought this noble plant down to man, and had to establish it among human weeds, take care, that the latter do not smother it. Even if this were not insisted on and constantly demonstrated by our spirit-friends and teachers, the orderly course of all evolution, physical as well as spiritual, from lower to ever higher forms proves a Supreme Intelligence at the back of it, directing and controlling.

One of the most cheering and gratifying changes in the religious thought of the last fifty years is the agreement and reconciliation between true science and true religion. Both are twin sisters and must go hand in

hand, for truth is universal, and can not be contradictory, except to error. But as long as religion was represented by a theology teeming with errors and claiming finality for them, conflict was unavoidable between the two. It is now impossible, for religion no longer advances among its cardinal truths, dogmas conflicting with the conclusions of science, and the latter, the more it penetrates into the secrets of nature, becomes ever more closely united with religion. Even physical science, at one time, not so very long ago, trying to explain all the phenomena of nature as resulting from a fortuitous concurrence of atoms, (mind of course included) had lately to acknowledge through some of its leaders, that the attempt is a failure and that behind these phenomena more especially those of life, there is an Unknown Force it can not fathom.

Science has now invaded a new domain hitherto regarded as supernatural and altogether beyond its researches, and in this domain the union of science and religion is complete, the services rendered by the former are invaluable. This I need not say, is the all-surrounding spirit-world, of which our own earth sphere is but a part, but which, save by special manifestations, is hidden from all but a few of us by the veil of the senses. From these manifestations now and the concurrent statements of those, to whom the gift has been vouchsafed of seeing into the world of spirits and conversing with the denizens of it, science has drawn the material which after being tried by experimental research and strict induction has been collated into the science of experimental psychology giving us for the first time in human history a true science of the soul, and inductively proving the existence of the latter as a separate entity, outlasting the death of the body and after the latter event passing over into the spirit-world.

The so called orthodox scientists, who are mostly materialists, strive to ignore this new science, for it upsets all their most cherished notions, but considered without prejudice it must be acknowledged as much of a science as any of those branches of purely physical knowledge on the scrupulous cultivation of which down to the most insignificant details they spend their lives. It is based on the principles of induction, on a series of well proven and properly classified facts, that admit of no other conclusions, than those it draws from them. It has greatly narrowed down and reduced in logical force the agnostic's argument of the "Unknowable" by opening the supposed domain of the latter, the so-called Supernatural, to scientific investigation, by showing it to be merely what may be called the night side of nature by us, who in our ordinary condition are blind to its existence, but which cannot be above nature, the all in all of existence.

That the invasion of this falsely called Supernatural by science has greatly strengthened the cause of religion, goes without saying. There are two mighty truths, the new science of the soul has now demonstrated beyond all question of a doubt and is daily elucidating more clearly. Religion held them from the very first and was in fact founded on them, but doubtful wavering faith too often lost sight of them, as it has done again in the present century. It can do so no longer, for they are not articles of faith now, they have become certain and glorious knowledge. The very existence of religion depends on them; they are the pivot, around which it turns. Without them it dwindles down to mere sensationalism, a mere collection of inaccessible and useless ideals, not worth sacrificing the animal's natural passions for. Many a pious soul has cherished them by intuition and inspiration, even before they were taught by Christ, but to the great mass of 19th century humanity, the nominal christians as well as the ever increasing crowd of complete unbelievers, they had become a dead letter. By the latter in fact they were completely discarded as one of the superstitions of the past and the "*facile descensus Averni*" was once more being exemplified. Then science came to the rescue and re-established them in the human mind, this time by proofs palpable and irresistible, which scepticism can not refute. It would have been impossible to impress them on a generation lost in selfishness, unbelief and mammon-worshid in any other way; only the stern logic of facts could

convince such a world as this. But these facts did not present themselves fortuitously. Divine Providence through the instrumentality of the spirit-world designed them specially and in the nick of time for our regeneration. Once firmly established in the human mind they will change the whole face of society and usher in a new era in human history.

These mighty truths, old as the world yet new again to our present one, are the existence of the spirit-world and of the human soul, the former surrounding and interpenetrating our own little world so intimately and closely, that we actually live in it already, and that only the veil of the senses prevents us from discerning our spiritual surroundings and with them the fact of all of us, high or low, learned or ignorant being already denizens of the spirit-world, spirits clothed with a coarse earthly body, which in our blindness we foolishly think to be ourselves, until the bodily eyes close in death, and the veil is removed, our real Ego the spirit discarding the body, when through old age, accident or disease, it is no longer of any use and untrammelled by the clogs of earth, passes on into the spirit-spheres.

In the light of these great truths our little earth-sphere then would appear to be the theatre, or rather the stage, on which immortal spirit finds its birth, on which by a purely natural process there is daily being enacted the great miracle of the word made flesh, "of the Divine Life" flowing out into the human, the Divine Spirit into separate spirit entities, who commencing their career as human beings, pass on its termination into the spirit-spheres, and there enter on a new life with all the varying conditions of happiness or misery, for which their earthly career has prepared them. It is most interesting and significant, that these truths now affirmed by science and brought into the service of religion as its strongest support, are indicated in those allegories, by which in order to bring them home to the untutored human mind religion has taught them for centuries. The existence of the soul after the death of the body is now a proven fact and religion will henceforth teach it as such in conjunction with a rational progressive after-life, minus the allegorical harps and choirs of heaven and the flames and tortures of hell.

In its happy union with science, religion will also teach a new trinity in the place of the obsolete one of old theology. God the Father, no longer conceived as a personal being made after the image of man and throning somewhere beyond the clouds like the Jew's Jevovah in his new trinity will be worshipped as the great Over-soul, the universal Divine Spirit and Supreme Intelligence, Who guides the atoms as He rules the worlds, Who is the life of our life and of all things living, but Whom to encompass in the totality of His Being or to understand in His Inmost Essence, our little finite mind is utterly incapable of, Whom reason can not grasp, but intuition guided by the Christ-spirit of Divine Unity can realize within us in that blessed at-one-ment, which is the essence of Christ's teaching, the final aim of religion.

In the second person in the trinity, God the Son, we have God made manifest in the flesh, the Divine made human, but not in one isolated instance and at one special period of time. Humanity has ever been the partaker in the Universal Divine Spirit, and even in the lowest savage it is not absent altogether. In Christ it predominated over the human elements of his nature completely, the God within him almost entirely overshadowing the man. Yet the man was not God and resented being made the object of idolatrous worship, the God of the great universe and at the same time the special, exclusive God of the insignificant little ant-heap, "humanity."

The third person in the trinity, the Holy Ghost of the old theology, is conceived of in the new one now being constructed as that constant Divine Influx, which has guided human evolution from animal and savage up to seer and to sage and is still guiding it. That this influx is a mediate one, that the Divine Thought-waves have to pass through the spirit-world, ere they can reach the human mind, does not detract from its reality and efficiency. It seems to be in accordance with one of the laws of the spiritual universe, and was never more plainly

and more strikingly manifested than it is now and has been during the latter half of this century.

It will be seen from these general and cursory remarks, that religion whilst represented by and confounded with a false, ecclesiastical theology, as it has been all through the Christian Era, is the bitter and fanatical opponent of science, becomes, when freed from this incubus, its most intimate friend and faithful confederate, that in fact by this consummation, by the removal of old theology notions and dogmas to the rubbish-heap of past errors, a complete union of religion and science must ensue, religion becoming more scientific as founded on facts, and science more religious by making some of the elements of religion subjects of investigation.

Philosophy has ever been guided by science in its speculations and the demonstration of the human soul now furnished by the latter as a separate entity, as the thinking, organising and death defying principle within us must necessarily draw it into close union with both science and religion, and cause these three highest spheres of human thought to merge into one harmonious whole.

Philosophy, moreover, will then be no longer the "*quot homines, tot sententiae*" jumble of conflicting speculations it has hitherto been, for in the soul fully demonstrated the great metaphysical problem is solved, the vainly sought for philosopher's stone discovered at last. In this truly harmonial philosophy the whole universe, the seen as well as the unseen, resolves itself into one Divine Life, of which we tiny, insignificant human atoms are the conscious, happy participators, all life is soul-life, in the microcosm man and the macrocosm, the infinite universe, soul or spirit is the only reality, the underlying cause of all, that our senses make us cognizant of in the outer world as well as of our own existence.

These are the lines on which the spiritual evolution of humanity must proceed in the coming century and on which it is already working in advanced minds. The course is laid out for us by Supernal Powers; the leading principles and ideas of the new reformation about to be inaugurated, come from the spirit-world. Nineteen centuries ago it sought to impress them on a world, still deeply steeped in animalism, through its great messenger Christ. But the seeds the Divine Sower threw out with loving hands, though they did not perish altogether, fell mostly on barren soil and were smothered by human weeds. Had it been possible for them to germinate freely, could the Fatherhood of God, the brotherhood and equality of man, have been realised on earth in these early times, earth might now be a paradise, the Kingdom of God. But the world at large was not fit for these new and exalted ideas at Christ's time. Only a limited number of minds could receive them as beacon lights for future generations. Though—alas—very slowly, the movement, greatly retarded at times and almost stationary, if not actually retrogressive, has on the whole been in the right direction. The ideas of the universal brotherhood and equality of man, that were a laughing stock to the proud Roman and the sceptical Greek, that caused the pharisaical Jew to crucify the inspired and fearless proclaimer of them, have now become mere truisms, which, theoretically at least, nobody calls into question, except perhaps the bloated, shallow brained aristocrat. In their practical application much remains yet to be desired, even in Australian communities, who with all their apparent levity and love of pleasure are second to none the world over, when humanitarian efforts and noble deeds of self-sacrifice are called for.

This spontaneous growth of the love principle under the waning and all but paralysed influence of church and creed is one of the most hopeful signs of the times for Australians at this important period of their national history. It shows that the heart of the race about to be federated into a nation is sound and it evidently goes hand in hand with the gradual dying out of obsolete, wornout and useless dogmas, and the growth in their place of those broad and liberal religious ideas, that have forced themselves upon man during the latter half of this century. They appear to draw man together whilst the narrow bigotry and exclusiveness of creeds keep them apart.

IN THE TEMPLES OF EGYPT.

No observer of unbiassed mind can fail to be struck by the suggestions when contemplating the sculptured legends inscribed on the walls of the ancient temples of Egypt, that most of the leading ideas incorporated in Christianity, pre-existed in the ancient cult of Egypt. The names and form were different, but the basic identity is transparent.

The immaculate conception is recorded at Luxor and at Deir-et-Bahari. At Luxor it is the mother of Amenophis III. to whose mouth the messenger God or announcing Thoth, holds the Ankh or symbol of life. Her subsequent delivery and the birth of the divine King child is then depicted. At Deir-el-Bahari Hatshesut is depicted as a child pre-existing in heaven among the Gods. Ammon-Ra presents the child to the other Gods for their approval before sending it to earth: He then descends to the human queen mother and presents the Ankh or symbol of life to her mouth. The subsequent birth of the queen god child is then depicted.

The initiate Kings claimed to be sons of the sun, giving life, and living for ever. They were worshipped after their death as Gods. Seti I. did not wait for posterity to deify him, but depicts himself at Aby-dos as exalted to Heaven, carried in glory by the Gods and worshipped by them.

The resurrection of the body which is still included in the christian creed, was one of the fundamental tenets of the ancient Egyptian cult. They believed that the soul or Ka returned from Amenti (Hades, purgatory) after 3000 years, to re-inhabit the body. Hence their expensive process of mummification and costly tombs in which to preserve them. The resurrection of the Mythical Osiris is depicted in the temple of Philal. Two women sit at the head and foot of the tomb. The Divine messenger Thoth then appears, accompanied by Anubis, the Guardian of the dead. They pour life upon the body. The four elements thereof and the members re-unite and the arisen, regenerate Osiris ascends the throne of judgment.

Egypt also included the tomb of its saviour at Aby-dos, where the Mythical Osiris was supposed to have been buried and (as Christ is supposed to have been buried in Palestine) where consequently many ancient Egyptians caused themselves to be interred, in proximity to the holy place, yet of course Osiris never had a personal existence. Art stands as a symbol for Divinity.

The primitive conception of the resurrection of the body appears however to have been replaced by the more rational idea of the resurrection of the soul, as depicted in the Book of the Dead which came to be wrapped round the mummies and painted on the walls of the tombs. The soul was represented in the shape of a bird, sometimes human headed, and sometimes hawk headed, which arose from the body. Another form of this symbol was sculptured over the portals of all the temples, where the soul was represented as a winged disk or sun or sphere, encircled by two serpents, representing the positive, negative energy or force inherent in vitality. The winged hawk was always worn by Horus, the son, thus signifying the immortality of the regenerate son or soul.

The trinity existed as the basic foundation of the Egyptian system in the form of Osiris, Isis, and Horus, or Father, Mother, and Son, thousands of years before it was incorporated in a mutilated form in Christianity, in which the Divine Motherhood was eliminated and replaced by the Holy Ghost.

The Divine Motherhood has been retained in the Kabbala, or esoteric jewish system, it should be noted, which is stated to have been learned by Moses from the Egyptian priests. It is presented therein in the form of Abba the Father, Aimeo the Mother, and Microprosopus the reflection or Son. The Kabbala also deals with the positive, and negative forces inherent in the soul; with the "River of Life" descending from Supernal Eden to man, which was represented by the Egyptians in the form of rays of life reflected from the umbilicus of the Divine Mother Nut, or Space. Amenophis IV. presented the same idea in the form of the sun rays, which bestowed life and power. It also deals with the cos-

mic, stellar, and zodiacal forces which formed so important an element in the Egyptian cult, as has been shown lately by Sir Norman Lockyer in his "Dawn of Astronomy," and as is also shown by the astronomical and zodiacal symbols presented in the temples of Denderah, Esneh, Edfu, Philal and Thebes, and by the fact that Osiris symbolized the sun, while the latter Theban cult of Ammon-Ra signified the force concealed in or behind the sun.

It is easy for an unbiassed student to trace the transmission of these Ancient Egyptian ideas to their more modern presentation in Christianity. When Rome conquered Greece, the philosophers of the latter country emigrated to Alexandria, which had been founded after the Persian and Greek conquest of Egypt, and had developed into the centre of learning of the then civilized world. Here the representatives of all the different schools of the world met together in discussion, and evolved the beautiful teachings of the Neo-platonists in which Greek ethics are mixed up curiously with Ancient Egyptian magical practises. Apollonius, Apuleius, Ammonius Sacchas, Plotinus, Porphyry, Iamblichus followed each other about the time that the christian system claims to have been founded. Their works survive while the origin of the christian manuscripts remains shrouded in mystery and uncertainty. On the other hand it is evident to anyone acquainted with ceremonial magic that the rites of the Catholic Church are largely copied therefrom. Their vestments and symbols reproduce those of ancient magical rites. The cross itself reproduces the "Ankh" (while omitting the feminine portion of the symbol). The "son of man" on the cross is one of the highest symbols still used in the rites of initiation. Their feast days are based on astronomical laws, thus displaying their Egyptian origin. The claim of the church to baptise European Kings at the time of their coronation was a degenerate repetition of the rites by which the Kings of Egypt were initiated by the priests, and who claimed to impart life, power, and stability thereby. The effort of the Popes to acquire supreme temporal power, as well as spiritual, was but a repetition of a prior claim made by the Ancient Hierarchs of the Egyptian ecclesiastics. The ruin which catholic priests have entailed on the countries on which they have most firmly established their system, *i.e.* Spain, Italy, and in a minor degree France, is but a repetition of the ruin which the struggle on the part of the priests of Egypt to attain Kingly rule, entailed on Egypt.

While the Ancient Egyptian system has been debased by the elimination of Motherhood from the Divine, in its transmission through the Alexandrian schools (with coincident degradation of womanhood by their exaltation of virginity, celibacy, monasticism) it was also debased by the substitution of one single son of God for the general principle of sonship and regeneration of all souls. One single son was made regenerate and "justified" and made to ascend the throne of judgment, instead of the more philosophical original in which all souls were sons of Osiris. One son of God was made to carry the sins of the world, instead of each soul being purified and regenerated by shedding its sins in the hall of judgment, where they became the prey of Typhon (the prototype of Satan) while the soul of the deceased became Horus (orus, gold, pure spirit).

It is evident that in this new system, inherently it may have originated, the priests sought to exalt their own power as mediators, between the people whom they ruled and on whom they lived, and the Deity they depicted. They degraded the system they represented, introducing persecution and torture, and even the slaying of all independent thinkers. The purification of the Church which has occurred since that period, is the result of outside influences brought to bear by the scientific discoveries, and by critical research before which ecclesiastic authorities have had to bow. They have had to throw overboard their old teaching with regard to creation in spite of themselves. The resurrection of the body has had to follow. They dare no longer maintain their teaching with regard to eternal damnation, in the face of modern criticisms. The supreme importance of faith

as compared with that of conduct in daily life, as taught by them is tottering towards its fall in the light of modern utilitarian ethics, and the dawning realization of the solidarity of the corporate social body politic.

Soon the system of critical research will be applied to religious conceptions. It will be recognised that the law of evolution applies in the domain of ideas as well, and, even precedentially so, as in the domain of biology, and physical life. The various religions of the world will then be classified in relation to the stage in civilisation to which they pertain, and the qualities of which they reflect, and by which they were conditioned. It will be recognised that there is no finality in religious conceptions; that the law of evolution and growth applies in that domain as in all others. Instead of looking to the past for truth, man will then turn to the eternal *now*. Perchance instead of looking without to external authority he may turn within, to the "temple reared without hands," to that Ultimate Reality which is the foundation on which all men rest; apart from which we are as nothing.

QUAESTOR VITAE.

Luxor, Upper Egypt.

DID JESUS EVER EXIST?

REASONS *Pro et Con*.

BY "PSYCHO."

During the past 50 years, the above question has been asked millions of times, without any satisfactory answer being given. Books, pamphlets, and articles in the periodicals have been published by the dozen and by the score, some affirming and others as positively denying the personal existence of Jesus. Amongst the vast number of Spiritualists, there are those who believe in the personal existence of the Jesus of the Gospels, while many others, probably a majority, deny altogether the actual personality of the hero of the New Testament, and assert that the whole thing is a concoction of Christian priests centuries ago. There is a third party who adopt a somewhat agnostic view of the subject, caring neither to affirm nor deny the question.

There are one or two Christian sects who regard Jesus as semi-historical, but consider the story of the Gospels as purely symbolical and spiritual, similar to the characters in Bunyan's "Pilgrim's Progress," and "Holy War."

The writer, who has given several years study to the subject, decided to furnish the readers of the *Harbinger of Light* with a condensed summary of the reasons given by disputants on each side, thinking that perhaps such summary would be interesting. Of course nothing more could be done than to plainly state the reasons; to furnish the arguments which are given to support the reasons, would fill several complete copies of this journal. Suffice it to say, that the subject has been debated with great skill, earnestness, and ingenuity by both sides. Most Christian writers assume the personal history of Jesus to be a fact, and hence do not argue the question. When, however, they take up the pen to defend their view of the question, the following are the reasons given for the opinion which they hold:—

- 1.—That the universal belief of all ages was that Jesus Christ was an historical personage.
- 2.—That the Jews always recognised that Jesus did live in Jerusalem about the time specified.
- 3.—That the history of Christianity during the past 18 centuries would be impossible without a personal Jesus.
- 4.—That the story of the Gospel is too life-like to be altogether fictitious.
- 5.—That at the time mentioned, the Jews were expecting the Messiah, and that Jesus was the Messiah of Old Testament prophecies.
- 6.—That "Christians" are mentioned by many of the early Latin and Greek authors.
- 7.—That the prophecy of Daniel about the seventy weeks was fulfilled by Jesus at the time predicted.
- 8.—That the Star of Bethlehem is an admitted astronomical fact.

9. That the existence of the personal Jesus was never denied until comparatively recent times.

10.—That Free-thinkers and Atheists of all the past centuries have recognised the existence of the personal Jesus.

11.—That the Gospels are translated from *bona fide* and authentic manuscripts.

12.—That an unbroken chain of events can be traced from the present day to the very birth of Jesus.

13. That the proofs of the life and work of Jesus are as well authenticated as those of Socrates, Plato, Philo, &c.

14.—That Mohammed in the Koran repeatedly asserts the existence of the personal Jesus.

15.—That Gibbon and all other historians accept Jesus as a literal character.

16.—That Polycarp, who knew the apostle John, is admittedly historical, and he testifies to the historical Jesus.

17.—That Swedenborg and several other Christian mystics allege that they have had intercourse with Jesus, who has admitted the incidents recorded in the Gospels.

18.—That many 19th century spiritualists affirm that their communications from the unseen world confirms the story of the earth-life of Jesus.

19.—That Pros. Buchanan's latest work furnishes proof of the historical Jesus.

20.—That scholars of all sects, religions and philosophies believe that Jesus was a historical person.

These then are the principal reasons for affirming the correctness of the New Testament narratives. I will now give the other side, and furnish a similar number of reasons advanced by those who doubt or deny the story of the personal Jesus:—

1.—That no contemporary writer mentions Jesus of Nazareth.

2.—That the authorised version of the New Testament is not translated from any original M.S., but from copies written 300 or 400 years after the time of the alleged events.

3.—That the date and place of Jesus' birth is absolutely unknown.

4.—That "Jesus" and "Christ" are from the Greek, and would never have been given to a Jew.

5.—That the Gnostics of the most ancient times asserted that Jesus Christ was a purely figurative ideal.

6.—That the paragraphs in Josephus and other ancient writers are now admitted to have been forgeries or interpolations.

7.—That there is nothing new in the teachings of the Jesus of the Gospels, but on the contrary were known hundreds of years before the time given as the period when he lived in Jerusalem.

8.—That "Jesus" was a common name in Jerusalem after the introduction of Greek influence.

9.—That the present system of A.D. dates was arranged less than 700 years ago.

10. That a large portion of the Gospels were copied from the sacred writings of the Buddhists, which were written at least 300 years before the Christian era.

11.—That the story of Jesus recorded in the four Gospels is too contradictory to be regarded as veritable history.

12.—That the only Jew who bears even a remote resemblance to the Jesus of the Gospels was Jehoshua, who lived more than 100 years B.C.

13.—That many of the events of Jesus's life really happened to the Grecian sage Apollonius, who lived at the same time as Jesus is supposed to have lived, and he is recognised as historical.

14.—That all the early mystics stated that Jesus was simply an ideally good and holy man.

15.—That all the ancient MSS. differ materially in their renderings of the life and history of Jesus.

16.—That the Jesus of the New Testament does not fulfil the prophecies of the Messiah recorded in the Old Testament.

18.—That although the Jews may admit the personality of Jesus, they have not a scrap of writing that is more than 1,000 years old.

19.—That the Jesus of the Koran is not the Jesus of the four Gospels, and the story in the Koran materially differs from that given in the New Testament.

20.—That the doctrines of the Trinity, the vicarious atonement, &c., are comparatively modern, and that Jesus was adopted to fit these doctrines, and therefore fictitious.

These 20 reasons comprise the principal ones given by those who differ from Christian teachings respecting the history of Jesus.

I now present these two set of opinions, but hesitate to offer any expression of my own ideas, other than to say that, as is usually the case, the truth will probably be found in some, at present, unknown *via media*, and to which the attention of the *Harbinger of Light* is invited, and the hope may be expressed that in the near future some scheme of reconciliation will be found to unite the now opposing sections of modern day thinkers and students.

THE PROCESS OF DEATH, OR TRANSITION.

One calm and beautiful winter evening I became entranced. A voice whispered to me, "I will show you now the philosophy of death." I seemed to leave the body. I existed outside of, and independent of the physical form; yet I observed a connecting line uniting my spirit to its shrine. The spirit took my hand and we passed from my room into the air. The stars shone beautifully from the icy arch, and the moon flooded the landscape with a deluge of silver light. Silently in slumber, wrapped in its gray mantle, lay the weary earth. We seemed the only living beings of the shadowy landscape. On we passed with the swift wings of thought, until we came to a palatial dwelling. A light feebly shone from a single window, speaking of disease even in that sumptuous residence. No bell announced our arrival, no knocker rang through the hall. The window furnished an open way, and unannounced we entered.

On a couch of softest eider lay a beautiful child, just blushing into womanhood. Disease had wasted the physical form until her spirit stood so far across the threshold of the spirit world as to cast over the dying clay the radiance of heaven.

The rose had vanished, but her eyes spoke volumes of angelic love, for they already saw the bright spirits around her. They met the fond expression of a grandmother and a sister, ready to receive her in their extended arms.

At her side her mother bent beneath the intolerable weight of grief, and at the foot of the couch her father, his pride subdued by wretchedness. It was heart-rending to witness the scene. For death is a grim monster, whose jaws receive our fondest loves, and hide them from our view for ever; and unless we are imbued with spiritual philosophy, dark indeed is the gloom which hangs like an impenetrable pall over the grave.

A holy radiance stole over the face of the dying girl. She extended her hand as if to grasp another's.

"How beautiful!" broke from her pale lips. "I come," and she went to those who awaited her.

The wasted form still reclined on the sumptuous couch, but the light of the spirit was gone. Dark and dreary was the scene in that apartment.

But what was the process by which the spirit was freed from its earthly body, and ushered into the next plane of its existence? Very simple and very beautiful. It was a higher degree of clairvoyance. Slowly the spiritual form withdrew from the extremities and concentrated in the brain. As it did so, a halo arose from the crown of the head, which gradually increased. Soon it became clear and distinct, and I observed it was the exact resemblance of the form it had left. Higher and higher it arose, until the beautiful spirit stood before us and the dead body reclined below. A slight cord connected the two, which, gradually diminishing, became in a few minutes absorbed, and the spirit had forever quitted its earthly temple. New faculties were bestowed. new and dazzling sensations experienced, and the grand sphere of spirit life darkened the mansions of earthly pride.—*Hudson Tuttle.*

OCCASIONAL NOTES.

THAT genial, jovial gentleman, Dr. Selwyn, ex-Bishop of Melanesia, a good man but indifferent bishop, has "crossed the bar." Selwyn, who was a born wit and a lover of humor, often related an amusing incident that happened once when he was travelling in one of our intercolonial steamers. Wishing to have a quiet smoke, he went down into the engine-room, but to his disgust found that his pockets were empty of matches. Luckily he saw a cabin boy standing near, and said to him with a cheery smile, "Run up, my lad, and get me a match, will you?" With all alacrity the youngster obeyed, and rushing along the deck cried out, "Hurry up there, can't you; here's the bishop acussin' and swearin' like anything, and sayin' there ain't a blessed match in the 'ole blarsted ship!"

Melbourne readers of the *Harbinger* of some fifteen years back will remember the Rev. James Lambie, M.A., the talented young assistant to the Rev. Charles Strong, when that well-known divine was minister of the Scots' Church. Mr. Lambie died somewhat suddenly in Sydney on the 10th ult. He was a man of great ability, of broad sympathies, and of much promise as a preacher, but his intellect outgrew the creeds, and the Church lost what the Press gained.

Many tales have been told of the appositeness, or otherwise, of the texts chosen by parsons for special discourses. "Chambers' Journal" is responsible for one of the queerest. There was, so runs the story, an Anglican clergyman who was afflicted with two curates; the one rather old, the other quite young. He could not get on very well with the elder; so, having been invited to another living, he accepted, and decided to take the younger curate with him. Of course there was the customary farewell sermon. Imagine the feelings of the curate that was left behind, when he heard the preacher announce the text (Genesis xxii. 5). "Abide ye here with the ass, and I and the lad will go yonder and worship."

The Roman Catholic prelates of Victoria have just issued their "Lenten Pastorals." Archbishop Carr utters some words of soberness and sense anent the Bible in State Schools, and he concludes with the kindly admonition, "We should pray that charity and union may prevail in our midst, and that neither religious nor political difference may lead men to believe that they honor God by hating their neighbours, and by giving expression to that hatred in language which reason and religion alike must reprobate." Bishop Moore, of Ballarat, preaches asceticism, and according to him (if the *Argus* reports correctly) "the whole life of the Christian should be devoted to mortification. That was the practice in the early ages of the Church, the object being to satisfy the justice of God for former transgressions." Now there is not an overflow of common-sense in that sort of teaching, but it is perfection compared with the utterances of Dr. Crane, the Bishop of Sandhurst. This prelate's pastoral, it seems, deals almost entirely with the question of marriage generally, of mixed marriages, and of the indissolubility of the marriage tie. On the first topic, the bishop remarked that "the Church taught the state of virginity was happier, more noble, and more acceptable to God than that of marriage; and whenever an opportunity presented itself to Our Lord he went out of his way to extol the former. But, out of consideration for man's weakness, God had instituted and blessed the married state." This from a bachelor priest, is a species of truculent insolence, best characterised by a little word of three letters, beginning with "r" and ending with "t."

No. 2 of *The Messenger* received; it contains a resumé of the Association's and Lyceums' work for the past month, also the dedication service used in the latter institution at the naming of infants, which we think is a decided improvement on the ordinary formula of christening. An article on "Conditions" should be read by those who contemplate visiting a medium.

THE ARGUS PURSUED BY GHOSTS AND SPIRITS.

WHAT can we say of the attitude of blank negation, which the Melbourne *Argus* so persistently maintains in dealing with subjects of psychical and occult research, now occupying a large share of interest, not only with the better informed public, but also in literary and scientific circles? In all charitableness what can we say, but that the lucubrations of the paper on these subjects display an amazing amount of ignorance, both as to facts and all-important issues involved, together with an utter want of modesty, an absolutely disgusting arrogance in advancing its own crude, ill-digested and purely negative notions against the matured convictions of eminent men, who have devoted years to the study of these subjects, and drawn their final conclusions from carefully observed and well-established facts?

The proud motto of the *Argus*: "I am in the place, where I am determined of conscience to speak the truth, and therefore the truth I speak, impugn it who list," appears intended to imply that this very respectable paper always speaks the truth, and that if peradventure it fails in this noble resolve, appearances must be saved, and consistency demands the mistake or untruth to be persisted in.

It is now many years since the *Argus* commenced to adorn its leading columns with scurrilous and offensive utterances denouncing spiritualists and other students of the so-called Supernatural as rogues or fools. The overwhelming majority of papers, who commenced to treat the subject in this way, have been wise and honourable enough to change their tone under the constantly increasing weight of evidence, that showed this falsely called Supernatural not to be above nature at all, but simply a department of it, that eludes ordinary sense perceptions, and which instead of being supernatural is merely supersensual. Few, if any, of them hold up the students of this fascinating domain of nature to scorn and ridicule, as the *Argus* does.

When the Collins Street oracle first pronounced its anathemas against Spiritualism and kindred subjects, the public were comparatively uninformed and inclined to side with the oracle. But the stern logic of facts, elicited by constant research, has brought about a wonderful change in the public mind. Its attitude is now at the worst one of respectful reserve, and the conviction with the thinking portion of the community is all but unanimous, that in matters psychical and occult we ourselves and a few generations preceding us have gone a great deal too far in negation, and that to get at the truth we must retrace our steps.

But on our sapient contemporary all this has been lost. It has kept its 100 eyes shut for the last thirty years and more, and seems to pride itself on its consistency in trying to maintain a false and untenable position. Pursued by ghosts and spirits, wherever it may look or turn to, it adopts the tactics of the ostrich, when hard pressed in the chase, naively unconscious of the ludicrousness of its position. The world, to the utter disgust of the *Argus*, has rehabilitated ghosts and spirits, but, argues the latter, the world is a vast lunatic asylum just now, and posterity will look upon the present as an amusing generation of fools.

These remarks have been called forth by another one of those amusing leading articles in last Saturday's issue of our contemporary, on the subject under discussion, a subject which appears to have a fatal attraction for the *Argus*, though like the moth drawn into a bright flame, it never touches it without singeing its wings and exposing its ignorance. It actually poses in the rôle of an expert on ghosts on this occasion. Listen to its mooning: "Ghosts," it writes, "survive in the dry air of the modern world; they even flourish and make ever new conquests. Science flirts with them, and has for the last 15 years devoted an entire society to their study. Literature expends much learned ink upon them. They rump, or rather flit, through whole volumes. The modern cult of the ghost is, in fact, one of the most amusing features of what posterity will regard as a very amusing generation." We quote these sage remarks to show that the terms "ignorance and arrogance" we

applied above as characterising such utterances are fully merited. Or can it be that the *Argus* suffers from monomania on the subject of ghosts and spirits, and that its utterances may more fitly be designated as silly and foolish? It would almost appear so, for like most mad folks, the *Argus* is firmly convinced of its own sanity, and the madness of the whole community on this "bête noir," constantly rousing its ire. The somewhat violent outbreak of the latter now under review was due to the fact of the great journalist Stead bringing out a volume of "Real Ghost Stories," of which, in a single week, not less than 100,000 copies were sold. These stories collected from *Borderland* and the *Journal of the P.R. Society*, were all well authenticated, recorders and witnesses being credible and of good repute, in many instances not hesitating to confirm the truth of their statements by statutory declarations. This put the *Argus* on the horns of a dilemma, for it has declared over and over again, that there are no ghosts. The character and high standing of Mr. Stead aggravated the dilemma. Mr. Stead is the most prominent of English journalists living, a man of recognised genius and ability, who with unflinching moral courage has on all occasions stood up for truth and right, irregardless of the world's opinions and the consequences to himself. The puny and pitiful attempt of the *Argus* to discredit him and write him down strikes us as not unlike the impish pranks of a pigmy practised on a giant. We cannot do better than to quote in illustration once more. "Considered as tales," writes the *Argus*, "adapted to a certain crude stage of intelligence, Mr. Stead's book is no doubt admirable. Its stories tickle the sense of wonder, they prick the youthful or the feminine imagination deliciously with horror; and their solemn gravity will, for the uncritical mind have almost the force of a demonstration. But the critic who declares that the whole book is saturated with an insatiable credulity and betrays an ignorance of the very meaning of evidence has much justification for his opinion. The chief effect of the book is to prove that there is simply no lie which a man or woman will not tell in order to establish a ghost and no lie, which somebody will not believe, &c., &c." We will not inflict any more of this senseless twaddle on our readers. The *Argus* evidently writes under the delusion that somebody will believe its misrepresentations and truth perversions, which are simply an insult to the intelligence of a well-informed community, and are taken at their true value by the thinking portion of it, who are progressive, whilst the *Argus* is stagnant and stationary in its philistine notions of "no soul, no spirit world and no after life. Either the *Argus* has no soul or it is mortally afraid to become convinced of its existence, for every new advance of experimental psychology including ghost lore, puts it into a blue funk and sets it "mooning."

We have not space to enter into the second part of the *Argus* article dealing with Mr. Frank Podmore and his new book. It must have been a great solace to our contemporary to find among the members of the P. S. Society at least one sympathising soul, who repeats the often told stories of "Sludge the medium" and his frauds, and by so doing fancies to have taken the very bottom out of Spiritualism. Perhaps it may interest the *Argus* and tend to its enlightenment if we quote in conclusion what an English critic has to say about Mr. Podmore's new work. In *Light* of January 8th this critic writes:—"I think I may venture a very simple and easy prophecy. The author, before many years are over, will deeply regret having published so infantile a work. Any really higher criticism would speedily annihilate it; for as a work of psychical philosophy it can hold no position. Only utterly illogical minds would receive its negative conclusions as affirmative ones.

If ever Mr. Podmore sincerely desires to raise the veil of Isis, after so vainly striving to deny that "great Goddess," he will find he requires a far more perfect equipment for the "inquiry" than he at present surmises, judging all things, as he does, from surface and circumference.

Theosophists and spiritualists may, however, take

heart of grace. Everyone who considers the signs of the times will not be slow to perceive that the renaissance of true psychical inquiry is at hand. I note, as doubtless do many of my generation with the deepest satisfaction, that the most intellectual and thoughtful minds of the day at the Universities of Great Britain and on the Continent are sounding a deep note of inquiry, and are asking with ever increasing earnestness if there has not been a terrible mistake made by "leading minds" and their followers for several generations. Is it not possible that there may be some re-adjustment of heroes now on the pedestals in the Valhalla of public estimation?

A. M.

[A few days after the publication of the article referred to by A.M., the following in connection with the foundering of the Atacama appeared in the news columns of the *Argus*. The sapient scribe who so satisfactorily (to himself) demolished the whole fabric of Spiritualism, including apparitions and clairvoyance, with the exception of Mrs. Piper, who, according to him, is only waiting to be "found out," is requested to add Miss Struitt's name to the list; possibly his powerful mind and very keen perception will be able to solve this latest instance of apparent (?) spiritual perception.—
ED. H. OF LT.]

"A REMARKABLE DREAM.

A remarkable case of second sight occurred in connection with the loss of the vessel. Gertrude Struitt, the daughter of Captain Struitt, aged 14, last Thursday morning, after, rising, rushed into her mother's bedroom, exclaiming, "Mother, father's ship is wrecked. I saw them getting into the boats, but they are not drowned. Father has very little clothing on, only his shirt and trousers, and no hat." The girl required some little quietening, so agitated was she with the reality of her dream. The abandonment of the ship took place on the Wednesday night, and it was on the morning that the captain's boat started on its adventurous cruise that the little girl related the vision to her mother."

ROMAN CATHOLICISM AND SPIRITUALISM.

It was rumoured, upwards of a twelve month ago, that the reigning Pope had been directing his attention to Spiritualism, and that he had seen enough of the phenomena, to convince him that, in some instances at least, they were genuine, and not of "diabolical" origin. It was stated, at the same time, that a hint had been given to the Roman Catholic clergy to refrain from denouncing Spiritualists, and to adopt an attitude of benevolent neutrality towards our science and philosophy. We cannot vouch for the truth of these statements, but they certainly derive a certain amount of corroboration from an article which appears in the July-August number of *Resurrection*, which is published in France, as the *Revue Catholique d'avant-garde*. The article is from the pen of M. A. Jounet, the editor of that publication; and we have as yet heard of no reprehension or disavowal of it by the heads of the Church, who are always so prompt to scent anything like "heresy."

In the *Rivista di Studi Psichici*, for December, we find all the more important passages of the article quoted *in extenso*. It sets out by affirming that the Catholic doctrine "certainly permits of such psychic experiments as those instituted by M. de Rochas, Dr. Baraduc, Dr. Luys, Sir William Crookes, and others;" that the search for truth is a good and moral proceeding, and that no considerations can justify the prohibition of such inquiries. Of course this is a distinct retreat from the position taken up by the Church in bygone times with regard to such scientific experimentalists as Roger Bacon, Cecco d'Ascoli, Columbus, Copernicus, Castelli, Galileo, Campanella, Albertus Magnus, Porta, Arnold de Villa Nova, Vesalius and a score of others; but we may accept the change as an indication that even so obstinately conservative an institution as the Church of Rome has discovered that it must move on with the times. The instinct of self preservation should teach it this.

The pith of the article referred to will be found in

the writer's summary of the conclusions he has arrived at; these being the following:—

"1. Psychic experiments are legitimate, because they may be truly scientific, disinterested, and conducive to public enlightenment. In such conditions, those psychic experiments in which the invisible evil may manifest itself, would have the advantage of proving the existence of this evil, and of impelling man to be upon his guard against it.

"2. The Catholic who is passionately interested in psychic experiments and is furnished with the necessary knowledge for undertaking them, may dedicate himself to them.

"3. Only he ought to be reserved in his conclusions; and if a given conclusion affects Dogma, he ought to present it as an aspiration and not as a definite decision.

"4. He ought not to forget, on the other hand, that prayer is the purest and loftiest avenue to the exploration of the spiritual world.

"5. He ought, by means of prayer, to preserve his experiments from the intervention of evil spirits; because, if the manifestation of the invisible evil in any experiments, can be of any scientific and indirectly moral utility, it is nevertheless certain that the experimentalist would be censurable if he should hanker after such manifestation (?).

"The Catholic ought to desire and provoke, in psychic experiments those phenomena only in which the action of man and nature, the operation of good spirits, and the providential influence of God Himself, are made manifest."

Our readers will agree with us in regarding this as a quite remarkable deliverance to emanate from a Roman Catholic journal, and as an interesting sign of the times. In making a few comments upon it, we do so in no critical, but in an entirely sympathetic spirit.

1. A knowledge of the evil "powers of the air" who are constantly hovering about us, is undoubtedly advantageous; and by it, as the writer says, every one can be put upon his guard against their approach, and can, by purity of life, be effectually placed beyond the reach of their influence.

2 and 4. Every student of the Higher Spiritualism recognises the value and importance of prayer, in connection with spirit intercourse.

3. As to Dogma, if Truth conflicts with it, Dogma must go to the wall.

5. The intrusion of evil spirits, is not always harmful. They are frequently brought into a circle by its guides and guardians, in order that they may listen to the discourses of the higher intelligences, and may benefit by the prayers and sympathy of the sitters. Evil or undeveloped spirits would be powerless to obtain admission in any other way, into a reverently conducted circle composed of serious and devout-minded persons. On the other hand, a circle consisting of sitters who have met for merely material purposes, or in a spirit of levity and frivolity, provide the very conditions necessary for the easy access of lying, mischievous, deceptive and tricky spirits; who will be just as mendacious, fraudulent and crafty, as they were on earth.

As to the objects set forth in the last clause as those which a good Catholic ought to put before him when investigating Spiritualism, they are precisely those which all true spiritualists pursue in seeking for intercourse with, and instruction from, their friends and teachers in the unseen, whose privilege and delight it is—as it is often their self-redemptive work—to enlighten, and to help forward, the moral and spiritual progress of their brethren in the flesh.

Refinement is a weapon of much efficiency in many cases where the usual behaviour and manners repel. Fastidious people reject ideas when proffered in a way that jars on their usual tone of life and thought, and are won by courtesy and consideration. To many nothing is more odious than assertion, no matter whether it be absolutely correct or wrongly founded; it is in itself repugnant, so gentleness wins, where force and positiveness do worse than gain no adherents.—*Galgit.*

SOME COMMENTS UPON "OUTSPOKEN COMMENTS."

By J.S.

I cannot deny myself the pleasure of expressing the gratification I have derived from reading "A. M.'s" admirable contributions to the *Harbinger*, under the title of "Fin de Siècle Reviews." His forcible arraignment of our modern civilization, which is merely varnished barbarism, savagery masquerading under the guise of refined selfishness, and civil war between the classes and the masses, is profoundly and painfully true, and it is a state of things which threatens to eventuate in a general break-up of human society, and in such a crisis in the affairs of the world, as the race has not seen since the dissolution of the Roman Empire. I am no pessimist. By temperament I am an optimist, and have all my life been accustomed to look on the bright side of things, and to hope for the best: but I confidently assert that it is quite impossible for any philosophical thinker, to study the present aspect of Society in Europe, the United States and Australia, without entertaining a firm conviction that we are on the eve of a social convulsion of terrific potency which will be attended with prodigious results. Tennyson saw its approach more than seventy years ago, when he wrote in his first "Locksley Hall"—

Slowly comes a hungry people, as a lion, creeping nigher,
Glares at one that nods and winks behind a slowly-dying fire.

A few years later, Macaulay pointed out that, modern states would be "as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth; with this difference, that the Huns and Vandals who ravaged the Roman Empire came from without, and that our Huns and Vandals will have been engendered within our own country, by our own institutions." And let anyone imagine the roughs of Melbourne and its suburbs, reinforced by the thieves and the flotsam and jetsam of a large city, organised by a leader like John of Leyden, and inflamed by the plunder of a spirit store; and then ask himself what scenes of licence, pillage and blood shed, might not be enacted in the course of one short day?

Heinrich Heine was another man of genius, poet, or *vates*, who clearly discerned the approaching cataclysm, and writing from Paris to the *Augsburg Gazette*, on the 12th of July, 1842, he said "the next revolution will be European and universal, the gigantic combat between the disinherited of fortune and the aristocracy of possession; and in it there will be no question of nationality or religion; for the insurgents will have one country only—the earth; and one belief only—material well being."

There was a time when religion operated as a restraint upon political and social discontent. It has ceased to do so ever since all the nations of Christendom with one accord, subscribed to the new dogma:—"There is but one God, Money; and Rothschild is his prophet!" The millionaires and the multi-millionaires, and all the muckrakes in Europe, America and Australia have accepted this shibboleth. It is a negation of Christianity, as taught by Christ; a denial of the immortality of the soul; and a practical avowal of a disbelief in any after life; for each of these is absolutely incompatible with money grubbing and with all selfishness. And so the worshippers of the gold and silver idols which men carry about with them in their pockets, and which it tears their heart-strings to part with when they die, exclaim "We will get all the good we can out of this life, in the shape of eating and drinking, luxurious houses, fine equipages, costly apparel, extravagant indulgences, and sensuous pleasures; even if we have to grind the faces of the poor, to sweat our workmen, to rob the widow and the fatherless, to extort excessive rents from our tenants, and to adulterate and perhaps poison the commodities we deal in." This is the profession of faith which is made by the classes. And what is the retort of the masses? It was that which Shylock uttered to his Christian persecutors:—"The villainy you teach me, I will execute; and it shall go hard but I will better the instruction." If the classes set up a purely material ideal of human life, small blame to the masses, for following their example; and directly Lazarus discovers his own strength and how

to use it, I am afraid that Dives will have a very bad time of it. Nor have I any sympathy to waste upon that plethoric gentleman; because, for some thousands of years, poor Lazarus has been his bondsman and chattel, and it is high time the bondage ceased; and that Dives should know what it is to have his sores licked by the dogs.

But what is the remedy for the state of things so faithfully described by A.M.? Or is society to perish in a convulsion compared with which, as Heine once said, "the French Revolution was a mere rose-water affair?" I believe that it will do so, unless we can indoctrinate men's minds with the truths of Spiritualism. For if these were generally accepted and held as truths, scientifically demonstrable, what would follow?

1. A deep unalterable conviction on the part of every one of us that the unselfish love and service of our fellow creatures, is the primary duty, and would constitute, in itself, the greatest happiness of every human being; this being the purpose for which we have been sent upon the earth.

2. That, in the exercise of this disinterested love, man would become most God-like, precisely because such love is the divinest attribute of the Universal Father.

3. That the state of Society which would result from this reduction to practice of Christ's precepts, would be one of universal peace and general prosperity. There would be neither rich nor poor. The only competition would be that everyone would be striving to give more and to receive less of the bounties of providence than his neighbour. Avarice, covetousness, envy and jealousy, would die out; for every man would rejoice in his neighbour's well-being; inasmuch as all personal ambition would be directed to doing good to others, there could be neither foreign war, nor domestic discord and conflict.

4. A certain knowledge of the fact (a) that we are personally responsible for every good or evil thought, word, or act of our own in this life; that we are compelled to review them from our cradles to our graves, when we enter the other world, and must expiate and atone there for all wrong thinking, speaking and acting here; (b) that our daily and hourly conduct is continually watched from the unseen by those who have been near and dear to us in this life, and that they are deeply grieved or greatly rejoiced, according to the nature of our daily lives; and that (c) the things of time and sense are of unspeakable insignificance and unimportance, as compared with our moral, intellectual and spiritual advancement, because this is eternal in its progressiveness; would exercise an enormous influence upon human conduct, individually and collectively, which all the religions of Christendom entirely fail to do.

5. And why? Because, in general, they substitute sterile professions of belief for a Christ-like life; because they are unable to offer anything more than vague expectations and fantastic hopes of an after life, whereas Spiritualism presents the direct, conclusive and unimpeachable evidence of its reality and certainty, in the manner following:—

6. The clairvoyant sees the persons, the clairaudient hears the voices, and the trance medium transmits the messages, of those who have crossed the boundary line between the two worlds; and from them we learn that there is no death and no separation, no break in the continuity of our individual existence, no intermission or suspension of the soul's activities, and no pause in its everlasting progress towards that Supreme Perfection which dwells in God alone. And again:

7. Spiritualism supplies to those who have suffered bereavement, that which none of the churches can offer them—real consolation and the strongest of all motives for a serene resignation to an apparent loss; because it shows us the selfishness of our sorrow, under such circumstances, inculcates a cheerful acquiescence in what is really the spiritual promotion of those who have apparently passed from us, but who are really continually with us; and can influence us for good, if we will only give them the necessary conditions.

For these and for a hundred other reasons I could adduce, did space permit, Spiritualism constitutes the only

force which is capable of regenerating and uplifting humanity. It is the divinely appointed agency announced by the Nazarene, accepted by some of his immediate successors, and strangled by that monstrous institution which has always claimed "the Devil" for its corner stone; because it was to that particular apostle that the Master addressed the scathing words, "Get thee behind me, Satan, Thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

"A. M.'s" is "the voice of one crying in the wilderness;" and it will make itself heard, because it is the voice of Truth; and all Truth, being of and from God, participates in His nature; and is therefore omnipotent, eternal and indestructible. In by-gone ages, the power of the State, and the power of the Church, have both made prodigious efforts to extinguish it, sometimes by a rain of blood, and sometimes in a storm of fire. But it has outlived the greatest empires and survived the mightiest dynasties. And when the whole of the rotten fabric of Society, as it is now constituted, based as it is upon the devilish law of selfishness, shall have crumbled into ruins, then, it is as certain as the rise of to-morrow's sun, that, in the eloquent language of my esteemed co-worker, "the light of Divine Truth will shine and prevail for ever."

HINDU SPIRITUALISM.

A CONTRIBUTOR to the *Moniteur Spirite et Magnetique* of Brussels translates from the *Zéid* an opportune article contrasting Hindu with European Spiritualism, written by Zeaeddin Akmael, a native of India, residing at Lahore. Deeply interested in the subject, from childhood upwards, and well informed with respect to it, he has been much struck by the ignorance and backwardness of the Western peoples in all that relates to the development of their spiritual natures. He complains also of the absurdly ridiculous works which are being written and published in Europe, by theosophists, who profess to be acquainted with Eastern Occultism. When in Madras, he says, he endeavoured to procure some of these books at the office of the Theosophical Society; but failed to do so. However, on reaching Europe, he obtained and read them; and found many of them extremely imperfect, and full of mysteries, which they make no attempt to elucidate.

"I will now explain," he goes on to say, "why these European spiritualists (theosophists?) have fixed upon one or other corner of India as the principal source of their science. The impostors who write in the East always attribute the exercise of these practices to people living in the most out of the way places in India, inaccessible to travellers. Thus it was that Hazara, where I was born, was formerly very renowned as the shelter of the most remarkable spiritualists (theosophists?). But, to-day, when railways are being constructed to all parts of the country, the false prophets are obliged to place their quarter-general in Thibet, where no traveller can penetrate, because the region is inaccessible. This is why the Thibetan Mahatmas have every chance of being able to enjoy their reputation until the railways shall have conquered that country also. What I wish your readers to understand is this, that they must not accept the romantic writings (of the theosophists) as truthful, nor judge of the true science by those superstitious books. As your space is limited, I must restrict myself—in spite of the vast extent of the subject—to the foregoing short sketch of European spiritualism, in order to arrive more speedily at a description of that which is practised in the East.

"The class of people who are designated as spiritualists in India is, from a social and political point of view, exactly the opposite of the European. To occupy themselves with their toilette, or with social conventions, would be, from their point of view, to waste their time upon futilities. They frequent very little the bourgeois society, and live absolutely retired. The greater part of those who practice true Spiritualism, do not talk about it. They do not write books, nor hold forth with respect to its laws and doctrines; and they do not exercise their occult powers except when circumstances demand it.

They differ entirely from the general run of people, and their ideas are immoveable. They are as simple in their wearing apparel as in their diet, because they hold it, as a principle, to be content with whatever presents itself.

"The following are the fundamental principles of the Hindu spiritualist. Each animal possesses certain qualities which render it superior to others, and it is created in order to the perfecting of these qualities. It is thus that the dog is distinguished by its fidelity and its intelligence. Its superiority consists in the perfecting of these gifts, without which, it falls from its rank. By analogy, man is superior to all the animals, by reason of his spirit, and thus the development of that faculty was the object of his creation. He may use that spirit either to improve his own surroundings, by taking measures to promote his own comforts and enjoyments; or he may do so for the development of his spiritual and psychic aptitudes. But as the first are transitory, and the second are imperishable, it is preferable to choose the latter."

And here the writer breaks off, with a promise to continue his exposition of Hindu Spiritualism on another occasion.

A NOTE OF PRAISE.

Rejoice, rejoice: ye messengers of love,
That traverse the spheres of light;
Bearing glad tidings from the homes above,
To the earth-born sons of night;

Ye have lightened our darkness, and now we are free,
To rejoice with you in our Jubilee!

Rejoice, rejoice, ye souls in the glad dawn,
Of Truth's fair day of cloudless love;
Bright angel hands the veil aside have drawn,
That hid from mortal sense the home above.

Be comforted now, by the truth made free,
It is the glad year of our Jubilee.

Rejoice, and sing, that the world may hear,
Your sorrow has turned to joy;

No longer your burdens of grief you bear,
But seek love's sweet employ,
Go tell the glad tidings o'er land and sea,
From sorrow and death we are free, we are free,

Our angels have knocked at the doors to day,
We have opened and let them in;

They have come to lead us the upward way,
To the world where there is no sin.

Rejoice, rejoice, with your utmost breath,
We have found the truth, there is no death.

The dear ones who loved us have never died,
They are nearer and dearer far;

Than when in the body, close by our side,
Their love is our guiding star.

Their voices float round us, their forms we see;
Rejoicing with us in our jubilee.

We fear not the grave, for it cannot hold,
Our darlings from love and home;

Our beautiful guests this truth unfold,
As with hallowed breath they come.

Oh! how we love them; the pure and free,
Who have brought us the tidings of Jubilee.

MRS. HARRIS (JENNY WREN).

Dunedin, N.Z.

A correspondent (Mr. Anderson) has left with us a series of photographs of the Faithist community buildings and surroundings at Dona Ana, New Mexico, as described by the editor of this journal in one of his American letters, in 1894. They comprise the "Fraternium" or community home (exterior and court yard), Childrens buildings (exterior and interior), Group of Children, Reservoir and adobe houses at Levitica. Readers of "Oahspe" who desire to see these may do so by calling at our office.

The *Two Worlds* for January 14th contains a fine portrait of Alfred Russel Wallace, F.R.S., and a condensed report of a recent interview with him by a representative of *The Bookman*.

WAR! AND THE END OF WAR.

By HUDSON TUTTLE.

And this controlling influence wrote as follows:—

There have been peace congresses, where the noble-hearted have met in that accord they prayed soon would extend all over the world, and there have been world fairs where the great nations have competed for superiority, yet with all the talk of peace and good-will to all the people, the preparations for war have been pushed to the utmost; forts and fortifications have been erected; battle ships sent to remotest seas; arsenals filled with the most perfect weapons of destruction, and millions of men withdrawn from the ways of peace, to drill in the ranks, that they may imbibe to the fill the murderous spirit of war, and move easily in the machinery of destruction.

Yet in the face of this terrible activity in preparation for war, we prophesy that war shall cease. It will cease from the efforts of philanthropists, and the influence of the inventions which will make going into battle certain death. The courage of the soldier might revive behind the screen of smoke which renders his aim and that of his antagonist uncertain, but with smokeless powder and rifles carrying balls true to aim, he will know that it is a duel to the death, and a form of actual murder. If the purpose of battle is to defeat the enemy why be so choice of means? The opposing armies are there for the purpose of destroying each other. Paradoxical as it may appear, the more destructive the methods, the more humane, for the sooner will come the reign of peace. It is folly to fire ordinary shells, when those might be constructed, filled with explosives, capable of shattering whole regiments. Launched at a fortress, this explosive would annihilate walls and leave only an indentation in the earth. No steel or stone ramparts could oppose the least resistance to such terrific explosive. With long range rifles, practised soldiers would be able to kill every member of a charging column long before it came near.

The means are in the hands of inventors by which an army, however vast, may be annihilated in an hour, whatever defences may be reared for their protection, for defence has not kept pace with destruction.

No ship can be made able to withstand explosive bombs and torpedos. It is folly for the nations to attempt to protect themselves with steel-clad battle-ships. It is like farmers using sickles instead of machine harvesters.

When war comes it will be found that the torpedo boat will be worth all the steel-clads. The present navy is an ornament, and of little value in actual war. But as boys are fond of toys, nations actuated by similar motives are pleased with toy-ships, toy armaments, which are obsolete before built, and of no more value for defence than the bear-skin cap of a drum-major to the music of the band.

The way out of war is to make it so dreadful, the chances of death so great, nations will find it impossible to recruit their armies, and be obliged to adjust their issues by international law instead of the brutal methods of force. There is no difference in principle between a nation resorting to arms to resent an injury or settle a claim, than for a man to take the law into his own hands.

Soon will it be accepted that death on the battle-field is murder, and the courage now vaunted and glorified will find a place by that which impelled the murderous duelist. Brutes adjust their differences with horn and hoof, with tooth and claw, and brutal man has with club, spear, battle-axe, sword and musket destroyed or been destroyed.

The spiritual man has grown out of this condition, and the new age will look with horror on the engines of destruction, so much praised by the present, yet will regard them as the means whereby the fields of peace have been gained, and protected against the unreclaimed people who linger on the borders of the sphere of brutal force.

Yet you will not find that the millenium has come. As well expect that the surcharged storm-clouds wherein the electric tension is wrought to the last degree, will disappear without discharge, as that the present strained

relations between nations, endowed with hereditary hatred for each other, over real or fancied wrongs of centuries standing, will be adjusted without the shock of arms. No one knows or appreciates the destructive power of modern armaments. The war spirit has been nursed and grown strong, with false ideas of national dignity and personal valour. Nothing but trial on the battle-field will teach the lesson, and stop the folly of making nations into military camps.

The sooner this explosion comes the better, for come it will; the most destructive and murderous war that history has been called to record.

Like a hurricane which passes with the swiftness of its awful power of destruction, the war will wreak its wrath, and the nations, weak and bleeding, gain by the terrible lesson that war is folly and peace wisdom. Those who come out of the combat apparent gainers by acquisition in the East will be the real losers.

THE SPIRITUALISM OF MAETERLINCK.

In the October number of the *Harbinger* we made some extracts from a notice in the *Fortnightly Review*, by Mrs. Crawford, the Paris correspondent of the *Daily News*, of a new book by Maeterlinck, "the Flemish Shakespeare," entitled "The Treasure of Humble Folk," from which we inferred that the poet is a spiritualist, as Victor Hugo, Tennyson, Longfellow, Thackeray, Mrs. Browning, William Howitt, and so many gifted sons and daughters of genius were; and, of course, still are. We have just procured from Paris, the book itself, which fully justifies all that Mrs. Crawford has said of its singular beauty and spirituality; and it is an encouraging sign of the times, that the work is already in its tenth edition.

In order that our readers may participate in the pleasure and profit which we have derived from its perusal; as also to show how some of the master minds of Europe are being stirred to their very depths by spiritual thoughts and emotions, we will translate a few passages from "The Treasure of Humble Folk."

THE AWAKENING OF THE SOUL.

"A time will come, perhaps,—and many things announce that it is approaching—when our souls will perceive without the intermediation of the senses. Certain it is that the domain of the soul is daily undergoing extension. It is very much nearer to our visible being, and takes a far greater part in all our actions than it did two or three centuries ago. One would say, indeed, that we are approaching a spiritual period."

THE INDICATIONS OF IT.

"To-day, it (the soul) is clearly making great efforts. It is everywhere manifesting itself in an abnormal, imperious, and pressing manner, as if an order had been given to it, and there was no time to be lost. It has to prepare itself for a decisive struggle, and no one can foresee all that may depend upon victory or flight. Never, perhaps, has it put in operation forces more diverse and more irresistible. One might say that it finds itself driven up against an invisible wall, and that one does not know whether it feels the stir of a death-agony or of a new life. I will not speak of the occult forces which are awakening all around us; of magnetism, telepathy, levitation, the unsuspected properties of radiant matter, and of the thousand other phenomena which stagger the official sciences. These things are well known to everybody and are easily verified. Still even these are probably nothing by the side of what is really in operation; for the soul is like a dreamer who, immersed in dreams, makes immense efforts to move an arm, or to raise an eyelid."

SPIRITUAL INTERCOURSE.

"In our daily life we are constantly discovering, amongst the humblest beings, direct and mysterious relations, spiritual phenomena, and the drawing together of souls, such as were scarcely spoken of in former times. Did they exist less undeniably before our own day? We must believe so, for, in every epoch, there were men who penetrated to the very core of the most secret relations of life, and who have handed down to us all that they learned concerning the hearts, the minds

and the souls of their own times. It is probable that these relations existed then; but they could not have the fresh and general strength which they have at this moment. . . And here I am not speaking any more of scientific spiritualism, with its phenomena of telepathy and materialisation, nor of the other manifestations I enumerated just now. I refer to events and to interventions of the soul which are incessantly taking place in the duller lives of people the most forgetful of their eternal rights. I am referring also to a psychology quite other than the habitual psychology which has usurped the beautiful name of Psyche; since this, in reality, only troubles itself with such spiritual phenomena as are most strictly associated with matter. I allude, in a word to that which should reveal to us a transcendent psychology, occupying itself with the direct relations subsisting between soul and soul among men, and with the sensibility as well as the extraordinary presence of our soul. That study which will elevate man so greatly, has scarcely commenced, and it will not be long before it renders inadmissible the elementary psychology which has held sway up till now."

WHAT THE AURA REVEALS.

"Are you well aware—it is a strange and disquieting truth—that, if you are not a good man, it is more than probable that your presence proclaims itself a hundred times more clearly than it would have done two or three centuries ago? Are you well aware that, if you have grieved a single soul this morning, the soul of the peasant you are going to call upon, to speak to him about the storm, or the rains, has become aware of the fact, even before his hand was on the latch of the door to admit you? Assume the aspect of a saint, a martyr, or a hero, and the eye of the child whom you meet will not salute you with the same inaccessible look, if you entertain an evil thought, an injustice, or have occasioned grief to a brother. A hundred years ago, perhaps, the soul of that child would have passed by your own inattentively.

DEATH AS A TEACHER OF FORGIVENESS.

"If I lean over the motionless body of my worst enemy, do you suppose that in looking upon those pale lips which have slandered me, and the cold hands which perhaps have tortured me, I am still dreaming of vengeance? All has been paid by death on the way. The soul no more owes me anything, and I instinctively place it above the most cruel wrongs and the weightiest faults. (How significant and admirable is this instinct!) And if I regret anything, it is not my inability to make him suffer in his turn, but, perchance, my not having sufficiently loved him, or not having pardoned him earlier than I did."

SPIRITUAL RECOGNITION.

"It is the sign of the soul that it invisibly salutes another soul. One cannot help believing that we knew each other in regions that we know not now, and that we possess a common country, whither we are proceeding, where we shall meet each other again, and from whence we shall have no difficulty in returning."

OUR RELATIONS WITH THE INFINITE.

"It is good to remind men that the humblest among them 'has the power of carving, according to a divine model, which is not of his own choosing, a great moral personality composed in equal parts of himself and of the ideal, and that this is assuredly what lives with a full reality.' Every man must find for himself a particular possibility of the higher life in the humble and inevitable reality of his every day existence. We can have no nobler end than this. What differentiates us from one another is the relations which we hold with the Infinite. . . If it be true that creation does not stop short at man, and that we are surrounded by higher and invisible beings, those beings are superior to us only because they have relations with the Infinite such as we cannot conceive of. It is possible for us to multiply these relations. In the life of every man there comes a day when heaven is opened to him; and it is nearly always from that instant that the veritable spiritual personality of a being takes date. It is at that instant, without date, that the invisible and eternal

aspect is formed which we show, without knowing it, to the angels and to other souls."

BROTHERLY LOVE.

"To love your neighbour is not only to give yourself entirely to him,—to serve, to help and to succour others; for it is just possible that you are neither good, nor grand, nor noble, in the midst of your greatest sacrifices; and the sister of charity who dies by the bedside of a sufferer from typhoid, may, perchance, have a small rancorous and miserable soul. But to love your neighbour deeply and enduringly is to love that which is eternal in others, for your neighbour, *par excellence*, is he who draws most nearly to God; that is to say, he who is purest and best among men. . . One must learn to see, in order to learn to love."

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The usual monthly conversazione was held on 14th ult., when Mr. H. J. Browne read an able paper on "Popular Theological Absurdities." It was a good Freethought lecture, illustrating some of the absurdities of Christian doctrine, but having no direct bearing on Spiritualism. As an offset to this, however, the president read a short paper on "Psychic Problems," by Lilian Whiting. It was announced that arrangements had been completed with Mrs. Maude L. Freitag, the celebrated test medium of San Diego, California, to visit Melbourne and give twenty-six public test seances under the auspices of the Association; it is possible she may be here in May, otherwise the visit will be deferred for three months.

A feature of the evening was the presentation to Miss E. R. Hinge, the Honorary Secretary of the Association, of a handsome Japanese Escritoire and the sum of £2 4s., being the balance of money subscribed by members for a testimonial in recognition of their appreciation of the manner in which she had fulfilled the somewhat onerous duties of her office during the two years preceding the annual meeting. Mr. R. C. T. Morgan, (Vice-President) made the presentation in a felicitous speech which was briefly but appropriately responded to by the recipient, who said that what she had done had been done from a sense of duty and for the love of Spiritualism; she was pleased to know that her humble efforts were appreciated and thanked them for their handsome but unexpected present.

The spiritual philosophy class meetings continue to be interesting, though from the fact of an important meeting of the Lyceum members being called for the same night the last class had a smaller attendance than usual.

The next conversazione will be held on Monday, March 14th.

"The Ultimate Authority; in matters pertaining to Religion" is the title of the last pamphlet by Rev. John Page Hopps, being the substance of a discourse recently given by him at the Free Christian Church, Croydon, England. After examining the claims of the Pope, the Church, the Bible, &c., and showing their insufficiency he finally locates the "Ultimate Authority" in The Living Soul, analogous to what Emerson designates the "Oversoul"—that vast living, moving, inspiring, progressive spirit which is leading us all in to light, wisdom and truth. . . Chiefly it is man himself; for man's own soul is the audience chamber of the Eternal. From that soul have sprung all religions, all bibles, all churches, all creeds; and it is to that soul of man we must appeal to revise all religions, to explain all bibles, to remodel all churches, to reconstruct all creeds. "Why should you surrender yourself (he asks) to what came from the human soul hundreds or thousands of years ago, when the living soul is yours to-day?" He urges men to do what Jesus and the Apostles did, viz., "believe in God, the Living God, for yourself." To "try all doctrines by the touchstone of pure thought, devout feeling, and religious trust. Believe nothing on outward authority, but compel all to submit to the test of reason, conscience and love." These are noble teachings and in entire accord with rational Spiritualism.

THE VICTORIAN ASSOCIATION OF SPIRITUALISTS AND THE LYCEUM.

Since the above two institutions ceased to work under the same roof an impression has prevailed in some quarters that they were rival societies. This, however, is not the case; they are and always have been two separate institutions, having distinct objects and different methods, though both working for the advancement of Spiritualism. The Objects of the Victorian Association of Spiritualists are "The Investigation and Advancement of Spiritual Truths and Purposes." The means adopted to attain these being at present:—

The maintenance of the Library and Reading Room.

The Circulating Library.

The holding of Bi-monthly Classes for Reading and Study of Spiritual Philosophy.

The formation and conduct of Progressive Circles for Phenomena and Teaching.

The holding of a Monthly *Conversazione* for Members and Friends, where a Paper or Address on subjects pertaining to Spiritualism is read and discussed, illustrations of permanent phenomena introduced, and facilities given for conversation or argument. The public are not admitted to these meetings, but Members have the privilege of introducing friends.

The delivery of Public Lectures, whenever exceptional talent is available.

The one object of the Melbourne Progressive Spiritualistic Lyceum, which was founded here about a year after the first Association, is The Harmonial education of the young on the basis of the system introduced by Andrew Jackson Davis, whose "Children's Progressive Lyceum Manual" was its original text book. It kept strictly to this work for upwards of twenty years, until, both institutions being in financial difficulties, the former decided to modify and re-adjust its methods, abandoning the regular Sunday evening services. First, because they did not pay expenses, and secondly because of the difficulty of getting sufficient competent voluntary speakers to fill the platform. Shortly afterwards the Lyceum, the older members of which formed the nucleus of the usual evening congregations, determined to start Sunday evening services, and being so fortunate as to secure the gratuitous services of Mrs. Redfern and Mrs. Knight, and the use of the Hall at a lower rent, they have succeeded in keeping them going up to the present. They have also held fortnightly Sunday afternoon meetings, where developing mediums could have an opportunity of speaking and gaining confidence for platform work; these being run at very little expense, the collections have been a financial help to the Lyceum. The committee of the Association have no objection to the Lyceum undertaking this work, indeed they are rather pleased than otherwise, but they have not surrendered all platform work to the junior institution. Whenever they can (as in the case of Dr. Peebles) put a speaker on the platform capable of attracting public attention and drawing large audiences of those who do not usually attend the ordinary Sunday meetings, they will do so.

It has been said by some who do not understand the position "why do not the two amalgamate and work as one body?" In reply we might say: 1st Because it would make the Lyceum, which would sustain the relationship of a Sunday school to a church, a subordinate institution, whereas now it is independent, the conductor sustaining the same relationship to it as the President of the Association does to that body. 2nd There would be no saving of work, nor of the numbers necessary to do it, unless the officers undertook double duty. 3rd Unless the twelve group leaders (or class teachers) of the Lyceum, who form the majority of their committee were disfranchised, the committee would not only be unwieldy in numbers (35 in all), but many youths and maidens who are well fitted to take part in the management of Lyceum affairs would be too inexperienced to enter wisely into the questions that would engage the attention of the older and more experienced spiritualists. And lastly, an amalgamation of the two bodies would be more likely to lessen than to increase the income, inasmuch as at present there are several who are subscribing

members to both bodies, some at least of whom would not continue to pay a double subscription to the single institution. It will be seen, therefore, that it is better for the two institutions to work independently, but amicably, co-operating where they can do so to the advantage of spiritualism; those attracted to the Lyceum work will find ample opportunities to help in that institution, as those who have the capacity to reach the hearts of children, and impart moral education through the affections as well as intellect, are all too few, whilst those whose interest lies in the higher problems of Spiritualism, and who desire to help in the elevation of its platform, and diffusion of its principles and philosophy, will find a more congenial field in the senior Association.

SPIRITUALISTIC PROPRIETARY COMPANY.

A PROSPECTUS of a Company under the above title has recently been issued in Melbourne, the object being the purchase for Spiritualistic purposes of the Eastern Hill Congregational Church, which was recently purchased by a gentleman who is favorable to Spiritualism, and is willing to transfer it at cost price, viz., £2300, giving liberal terms extending over three years.

The Company propose to raise the purchase money by issuing Loan Shares of £1 each. The Lyceum, which has upwards of £400 to the credit of its building fund, propose to invest this and another £100 (to be collected) in the purchase of 500 shares fully paid up. This would if carried out pay the deposit on purchase. The shares are issued at 5s. on application and six half-yearly calls at 2s. 6d. The Church is a very substantial building, handsomely fitted, and contains a large organ; a school-room about 30ft. x 70ft at the rear is included in the purchase money.

The idea of the promoters is to have a temple in which to propagate "The Fatherhood of God, The Brotherhood of Man, The Immortality of the Soul, and The general advancement of Truth."

Mr. O. Waschatz, 119 Hoddle-street, Richmond, is the Chairman of the Company, and a warm advocate of its objects; prospectuses, and all particulars may be obtained from him, and applications for shares should be forwarded to him.

The Australian Herald, in its February issue, makes an appeal to readers and subscribers to improve its financial position by adding to the subscription list, and by paying up arrears of subscription. The circulation and income has been fully maintained during the past year, but previous liabilities still remain, and are pressing. It is intimated that unless these are reduced the paper will be suspended. It is to be hoped this appeal will meet with a hearty response, as it would be a misfortune for the light of so excellent a journal to go out for lack of wick, whilst the editor and his associates supply the oil free.

The Palmist for January contains a striking portrait of William Shakespeare, copied from the original in the Chandos collection, which is well worth the price of the journal. The articles in this handsomely printed magazine are calculated to give palmistry a higher status than it has in the estimation of most people, who base their opinion upon the work of professional fortune-tellers.

Since the above was written, the January number of *The Palmist* is to hand, the "study for the month" being the hands of the late Mr. Terris. The hands were read about a week prior to his death, between the acts of "The Secret Service" at the Adelphi Theatre. In referring to the "life line," the expert says:—"There is no illness foreshadowed at the end of the line, it ends very abruptly—accidentally or by violence." Mr. Terris referred to the matter when speaking to some members of "The Green Room Club" the same night, saying:—"she says I am going to die a violent death," a prophecy which unfortunately was speedily fulfilled. If this is a coincidence, it is certainly a remarkable one.

THE SPIRITUAL JUBILEE.

A glad control, speaking through Mrs. Harris, from a Dunedin platform, said, "My brothers and sisters, you shortly celebrate the Jubilee of Modern Spiritualism; wherever a little band of spiritualists are gathered together, may there be in the midst of them a spirit of true thankfulness and rejoicing; may it flow like a great tide of love from heart to heart, from home to home, from centre to centre, till all the world has a share in its abiding joy. For herein have you cause to praise the author and giver of all good, that such an effort was made to reach humanity's ear, that such heavenly guests "stood by the door and knocked," just fifty years ago, at the humble home of the Fox sisters, the scene of the first advent of the Rochester knockings.

Does it seem to you a little thing that spirits from exalted spheres of thought should stoop to use such a humble medium of communication as a little rap! Ah! the Father uses all and every means whereby His children may be awakened to a sense of their own divinity and immortality; and this, that seems so small a messenger, has been granted power the wide world over to become the means of awakening thousands of souls, arresting their attention, leading them to investigate fields of psychic thought, and themselves come into communication with the unseen. What has been the result? Hope, faith, comfort, assurance, proof incontestable, evidence clear and substantiated that science has investigated and pronounced *true*, and philosophy accepted as a means of progress and evolution of soul. Unlike others, spiritualists do not ask you to believe in or accept certain declarations they make of their belief in a future life; they ask the world to investigate, to seek, to try, to prove to the fullest the phenomena of spirit control and communion. Ancient as the power of thought, the God idea itself, is spiritual communion, for well you know, that angels have ministered to mankind in all times, all places, under whatever worship or religion they were known; but fifty years ago, the spirit world put forth a special effort to arrest the attention of mortals to the fact, "there is no death," therefore they "came knocking at the doors even more forcibly, so that even the material human ear was obliged to hear and heed. What has followed since? Have they not appeared in materialised form to be known, spoken to, recognised? have they not written between closed, locked slates their messages of loving greeting? Have they not spoken through hundreds of entranced sensitives, and been seen by as many clairvoyants? have they not even entered the realm of science and art so perfectly as to allow of their faces and forms being photographed and painted?" what more can they do to assert the reality of their existence? continually can we have our conversation and correspondence with heavenly intelligences; to enable us to grow more like them, less selfish, less earthly, purer, more divine. Heaven surrounds us like an atmosphere, we breathe its inspirations, are the mediums of its impressions, the vehicles of its thought and effort. Truly we are blessed, and what can we render unto God for all his gifts unto us? The service of our lives for humanity, the purity of our converse, the truth and earnestness of our efforts to spread the glorious truth of progressive immortality and spirit communion unto all souls, out-reaching the same brotherly, sisterly, tender desire to help guide and comfort, as that which prompts the spirit friends also to leave their bright homes of love and harmony to minister unto human lives that sorrow. So let us keep the Jubilee, with the angels of our love, and pledge our lives anew to the service of Truth.

We have received the prospectus of The Junior Spiritualists Club of Great Britain, which is intended to "cater to the social requirements and literary needs" of those younger members of the spiritualistic community who stand midway between the Adult Societies and the Lyceums, and also as a means of uniting the younger spiritualists in fraternal sympathy throughout the country. Mr. J. J. Morse is the President, Herbert Dickie, Vice-President, and H. Roden Rumford Secretary. Amongst the honorary Vice-Presidents we notice the name of Mr George Spriggs of this city.

VIEWING THE TRANSITION OF A SOUL.

A French savant professes to have witnessed the following by means of an apparatus he has invented. Whether this is really the case there is not any evidence furnished in the journal in which it originally appeared. What he professes to have seen, however, corresponds with descriptions given by reliable clairvoyants.

Having been called to the bedside of a dying man, he adjusted his apparatus, and describes what he saw in the following words: "A sudden trembling, shaking of the whole body, announced that the supreme moment had arrived. With one of my friends, who was assisting me, we placed our heads under the dark covering of the apparatus and kept our eyes fixed on the object-glass. The particles of dust in the air were magnified many thousand times, and for a moment their violent movement produced a cloud in front of the glass.

Then a delicate column of violet vapour condensed into a flocculent mass was clearly seen above and around the body. Particles appeared to pursue one another as if obedient to some kind of central attraction. The cloud condensed more and more and took the vaporous form of a man, then rapidly became purified until it was as colourless as the most perfect crystal.

At this time there was around us a feeling of terrible stillness. An indescribable sensation held us to the instrument, while our hearts seemed to cease pulsating. We kept our eyes fixed on the glass. Particle after particle grouped themselves together so as to reproduce the exact form of the man we knew so well. The form floated at about a foot above the body, to which it was distinctly united by a delicate cord. The face was undoubtedly the face of the man, but much quieter and calmer. The eyes were closed, and the astral shape seemed asleep. By a double impulse we both of us experienced a desire that the form should awake. At that moment the bond which joined it to the body broke. A slight trembling passed over this beautiful, perfectly-modelled form, a violet flame shone where the heart should be. It stood up and gave a sorrowing look at the abandoned body, extended the right hand with a gesture of adieu, and then vanished, condensing into a small sphere, which disappeared in the dawn of an everlasting to-morrow.

A TEST.

Mr John Foley, of Christmas Creek, Queensland, reports that spiritualism is still spreading in that locality: his wife has developed spiritual clairvoyance. A gentleman, who recently had a seance with her, writes thus of what he considers "a remarkable instance" of spiritual perception:—

"The most minute details of my niece, who had died some years ago in Cape Colony, South Africa, were described to me. The account given corresponded exactly with a photograph now in my possession. The lady (Mrs. Foley), to whom I was a perfect stranger, had certainly never seen the photograph, neither had the existence of such a child been mentioned in any way. The above description was given at noon on Tuesday, January 25. G. H. L.

An international celebration of the semi-centennial Jubilee of Modern Spiritualism is to be held at Rochester, New York State, U.S.A., from 1st to 8th of June next, under the auspices of the National Spiritualistic Association. It is expected that there will be a large gathering of speakers, mediums, and representative spiritualists. In connection with the gathering there is to be a museum containing spiritualistic curios such as specimens of independent slate writing, drawing, painting, paraffine casts, precipitations, and spirit photographs. Loans of interesting specimens of this kind are asked for by W. H. Bach, who has charge of this department.

A brief report of the Newcastle Spiritual Research Society reached us whilst paper was in press. The Society is still working successfully. Mr. White has carried the propaganda to Kiamia. A new medium, "Mr. Pike," is giving tests. Mr. Paul Ferris, a well-known palmist and illusionist, has given in his adhesion to Spiritualism. Library opened. Thanks desired to unknown donor of book and pamphlets.

TENNYSON AND SPIRITUALISM.

Light publishes the following extract from the *New York Tribune*, bearing strongly upon Tennyson's belief in Spiritualism. It would appear that he was highly mediumistic.

"The name of the poet Tennyson has never before been connected with Spiritualism. A letter written by him has come into the possession of the *Tribune* which shows that he holds the conviction that consciousness may pass from the body and hold communion with the dead. This is essentially Spiritualism; but in Tennyson's case, at least so far as the letter indicates, he is his own medium. The statement he makes is curious. The letter is in the poet's handwriting. It is dated Farringford, Freshwater, Isle of Wight, May 7th, 1874. It was written to a gentleman who communicated to him certain strange experiences he had had when passing from under the effect of anæsthetics. Tennyson writes:

'I have never had any revelations through anæsthetics; but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently till, all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was almost a laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life.'

As if conscious of the tremendous significance of the statement thus compacted, he adds:—

'I am ashamed of my feeble description. Have I not said the state is utterly beyond words?'

This is not a vulgar table-tapping Spiritualism. It is the most emphatic declaration, that the spirit of the writer is capable of transferring itself into another existence, not only real, clear, simple, but also infinite in vision and eternal in duration. For he continues that, when he comes back to 'sanity,' he is 'ready to fight for the truth' of his experience, and that he holds that it (the spirit whose separate existence he thus repeatedly tests) 'will last for eons and eons!'

SPIRITUALISM.*

By EDMONDS AND DEXTER.

AN Australian edition of the above work, which may be spoken of as one of the Classics of Spiritualism, has just been published, and though it was one of the earliest works published in connection with modern Spiritualism, it is (from the fact of its having been out of print for several years) all too little known in Australia. It was, however, by coming into the hands of the editor of this journal, nearly forty years since, the means of favorably impressing him towards Spiritualism and leading into a personal investigation which brought him full conviction of the fact, and enabled him to re-read the volumes with still greater interest than at first. At a later period he had good reason to believe that he and a few other earnest seekers after spiritual knowledge were brought into rapport with the same band who taught at Judge Edmond's circle, from whom they received written teachings of the same character (though less voluminous) as those in these volumes, the originals of which are in the possession of the writer.

Judge Edmonds was an eminent jurist, a man of high integrity and moral courage. In a lengthy introduction to the original edition, he gives his experiences and refers to the public opposition he met with in the presentation of the facts to the world. He boldly replied to those public criticisms that he considered worthy of notice, and in a calm analytical style dissected them, adding at the same time additional evidences of the solidity of his position. Ten editions of his large two volume book were published up to 1866, but since his decease the few copies that were

* Spiritualism, by John W. Edmonds (Judge of the Supreme Court of New York), and Dr. Geo. T. Dexter. Australian Edition. W. H. Terry, Melbourne, 1898.

left rapidly passed into private hands, several being secured by the writer. The bulk of the two volumes consists of a series of communications principally from Emmanuel Swedenborg and Lord Bacon, written through the hand of Dr. Dexter, interspersed with visions seen by the Judge and his daughter Laura. Many of the communications are in answer to questions by members of the circle eliciting information as to the nature of the future life. We give the following portions of one as an illustration:—

SECTION FIFTEEN.

Sunday, May 8th, 1853.

This evening, at Dr. Dexter's it was written:

The night is dark and stormy, and the air should be chill and uncomfortable. You draw near your firesides, and sit conversing with one another, and opening your hearts to the genial influence of social connections. With us, we do not feel the effect of storm or cold when approaching your earth, and our spirits are not clothed with such garments as hide the true purposes of our hearts. We converse with one another, but our meaning is perceived without the expression of thought; and the farther we progress, the more is our spirit manifest through all the developments of its covering. But to night, in spite of rain or chill, I meet warm hearts and strong desires to excel, and I give you a response founded on the very basis of our creation—a response of love and truth, and greet you in the name of God.

SWEDENBORG.

In answer to a compound question regarding "heaven" or the spheres, &c., it was written:—

"My experience will, perhaps, be taken for a direct history of the subject proposed. My motives have been villified and questioned; and even while on earth, I encountered much opposition from all classes of men styling themselves Christian, who denied the main features of my doctrines, and contended they were untrue, because I could not have had any association with spirits.

I was called crazy, and my writings were censured as blasphemous, because I had given the experience and lessons of a life, the object of which was to penetrate into the arcana of nature, and the design of which was to live as pure as was possible for my material nature to permit. What I taught while on earth I was satisfied was correct. I was directed by spirits, whose lessons and explanations I thought I understood, and my earnest desire was reasonably and rationally to explain the wonders revealed to me, substantially as I viewed them, and to give to the world, in truth, the instructions I derived from them.

But after my death—or, rather, after I left the earth—I commenced a course of review on all the matters which I taught as true, and when my spirit, divested of its grosser covering, became itself a personal actor in many of the scenes which I had attempted to describe, I learned how easy it had been for me to give an incorrect coloring and shape to the great doctrines which I had supposed I had taught correctly.

I have made these remarks in order to explain what follows.

Living, as I said, with the sole and only motive, to elevate my nature, and to aid mankind in their race toward eternity, I had no fear of death. I had lived to impart to the world the realities which were unfolded to my mortal vision of the various conditions and states of the world I now inhabit. I had lived pure and unspotted, and when I left the world I was ushered into what has been stated as the sixth sphere.

But in the course of the great revolution which took place in my opinions on many subjects, it became necessary that I should visit many of the departments of spirit-life, and thus, and by conversation with and accounts given me by other spirits, I have become acquainted with many of the facts which I now inculcate.

Let it be understood, then, first, that this is a world occupied by spirits, or, rather, men, women, and children, mingling as their desires, tastes, inclinations or pleasures impel them, accomplishing and carrying out the great objects of their formation, the development of

the spirit itself to that exact state when and where it will manifest the properties and attributes so corresponding to those of the Great First Cause, that they can live and exist eternally in direct communication and connection with all that possibly can be known or realised as God; and, second, that the different spheres are localities assigned to the progressed spirits, and they represent a state of elevation, and are reached only by a still more sublimated and refined materiality and advance of knowledge and goodness of the soul than belonged to the bodies or spirits occupying the sphere below.

Now when I arrived at the sixth sphere, I found myself surrounded by spirits whom I had known on earth, and was immediately made a member of a community, composed, for the most part, of spirits of relatives or friends with whom I was connected in life. The newness of every thing impressed me with delight. The air was pure, and the whole heavens were bright and clear beyond all comparison. I saw no difference in the sky, except its brightness and purity; and on looking abroad on the earth, I could detect no difference in its appearance from our earth, except in the heavenly beauty and harmony in the arrangement of the landscape. The diversified character of the scenery, the mountains not rugged and steep as on earth, but rounded with every regard to the harmony and beauty of all the other scenery. The trees, the rocks and mountains, the flowers and birds, the gushing torrents and the murmuring rivulets, the oceans and rivers, man, woman, and child, all passed before me, so far excelling every thing I had conceived or imagined in the beauty of form, in the glorious demonstrations of their nature, in the palpable and evident exhibitions that they were beings who inhabited an earth near to the gates of heaven, that my spirit, lifted beyond itself, sprung forth in one spontaneous gush of love and praise, and I blessed God who had vouchsafed to me the privilege I then enjoyed."

Want of space prevents our giving the remainder of the communication which goes to show the naturalness of the spirit world, the diversity and harmony of God's handiwork and the absurdity of supposing this world as the only inhabited one.

The two volumes contain about 800 large pages with portrait of Judge Edmonds and a beautiful picture of Life in the Spirit Land.

SPIRITUAL WORK IN NEW ZEALAND.

TO MY FRIEND, THE *Harbinger*.

As you so kindly from time to time record our wanderings, I write this line to wish you and all your readers a very happy and successful New Year.

Having completed her year's engagement to the Wellington Society, Mrs. Harris paid a month's visit to Auckland in December, spending Christmas with the friends there. Most harmonious happy meetings were held, and the work taken up by able, willing hands; the dear spirit friends rejoicing over many lives gladdened by their efforts, and Mrs. Harris herself feeling much refreshed by the sympathy and love of all the friends.

A spiritualistic picnic in true Melbourne style terminated a most happy visit, shadowed only by the death of a dear child of one of the members of our band. But even in this our spirit friends have helped them, so that they sorrow not as those without hope.

On returning to Wellington, a farewell service was held in the Exchange Hall, where a large audience met, and universal wishes for the further success of our work were given, and mutual regrets expressed at our departure.

And now we are in Dunedin, the fair city of the South, with its ever-green hills, and flower strewn parks, where we have been met and welcomed by our esteemed brother, Mr. Rough, and the members of the Psychological Society. Our first service was held last Sunday in the City Hall, where an audience of about five hundred people gave us a very sympathetic hearing, the subject being "Death and the After Life."

Our circles have been held in the Society's Hall,

where we have met with much kindness, while our home-life is under the care of kind Mrs. Abbot, who is truly a "mother in Israel" among the spiritualists here.

Friend *Harbinger*, we find it a blessed thing to be spiritualists, such warm hearts send us thoughts of love from far and near that we are made glad with the knowledge that the work is not in vain. We may remain here about six weeks, then we trust to be able to visit Christchurch where some are awaiting our coming. God bless you always. "Hands across the sea," with fraternal greetings.

A. RENOUF, HON. SEC.

Dunedin, Jan. 21st, 1898.

[Received too late for last issue.—ED. H.L.]

We are advised by Mr. F. Brickell, the Hon. Sec of the Sydney Association of Spiritualists, that the Association has (through being compelled to leave the room they have occupied for the last five years) to go into recess; this is particularly unfortunate at the present juncture, as they were about to resume Sunday services. An advertisement, *re* correspondence, appears in our advertising columns.

NEW BOOKS AND NEW SUPPLIES.

- Joan, the Medium, or the Inspired Heroine of Orleans; by Moses Hull 1/3.
 The Real Issue, the Irrepressible Conflict, and Your Answer or Your Life (combined), by Moses Hull 1/3.
 Celestial Dynamics; A course of Astro-Metaphysical Study, by the author of "The Light of Egypt" 5/-.
 The Voice of Silence, translated and annotated by H. P. Blavatsky 3/9.
 Philosophy of Phenomena—I. Metaphysical Phenomena; II. Physical Phenomena; by George M. Ramsey, M.D.
 Glimpses of Ancient Mysteries, Biblical and Classical, and of the Bible and its Deity, in the light of Modern Spiritualism; by Alfred E. Giles 1/3.
 Mental Therapeutics; by Colville 5/-.
 Rise and Development of Religious Beliefs, Ancient and Modern; by W. Oxley 8d.
 An Examination of the Argument for Reincarnation from alleged reminiscences of a former life; by Thos. Shorter, 3d.
 The New Spiritualism, by Richard Harte 4d.
 A Blank Page; A Spiritualistic Pilgrim 5/-.
 A Wanderer in Spirit-land (spiritual experiences), illustrated; by A. Farnesse 4/6.
 A Popular Misconception of the relation between Science and Spiritualism; T. Shorter 3d.
 Four Lectures, delivered in the Opera House, Wellington, by Mrs. T. Harris 6d.
 The Marriage Supper of the Lamb, or Concise Commonsense Exposition of the Book of Revelations, &c.; by B. F. French and Guides Clo. 1/9.
 The Historical Jesus and Mythical Christ; by G. Massey 6d.
 The Religion of Modern Spiritualism and its Phenomena compared with the Christian Religion and its Miracles; by Dr. Wm. Cleveland, 400 pages 5/-.
 After her Death, by the author of The World Beautiful 5/-.
 Human Magnetism, or How to Hypnotise; A Practical Handbook for Students of Mesmerism; by Professor James Coates, with ten illustrations 5/6.
 Forced into Dissent; by J. Page Hopps 2d.
 Beauty of God in the Dwelling-place of Man 3d.
 Immortality; Our Homes and Employments in the Spirit World; by J. M. Peebles, M.D. cheap edition, 5/-.
 Practical Astrology; being a simple method of instruction in the science of Astrology; by Allan Leo, President of the Astrological Society 5/-.
 The Conqueror's Dream, and other poems by Wm. Sharpe, M.D. 2/-.
 Handbook to Cartomancy, Fortune Telling and Occult Divination; by Grand Orient; 2 plates 2/6.
 The Catechism of Palmistry; the Sciences of Chiromny and Chiromancy explained in the form of Questions and Answers; by Ida Ellis 3/-.
 Ye Booke of ye Cards; by Zuresta 1/6.
 Shadow Land or Light from the Other Side; by E. d'Esperance. Numerous illustrations 6/6.
 Album, containing the Photographs of 232 Prominent Workers in the Cause of Spiritualism, with short Biographical Sketches, also views of Camp meeting grounds 7/6.
 The Fall of Lucifer and other Essays and Poems; by Wm. Sharpe, M.D. 3/-.
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