

Harbinger of Light

A
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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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CONTENTS:

Spiritual Phenomena from a Scientific Standpoint.....	6061
Our Foreign Exchanges.....	6062
The Seers of Prevorst (a Translation).....	6064
Partial Dematerialization of the Body of a Medium.....	6066
Jesus and the Christ (by J. S.).....	6066
The Dark Island.....	6067
Outspoken Thoughts and Comments.....	6070
A Theosophist on Spiritualism.....	6072
Occasional Notes.....	6073
Correspondence—Christian Spiritualism; Psychic Photography; For Recognition; Suggested Conference of Spiritualists.....	6074-5
Newcastle Spiritual Research Society.....	6075
Missionary Work..... 6076; Dr. J. M. Peebles' New Book.....	6076
Not "Thus Saith the Spirit".....	6077
Christchurch Clippings..... 6078; Miss Maude L. Von Frielag.....	6078
The Modification of a Great Scourge.....	6078

AN admirable little volume has just issued from the Boston press in the form of an examination from a scientific standpoint of the alleged spiritual phenomena. It claims to be entirely dispassionate, the authors, L. H. Dalton and J. V. Wallace, asserting that they are "not known to their most intimate friends as spiritualists, belong to no spiritualistic organisation, and have here no other reputation to maintain than that for accuracy of statement." It is this that gives particular value to the book, for when scientific men investigate the subject and become convinced of its truth, no matter how logical their arguments in support of their conclusions are, they are suspected of bias by all disbelievers, and their evidences seriously discounted; whereas in this instance scientific data is presented to enable the reader to judge "whether or not the facts adduced make to or from belief in the verity of spiritual phenomena."

It is a most common thing not only with the lay investigator, but with the professedly scientific one, to object to any conditions sought to be imposed by the medium or sensitive, and to demand that the phenomena shall be produced under *their* conditions. If the medium objects it is considered *a priori* evidence of fraudulent intention, and should the investigator (?) consent to proceed under the medium's conditions, his positively suspicious state and manner are almost sure to disturb the equilibrium of the medium, and nullify the efforts of the spiritual operators, and thus the suspicions of the investigator are in his estimation confirmed. The reasonableness of conditions is conceded and made manifest; the position is so well put that we cannot do better than quote the principal arguments for conditions as they appear in the chapter devoted to that subject:—

Because fraud unquestionably exists, and because darkness as

unquestionably assists in its perpetration, is no reason for asserting that a certain degree of darkness may not have other legitimate uses.

Because darkness has been connected with fraud, is that any reason for assuming that a dim light of necessity means fraud? Let us see, for a moment, if a more charitable explanation is not patent to anyone who honestly looks for it.

Take, for example, clairvoyance. Is not the condition necessary thereto unquestionably one of *subjectivity*? Is it not essential that the *objective* brain should be set aside for the nonce, and the *subjective* brain held in such delicate equilibrium as to be swayed by forces relatively weak? There are scales made so delicate as to readily weigh a pencil mark upon a sheet of paper. What would they do if their *delicacy* of adjustment were interfered with by an environment of straws pulling the moving parts in varied directions? Where the force to be used is subtle and relatively weak, the mechanism or medium using that force must be *excessively* delicate and sensitive, and must not be paralyzed strongly either by his own will or conditions of environment. It frequently happens that any knowledge a medium has of the sitter militates against the result of the communication from the very fact that it stimulates the front or reasoning brain and interferes with the absolute predominance of the subjective brain. Does not experience show that mediums, as a rule, are not strongly polarized, and that they are, *subjectively*, *excessively* sensitive?

If the will, or the brain life, is to be thrown back into the cerebellum will it not be fatal to the result desired if the cerebrum, or perceptive brain, be making loud demands for attention through the senses? Will a man be apt to rise superior to his sense-perceptions if a light be flashed in his eyes, or a tin horn blown in his ears? Do poets attain their sublimest heights by writing in a pandemonium of rumbling carts?

Then referring to the Indian Yogis, and describing their persistent efforts to isolate themselves from external disturbances, the writers say: "They are seeking to submerge their *perceptive faculties* under what the *veriest skeptic* would consider "test conditions." They are seeking to get the powers we are discussing so under control that no pain, no light, no tumult shall arouse them out of their trance-like state. Can we not see from this just why certain conditions may be necessary to the production of certain phenomena?" A very good point is made here by reference to the great Edmund Kean, who, when playing to a particularly cold audience, paused after one of his impassioned utterances, which met with no response, and rushing to the footlights said: "My God, ladies and gentlemen, I can't act if you don't

applaud." Would it have been reasonable (the authors ask) for anyone to have jumped up and shouted "you are no artist if you are subject to conditions."

The fact is, no really philosophical investigator would refuse to comply with conditions that were alleged to be necessary by those who professed experience of a subject in which he was himself ignorant. He might think that some of them were superfluous, and, after results had been obtained, suggest experiment without them, but certainly would not dogmatise (as is too often done) without first gaining some experimental knowledge of the subject. The most experienced investigators have not yet mastered this subject, so delicate are the conditions essential for the elicitation of the highest phenomena, or even for spirits to control to their satisfaction a medium for automatic writing. As an instance of this we refer to some of the earliest teachings received in Melbourne, where on an occasion when the writing came slow and labored, it was written:—"Your knowledge that writing has been free should shew you that we have certain laws that govern our ability to write, and make use of these elements that are at our hand for that purpose," and again at a later date, "You may see in what we always endeavour to show at all times more or less, that the most trifling circumstance is an insurmountable obstacle to us;" from this it may be seen that failures or very defective results may occur when even the best known conditions are given; experienced mediums and investigators know, however, that when these conditions are given failure is the exception.

Considering the Historical points the authors incidentally remark:—

We find a constantly augmenting body of testimony certifying to spiritualistic phenomena, until to-day there are comparatively few thinking men, whatever their religious beliefs, who care to deny the existence of such phenomena, albeit they may call them by a variety of different names, ranging anywhere from witchcraft or black magic to hypnotism or mind reading. It matters little what the name, so that they realize that there is something to be named.

They refer to Wesley, several of the Popes, Cotton Mather, Martin Luther and others as believers in some forms of spiritualism, and to the Bible as giving evidence of materialization. Berkeley's Spiritualism, Thompson's Vortex theory and the Fourth Dimension are brought in evidence; the latter abstruse theory, which was a favorite one of the late Professor Zoellner's, is presented more lucidly than we have ever before seen it, and tells favorably for the spiritual hypothesis. In concluding, the writers consider that they have shown that "the race is very likely on the eve of the acquirement of new senses or perceptions resulting in new scientific generalizations." This is undoubtedly correct; the past two decades have witnessed the opening out of a vast field of psychic exploration which was previously a *Terra incognita* to all but the spiritualist, and not a few of those who have entered this field without a thought of where it would lead to, have found themselves standing on a rock which they had previously deemed to be a morass and that rock is *Spiritualism*.

Be such a man, live such a life, that if every man were such as you and every life a life like yours, this earth would be paradise.—*Phillips Brooks*.

OUR FOREIGN EXCHANGES.

SPIRITUALISM IN ITALY.

THE cause of truth appears to be making rapid headway in Italy, as we learn from the December number of *Il Vessillo Spiritista*, and from an article contributed to *L'Avvisatore della Provincia*, of Alessandria, by our zealous co-worker, Professor M. T. Falcomer, of the Royal Technical Institute in that city. It is among the educated classes of society, more particularly, that Spiritualism is gaining ground most rapidly. Thus among twenty-two new adherents to the *Unione Kardeciana*, in Milan, which has Prince Alexis Trubetskoy, and Col. Vincenzo Levrone on its committee of management, and the Marchioness Maria Capranica del Grillo, as one of its warmest supporters, we find the names of two learned Professors, an artist, a doctor of medicine, and four officers in the army. We also observe that Captain Abignente, the author of several well-known works, has just published two lectures which he delivered in Milan to large audiences, on "Spiritualism in Polite Literature," and "Spiritualism in Social Life." In the former he called attention to the fact that the spiritualistic element enters into the works of such well-known writers of fiction in Italy as Fogazzaro, Capuana, Bersezio, Farina, Barrili and others.

In fact, as Professor Falcomer observes, "Spiritualism is advancing steadily but surely, from one end of the world to the other; proceeding with the vigour of youth that anticipates, and with the wisdom of old age which summarises. As ancient as man himself, it now stands on the boundary line of two centuries, developing—thanks to freedom of thought—its fundamental principles. Whether it penetrates the camp of the sciences, the arts, or of religion, its aim is always to complete, to rightly direct and to synthesize them. Whether it introduces itself into practical life, between the walls of home or into general society, it continually tends to the amelioration of all, holding, as it does the keys of the remotest destinies of the individual and the race."

MRS. BESANT.

We learn from our Utrecht contemporary *Het Toekomstig Leven* (The Life to Come), that this indefatigable lady was announced to give a series of lectures on Theosophy and its Teachings, Esoteric Christianity, and Conditions of Life after Death, at Rotterdam, Haarlem, Amsterdam, and the Hague on the 27th, 28th, 30th and 31st of January. These are sure to stimulate inquiry into occult subjects, and will therefore be favorable to the spread of Spiritualism, which alone offers a convincing and conclusive reply to the question "If a man die, shall he live again?" We likewise observe that our old friend Professor Denton's "Is Spiritualism True?" has been translated into Dutch, by Mr. F. W. H. Van Straaten, and is being published at the office of our contemporary, in a cheap form, so as to ensure it an extensive circulation. And so the truth is spreading far and fast.

SPIRITUALISM IN FRANCE.

Reviewing the events of the year 1897, M. Gabriel Delanne, editor of the *Revue Scientifique et Morale du Spiritisme*, says:—"In France the spiritualist movement is on the up grade. There is no town to-day, which does not possess one or many circles, in which the public can gain instruction. Contrary to religions, its free philosophy is subject to no dogmas, and submissive to no despotic authority. It is spontaneously developed, incessantly enriching itself by all modern discoveries. None of its partisans recognise any infallible authority. They know that it is by progressive steps they arrive at the discovery of the truth, by the experimental study of nature. Spiritualism, then, is essentially supple in its doctrines, for it moves easily along the great lines traced from the beginning by its initiators. Its rigorous methods permit of its boldly proclaiming the immortality of the soul. It possesses that certain criterion which establishes that grand truth beyond the reach of doubt. Without having recourse to tradition—

although this confirms it—without borrowing anything from the religions which it elucidates and unifies, it has discovered a splendid page in the eternal work of creation."

PSYCHIC STUDIES IN GENEVA.

We have received from M. D. Metzger, the annual report of the Society for Psychic Studies in Geneva, from which we learn that it is intended to publish a periodical in connection with that association, as soon as circumstances will justify such a proceeding. The Society seems to be a model of economical management, for, with an income of £50 per annum, it pays for the use of the hall in which its monthly meetings are held, and maintains a lending library of spiritual works. One passage in the report, is of more than local interest. It is the following:—"Far from shutting ourselves up within the rigorous limits of Spiritualism, we have, from time to time, travelled a good deal outside of the boundaries which are properly our own. Apparently yes, for we have considerably departed from our immediate programme. In reality, I do not think so. For it should be well understood that Spiritualism is something more than experiences and communications from beyond the grave. It is also philosophy and morality; and, as such, all social problems, all that relates to justice, to progress and to individual and universal well-being, is embraced within its scope. Shall I make the avowal to you? It seems to me that we are too much inclined, in our societies, to diminish the importance and the vastitude of that immense thing which is known as Spiritualism. Under the pretext that it offers us the means of entering into relations with those in the beyond, we too easily forget, perhaps, that it is and ought to be, likewise, the means of our marching forward in every direction which opens out to human activity." Yes, M. Metzger is perfectly right; for Spiritualism touches at all points, the life which now is, as well as that which is to come, and should be the animating and controlling principle of human conduct.

"THE SECRET WORLD."

We have received the first number of the second volume of *Il Mondo Secreto*, a monthly periodical, edited by Dr. Giuliano Kremmerz, and published in Naples. Its objects are thus set forth by its conductor, and from the fact that it has entered upon its second year of existence, we infer that it is meeting with a reasonable amount of public sympathy and support:—"It is an invitation to all cultivated men and studious ladies not to forget the problems of the human soul and of living matter. It aims at combining the efforts of the studious for the solution of lofty problems, and it seeks to elucidate whatever truths may lie hidden in the ancient occult wisdom, as these will form the wisdom of the universities of the future. This publication has nothing sectarian in its scope; and hence, reverencing all forms of truth, from Christianity to Buddhism, it will not wound the conscience of the sincere believer. It will not impose a belief, but it will propose elementary practices and experiments, which everybody may undertake; and will expect that the consciousness of the facts will give freedom to the inquiries and judgment of the observer. Those who are desirous of so doing will thus advance towards a knowledge of the laws which govern the phenomena of brute matter, of the occult powers of man, and of the intervention of the invisible world in human life. It asks, therefore, for the help of all those who are studious and who have the desire to learn."

The Secret World contains 60 pages of letter-press, and the following articles compose the present number:—An essay on the elements of magic, natural and divine, by the editor, a narrative by "Papus" (Dr. Encausse) of a spirit watching its own body, while asleep; an account of some remarkable occult experiences on the part of Count von Kneffstein, Chamberlain to Maria Theresa and Joseph the Second of Austria; a paper on northern traditions respecting the Fates; and another on the progress of human medicine from a psychic point of view. Thus Naples, Rome, Turin, Milan and Pavia

have each its monthly journal devoted to the most important of all the sciences.

A DARK SPIRIT.

The *Psychische Studien* publishes a letter from Herr Erich von Negelein, descriptive of a remarkable phase of clairvoyance manifested by a medium who occupies the position of valet to the writer's grandfather. This medium has a painful prevision of the death of certain persons, whom he sees followed by a "black form" which places its bony hand upon the head and back of the poor victim, and seems to employ every imaginable means of drawing his vital force out of him. In no instance has the clairvoyant been at fault when predicting a death as imminent. Upon one occasion as he was accompanying his master through the streets, he suddenly stopped short and exclaimed:—"Look there, sir! Do you see that slater up there on that roof? I perceive very distinctly a black form—it is death—hovering around that poor slater and doing all he can to make him fall. He is placing his horrible hands upon his head and back, and his death is inevitable." The valet and his master had not gone 200 paces from the spot, when the slater fell and his skull was shattered on the pavement. The above may be appropriately supplemented, by the following contribution to No. 50 of the *Neues Blatt*, from the pen of M. Wittig:—"When Rodolf Karlstadt (whose real name was Andree Bodenstein), the celebrated Reformer, who was contemporary with Luther, preached his last sermon in the cathedral at Basle, in 1541, he saw a very tall black man seated by the side of the burgomaster. After the sermon, Karlstadt inquired who he was; but nobody had seen him. He returned home, where he was told that, a few minutes before, a very tall black man approached his youngest child and caressing him said, 'I shall come again in three days to fetch thy papa. Do not forget to tell him to be in readiness.' Karlstadt was powerfully affected, upon hearing this, and felt that his end was near. The same day, he took to his bed, and passed away three days afterwards at the age of 61." Of course, the state of mind induced by such an incident may have accelerated or even occasioned his death; but the "black form" in both narratives, is full of significance.

A CONTEMPORARY OF THE NAZARENE.

In the year 1872, Signorina R——, who is now the Comtesse d'A——, received a series of remarkable communications from a spirit calling herself "Sara the Hebrew." They were originally published in the *Vessillo Spiritista*, of Vercelli, and have just been reprinted in *La Revue Spirite*; and we have found them so interesting and *vraisemblables*, that we translate them, for the benefit of our readers. The first, received on the 8th of November, 1872, was to the following effect:—

"I was born in Lebanon. My parents were engaged in commerce. After much travel, they settled in Jerusalem. Too young to follow them in their numerous peregrinations, my brothers and I remained under the care of an aged kinswoman of my mother's. At the age of ten, I was taken with them to Jerusalem. Jerusalem! Oh! if you knew how beautiful and majestic that city then was! What a joyous Eden, sanctified by the presence of Jesus! You can form no idea of the grandeur of that capital which, after Rome, was the first in the world. I lived quietly in the bosom of my family and I prayed. At that epoch, my prayer in the Temple repeated by the echo of that vast monument, rose towards heaven. It was there that I saw Jesus for the first time. I was praying, when I heard people exclaiming 'Jesus of Nazareth is coming this way.' And in the midst of the crowd, I saw a man approaching; his majestic bearing, his head as if surrounded by an aureole of purity, lifted up one's heart and captivated one's mind. I went towards him in order to get a nearer look at him, and as I gazed upon him intently, he caressed me with his hand, saying:—"Thou hast been praying, my child. Thy prayer hath been accepted by God because it arises from a pure

heart. Mayest thou be blessed!" Then he continued his way towards the porch of the Temple. I returned home animated by a new fervor; and I prayed,—oh! how I prayed with my whole heart!

"Arrived at the house, I asked my father who Jesus was. He knew nothing of him. I then put the same question to my brothers, one of whom replied, "They say that he is a man who has come to change the laws of the Emperor." My father exclaimed, "Let not one of my children go to him, so as to avoid any unpleasantness." But whether it was on account of the words which Jesus had spoken to me, or because I had been forbidden to do so, I felt a great desire to see him again. What afterwards took place and how I succeeded, I will tell you on another occasion."

On the 12th of November, the same spirit renewed her narrative as follows:—"One day, when I had repaired to a village in the neighbourhood of Jerusalem, to fulfil some commissions for my father, I fell in with a young woman and a man, just outside the gates of the city, whose destination was the same as my own, and we walked together. After conversing on various subjects, the female said to her companion, "Do you know whether Jesus is still at Bethany?" On hearing that name I trembled with joy. "Is it Jesus of Nazareth you are speaking of?" I asked, with emotion. "Yes," replied the young woman, "I am Mary, his sister; James, my companion, is his brother, and we are going to him." I asked her to tell me the kind of life which Jesus led; and related to her how I had first met him, and how I loved to hear him speak. "I will cheerfully satisfy you," she made answer; and then went on to describe his family and himself, much as it is recounted in the Holy Books. She added:—"It is now two years since he quitted us to preach in the towns and country: leaving us in much disquietude. He has always been very gentle, and if we signified our sorrow at being left alone, he would say, "I have come for all, and I must carry life and light, wheresoever there is death and darkness." "She continued to speak to me at great length of Jesus, and when we separated she promised me that when he returned to Jerusalem at the feast of the Passover, she would contrive that I should see him. That very day was the happiest of my life, for in the evening, as I was returning towards the house, I heard a great rumour in the streets. "What has happened?" I inquired of a bystander. "It is Jesus of Nazareth," he replied, "who has restored the sight of a blind man." "Hosanna!" I cried, and plunged into the crowd, but I was unable to get near him. We all entered into the city together, and as I rushed to hear the voice of Jesus, I endeavoured to edge my way towards him, as near as possible. "Stand back!" cried a voice, and a man flung himself at the feet of Jesus, exclaiming, "My daughter is dead: give me back my daughter." Then Jesus, raising his voice, said to him, "Dost thou believe that it is in my power to restore thy daughter to thee?" "Yes," he replied, "the Spirit of Almighty God which is in thee, can do all things." "Well, then," rejoined Jesus, "go thy way, for thy daughter is healed." With an impulse of faith which it is impossible to describe, the man arose and hurried to his house. "Will it be true?" clamoured the crowd. Jesus, seeing these people taking their departure, cried out to them, "Ye men of little faith! Ye have need of the light, even where the sun is shining in all its lustre." While some of them, on the other hand, pressed around him and he blessed them. Jesus hastily turned his steps towards a neighbouring house which he entered. The crowd dispersed, and I hurried home, where I related the events of the day. My father bowed his head and kept silence. You cannot imagine with what joy I awaited the day on which, according to the promise which Mary had made me, she would again bring me into the presence of Jesus. Adieu!"

"The only hope of the race to-day is in the cultivation of the ideal faculties. It is these faculties—rudimentary as yet in nine-tenths of the people—that hold the prophecy of all future growth."

THE SEERESS OF PREVORST.

By HERMANN J. KLEIN, M.D., OF COLOGNE.

Translated from the German (with comments).

By A.M.

ALL students of the occult no doubt have heard of the famous clairvoyant and medium Frederica Hauffé, known as the Seeress of Prevorst, who in the early part of this century, when modern spiritualism was not thought of yet, forestalled in an open intercourse with the spiritworld, forced upon her against her will, some of the most striking phenomena of the latter, now startling the world. The subjoined article, which I am about to translate from *Zeitschrift für Spiritismus* of January 15th, containing some interesting particulars about Madame Hauffé, is therefore in itself of sufficient interest to justify translation, but it is also worth the trouble for other reasons, since it shows in a marked degree the change, which is gradually coming over German thought on the subject of occult research. In place of the supercilious disdain, with which its objects have been hitherto regarded by "*Aufklärung und Zeitgeist*," (the blind leading the blind) we now notice a decided tendency among the more advanced minds to acknowledge their reality and their just claim to investigation and study. Though this is a great advance on the former hollow and purely negative attitude, those who own up to the spirit theory among the leaders, the Zöllners, Fechners, Wagners, etc., may still be counted by the finger ends and are still looked upon as monomaniacs by educated and ignorant alike. Spirits are the last thing the noble Teutons will give in to. Thus Dr. Klein with all his excellent ideas denies the reality of the spirits, that communicated with Madame Hauffé, principally on account of all of them apparently sharing the strictly evangelical notions of the seeress. Those she alone saw he declares to have been hallucinations, the rest constantly seen and heard by others as well, he alleges to have been fabricated by the medium, though she hated the very sight of them. The part the medium plays in materializations, as well as spirit utterances, and the fact, that in the spirit-world as here like attracts like and birds of a feather flock together, would probably have altered Dr. Klein's final conclusions, if he had only known it. But here is his article.

"Though very slowly, the epoch is unmistakably drawing near, in which natural science must take cognizance of certain psychical phenomena, that have appeared at all times and among all nations. Scarcely anyone, who has had an opportunity of witnessing or examining these strange occurrences, usually called occult or mediumistic, can have a doubt, that they are not the result of fraud or hallucination but must see in them actualities, real processes demanding scientific investigation. The statement reiterated *ad nauseam* by ignorant reporters in the daily papers:—"Science has proven all such phenomena to be imaginary or fraudulent" is utterly false and absurd. Science has never rendered such poof and cannot render it.

If we designate as science the totality of human knowledge, we find this knowledge divided among innumerable heads and deposited in innumerable books. But only a fool can claim the right, to speak in the name of this totality about purely empirical views. Every investigator may lay down his own standpoint in relation to any question, but he does it entirely at his own peril. Thus, for instance, Virchow many years ago declared the stigmata and bleedings of Luise Lateau, though amply testified to, to be impossible. He considered himself as a leading physiologist fully justified to make this statement and was supported by his colleagues. But behold—years afterwards comes Hansen, the great magnetiseur and shows that the stigmata of Luise Lateau were perfectly genuine by producing them *ad libitum* on his subjects.

Impossible is a dangerous word to use for any scientist, and of limited application and value. Facts are the backbones of science. Once thoroughly proven and established they are masters of the situation and everything must back down to them. But to establish a fact

is often easier said than done. If it fits into the frame of current views well and good. It passes without opposition and is accepted. But if it is contrary to these views, if it shows them to be at best only capable of very limited application, the powers that be, the orthodoxy of science, as intolerant as that of theology, is up in arms and violently opposes the stranger. To a certain extent this is justifiable, for the opposed doctrines are brought forward in court as witnesses against the intruder, and he is obliged to legitimise himself and show his credentials. Now it is not always an easy thing to find a competent judge, and for this individual to give a straight, unbiassed decision. Most people, when the issues are important, will decline the office, unless it is forced on them.

Viewing the present situation from this point of view, we can easily understand why researches into psychical phenomena are shirked in scientific circles at the present time. To some scientists the alleged phenomena appear on first sight incredible and absurd, others demand impracticable, if not impossible experiments, others again point to fraud and imposture, and decline being made the victims of it. To the older investigators, whose activity is more centred in teaching than studying, the whole subject is uncomfortable; the younger ones are too busy in studying what is to furnish bread and office. Last, but not least, the phenomena have a religious aspect as well as a scientific one, and this does not help to render them more attractive and palatable to a certain class of mind.

Taking, then, all this into consideration, it becomes clear, why a book like Kerner's "Seeress of Prevorst" half a century ago was almost ignored by the scientific world, and brought at best only derision and spiteful attacks upon its author, who, being a poet as well, was not supposed to be an accurate and reliable observer and student of natural phenomena. He was represented as a good natured but credulous fellow, who easily fell a victim to the swindles practised upon him by a designing woman. This, it appears, was utterly untrue. Kerner from the very first assumed with his patient a firm, unyielding, if not severe attitude. He declined to take the slightest notice of her, whilst in trance, and only spoke to her when fully awake, impressing on her in language forcible, if not harsh, that her somnambulistic pranks, the source of so much misery to her relatives, would not be tolerated in future, and that nobody would take the least notice of her, whilst she persisted in them. This was exactly the way a skilful physician deals with patients of that kind, for the more they are coaxed, the worse they get. Kerner, however, was not long in finding out that his patient did not simulate in the least, but suffered from genuine and most remarkable disease, causing her to be the centre of strange phenomena, utterly unexplainable by any of the then known laws of nature. He did not trouble with explanations, but says in his book:—"I give here pure facts and leave others to explain them as they deem best. Handbooks on animal magnetism and other writings contain theories enough, which, however, I must be allowed to pass by, merely stating a few instances of phenomena elsewhere, that amply prove this somnambulist's case not to be an isolated one, but to have occurred with other persons even in the waking state, to be founded in nature and not at all miraculous and supernatural. Who can dispute that this, fully and completely, is the language of the carefully probing and examining man of science and philosopher. As such Dr. Kerner has acted throughout, and those who attacked his book and slandered him, without being fully sized of the facts, were grossly ignorant. Most people no doubt sided with these aggressors at the time, and thought Kerner all they tried to make him appear. But it is the mark of sure eminence in a man to think, not with the masses of to-day, but with posterity.

Half a century ago the facts reported by Kerner were boldly and arrogantly denied. Numerous ones of a similar nature have been carefully observed and recorded since. The writer of this had the good fortune to observe them in a young girl under his care, who, however, regained perfect health. Madame Hauffé might have done the same if medical ignorance had not brought

her to the verge of the grave by brutal treatment, before she came under Mr. Kerner's care. Within a short time she was bled from veins not less than thirty two times, and had besides that leeches applied to stomach, neck and abdomen.

From the biography of this remarkable medium it would appear that, like most of those possessing similar gifts, she showed strong traces of them in early childhood. The least excitement of her emotional nature caused her to be frightened at night by vivid, visionlike dreams. In perfect health, joyous and lively like other children, she would suddenly be seized with a feeling of anguish and with shivers, when in the neighbourhood of dead bodies or of graves. Subsequently at an early age she saw spirit-forms about her, invisible to others; but all this did not greatly disturb the joys and amusements of childhood. In 1821, when 20 years of age, she married a distant relative named Hauffé, and in the following spring was seized with chest spasms (angina), which off and on continued for seven years, and finally caused death in 1829. She was under Dr. Kerner's care from 1825 to 29.

When we analyse her case as reported by Kerner it is impossible to avoid the conclusion that her mediumship, though existing before her illness, became more intense through the latter, which evidently loosened the bonds between soul and body, and set the soul faculties free in the same way, as they are not unfrequently brought out in the hour of death.

With reference to the remarkable phenomena reported of Madame Hauffé, one must, in my opinion, distinguish carefully between those that were proven to be real and those that might possibly have been hallucinations, though the reality of those that were objective and observed by others is a guarantee of the *bona fides* of the purely subjective ones. Kerner reports a phenomenon he calls a suspension of the law of gravity, which is of great scientific importance and interest. Whenever he approached with his outstretched hands those of Madame Hauffé, the latter was attracted like a piece of iron is by a magnet, and had not only to follow Kerner, but was actually lifted off the bed and suspended in mid-air (levitated). This is a most remarkable phenomenon, but by no means isolated. My own patient, above referred to, was frequently attracted in the same way by my own hands as well as those of other healthy persons. Doubt as to the reality of this there cannot reasonably be any, nor is it admissible with regard to the spirit appearances attested by a number of persons, Kerner included. To the seeress they were absolutely abnoxious, and she hated the very sight of them. "I am certain," she said, "that these strange beings are not pictures of my own imagination, for I do not find the least pleasure in them. On the contrary this wretched, unhappy 'seeing' is a source of misery to me, and I avoid even the thought of it, except it is forced upon me, or people ask me about it. This latter always gives me pain, as I am obliged to speak about a subject I would rather avoid. But unfortunately my nature is so constituted that I can not help seeing what nobody else can, namely, a *world of spirits actually on this earth, and not one spirit only, but a great multitude of them of all sorts and conditions according to the state of the respective souls.*"

Whilst then the reality of these spirits can not be doubted, the question: "What are they" must yet remain an open one, and may be answered in very different ways. As for myself, I have come to the conclusion, after the most careful scrutiny of all details, that in the case of Madame Hauffé, and in every other one on record, *it is the medium who unconsciously and in a manner unknown and incomprehensible to us, produces the spirits.* (!!) That this is the case, and that no independent intelligences or entities are present, which the medium alone can see and induce, to utterances, is to my mind clearly proven by the nature of these utterances (?). Thus Madame Hauffé, a very strict Protestant, heard her spirits always talk in the Protestant style, and recommends them with success to pray in that style. Of Catholic media and visionaries we learn that Catholic views and dogmas are entertained by their spirits, and that Catholic prayers only are of avail

with them. The same phenomenon we encounter in the ancient pagan world. The spirits (demons) of the ancients, and even their Gods, were like themselves, and entertained their views. My young lady patient above mentioned had received a rationalistic education, and her spirits principally talked art and poetry. To be brief, in every case we find the spirit like the medium (?) and are therefore justified to draw the conclusion that the ideas of the medium only are expressed by their spirits, and that therefore the latter are nothing more than the airy creations of the former. External circumstances probably play a part in this spirit manufacturing process, besides the personal disposition of the medium. This disposition it appears is hereditary. Dr. Kerner reports of the son of Madame Hauffé, who died in early childhood, that he possessed the unhappy heirloom of his mother—the gift of seeing spirits. An explanation of these phenomena and the way in which they are brought about it is impossible to give at present. Kerner himself did not like theorising on the subject, looking upon it as one demanding scientific investigation, and treating it as such. He says emphatically: ‘I repeat once more that through the rationalistic spirit-panic, the foolish, senseless outcry against the belief in spirits and a spirit-world, as the supposed empty superstition of ignorant ancestors,’ this most interesting and fascinating night-side of nature has entirely escaped investigation, since however strongly it invited the latter, the observer either timidly shrank from it, or from fear of ridicule kept his observations to himself, and finally persuaded himself of their valuelessness.” The same holds good to-day. No man having a position to lose, more especially no teacher at one of our Government High schools, would be bold enough to institute mediumistic experiments. How many of our leading journals and periodicals treat the subject with proper respect and invite research? The fact of its being occult and at first sight incomprehensible, must not deter us from investigating it. All the phenomena of nature in the last instance run out into something incomprehensible, a *qualitas occulta*, at which we must stop and be content. Only a very unphilosophical mind can assume, that with our five senses we can take cognizance of all possible sides or facets of nature, and that it is not more than probable of many processes lying altogether beyond our sense perception and manifesting their presence to us only by the effect they have on perceptible phenomena. These are the occult so-called incomprehensible phenomena, of which mediumship is one.

PARTIAL DEMATERIALIZATION OF THE BODY OF A MEDIUM.*

In the recently published book “Shadow Land,” containing the mediumistic experiences of Mrs. d’Esperance, reference is made to an extraordinary phenomenon which occurred at a seance held at Helsingfors, Finland, in Dec., 1893, where the lower portion of the medium’s body was dematerialised whilst she was in a conscious state and sitting outside of the cabinet. This incident, though in harmony with the generally received theory that the substance of the materialised forms is principally derived from the mediums, was so unique and so important in connection with a solution of the wonderful and generally incomprehensible phenomena of materialization as to profoundly impress Monsieur A. Aksakof, the distinguished Russian savant and officer of state and author of *Animisme et Spiritisme*, who has for many years taken a deep interest in the solution of difficult spiritualistic problems. Accordingly, as soon as he was informed of the facts he opened up a correspondence with the witnesses, eliciting from them a detailed account of their individual experiences, then submitting a series of questions as to points that were not clear and sufficiently complete for scientific data. His principal witnesses were Max Seiling, Professor of Mechanical Technology in the *Ecole Polytechnique* at Helsingfors, Vera Hjelt,

directress of a large school of Sculpture at Helsingfors and authoress of several works on sculpture, &c., Dr. R. Hertzberg, president of the Men of Letters Club, Captain Toppelius, Madam Seiling and Miss F. Tavastjerna. These all testify clearly and distinctly to the fact of having seen Madam d’Esperance seated on the chair, whilst the skirt of her dress was apparently empty and hanging straight down from the front of the chair. In addition to this, Professor Seiling, Captain Toppelius, Dr. Hertzberg and two others placed their hands on the chair seat, finding no limbs within the dress, and the former carefully moved his hand in a zig-zag across the seat from front to back, finding nothing between his hand and the seat but the empty dress.

As a result of this correspondence M. Aksakof made a special journey to Helsingfors, and obtaining the co-operation of several of the witnesses, got the incidents re-enacted before him in the same room and conditions, one of the ladies acting the part of the medium to illustrate the position she occupied with regard to the sitters. This, with personal interviews with most of the sitters, completed the chain of evidence and satisfied him of the soundness of the evidence previously given, and the book now before us is a carefully detailed account of his investigation, and a discussion of all the aspects of phenomena, also references to and extracts from reliable accounts of approximately analogous phenomena in the experiences of Professor Crookes, Col. Olcott and others, which tend to prove that when a strongly materialised form is outside the cabinet it is no uncommon thing for what may remain of the body of the medium in the cabinet to be so attenuated as to be invisible to the physical eye. This investigation throws light upon and alters the aspect of some presumed frauds in connection with materialization, especially as in the case of Bastian and the Austrian Prince, where the form being cut off from the cabinet by a sliding panel, especially prepared as a trap, proved to be the medium in a dazed state, but the white raiment with which he appeared to be covered immediately before the trap descended mysteriously disappeared, and no paraphernalia of any kind was discovered. In such an instance as this it is probable that the preponderance of the medium’s substance being in the form outside attracted the lesser and more etherial part, leaving nothing in the cabinet.

It is a peculiarity with Madame d’Esperance that she is conscious during the whole of a seance, her perceptive faculties being as a rule intensified, hence a series of questions put to her by M. Aksakof as to her sensations and observations at these periods, and her replies thereto, are of peculiar interest, and throw a vast amount of light upon a somewhat obscure subject.

JESUS AND THE CHRIST.

By J.S.

IN *A Luz* (The Light) which is the organ of the Spiritual Centre of Coritiba, in the province of Parana, Brazil, I recently read an excellent article on the nature of Jesus of Nazareth; written presumably by the editor of that publication, Don Alfredo G. Munhoz, in which, while giving his own views, he invited other colleagues to formulate their opinions thereon. In venturing to comply with his invitation, I will endeavour to avoid offering any conjectures, theories, or conclusions of my own upon the subject, but will try to epitomise all I have learned respecting it, from the best sources open to me in the spirit world, during the last seven and twenty years. And my task is greatly facilitated by the remarkable harmony and concordance which prevail with respect to the nature and office of Jesus of Nazareth, among all those by whose instructions I have benefited. I may add, that I was brought up in the Church of England, as an orthodox trinitarian, and therefore I had no preconceptions in favor of the doctrines hereinafter propounded; and while I have cheerfully adopted them, I do not put them forward as dogmatic and authoritative. Every true spiritualist recognises the right of private judgment, on the part of all others, to the utmost extent; and upon this subject, more particularly, “let every man be fully persuaded in

* A case of Partial Dematerialization of the Body of a Medium: Investigation and Discussion by Monsieur A. Aksakof, Scientist Philosopher and Literateur, ex Prime Minister of Russia. Translated from the French by Tracy Gould, LL.D. Boston, *Banner of Light* Publishing Co., 1898.

his own mind." But, as aids to the formation of a definite conclusion, by others, what follows, may not, perhaps, be unserviceable.

Each planet, I am assured, has its own Christ Spirit, whose abode is in its seventh or highest sphere. He is, so to speak, the regent of the Most High, in respect to that planet. All the sun's satellites have passed through, or are passing through the same stages of trial and discipline, which the earth is undergoing, and from which it is about to emerge, as Mars and Venus have already done. That discipline is essential to the education, the progress, and the future happiness of the human race; of which we terrestrials, form only a small fragment.

He who is known among men as Jesus of Nazareth is the "Son of God," in the sense that we all are; for we are His children. There is no human being, however vile or depraved, who is not likewise a son of God, and who will not eventually be "saved." Jesus differs from us in this respect only. He had fulfilled his seven terms of existence, in the course of which, he had sinned and suffered and had been finally purified by the fires of affliction; so that he was qualified to take his place among the "glorified spirits." Then, when, nearly two thousand years ago, the human race upon the earth presented an appalling spectacle of depravity and degeneration, God in His tender compassion for His prodigal sons upon this "sorrowful star," asked—for there is no constraint in "the kingdom of heaven—" "Who will go to show My people on the earth the example of a pure and perfect life, and to reclaim them if possible, from the error of their ways, and to induce them to forsake the vices and crimes to which, in the exercise of their untrammelled freedom, they have foolishly and wilfully subjected themselves?" And Jesus answered "Lo! I come." And his spirit was taken to the earth implanted in the bosom of a pure mother, and re-born in a condition of poverty, in an obscure corner of Asia Minor, but in the midst of a people who had been exceptionally favoured in the way of revelations from the spirit world for many centuries previously. His intelligence naturally expanded, while he was yet but a child, and from that hour, until the day of his death, he, as the most beautiful medium or mediator, that had ever been clothed upon with a human form, was under the guidance and direction of the Christ-Spirit of our planet, by whom he was enabled to perform many wonderful things which appeared to be supernatural to his followers, but were effected quite naturally; any contravention of natural laws being an absolute impossibility. It is our ignorance of these that induces us to cry out "miraculous," and "supernatural," when we are brought face to face with some phenomenon that transcends our extremely limited experience. Or else it is our conceit, which deludes into the belief that we have mastered all the laws of nature.

Twice only was the control of Jesus by the Christ, withdrawn from him, once during his temptation; of which an erroneous and entirely figurative account is given in the Gospels; and a second time when He was on the Cross, and uttered that poignant cry of anguish, "My God, my God! Why hast Thou forsaken me?" On each occasion, it was as a trial of his faith and patience; and in order that he might feel his entire dependence on his heavenly Father.

At no time did Jesus claim to be God. On the contrary, he distinctly and repeatedly disclaimed that title. He even rebuked a person for calling him "good," this being an attribute of God alone.

The doctrine of the Trinity only dates from about 320 years after the Crucifixion, and was not adopted until after a very severe struggle between Arius and Athanasius; in which the latter came off victorious.

The doctrine of the Atonement was entirely unknown to the early Christians; and it was formulated for the first time in the eleventh century, and developed by Thomas d'Aquinas, 200 years later.

Jesus of Nazareth not being God, and the Trinity and the Atonement being both of them human inventions, what becomes of the orthodox Churches, which have no other foundation stones than these to rest upon?

THE DARK ISLAND.

(AN ANCIENT STORY WITH A MODERN APPLICATION.)

FAR out on the bosom of the Blue Pacific, a long way from any neighbouring land, once stood a large and beautiful island. It extended for hundreds of miles, and contained many gentle hills, fertile valleys, and luxuriant groves of Southern vegetation, where, however, at the present time, may be seen only some large shoals of rock and sand.

Within the record of the people upon this land no stranger had ever come to its coasts, and they consequently thought they were the only human beings who lived, and that their island was the whole universe.

But whether it was that they were the last of their kind, whether they were the only existing specimens of their class, or whether they were merely lagging behind the other world of which they had no knowledge or tidings, is not known, yet, from one or more of these causes, all the race of man on that island were born completely blind. They may have had eyes which were some day intended to see, but up to the time our history begins these organs were quite as deficient in their uses as if they did not really exist. Why this should be we don't know. It may have been that all the senses came in slow order; first sensation of feeling, then tasting, and in due course, with ages for each, smelling and hearing.

This is a very unlearned and unsatisfactory answer we know, but as we can't stop to trifle over it, we leave the question to more scientific folk, who, if by any chance they should have a doubt about the real solution of any intricate problem like this will with professional tact conceal their misgivings and find an unanswerable and definite reply, and in good classical latin too.

Anyhow, these people had only four senses. And from this fact of their being eternally shut out from the light which shone down upon them unrecognised their land was called the "The Dark Island."

They had their system of social laws, which were fairly good laws, too, for the age and conditions under which they lived. But the leaders and governors of the island ruled the different tribes with a firm sway, imposing their decisions on the common masses (whose great fault was physical and mental indolence) with extreme rigour. They required to be driven and whipped to their daily labour of gathering roots and berries, and loved the obscure and gloomy thoughts of other people rather than bother their heads about anything more profound than quarrelling with each other.

One class of the leaders was more cunning and powerful than the others, and this was the same one which in after years became the priesthood. These rulers noticed that the phenomena of nature occurred in regular order, and they circulated certain explanations regarding such things, to reject, or question which was punishable with death.

Now the people had a great horror of the sea. They noticed with alarm that if incautious when near this "Roaring Drowning Demon," one or more of their number would slip in. Only a despairing cry told of some tragedy unseen, and the continued absence of their friends spoke of some unknown and terrible calamity. Some very bold persons walking along by the edge of the ocean one day, when the great monster was quiet and asleep, pushed their staffs out and thrust them down deep into its bosom, but as they found nothing solid, only a great void, and as a swell of the water very nearly engulfed them, they hastened off to inform the council of rulers mentioned who had a hut much larger and warmer than the ordinary tribesmen. On hearing they had interfered with the sacred Devouring Demon, the chiefs hurriedly tried these headstrong men, and consigned them to death, after which they issued a command that no man should approach the great bottomless gulf, but when near enough to hear the Demon's moaning voices, should turn back from whence he came. So the people dwelt in the centre of the island, keeping away from its shores and going no more near the great Deep.

But another strange monster of unearthly mystery

caused them far greater terror than the sea. His voice was a hollow roar. When he came into their midst he had no weight, or size, or shape, and they could not feel if he were present by their staffs, but if they approached near him they felt a great heat. If he smote them they ran about shrieking until they died, and after he had gone there only remained of their huts or companions a heap of ashes. Man had not yet learned to become master of fire on this island, but when it appeared only fled in the most extreme terror from the consuming spirit. They could not see the day appear, yet from its warmth they felt the presence of the great Consuming God who every day stood high above them and looked down upon them fiercely. So they dreaded the day, and hid themselves until the night, for they loved darkness in that age and hated the light.

Now you must know that about the closing centuries of this age there was a strange man born amongst the people. He was a source of wonder and consternation to his parents, who found he had some unknown power, and could foresee and foretell certain things; for whilst other men could only know when some person approached by hearing, this man, whose name was Vidè, would say to his companions, "A man comes over the hill. He is far off, but will be here before noon." He also was able to warn them of pitfalls and dangerous places before they drew near. Yet although he used his higher sense of discernment (which was apparently to become in after years common to all men) in a benevolent and good way, and only for helping or instructing the others, he spoke of certain beliefs of the rulers as errors, and so the frightened superstitions of his brethren caused them to urge him away from their midst. "For," said they, "How can you know these things. Are you not informed that our fathers and forefathers for ages have sought out and found the truth of what they taught? You tell us that the great Devouring Demon is only a large pool of water. You fool! Do pools of water roar? Do they leap up and devour? Nay! go thou away from us lest thou bring a speedy destruction upon us all."

And so Vidè went forth, and dwelt upon the sea-shore far from the dwellings of man.

Now as this record was taken from an old urn discovered on one of the Gilbert Islands, and the following table occurs in the narrative at this point, we insert it as it appears. It may have been an attempt by some early scientist, or antiquary, to trace the development of the sense of sight in man, and so in some way is connected with the story of the distant island. Who wrote it is unknown, but the directions for examining the table are that it be *read from the foot upwards* :—

7. Full spiritual sight, and discernments of the very inner flame of things. The highest form of clairvoyance of which there are many degrees.

6. Discernment of symbolic figures in the spiritual atmosphere. The first stage of true clairvoyance.

5. Darkness to spiritual things. Absence of the inner sight. Spiritual blindness.

4. Perception of form and color of outer things in the highest degree as in fine artists.

3. Perception of form and color in exterior things as by common mortals of our day, who go through life knowing not what they see, and who only have their attention drawn to fine form or color by some powerful artist.

2. Discernment of form, and of light and shade, or brightness and darkness, but total incapacity to recognise colors which (in the worst cases of color-blindness) to such persons, do not exist at all.

1. Darkness. Blindness. Total absence of all sight. To such persons the certainties of form, distance, color, &c., &c., have no existence at all, except those dim ideas of form, size and distance which may be gained by the touch.

How far behind the world's progress the Dark Island was, may be seen, when we say the people had only reached stage 1, and that Vidè was the first of his nation to emerge into stage 2 and 3. So in the course of evolution as shown by the narrator, there remained many ages before his comrades could reach the same

advantage, and of course long eras ere they could penetrate beyond the dark line into possession of the finer sight of the spirit.

Wandering alone an outcast from the society of his friends, Vidè grew up into manhood. Dwelling upon the beauties of the ocean and landscapes, and pondering on the wonders of the heavens, he gradually became convinced that the scheme of nature about him was good, and not evil. His superior observation of things made him cheerful and happy. Noticing the provisions made for all, and seeing everything part of one grand design, he formed a plan of self-sacrifice. He determined to carry tidings of this beautiful world to his kinsmen who groped about in darkness, sullen and despondent, dreading the evils which they thought were continually in quest of them.

Soon a strange rumour caused commotion amongst the people. An unknown man had appeared in their midst, who worked wonders, showed signs, and preached strange doctrines. Did he not warn them of an approaching storm long before its arrival, and did he not tell of the coming of the savage animals upon their crops, and save the life of a stripling who fell into a deep pit, five (5) furlongs from where he addressed his people. And so the marvel grew, and the people hurried hither and thither bearing the news of this wonderful personage who had come amongst them. Like as the parched land drinks up the rain, so swallowed they these words of hope for the despair and the darkness had grown old, and a hush had come upon the land like the still silent hours preceding the dawn.

Soon a large crowd gathered, for it seemed as if, in a few days, all the people in that mighty country had heard the news, and had ceased their digging, and their quarrelling, to collect in thousands around this man.

Then a great shout went up from the people, for as an old man went by carrying a bundle of bark, he stopped him to turn out from within it a hissing, writhing viper which might have stung the carrier. And amidst the shout of astonishment and wonder from the crowd, a powerful cry was heard, "Let us make him our ruler. Let us make him our chief?" "Yea," answered the people with one voice; "let him be our King!" And the tumult and uproar grew deafening as the swaying crowd repeated the cry.

There is no saying how this would have ended or what alterations might have been effected for the benefit of the island, but just when the noise was at its highest pitch, a very faint low booming note was heard, which sounded amid the clamorous disturbance, like the soft hum of a bee. Some in the crowd noticed it too, for the storm of voices grew less and less. Within a few minutes the crowds became awed, and a great hush fell upon them, leaving only the dull, deep note to break the silence. Then a voice rang out sharply and commandingly, "The masters require the presence of all before the council. You will go thither at once. Guards bring this man along."

In remarkable silence the great multitude began to move forward, every foot slowly pressing in the one direction, not one tarrying or turning back for the sacred drum had summoned them before the priests, who were only to be obeyed, so dread was their sway on the people and so absolutely unbending and stern were they in their rule.

Following the sound of the drum the people came before a large tree, about one mile from the sea, standing in an open flat of grass. Under this tree were seated on an elevated position, the council of men who alone of all the people, were allowed to wear shells from the shore of the great Deep, to show they were more sacred than the common herd. A large company of ferocious men armed with clubs, and sharp pointed spears, stood in rows about the foot of the tree.

In a little while the drum stopped, and a loud note was blown from an enormous shell for silence. On its being gained, a voice from the council said, "Hail! ye profane!" And the people all shouted "Thrice hail! O sacred masters!" "What means this commotion?" said the speaker. "Do you not know that only the masters order peace and declare war, and do you forget that at

present peace is ordained throughout this great land. Who dares raise a tumult then? Bring the cause of this riotous uproar before the council."

So they led Vidè forward, and stood him in front of the tree, and all the people listened intently that they might know something of the proceedings.

"First," said the speaker, "you are charged with creating a furious uproar amongst the people at a time when the masters have ordered peace. Secondly, you are charged with being an impostor; and lastly, you are stated to be an agitator, a false teacher, and a horrible blasphemer. Our own guards are witnesses of your having caused the tumult amongst the people; so we ask you to prove you are not an impostor. It is stated you claim to know what is taking place a long distance away—twice as far as a man may throw his voice. Come answer is it so?"

"Yes," said Vidè, "I have some unknown and uncommon power, for instance I can tell the council how many masters are in session, although I have not touched any of them, and only one has spoken."

"How many masters are here?"

"Twelve."

"Ah! But thou hast bribed one of the guards, which is easily seen. Prove us something we know not, but which we may verify."

"Know then, O masters, one of the huts within the town is at this moment being consumed."

"Send three guards thither, that they may report. And now tell us what is this power thou hast."

"Nay, I know not, but I always say 'I see,' for the distance and nature of things are revealed to me at my will, also their apparent size and color."

"Stop! stop! what nonsense is this. What is 'see,' and how can man know the size and distance of a thing he has not touched. Besides, what is the 'color' you speak of. Surely you trifle with the council, for the masters' first law is that no man may say what is near, nor swear to the presence of any person without having touched him, or heard his voice."

Here the guards returned and reported a hut smitten with the consuming god, for some bushes and grass of the forest had brought flames to the dwelling. "And now, O master," they said respectfully, "the house which is quite destroyed is thine own."

This report caused a great sensation in the crowd, and the voice of the questioner hardened as he proceeded.

"Now we know that thou art a dangerous person, and that thou hast cunningly designed this thing to deceive us. Yet we, the masters, and sacred rulers, never condemning any man without good proof, such as the nation hath found perfect from all time. Come, answer why dost thou interfere with the Holy faith of this people, for it is said thou has circulated a great blasphemy regarding the Devouring Demon, by saying he is like unto a pool of water. What strange foolishness is all this. Perhaps you will also blaspheme against the consuming god who is a thrice Holy mystery."

"O master," answered Vidè, "so also see I the consuming flame, and I know the dreadful being, who you imagine looks down glaring fiercely upon you during the day, is no god at all, but a great globe of glowing light, which rises up out of the sea, and slowly moves across the air above us, and after a while goes down over the distant trees."

At this, an angry murmur from the crowd told of his having uttered something forbidden, for the people followed the chiefs implicitly in everything, seeing with their eye to eye.

"Thou hast said a most frightful profanity against the consuming god, and thy rash words of heresy condemn thee to death."

"It is a great mercy we are not all destroyed for thy sin. Still, we would give thee some chance to take back these words, for no mortal has dared speak aught of the consuming god whom we know to be a powerful spirit, and the grand Ruler of all, and although we know when he smites any man or thing on the face of the earth, yet no mortal hath touched or discovered him. Tell us this, hast thou touched him, so that his shape and size is known to thee."

"Nay! O master, he is far beyond the tops of the trees, and higher than the hills."

"Say then, didst thou touch him with thy staff."

"Not so, but—"

"Stop fool, how can we listen to thee, who with thy silly imagination believe empty vanities, thinking thou knowest where thou hast not proven. Putting forth thy staff thou hast touched a rock, and then, being mad, thou hast conceived this blasphemy."

"But, O Master, I see it is different from a rock but it is impossible for me to demonstrate it to those who have no sense of vision."

"So! thou canst not prove it. And it appears thou art mad in truth. Seeing this, the masters would hear thy answer why sentence should not be passed upon thee to be banished from thy fellowmen to live amongst the beasts of the forest, but that thou sayest no more idle things, we shall take thy lying tongue away from thee, so speak for the last time, but see that thou art civil and respectful or thy life shall answer."

"O masters," slowly and gravely answered Vidè, "thine is the power to give peace or war, and to grant life or death, let it be with thy servant as thy decree hath said. But know, O masters, no evil design hath urged me in my words or deeds, only the eyes of thy people are still shut, and they cannot understand. And now I see how difficult it always will be to convince man of any higher sense than that which is common to the multitude. But Oh! my brethren of the Dark Island, hear these words of warning in good time, that ye may live. For three days the great waters of the sea have gone back, and the beach and rocks have risen up, until the tide hath gone out and now abideth 12 furlongs from its accustomed place. And as sure as night follows day, and in like manner as a balancing beam, after being depressed, rises again far above its level, before adjusting itself horizontally, so will the waters soon return. Flee then! all ye, and stop not for goods or arms, but get ye 'into the high hills for safety, until the danger be past.'"

At this, a great cry of alarm went up, for somehow the earnest sorrowful gravity of the speaker implied that he was not so mad as they thought, and a sense of some untold danger was conveyed by the words of the speaker, although they knew nothing certain of the great waters having moved. But the priests rose in a body, and ordered a party off to explore the sacred domain of the shore as far as they could go. Meanwhile, they set the people beating drums, and shouting frantically, to drive away the threatened danger, although they did not really believe a word of the warning.

Soon, the messengers returned, to tremblingly tell of their having gone down to the shore, and, instead of water, only finding rocks and sand. Pushing on cautiously for many a stone throw, they heard the voice of the great Devouring Demon, far off yet, but roaring softly as if asleep? "But" said they, "when we were to have explored farther we were stopped by the great demon shaking the earth under our feet."

Then the priests grew into a furious rage, believing Vidè had used enchantments against the Demon, and harangued the people until they also were filled with fury against him.

So they took him, and beat him with clubs, and smote him staves until he died.

And it came to pass, as the priests and people danced in frantic exultation over the ghastly tragedy, and the rites which followed, a dull rumble of the earth shook all the strength out of them, so they fell upon their faces in awful fear. Then came swiftly a growing roar like the voice of a violent hurricane, which drew nearer and nearer, as if the Devouring Demon had arisen in anger to advance upon them. Then, as if from the sky, a great wall of plunging waters broke down upon them, and swept on and on, and higher and higher.

* * * *

When the waters went down, and the sea resumed its level as before, the beautiful trees, and grass flats by the shore, were no more seen, for only vast banks of sand, stretching as far as the eye could discern, were all that remained of the once busy and learned people of the Dark Island.

"LUX LUCET."

OUTSPOKEN THOUGHTS AND COMMENTS.

By A.M.

"FIN DE SIECLE" REVIEWS.

THE partaker of the true Christ-spirit and devoted lover of his race, he who would gladly, if need be, lay down his life to increase the sum total of human happiness, and raise humanity up to a higher plane, is everywhere confronted in his endeavours by the sombre, atrabilious ecclesiastic, ever instant upon shattering his fondest, dearest hopes and ideals as to the ultimate and complete victory of the True and the Good on earth, by pointing to one little word of three letters only, but of deep and ominous meaning, the terrible little word "Sin," terrible no doubt in its consequences to the evil-doer, but by a law wise and inexorable bringing with the punishment it entails also the correction it aims at.

"Poor dreamer of dreams Utopian," thus the son of darkness will address our noble friend, in vain you strive to ignore the curse of sin, under which all creation travaileth, that encompasseth you on all sides, and the awful consequences of which stare you in the face, wherever you cast your eyes. Look about you in this vale of tears, and deny, if you can, that apart from spiritual darkness and death, even the social misery prevailing so largely can be traced back to sin as its cause, that your very ailments, physical as well as mental, are the result of transgressions of nature's laws, consciously or unknowingly committed by you, or by your parents or, maybe, by your ancestors, generations ago. Strip off your gay trimmings, those emblems of hope, that tell a flattering but delusive tale of better times to come for your fallen and debased race, and don the only garb that befits you—sackcloth and ashes. For as sure as sin has come into this world through man and has constituted that empire of darkness, which is ever warring against God, so sure must the human race for ever suffer from the curse of sin and remain separated from its Creator, who frowns on all, but the few elect ones His church saves from general perdition. Give up then your foolish dreams of human progress, your ideals of the potentialities of human perfection, that will never be realised. Do not imagine that all your high aspirations are of the least benefit or merit to you. From the curse of sin and from eternal damnation nothing can save you but an unconditional surrender to the Church. Leaving behind you all your doubtings and reasonings, you must accept the dogmas of the Church as a sufficient answer to all of them, as finalities, beyond which it is a deadly sin to search and to inquire. The Church alone holds the power and the means of salvation and outside it there is none. *Ultra ecclesiam nulla salus.*

So says the priest of the Church of Rome, so say the orthodox ministers of all the Protestant churches and sects, who whilst looking disdainfully at their elder sister and even the great majority of the younger ones, all cherish their own little doxy as the quintessence of all the truth that can be found under heaven, and as the shortest road to the latter, if not the only one.

But divided as they are in doctrine, they all have one aim in common and are possessed by one besetting sin, the mother of all the hierarchies, that have ever crushed the human mind and held it captive. This is the desire for the supremacy of their order and its dominion over the whole human existence; it is the lust of power and its invariable concomitants, the greed of gain.

Times were when this dominion was exercised over worldly affairs as well as spiritual ones, when the cruel Inquisition tortured and burned its victims, suspected of heresy, by the score, and when even in Protestant countries heretics and witches were burnt occasionally "for the honour and glory of God." But these times happily are past, never to return. Policemen and soldiers do not obey clerical mandates nowadays, and the state jealously guards its prerogatives and powers, against ecclesiastical encroachments. Men's bodies are free and the life or liberty of the subject cannot be interfered with on account of heretical opinions and utterances, as they were not very long ago.

That under these circumstances ecclesiasticism should strain every nerve to keep intact the mental bondage, that is the very condition of its existence, must naturally

be expected. Its soul-killing doctrines are inculcated most zealously into the young mind, until they are accepted as matters of course and self-thought on subjects of the highest importance is rendered all but impossible. As it can only proceed from doubt of the dogmas taught, and as this doubt is represented to the young mind as the deadliest of sins, the unfortunate youth is caught and made to move in a vicious circle, from which only a naturally strong mind can escape. Here lies the stronghold of ecclesiasticism, which it guards most carefully. And well it might, since it is assailable on all sides, since thought, unfettered and free, the heirloom of man, the power, that moves the world and ever sifts truth from error, can demolish in one fell swoop the bonds, that even now hold millions of minds in abject bondage, as slaves to a purely usurped authority they cherish, showing by their very attitude of apparently happy contentment, which, however is only another name for laziness and cowardice, that they are not fit yet to think for themselves and therefore had better remain for a few more decades where they are and where the troublesome task of thinking is done for them by their church.

For the benefit of those, who are inclined to follow him, the writer proposes in the following to examine under the full blaze of unfettered and outspoken thought the great problem of sin, a proper solution of which will furnish us with the key to the theological position.

Sin may be regarded from two points of view and from either presents a very different aspect. They are the ecclesiastic and the philosophical views,—in complete opposition and antithesis to each other. To the upholders of the former view sin is the work of a grinning fiend, on evil deeds intent, ever thwarting the designs of God and bent on the destruction of mankind, a positive power of darkness and evil, existing in spite of and against the will of God and in the execution of its evil designs in the world of man having apparently the best of it. Personified as this power is throughout the Bible into a being having all the attributes of the Deity except that of Divine Love to mankind, but in its place the most fiendish hatred and malice, it is utterly subversive of the principle of monotheism. It takes us back to the unhappy dualism of the ancient Shemites, from which the Jews transferred a copy into their religion, and duly transmitted it to us as a precious heirloom in that Christianised edition of Judaism, y'cleped—historical Christianity. If there is a being, in whom all the attributes of virtue and moral excellence, which the highest human mind can conceive exist in a degree inconceivable to us, and if opposed to this being there is another one, in whom all the attributes of vice and moral depravity which the lowest, most debased human creature can conceive exist in a degree that cannot be approached or even comprehended by the most abject of criminals, and if this evil being is able to maintain its antagonism to the good one, to thwart it in all its benevolent designs and approximate the lion's share in the government of the world of man, then surely our vaunted monotheism is a misnomer, for we have two Gods instead of one and neglect our own interests in entirely ignoring the evil one instead of building temples and altars to it and even returning to the "good" old Asiatic fashion of occasionally offering a human sacrifice for its propitiation.

It is humiliating and almost enough to make us despair of human nature to realise the fact, that the childish story, in which this evil being in the disguise of a serpent is introduced to us on the very first page of the Bible, is still taken for *bona fide* history by millions of sane men and women, and that a theological system constructed on it as its basis is still taught as the *summum bonum* in thousands of pulpits and Sunday schools. Well might the unknown Jewish scribe of Ezra's time, who first penned the story, but cannot even claim originality for this production of his practical genius, exult at the far reaching result of it.

The impression the story made on my mind, when as a boy of about ten, I was first taught it in school, as history of course, is indelibly impressed on my memory.

I was indignant and disgusted with the devil for playing this rascally trick on poor Eve, causing her to be ignominiously expelled from the beautiful garden, where she was so happy with her Adam and had not even got through the sweet honeymoon. Then it seemed to my boyish mind not quite the proper thing for God to allow this rascality to be perpetrated, when he must have known beforehand, that it would be attempted. But more than all it puzzled me, why God in His power and justice allowed this wicked devil to thwart and annoy Him, when He could so easily have passed sentence of death on him for his misdeeds. My perplexities, however, were quickly removed by an elder friend, who simply laughed at them and assured me that there was not a word of truth in the whole story, which, he said, was written hundreds of years after Moses, and at best could only pass as an allegory and was probably not even intended for that, but simply served for a peg to hang the scheme of salvation on and explain the origin of sin and evil in this world. I hardly understood, fully, what he meant, but took his word for it and felt greatly relieved, though spoiled for Bible lessons ever after. Thus then a childish story, evidently taken from an older Asiatic religion by an unknown Jewish scribe, cunningly altered to make it appear original and brought out under the imposing name of Moses as its inspired author, has furnished the material for the chains that have held the human mind captive for the last eighteen hundred years in abject fear and terror of the devil, hell and eternal damnation, the three theological bogies, protection from which was to be found nowhere, but in the arms of mother Church. These chains are adjusted so cleverly, that to the average man or woman, accustomed to wear them from early childhood, they become like second nature, and no doubt impose a wholesome restraint on those who must yet be governed by fear.

Sin presents very different features, when we regard it from the philosophical aspect, when discarding myths and fables we follow the footsteps of the Creator as far back as we can trace them on this earth under the guidance of science. We see our little globe then whirling round the parent sun with all its present constituents in a state of white heat and fusion. According to Lord Kelvin, no mean authority in science, twenty-five millions of years must have elapsed from the first appearance of our little planet among the galaxy of stars up to the time when its surface had become sufficiently cooled for the first protozoon or one-celled little mound to make its appearance in the hot oceans, the first attempt at plant-life in the form of cryptogam or moss on its dry surface. The geologists tell us, that the aeons of time, that must have elapsed from this period up to the first traces of a being resembling man and the first crude productions of his hands must also be calculated by millions of years, and both geologists and paleontologists agree that our little history is but a moment in duration as compared with those prehistoric times, that stretch back for untold ages into the dim vistas of the past. And what was man, this comparatively new arrival on earth, this creature of but yesterday, during the long period of his prehistoric career on earth? Was he a *Deus ex machina*, with all the qualities that now distinguish him from the animals, inborn in him, with a language ready made for him, or had he gradually to acquire these faculties, slowly and laboriously build up this language from a few original, inarticulate sounds, such as animals now use in their intercourse with each other? There is an overwhelming amount of evidence that forces us, however reluctant some of us may be, to admit the fact of our having to trace our origin back into the animal kingdom, no matter whether the missing link will ever be found or not, and to acknowledge frankly that the creatures, who left us nothing but a few crude flint tools as evidence of their intelligence, were the ancestors of the present human race, all poetical myths and fables intended to prove the contrary, notwithstanding, and that these beings, of whom unfortunately we find but an occasional bone or skull in stalactite-caves, were to all intents and purposes animals. The road to their manhood goes through the animal kingdom, and on this road, judging time by

geological chronology, they have travelled but a very short distance, a mere span of time, compared to the millions of years behind and the millions of future evolution before them. The animal nature is strong yet, even in the most advanced of us, and to come at last to the point at issue the degree of its predominance determines the degree of our so-called *sinfulness* and *vice*, that of its subdual under the laws of the spirit-world, our virtue and our true mankind. These laws have been impressed on us by this world, and all point in the directions in which evolution guided from above is proceeding. Obedience to them brings its own reward—progress and happiness—disregard of them, overruled by purely animal desire, brings with it arrest of progress and misery. Sin, then, so far from being a positive evil and a curse, thwarting the designs of the Creator and existing in spite of Him resolves itself into animalism and a lingering in it is contrary to the laws of evolution. In all its heinous and repulsive forms it finds its prototypes in the animal kingdom; it is never committed but what some unsubdued instinct, some unbridled animal desire or passion prompts to it. Everywhere and at all times it is simply arrested and retarded development; collective atavism we might call it, if so many of our criminals were not pure animals yet, and if on the other hand it were not the attribute of all humanity. As long as our actual condition falls short of our ideals and it is in the nature of things that it should do so, so long will the feeling of our shortcomings or theologically speaking of our sinfulness, be with us and act as a wholesome stimulus for higher aspiration. This is one of the fundamental laws of the spiritual evolution of humanity, without which it could not take place at all. Slow as it appears to the impatient, progressive mind, desperately slow at times almost to stagnation and retrogression, it has never been altogether stationary and ever and anon the motto "*Excelsior*," that guides and indicates its course, is impressed on it with renewed vigor from above. Consider what it has accomplished already in a comparatively short period of time, compare the Troglodyte with the Sage, and you have no reason to despair of the future of humanity, and least of all on account of its sinfulness, the consciousness of which is a blessing and, let us hope, will be with the race in its long future career to heights of development and perfection, of which we in our present semi-barbaric condition can barely form a conception.

Thus the unhappy Dualism, on which priestcraft thrives and flourishes, resolves itself under the flash-lights of science and reason into that grand yet simple Monism, which is the final goal of all philosophy. There is but one universal Divine Life or Being comprising the totality of all existence throughout the vast universe, and within this existence whatever is, is *ipse facto* good, could not be non-existent nor otherwise than it is.

The possibilities of life are many, complex often to you it may seem, yet to us is clearly marked *the way*. To you chance seems to play so large a part, yet not so; thy spirit in evolving, maps for itself a course attracting or repelling forces to its aid; the more it aspires and grows, the more does it attract from far and near that which will help it to build up and grow, rejecting or laying aside that which no longer is needed. To some the life of toil and weary ascent is necessary, the power exerted in overcoming the difficulties give strength to the spirit, to others the sunshine draws out the "better soul that slumbers." Yet couldst thou see the purpose of thy endeavour thou wouldst not faint by the way; thy way may be strewn with thorns, yet the sunshine round thy life is eternal. *Do thy duty, leave the rest*. When thou wilt do our bidding faithfully, following our command in detail, then it may be thou wilt comprehend the glorious possibilities and issues of life begun here but not ended, and that every act of thy life is reflected upon the lives of others, each a part of one wondrous whole, yet bound by invisible cords.—*Local Spirit Teaching*.

A THEOSOPHIST ON SPIRITUALISM.

THE name of M. Ernest Bosc will be well-known to the students of occult literature in France. By profession an architect and engineer, by inclination a man of letters, and by dint of assiduous study a good Oriental scholar, he is the editor of *La Curiosité*, a monthly publication devoted to Occultism, and the author of several books of a kindred character. As some doubts have been occasionally thrown upon the thoroughness of his belief in Spiritualism, he has thought it right to dispel these at once and for ever, in a letter which he has addressed to the Unione Kardechiana, in Milan, and published in the *Vessillo Spiritista*. It is especially interesting as showing the high estimate which the writer has been led to form of Spiritualism, in comparison with all other branches of psychic science. He says:—

"I am a spiritualist of thirty years standing, and have never denied being so. But I have advanced in that lapse of time, and have successively studied Occultism, the Cabala, and Oriental Theosophy. To-day, my studies are wholly occupied with the latter, since in this vast science I not only discover all the data of the spiritualist doctrine, but also new and complete views with respect to the incarnations of man, and his Ego, and this upon different planes.

"Owing to the fact of my studies and my labours having been attracted more particularly towards the wisdom of the East, many persons, and my detractors more particularly (for who is without them?) have said that I have abandoned Spiritualism. Now this is a serious mistake. I remain a spiritualist completely, inasmuch as my actual studies are no other than transcendental spiritualism, which I should be glad to see taken up by a still greater number of spiritualists, who are contented to live in classical Spiritualism, if I may so express myself.

"Why should I desert Spiritualism, at the very moment, above all, when all men of advanced science, which is equivalent to saying every person worthy of consideration, recognises its phenomena as entirely true? If, nevertheless, too many of these scientists are unwilling to employ the word Spiritualism, and substitute for it that of Psychism, it amounts to the same thing; but I consider spiritualists to be perfectly in the right in not adopting the newer phrase.

"If, in the past, spiritualists were ridiculed, they can now, in their turn, laugh at those who despised them; for everything—yes, absolutely everything—they have upheld, during the last fifty years, is scientifically proved to-day.

"What has heaped the greatest scorn on Spiritualism? It is clericalism, which, perceiving the beautiful sentiments of lofty reason and of profound spirituality comprehended in Spiritualism, begins to fear for its privileges, its ecclesiastical positions and its sinecures. But what matters the ridicule which clericalism endeavours to cast upon us? Let us push onward in our forward march; let us close up our ranks; let us stand shoulder to shoulder, and shrink not from bearing aloft our belief, since this, and this alone, will sustain our poor humanity. This high mission having devolved upon Spiritualism, we should make that belief more and more our sheet-anchor."

In a foot-note to the above, our esteemed contemporary reminds us that the late learned and well-deserving René Caillé, the son of the distinguished explorer of Africa, who was reputed to be an occultist by some, published in his periodical, entitled *L'Ame*, in April, 1896, a few months before his death, a letter addressed to "Papus" (Dr. Encausse), in which he solemnly declared that, after thirty years of study and experience in connection with Spiritualism, he had become convinced that "*the Spiritual Doctrine is the only one which properly and completely explains all the extraordinary and infinitely varied facts which come to us from the unseen world.*"

It seems to the present writer that the Theosophists, in their earnest and praiseworthy search for the truth make the same mistake which certain disciples of the Master did when they were perplexed at finding an

empty sepulchre, and were significantly asked by two spirits "in shining garments," "Why seek ye the living among the dead?" For the theosophists are making precisely the same mistake. They are striving to discover the living truth among the dead literatures of the East. Those literatures no doubt contain spiritual revelations adapted to the wants of the people to whom they were addressed and suitable to their capacity for comprehending them, in the phase of human development which the eastern nations had then reached. But, at the present time, the very men who were the channels and mediums for the transmission of those truths—Buddha, Pythagoras, Zoroaster, Confucius, Lao-Tze, and others, are returning to the earth, as spirits, enlightened by their growth in knowledge, wisdom, and spirituality, and are teaching doctrines, grander, loftier, nobler, and at the same time simpler, than those which they taught while they were in human form. Such doctrines constitute the "transcendental spiritualism" spoken of by M. Bosc; and the teachers of them are no respecters of persons. Let mediums and sitters give the necessary conditions,—purity of life, unworldliness of feeling, perfect harmony, sincerity and elevation of purpose, loftiness of aspiration, and the humility of "children crying for the light," and no truth which the human intellect is qualified to receive, and is capable of grasping, will be withheld from them. Then "why seek the living among the dead?"

PSYCHOMETRY.

Noticing the high encomiums which appeared in the San Francisco exchanges on the psychometric powers of Dr. Max Muchlenbruch, of that city, we sent a short note to him intimating our belief in psychometry, but referring to the rarity of reliable pre-vision (a power that he had a reputation for) among psychometers. We intimated that we were not curious about our future, but if he could mention some incidents in perspective, it would be a demonstration of prevision and of his powers in that direction. We have just received his psychometric reading, which is certainly to us a demonstration of his lucidity as regards the past, also with regard to our temperament and characteristics. Of course with a semi-public character like ourselves a good deal might have been gleaned from biographical sketches which have appeared in *The Banner of Light* and other papers; but there are at least eight distinct events in our past life referred to by the Doctor that have never appeared in print, and half of these are not known of by our most intimate friends, we doubt if the few persons who knew of the other half at the time of their occurrence have any recollection of them now, as they occurred many years since. With regard to the future, three incidents are mentioned, all to occur in the present year. We do not make these public lest it might induce some persons to instigate their fulfilment, but if any of them occur we will promptly publish the fact. We may mention, however, a couple of public prophecies with which the reading is supplemented as follows:—" '98 will see for your country peace, good will, and plenty. Also three large discoveries of mining, much prosperity. My country, America, will see dark times, war and much upheaval for '98-99 and most part of 1900, but after a hard struggle she will finally win. The U.S.A. flag will wave over Cuba the last of this year. Now you may not be interested in these prophecies, and why I gave them to you I don't know, but here they are."

We hope the first one may be fulfilled, but would be quite satisfied for the second to miscarry.

Mr. J. O. Barrett, a pioneer spiritualist and colleague for many years of Dr. Peebles, passed to the spirit world from his home in Minnesota on February 8th. He was the author of "Immortelles of Love," "The Spiritual Pilgrim," and "Looking Beyond." He also, in conjunction with Dr. Peebles, compiled "The Spiritual Harp." We had the pleasure of meeting Mr. Barrett twice at Chicago and enjoyed pleasant conversations with him. He was a deep thinker and reminded us somewhat of the late Wm. Denton.

OCCASIONAL NOTES.

Professor Max Müller, of Oxford, the distinguished philologist and foremost scholar of the age, has recently unbosomed to a "Christian World" interviewer some of his religious opinions. For a fairly full report of the interview readers are referred to Dr. Strong's "Australian Herald" for March; in this column there is room for a mere *précis*, as follows:—"There is no religion without some grains of truth in it. The Christian religion is better and purer than others, but all have something in common. They all start with the belief that there is something beyond, and they all are attempts to reach out to it. I believe in one revelation only—the revelation within us, which is much better than any that come from without. So far as the Christian Scriptures contain the doctrines of Christ they are inspired by Christ; and as Christ stands much higher than the ancient sages and prophets, they are inspired in a higher sense. Our gospels are not the gospels *of*, but *according to*, Matthew, Mark, and John. What early Christians believed St. John, etc., to have told them, they wrote down; which method opened the door very wide to misunderstandings and error. The ordinary way of being born was thought not good enough for the Great Teacher, Christ. In every religion there is the same desire for a pure birth. As if there could be an impure birth! To talk of an immaculate conception is simply an insult to the Author of our existence. And so with the idea of the bodily ascension of Christ. What can be more beautiful than a return to His Father in Heaven; what more grotesque than an ascent, a flight through the clouds, and arrival at some corner of the blue sky? I believe in eternal punishment; for any evil deed to go unpunished would be to destroy the moral order of the universe. The religion of the future will, I hope, become simpler and simpler. Love your neighbour as yourself: that is very short, but it is as large as the world. The shorter a creed, the better and truer. Religion cannot be killed, though it may be smothered for a time by theology."

The January "Bookman" (London) contains a very interesting illustrated account of a visit to Dr. Alfred Russel Wallace in his picturesque home at Parkstone, Dorset. In the course of the interview the great scientist told his visitor that he was a man of many heresies. "I am," said Dr. Wallace, "not only a Socialist and an Anti-vaccinator, but a Spiritualist." Wanted,—more and more readers of Wallace's "Bad Times," "Vaccination, Useless and Injurious," and "Miracles, and Modern Spiritualism."

Our old friend, the Rev. John Page Hopps, speaks and writes often, yet somehow he always does both well; surely an exceptional "performance"! Take this utterance, one of his latest:—"As an old minister, it would not become me to ever seem to disparage what is called 'The Ministry,' but facts speak for themselves. . . . The Church ought to be a family, and its meetings ought to be devout social gatherings. We sadly need that 'upper room' over again, and the upper room directness, simplicity, brotherliness, and sense of reality. . . . A costly church is often only a guarded cage, and the routine associated with it has been known to become a prison. . . . We want worship as well as papers, aspiration as well as lecturing, heart's joy as well as head's satisfaction."

Dr. Ahmed Shah, who was in Tibet for four years prior to entering upon a course of theological study at Manchester College, Oxford, has been lecturing in England, on the social and religious customs of the Tibetans. According to Professor Max Müller and several other experts, his critical observations are novel and valuable. Dr. Shah attempted to penetrate to Lhasa, the "seat" of the Grand Llama, but did not succeed. He has given particular attention to the "New Life of Jesus Christ," which a Mons. Notovitch recently declared to be in the possession of the Thibetan Buddhists. His opinion as to its genuineness is decidedly adverse.

According to an editorial article in "New Othodoxy," a recently-launched English religious magazine, "man is a spirit, temporarily lodged in a material body, and for a distinct purpose." It is, says the writer (Rev. R. Tuck), too hastily assumed that we are living in a materialistic age; and he believes that the disposition towards a spiritualistic explanation of life is altogether the stronger. This, he says, is supported by reference to psychic literature, which increases upon us day by day, and the influence which "Theosophy" is exercising upon current thought. The "new orthodoxy" may not be abreast of Spiritualistic thought and teaching, but it is "a link in the chain of progress."

The "Herald," of this city, is generally so fair, and has treated so courteously any correspondents who wrote in favour of Spiritualism, that some surprise has been expressed at an article which appeared last month in regard to the "new hall" proposal. Apparently there was a fresh hand at the bellows. The article, though ill-timed and badly written, need not be regarded with "seriousity." The writer of it was promptly and sufficiently punished by two correspondents who corrected his misrepresentations. At the same time it would have been only becoming had the "Herald" editor apologised for what was a wanton and unprovoked attack upon a respectable and peace-loving section of the community.

Dr. Carr, the genial, courteous and accomplished Catholic Archbishop of Melbourne, has started for Rome, where he will render to the Pope an account of his Victorian stewardship. From the "Eternal City" he proceeds to his native land (Ireland), and subsequently crosses the Atlantic on a brief visit to the United States. Let us suggest that whilst there his Grace should drop in at San Diego, and receive absolution from Arch-patriarch Peebles. The latter, when in Melbourne last year, was quite interested in the controversy then raging between Dr. Carr and Professor Rentoul, on the early Roman Church.

Mr. P. M. Glynn, LL.B., is the author of one oratorical "gem" during the debate at the recent Federal Convention, when the subject of the "recognition" of God in the Australian "constitution" came on for consideration. It reads as follows:—"In these days of too-often dying ideals, when thoughts that once would burn are chilled by the besetting touch of commonplace; when utility seems the measure of virtue, and the greater passions pale under the searching rays of reason; when affection, love, duty, and the divine but reckless instincts of patriotism have been expressed in the language of metaphysics, and have become the subjects of mental pathology; when the ardour that forces our noblest aims is damped by a calculating cynicism, and the glow of poetry goes out before the glare of materialism, it is well that we should set in our constitution something that may at times remind us of ideals beyond the counter, and of hopes that lift us higher than the vulgar realities of the day."

X.

ONLY A LITTLE CHILD.

"Only a child," yet the angel presence,
Floats through a mist of tears;
And tenderer far are the ties that bind us,
Than the love of all earthly years.

Only a child, yet she guides us ever,
Like a star beam calm and still;
O'er valley and plain, across stormy river,
Till we learn all the Father's will.

Only a little angel darling,
Called from our midst away;
Yet the glint of her brightness round us falling,
Is the harbinger of day.

Only a 'pearl' in its shiny setting,
Only a peerless thought of love;
Yet our hearts grow fond and ne'er forgetting,
As we think of our darling above.

JENNY WREN.

To Correspondents.

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

CHRISTIAN SPIRITUALISM.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—The Rev. T. E. Allen's proposition that Spiritualism should declare its principles, and that these should blend with Christianity, is one which, I believe, will command the approbation of advanced spiritualists, in all parts of the world; for Christianity, as taught and exemplified by Jesus of Nazareth, the greatest and noblest of all mediums or mediators, is absolutely identical with the higher Spiritualism; for both rest upon the same three broad bases:—1, The Fatherhood of God; 2, The brotherhood of man; and 3, The immortality of the soul or spirit. If these are dogmas, primitive Christianity is dogmatic to that extent, but no more; and Spiritualism must be equally dogmatic, within the same limitations. As to the dogmas which began to be engrafted upon the simple and undogmatic teachings of the Master, by some of his disciples after his death; by the Apostle Paul; by the so-called "Fathers of the Church," and by the innumerable Councils what were held from that of Nice, downwards, they have no more to do with pure Christianity, than flies have with the meat in which they lay their eggs; excepting, perhaps, that both are the preludes to decomposition and decay.

With the Man of Sorrows, religion was nothing more nor less than the bringing of his daily life into perfect conformity with the divine law of Love; and the practical exemplification of the possibility of a *human being* living that life, even in such an epoch of universal depravity and corruption as that which ushered in the first century of the present Era. Had he been God, men might well have despaired of following his example; but, being human, this was brought within the compass of all mankind. After his judicial murder, however, the real purpose of his mission was almost entirely lost sight of. And the reason is not far to seek. Every convert to what was popularly, although most erroneously known as Christianity, had been previously either a Jew or a pagan; and one superstition was common to both. Each had been brought up to regard religion as something altogether apart from daily conduct. According to their view of it, it consisted chiefly in acts of ceremonial worship, in the recitation of certain formularies which were supposed to propitiate the favour, or to avert the anger, of a capricious deity, whom the Jews called Jahveh, the Greeks Zeus and the Romans Jupiter. And great stress was laid upon sacrifices and burnt-offerings, which were considered to possess some mysterious efficacy in the obliteration of misdeeds committed by the persons who supplied the bullock or sheep, or other animal, for consumption by fire upon the altar. Then it occurred to some of the ex-pagans that it would be a good idea to represent the execution of the poor Nazarene as a deed of atonement, and as a sacrifice for the sins of the whole world, past, present and to come; and the Church, always on the look out for new delusions to impose upon the ignorant multitude, incorporated this frightful product of a morbid imagination with its other dogmas; and made a profession of belief in it an essential feature of its extraordinary religion; which likewise included the subscription to unintelligible creeds; the subjection of the human conscience to ecclesiastical bondage; the assertion of arrogant pretensions to read the mind and expound the purposes of God; and the exercise of a right to persecute, proscribe and put to death all who should dare to dissent from the dictation of a powerful organisation, claiming to hold the keys of heaven and hell.

And thus it has come to pass that, at the end of the nineteenth century, the Christianity taught by Jesus of Nazareth is virtually dead in the world; and it is the mission of Spiritualism—as announced by the higher intelligences, controlling the purest mediums they can

find in all parts of the world,—to breathe the breath of life into the old and true religion—the religion of Love.

Why may not this wonderful movement—a mere grain of mustard-seed fifty years ago, but to-day a tree whose branches cover the globe—be the precursor of the Second Coming? Why are the sages of antiquity and the founders of the great religions of the past, speaking to men and women wherever they can find suitable channels for so doing? Why are they reiterating and enforcing the sublime lessons inculcated by the Master, when he was a despised outcast in Palestine? Why are the gifts of healing which were exercised by himself and his disciples, with such apparently miraculous but really natural results, being conferred at this moment upon so many spiritualists in different parts of the world, with such startling spontaneity and similarity? What is the meaning of the unrest, the uneasy apprehension of some momentous change approaching; of the dissatisfaction which men feel with the creeds and systems they have uninquiringly acquiesced in all their lives, and of the longing for some convincing evidence of a life beyond the grave, which is agitating the minds of people of all sorts and conditions, as it never agitated them before? Why this universal impact of the invisible upon the visible world? Why this remarkable fulfilment of the old prophecy?—"And it shall come to pass afterward that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My spirit." It would be difficult to find any period, except the last half-century, or any incidents in human history, since those words were written, to which they could be held to apply, in so striking a manner, as they do to what is going on all around us. For never, probably, were the phenomena of visions in trance, warnings in dreams, clairvoyance and clairsaidence, so numerous or so well authenticated, as at the present time.—Yours, etc.,

AN OLD SPIRITUALIST.

PSYCHIC PHOTOGRAPHY.

TO THE EDITOR OF THE HARBINGER OF LIGHT

SIR,—Perhaps, the following will be of interest to those of your readers, who like myself are seekers for proof that the event we call death is not annihilation, and that there is also an unseen power or intelligence that is capable of still taking an interest in things earthly, and quite capable and willing to afford proof that though not clothed with a body, it can intelligently take part in things mundane, as the following goes to show:—

A few weeks ago I received an invitation to attend a circle then holding meetings at Mr. Bryant's residence, No. 12 Crown St. Woolloomooloo. I duly attended at appointed time, and found about 14 others present, some like myself being guests, whilst others formed part of a developing circle that meet for that purpose every Monday evening at Mr. Bryant's residence. Amongst the sitters was a Mr. Eaves now in business at Manly near Sydney. After the meeting had been opened in the usual manner by invocation, the control "Tyko" who is well and favourably known in and around Sydney as "Bryant's control" took possession of medium Bryant, and through him announced that if some Photographic plates (known to Photographers as dry plates) were procured by next meeting night, and then exposed (in total darkness) at that meeting, that we would obtain some spirit-photos. The obtaining of required plates was entrusted to Mr. Eaves (in whom we all had entire confidence), and at next meeting one each was entrusted to five of the sitters, every ray of light being carefully excluded before the plates were unpacked. They were exposed—held in the hands of the sitters for about two minutes, then again carefully wrapped up and packed away, and next day were duly treated and developed, and to the intense delight and astonishment of those interested it was found that four out of the five plates exposed had received impressions, whilst the fifth was a blank, as the whole of the plates in the ordinary course of events should have been.

I send you copies of the photos taken, two of which you will notice are of an extraordinary nature, one of them appears to be a judge with wig and robes, also two blue lights which were remarked by one of the sitters, show up very plainly. The other most prominent one seems to take the form of rocks, out of which a number of faces can be traced, the remaining two are not so definite.

The Photos as you will observe have not been retouched, but simply fixed and printed with all blemishes and defects as anyone acquainted with photography can easily see. Comment on my part is needless, but the photos and foregoing account of how they were obtained may, Mr. Editor, give you the groundwork for some remarks.

I am quite aware that what I have related will not be proof to those who do not wish to believe, but I do know that all who were present at that sitting are quite sure that all was honestly obtained, and that there was no trickery of any kind resorted to.

I have given you Mr. Bryant, Mr. Eaves and my own name, but do not care to give you other names without permission of those interested.

I am, Sir, etc.,

No. 7 Norton St.,
Leichhardt, Sydney.
January, 1898.

G. CHIDGEY.

[The Photographs referred to appear to be genuine, and our opinion of them in this respect is endorsed by an expert to whom we have shown them. The figure on No. 1 though indistinct in features, bears a strong resemblance to a Judge in his robes, the other referred to as looking like "rocks" is peculiar, but the profiles are such as children draw in their early attempts to depict a human face.—ED. *H. of Lt.*]

FOR RECOGNITION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR.—If you will kindly publish the following your doing so may possibly lead, through the American papers with which you exchange, to the recognition of the spirit to whom it refers.

At a private circle held in Leichhardt, Sydney, on the evening of the 26th Jan. last, the following information was given through the mediumship of Mr. T. Glassborow, a reliable private medium.

The control stated that his name was John Detmold, that he died suddenly while sitting in his office chair. He had, he said, been ailing for some time previous to his death, and had consulted Dr. Williams. His office address he gave as 516 Union Square, town of Lynn, Mass., U.S.A. Other items of information furnished by the control were that he followed the business of corn-factor, that he was a member of the Anglican church, and that he was a stoutly built man. He seemed somewhat confused in mind upon taking control of the medium and said he was uncertain when it was he died, but thought it was in December as the ground was covered with snow, and he had a faint recollection of his children asking him, when he was leaving home, to buy them Christmas presents.

I may add that the information was given quite voluntarily and that none of the persons composing the circle were ever in the United States.

Yours, &c.,
C. N. ROBERTS.

SUGGESTED CONFERENCE IN SYDNEY OF SPIRITUALISTS.

TO THE EDITOR OF THE HARBINGER OF LIGHT

DEAR SIR,—I find that it is impracticable to celebrate the Jubilee of Modern Spiritualism by holding a Conference in Sydney this month of Australian Spiritualists, (as proposed by me in January *Harbinger*) but I believe it can be arranged to hold one there in June next. That is the month our Americans friends, I think, have selected to celebrate the Jubilee of Spiritualism in, and it may be best to have uniformity as far as possible in

date of celebrating so important an event the world over.

If it be found impossible or impracticable to send representatives from the other Australian centres—Brisbane, Melbourne, and Adelaide—then Sydney and the surrounding districts could be represented and work together without entailing much expense, though personally, I would like to see a federation of the whole of the Spiritualists of Australia in one organic constitution. But if this is too much to accomplish at once, let us do the next best thing, and realise as much of it as we can.

Taking into consideration the population, the wealth, and the geographical position of Sydney, it ought to be a grand centre of spiritual force and work. This is all the more impressed on us when we remember the noble work of, and good seeds sown by John Tyerman, Charles Bright, William Denton, John Bowie Wilson, Henry Gale and many other earnest souls, too numerous to name individually.

For 12 years—1878 to 1890—Spiritualism was creditably represented in Sydney, when there was nothing like the number of Spiritualists in it that there is at present. So, all that is needed is for someone to commence and continue the work of organising the scattered elements and forces for them to become united, strong, and lasting.

Any who would like to co-operate in this work I would be very pleased to hear from them.

ROBERT WHITE.

March 21.

1 Teesdale Terrace, Wood St.,
Hamilton, Newcastle, N.S.W.

NEWCASTLE SPIRITUAL RESEARCH SOCIETY

The interest in this district in spiritual phenomena is still growing. Our Monday and Thursday evening circles are always crowded by serious investigators. Mr. T. G. Pike gives the greatest satisfaction as a public medium. His descriptions of spirit friends are very definite, clear, and strikingly correct. The reality of the presence and correctness of description were so strong in one case to a visitor that she fainted from its effects on her.

Our Society numbers about ninety members now and will soon have the number increased to 100.

The Sunday night services, which supplies the religious teachings of Spiritualism, through my lectures, are well attended and considerable interest taken in them.

On the first Sunday afternoon in next month—April—it is our intention to open a Lyceum for the children and juveniles of our movement. If any friends could spare us a number of the *Lyceum Guide* for their use I would be glad to receive them and distribute them among the children.

We would be pleased if our spiritualist friends of Sydney would stir themselves and form a strong Society. Mediumship there at present is too mercenary; it is mostly a business. If a good organisation were formed, such as existed in Sydney from 1878 to 1890, it could exercise some control over mediums and give encouragement to genuine ones. We would be pleased to have visits from them and an exchange of mediums and speakers. It is a pity to see Spiritualism in such a state as it now is in the oldest city in Australasia. There are many earnest, good, old spiritualists there, and to them as well as to younger ones who are willing to do useful work, I appeal to make an effort to place the Cause on a creditable basis; to have Spiritualism adequately represented and its ennobling principles suitably propagated in the fair city of Sydney.

The conference which I suggested for the celebration of the Jubilee of Modern Spiritualism in Sydney, I am afraid will not be held, as it is thought too big an undertaking at present.

ROBERT WHITE.

1 Teesdale Terrace,
Hamilton, Newcastle, N.S.W.
March 9th.

P.S.—I would like to have the names of a couple of Spiritualist friends, one in Brisbane and one in Adelaide, to whom I could write on matters concerning Spiritualism.—R.W.

MISSIONARY WORK.

The following from an American physican is corroborative of the experiences of our former contributor, "Sugkamno," who worked successfully on the same lines. Readers will remember his interesting articles which appeared in our columns from one to two years since.—
ED. H. OF LT.

I have had a knowledge of the truth of spirit return for more than forty years, and have been engaged for several years in a work that has been very interesting and profitable to me, and it is my sincere desire that others may be induced to engage in the same where conditions are favorable.

I call it missionary work. Others have called it "ministering to spirits in prison."

Not being a medium myself I am only a helper. The medium, Mrs. Bergman, is clairvoyant and clairaudient. At our sittings, every Wednesday at 3.30 p.m., spirits are brought to her by the co-operating band of spirits, who do not know that they have left their bodies of flesh and it is our work to convince them of that fact. To enable us to do that they are brought *en rapport* with her, or presented to her clairvoyant vision, so that she is enabled to see them and describe their actions and hear them talk and read their thoughts. All of this she describes and repeats to me, and I argue with them (getting their answers through her) as I would one in the flesh to convince them of spiritualism. One of the first moves after they become conscious is to have them demonstrate to themselves that they cannot move a ponderable object, as taking a pencil or handing me a book from the centre table. When they find they cannot move ever so light an object, then I tell them—or rather ask them why I cannot see them, although I am not blind. If they are standing or sitting near me I swing my hand or arm through their bodies. By such measures we convince them of the change and then some spirit friend comes and makes him or herself known and takes him away, or someone of the spirit band does it.

When conscious mental activity is resumed it is at the exact point at which it was arrested when death or insanity came upon it. A revolving wheel, when arrested in its motion, must start at the exact point at which it stopped. So however long a spirit may lie unconscious, there is no appreciation of loss of time. Hence, when aroused or awakened, they are unaware of the change, and must learn it as they would learn any other fact.

To accomplish this work the conditions and medium must be such that the spirit can be conversed with, and argued with, as you would with one in the form—they must be taught to adapt themselves to the new order of life.

They are brought to us from all parts of our country and from different countries of Europe. Where a number pass out together, as in mine disasters or by shipwreck, &c., they are often brought in together and all learn the lesson by listening to the instruction given to one, who acts as the foreman, and does the talking for them. In that way we sometimes help a hundred or more at one sitting.

We formerly asked names, &c., but now we do not, but frequently ask what city this is, and, when they say Chicago, for instance, it startles them to tell them it is Buffalo. But we frequently ask what the present date is, and they always give the last date that they were conscious of, and it may be months or years back. On giving them the present date they are interested and more easily convinced. To convince some minds we have to shew them the current year's diary.

Spirits are brought to us from almost all classes of society, all grades of ignorance and culture and all conditions of life, and who have passed out by the various modes of physical death. But not all who pass to the unseen are "cast into outer darkness." No spiritualist needs the help that we render others, for with the thoughts that they have had they are enabled to comprehend the change at once. So all those who know this doctrine, whether believing it or not, can take up the thread of being and go on in the new, or higher life; and it is an interesting study to note the various conditions of those who pass to spirit life ignorant of its

nature and conditions. The very wicked and undeveloped morally, and the very ignorant are in darkness. So also is a cultured materialist who believed positively that death ends all. Such have sent no thought forward to prepare the way or to build himself a home "over there."

Then the crystalized believer in the orthodox theology of heaven and hell as places are about as, or rather more unfortunate, because they do not find themselves either in bliss or burning, and have all of that to unlearn, which is always harder than to learn anew. Spirits hunt many, many years for the great white throne and Jesus Christ. One came to us a few months ago looking for "a methodist heaven." He said he had been a Methodist all his life and he wanted a Methodist heaven.

The Catholic will not believe he is dead because he finds himself neither in heaven, hell nor purgatory, as he conceives them. Many are disappointed, they say, because they are not in hell as they expected to be as soon as they died. Suicides are almost universally repentant. We find the drunkard thirsty for stimulant and the miser is a miser still.

I will give two examples as illustrative of our work. A spirit was brought in who had been such a zealous church worker that the estates of widows and orphans had been entrusted to him. But he had robbed them. One widow he had robbed of twenty thousand dollars, and let her die in poverty. He found himself in such darkness that he was praying for light. After considerable talk he finally confessed his sins, and declared he had been a scoundrel and had got money in any and every way he could. He was told that he must ask the forgiveness of that widow and resolve to do better before light would come to him. He did so, for she had been brought there to meet him face to face.

A few weeks ago a spirit was brought in in chains, as he supposed, and emaciated to the last degree, and in a stupor. By concerted concentration of thought and will power we immediately relieved him of his stupor and his supposed chains and caused him to realise the change and the fact that he was a free man.

He proved to be a philanthropist who had died in chains as a prisoner of state for his hatred of tyranny: he had never believed in a future life, hence was surprised. He looked round the parlour and asked if that was the average style of living of the people of this country, as I had just told him he was in America. Then he asked if we had any poor among us, and seemed pleased to learn he could work for them. He did not then know that he could go home.

It is a good interesting, instructive and elevating work and thousands of circles could find work to do. So I pen these lines trusting that others may be induced to "go and do likewise."

A. S. HINKLEY, M.D.

78 W. Huron-st., Buffalo, N.Y., U.S.A.,
January, 1898.

DR. J. M. PEEBLES' NEW BOOK.

An advance copy of the above is to hand; it is a portly volume of over 450 large octavo pages, the author having incorporated with the incidents and observations of his recent tour the most interesting features of his former journeys, the record of which has been for some years out of print. It opens with a glowing description of the beauty and geniality of southern California, where the author has made his home, and then enters into the incidents of his last voyage and his meditations by the way. In his description of the Pacific Islands and speculations as to how they were originally peopled, a curious fact is referred to, viz:—that over sixty islands definitely marked on the charts by the old navigators have entirely disappeared. It is suggested that at some far distant time there has been a polynesian continent which has subsided, leaving only the highest points, which form the numerous islands upon the submerged points of which the coral insect has built. A brief sketch of New Zealand and references to its present

*Three Journeys around the World, or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, and other Oriental Countries, by J. M. Peebles, A.M., M.D., Ph.D., &c. Boston, Colby & Rech, 1898.

prosperity includes a chapter on Maori Spiritualism. The sections devoted to Melbourne introduce several of the prominent workers, and are appreciative of the progress of liberalism and spiritualism since the author's former visit. A series of seances held upon the ocean during the previous voyage, "Aaron Knight" being the controlling spirit, which are introduced here, are interesting; they include a brief description of spirit life and the location of the spheres pertaining to this world which harmonizes with that given through several other reliable seers and mediums. The descriptions and comments on Chinese religions and institutions present them in a much more favourable light than we are accustomed to view them. The fact is that the large majority of Chinese emigrants to this and other countries are of the lower class and do not represent the intelligence and culture of the country. A considerable space is devoted to Indian religions, particularly to Buddhism, and a later chapter on "The India of To-Day" embodies some of the incidents of last year's visit. Dr. Peebles' impression of England and its people, and especially of London, where he is no stranger, is very complimentary; he says:—

There is not, there could not be, but one London. It is a world in and of itself; a living sample of an inextinguishable identity; a compact unity in diversity. Its population, though decidedly English, is to a certain extent, a conglomeration of all races, tribes and tongues. One may drive twenty miles in a straight course across any of London's diameters. And never have I seen more obliging shopkeepers, more polite policemen, or real genuine gentlemen than in this great mammoth city. The English, while more cautious and conservative, are also more fixed and substantial than Americans. This is everywhere manifest in the solidity of their institutions and in their massive architecture. Every bridge, every archway seems to have been built for eternity. A Briton's house is his castle, once invited into it, and ever afterwards you have a substantial friend.

The volume is too varied in its nature to more than touch upon its contents, which are full of interest, the solid matter being illuminated by the Doctor's bright and cheery thoughts and comments which sparkle amongst its pages. It contains also several illustrations, including Buddhist priests, Indian Fakirs and Yogis, Temples, New Zealand and Australian natives and the editor of this journal.

SPIRIT IDENTITY.

Dr. Wm. Sharpe, the author and poet of Bundoran, Co. Donegal, Ireland, in a recent letter to us, refers to some remarks we made in a private letter to him on the "personation of great men by unprincipled spirits" as being "certainly detrimental to the cause," and thinks that mediums ought to discourage their manifestations. He thinks, however, though undesirable, it is not without its instructive side. Yet (he says) "it is but a drop, the great fact remains that spirits of a very high, benevolent and advanced order do now as in ancient days speak and write through suitable mediums," and in illustration of this he gives us the following interesting incident from his own experience:—

In 1873 when I was a few months in London, when on leave from India, I attended a Sunday evening meeting under the auspices of that very genial man, Mr. James Burns. The trance medium, a young and uneducated man, I forget his name now, but I think he was a young barman not then out of his teens. He has turned out a remarkable medium, and was then only coming out. On that evening the spirit of an old learned Hindoo spoke through him, and did I never hear another trance speaker, this single instance would have convinced me of the truth of spirit return in this form for life. Though the boy was young, his face seemed to age, and take on the Hindoo expression, but the most remarkable of all was the change of voice to that of the Hindoo. To me this was conclusive accustomed as I was to the peculiar guttural tone of elderly Hindoos; a tone that no European could ever imitate for it is most remarkable and peculiar, that is to those accustomed to hear elderly Hindoos of the learned class, for the peculiar guttural is not noticed in young men at all. It was a very learned discourse, I think it was published in the *Medium and Daybreak* then."

The medium he alludes to is, we think, Mr. J. J. Morse, the noted English inspirational speaker of the present day.

NOT "THUS SAITH THE SPIRIT."

BY HUDSON TUTTLE.

Many who have shaken off the old belief in the dogmas of the church, substitute almost equally harmful ones in regard to the office and control of spirits; in fact, there is little difference between these spiritualists and the most orthodox church members, except in the substitution of the word Spirit for that of God; for while the latter has "thus saith the Lord," the former has "thus saith the Spirit." Man is a puppet to dance as the invisible and irresponsible spirits pull the wires. Some become infatuated with such ideas; they neither eat, drink, or sleep, walk or talk, rest or work without consulting the spirits. If they go on a journey, remain at home, or engage in any business enterprise, the advice of the spirits is first asked. They will by no means do anything contrary to the advice received.

Intimate spirit friends, for a wise purpose, may advise and be consulted, as we would have consulted them had they remained on earth, but our reason should always remain unfettered, and we should never accept such advice as authoritative. If we do there is danger. The fountain becomes turbid, the advice unreliable, and folly leads credulity to a bitter end.

Spiritualism comes to lift the soul out of the selfishness of earthly life; it is an inspiration of vital power, but when it is used for selfish ends, it becomes prostituted and impure. It was not intended that our departed friends should return and take the place of our common sense, or education. It is the vale of humility, the cross and the abnegation of self on the one side, and the exaltation of self as a distinct factor of spiritual growth which perfects spiritual character.

Spiritualism may not be put to ignoble uses. There are selfish spirits in the next world as well as in this, and the seeker of the spiritual knowledge attracts spirits like himself. Eager for wealth he allies himself with a class of spirits who are also eager. Mines are located for him, rise and fall of stocks foretold, and business ventures advised. In the majority of cases the results reflect on the wisdom of the controlling spirits, but sometimes profound insight is revealed. Is the earth not selfish enough without bringing the heavenly host to assist a few men in gaining advantage over the many?

It was once taught by Christian ministers that God would descend to assist them who prayed to Him, even to telling them what number of a lottery would draw a prize. How often are spirits consulted for purposes as selfish and immoral.

It is a terrible fate to become a mere tool in the hands of spiritual agencies and have individuality absorbed by them. A true life means freedom, will, thought, reason and responsibility.

No agency, however exalted, should rob us of individuality, or take away the burden of consequences. Any system of doctrines which does this entails moral obliquity and spiritual death when belief reaches this stage; when the word of the spirits takes the place of reason, the believer stands on dangerous grounds; his course is downward instead of upward; toward superstition, instead of knowledge.

THOMAS PAINE.

The Truthseeker, for January 29th, has a fine illustration of Thomas Paine's monument at New Rochelle, as it appeared on Decoration day when his admirers had brought their floral tributes to his tomb. It presents also a splendid likeness of the great reformer (a copy of Romney's) which is said to be the best picture of Paine in existence. Fifty years ago, Paine had the reputation of being an atheist and scoffer at religion. Now every well read person knows that he was a religious man in the truest sense, though an enemy to creeds and dogmas: witness his splendid affirmation, "My Country is the World, my Religion is to do good," and his last words which give the lie to the traducers of his memory, "I die in perfect composure and resignation to the will of my creator God." His "Age of Reason," the circulation of which has lost record, is probably the most effective reformatory book ever published.

THE ANGEL OF DEATH.

Two angels conversed in some height of Heaven that overlook'd earth ;

Said one, " Men call me the ' Angel of Death,' but I am of birth; At the sight of my sickle they haste them away and they hide, In youth, in old age, in the might of their pride ! And they call me the ' Angel of Death,' but I am the Angel of Birth.

" For when death's portals are passed, men but wake from a dream or a sleep,

And begin a full life, where neither foes nor fates ever mock, While friends stoop o'er the darkened bier and silently weep.

The dead have sped to a land not of sand but of rock, The sorrows and pains and trials come not thick with each passing breath ;

For I am the Angel of Birth, though they call me the ' Angel of Death.' "

Co-operative News.

Dec. 18th, 1897.

CHRISTCHURCH CLIPPINGS.

DEAR HARBINGER,—Can you spare us a corner in your valuable columns for an expression of thankfulness and appreciation ? Before leaving Dunedin, after a happy season among the friends of Truth there, we were tendered a farewell social by the Psychological Society, and a most enjoyable evening was spent, many good wishes being expressed for our future work.

The Sunday previous to our leaving we were the happy participants in the pleasure of opening a Lyceum in the Spiritualist Hall, led by Mrs. Collegs and Mr. Gibb. A large attendance of parents and friends bore witness to the interest taken in the new work. Bidding farewell to Mr. and Mrs. Rough and many kind friends we departed for Christchurch, where we were most kindly received by several friends, who are indeed " brothers " and " sisters " to us, although unknown to us previous to our coming here.

We were the guests of these friends until we could find a suitable Cottage home wherein to begin our work, which we have succeeded in doing, and by kindly help commenced our mission here.

Our first service was held in the Choral Hall (late Temple of Truth) on Sunday last, when a very sympathetic audience assembled, these meetings are to be continued, I trust, for some time. There seems a good field for labour here, and many enquiring souls. We commence psychic classes next week, and work in good earnest in this beautiful city, where I am sure we will still have your kindly thoughts. Christchurch seems to us like the Athens of New Zealand, the home of advanced and progressive thought, and we feel quite helped by the influences around us. Not expecting any immediate large successes, we trust and labour on, confident that the sweet truth of angel communion will win many lives for the service of good. We are endeavouring to establish a reading-room for enquirers, and shall be very grateful for any help in the way of literature. Wishing you all success,

We remain, yours ever,

J. HARRIS.

110 Armagh-st.,
Christchurch.

J. A. RENOUF.

MRS. MAUDE L. VON FRIETAG.

Arrangements are now completed for the above celebrated public test medium to visit Melbourne and give a lengthened series of seances in one of the large halls of the city. Mrs. Freitag, who will appear under the auspices of The Victorian Association of Spiritualists, has a reputation for giving distinct tests of spirit identity. The Hon. Secretary of the Association (Miss Hinge) will furnish fuller particulars to those interested.

The project to raise money by means of a limited liability company for the purchase of the Eastern Hill Congregational Church for the purposes of the Lyceum and Spiritualistic services has fallen through; therequisite number of shares to cover the first cash payment not being taken up in the time limited for that purpose, it was moved and carried at a meeting of subscribers and others that no further steps be taken in the matter.

THE MODIFICATION OF A GREAT SCOURGE.

" Rita," of *The Herald* having applied to Dr. A. Mueller, of Yackandandah, to make known for the benefit of the community his successful method of treating Typhoid Fever, that gentleman, with his usual urbanity promptly responded, and gave in the columns of that paper his theory, the soundness of which he had tested in thirteen cases, all of the patients convalescing in the second week. Typhoid, being indisputably a germ disease, centred in the lesser rectum, but permeating the blood, he reasoned that the first thing to be done was to kill the germs without injury to the system. To do this effectually it was necessary to select a germicide that would not expend all its energy in the bowel, but diffuse itself through the whole circulatory system without precipitation, and thereby exterminate the active principle of the disease. These qualities he found in perchloride of mercury administered in small doses. This done, alterative and tonic medicine, with appropriate diet, was sufficient to restore the patient's tone, and with greater certainty and in far less time than when the army of bacilli were fighting against the treatment. Considerable correspondence followed, some of a fault-finding and disparaging nature. These critics are answered by the Doctor in a very temperate letter in which he points out that he did not claim perchloride of mercury as a specific for Typhoid, but as a powerful and appropriate germicide which arrested the disease and paved the way to a speedy cure. Considering the number of deaths that occur annually from this fell disease, anything that tends to rob it of its malignity and lessen the mortality is a blessing to the community, and Dr. Mueller is to be congratulated on having discovered and made public a method of treatment calculated to accomplish this desirable consummation.

At the March Conversazione of The Victorian Association of Spiritualists, Mr. R. C. T. Morgan (V.P.) read an interesting paper on " Materialisation." There was a good attendance of members, and when it was found that Mr. Morgan had not completed his study of the subject, a very general desire was expressed that he would give a second paper at the April meeting.

The following Officers and Leaders have been elected for the winter session of the Melbourne Progressive Spiritualistic Lyceum:—Conductor, Mr. Otto Waschatz; Vice-Conductor, Mr. Isaacs; Secretary, Mr. A. C. Fletcher; Treasurer, Mr. Veen; Librarian, Mr. Warne; Assistant, do., Mr. Taylor; Musical Director, Mrs. Freedman; Watchman, F. Palethorpe; Recorder, Miss G. E. Lane; Welcomers, Mr. Elliott and Mrs. Hughes; Auditors, Messrs. Jennings and Redfern; Guardians, Mrs. Johnson, Messrs. Warne and Taylor. Leaders—Mesdames Knight, Freedman, Wood, Weekes, Campbell, Miss Martin, Messrs. Weekes, Burns, Trice, Hughes, Stewart. Guards—Harris, Hayden, Martin, Williams.

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