



THE

# Harbinger of Light

A MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

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THE theory of multiple personality started by M. Pierre Janet some seven years since in connection with his hypnotic experiments with a French peasant woman who in the magnetic state exhibited three distinct personalities whom he called the three "Leonies" (though they claimed to be discrete persons) has been revived recently by the publication of a book compiled by Judge Dailey on the celebrated case of Mary (or Mollie) Fancher, of Brooklyn, N. Y., which puzzled the medical fraternity of that city some twenty years since, it being asserted and proved by crucial experiment that all the assimilative functions were absolutely inert and that she lived for months together without food or drink, and that for a period of nine years nothing but fruit juice and water had entered her lips. She was during this period blind, deaf, and dumb, her body twisted and contorted, and the only sense remaining was that of touch. By means of this and interior vision she was able to do wool work, make and colour beautiful flowers, and write thousands of letters. She could read letters perfectly before they were opened, and sense the approach of persons long before they entered the house. The marvellous phenomena connected with her were investigated over and over again, and each new investigation confirmed the former ones. Not only the spiritualistic press, but the New York secular journals were during the period of the public investigation full of the marvels disclosed. When about 26 years of age she passed into a trance and at the end of a month the body relaxed and normal consciousness returned. The nine years of her abnormal condition were to her a blank, and it was difficult for her to believe that she had performed the artistic work and written the enormous number of letters attributed to her. After this ensued phenomena which puzzled Mr. Sargent, the

business friend who was associated with her, and who apparently had no knowledge of spiritual phenomena; at different periods of the day Miss Fancher exhibited different characteristics spoke in a different voice and appeared to be an entirely different person. Five distinct characters were represented in this way, claiming Mollie's body, but their recollections of the past only comprehended a section of her life. On this peculiar psychological phenomena Mr. Charles Dawbarn, an old spiritualist and able contributor to the leading American journals, takes up M. Janet's theory, considers Mollie Fancher's case a demonstration of the universality of multiple consciousness and assumes that in this we have another serious addition to the difficulties of determining spirit identity; he also gives us further cause for alarm by telling us that sitters in circles "can consciously or unconsciously, create personalities who will take control of the medium and reappear as often as called for," and yet more;—these "Thought created personalities, are perfect in memory, for that is a power of intelligence that becomes gigantic the moment the mortal breaks loose from his fetters." With all due respect to Mr. Dawbarn, this looks to us very much like "Bogie"; experienced spiritualists know how much the mind of a positive sitter will influence the tenor of a mediumistic communication, but that the passive mind should create something like a distinct conscious entity, capable of misleading and deceiving, is too much for us to assimilate. There are real difficulties enough in the investigation of Spiritualism without inventing new ones which at present rest only upon the *ips dixit* of the writer, whose article appears in the *Banner of Light* for March 5th.

Regarding the theory of multiple personality the evidence in support of it is in our opinion altogether too weak. In the case of Mollie Fancher there do not appear to have been any steps taken to solve the mystery by means of reliable clairvoyants or psychometers: had this been done independently in two or three different quarters a satisfactory solution might have been obtained. It is evident from the extraordinary circumstance of the case that the vitality of the body must have been sustained from spiritual sources for lengthened periods, and

it is highly probable that during some of these periods when Mollie's spirit was only connected with it by a slender cord, that other spirits in affinity may have occupied it and used it to produce some of the phenomena that occurred; more probable, we think, than that Mollie's spirit was split up into five different parts, each exhibiting discrete characteristics; and it is well known that when spirits have once controlled a sensitive they as a rule continue to do so at fitting opportunities. A somewhat parallel case, but conflicting with the "Multiple consciousness" theory is that of Lurancy Vennum of Watseka, Ohio. This girl had fits, trances and various maladies, and the medical men had decided that the insane asylum was the best place for her. At this juncture a friend (Mr. Roff) who was a spiritualist, recognizing spirit influence at the back of some of the peculiar symptoms of the case, introduced a Dr. Stevens who had some psychical knowledge, and in a lengthened sitting obtained clear evidence of spirit control. In one of the paroxysms the girl was distinctly controlled by a daughter of Mr. Roff's, who announced her intention of retaining the control of Lurancy's body till health was restored. From that time Lurancy Vennum became to all intents and purposes Mary Roff; she recognized Mr. and Mrs. Roff as her parents, remembered old friends and experiences, and looked upon her natural parents as comparative strangers. This continued for three months when she again became Lurancy Vennum, and returned to her parents with health fully restored. The testimonies to the facts of this case are unimpeachable; they were recorded in the *Religio Philosophical Journal*, and subsequently published in pamphlet form, at the office of that paper in 1894. In our own lengthy experience with sensitives we only know of two distinct states of consciousness, the external or normal consciousness, and the internal or spiritual; the latter exhibits different aspects in accordance with its state of exaltation, but the same intelligence is manifest in all states. When in the magnetic condition whether induced by an embodied or dis-embodied operator, the subject is susceptible to the influence either by impresson, suggestion or direct control of other intelligences, who manifest more or less distinctly their idiosyncrasies, but some mediums have the power to assert themselves, especially where the magnetiser or control has not tried to dominate the integrity of their mind, which discretises itself from controls and manifests its oneness.

#### OUR FOREIGN EXCHANGES.

##### THE ACTION OF PRAYER.

VISCOUNT DE TORRES-SOLANO contributes to *La Union Espiritista*, an article on Prayer, from which we translate the following passages:—"Spiritualism causes us to comprehend the action of prayer by explaining the means by which thought is transmitted, whether it be that the being for whom we pray comes to our appeal, or whether our thought reaches him. To arrive at an idea of what takes place under such circumstances, we must represent to ourselves all beings, both incarnate and disincarnate, as submerged in the universal fluid which fills all space, just as we are here immersed in the earth's atmosphere. This fluid receives an impulse from the will. It is the vehicle of thought, just as the air is that of sound; with this difference, that the vibrations of the air are circumscribed, whereas those of

the universal fluid are infinite in their extension. Moreover, when the thought is directed towards any being whatsoever, whether on earth or in space, it establishes between the incarnate or disincarnate, or *vice versa*, a fluidic current connecting the two, which transmits such thought as the air transmits sound; the energy of the current being in the ratio of that of the thought and of the will; which explains why the thought is understood by spirits, wheresoever they may be; how spirits communicate among themselves; how they transmit their inspirations to us; and how relations are established between incarnate beings, at a great distance from each other.

"This explanation is especially intended for those who do not comprehend the utility of purely mystical prayer. It is not for the purpose of materialising it but in order to make its effects intelligible, that we demonstrate how it may have a direct and effective action, without rendering it any the less subordinate to the will of God, the supreme Judge of all things, and who alone can render its action efficacious.

"By prayer, man calls to himself the aid of the good spirits who come to sustain him in his good resolutions, and to inspire him with good thoughts; thus acquiring the moral strength necessary to overcome difficulties; to return to the right path if he has wandered away from it; in the same way that they are able to avert from him the evils which he may have invited by his own faults.

"It was reserved for Spiritualism to demonstrate to us the action of prayer, by revealing the relations which exist between the visible and invisible world; but its effects do not stop there.

"Prayer is recommended by all spirits. To be wanting in prayer, is to ignore the goodness of God; it is to renounce for ourselves, the assistance we are capable of deriving from it; and to neglect to do to others the good we have the power of effecting for them."

#### ANOTHER SCIENTIFIC CONVERT.

*Il Vessillo Spiritista*, publishes a translation by M. Ivan Kusar Ivanov, of some extracts from a book in the Hungarian language, entitled "Iz tajvorstvenog svieta" (From the world of mysteries), by Dr. Gustave Gaj, in which he gives his reasons for becoming a spiritualist. He had previously regarded psychic phenomena as puerile and ridiculous; and looked upon those who believed in them, as ignorant, superstitious and retrogressive persons; but, accepting the invitation of a friend to be present at a private sitting, he was so much struck by the evidences he obtained of the presence and operation of some external intelligence, that he resolved to investigate the subject by scientific methods. This he did, in company with his wife, his two sons, and a female relative; and he was fortunate enough to develop an excellent sensitive, in the person of an intelligent young man in his own employment; through whom he succeeded in obtaining such convincing tests, that Dr. Gaj felt himself compelled to yield to the logic of facts; and now publishes his experiences, for the benefit of other inquirers.

#### PSYCHIC SCIENCE IN ITALY.

There are, as we learn from the *Nova Lux*, of Rome, no less than eight periodicals, devoted to psychic subjects, published in various parts of Italy, four of which are avowedly spiritualistic; and there exist circles or societies, for the study and dissemination of Spiritualism in Rome, Florence, Turin, Milan, Alessandria, Catania, Leghorn, San Remo, Teramo, Pesaro and Penne: to say nothing of hundreds of circles which are being held in private families; as we learn on the testimony of a Roman Catholic newspaper, which is seriously alarmed, for the same reasons that the silver-smiths of Ephesus were, in the Apostolic times. A clerical organ in Rome, by the way, seriously asserts that four gentlemen, prominently identified with esoteric studies, are "possessed by the devil!" and actually goes so far as to publish the following astounding

statement:—"It now appears to be an ascertained fact that the leaders of the Esoteric Union are transported through the air by the demon, which they call, in their jargon, travelling with the astral body, so as to be present periodically at their nocturnal meetings." And this preposterous rubbish, which is worthy of the darkest period of the Middle Ages, is written and printed in the last year but two of the nineteenth century! But no one who knows Rome and has been brought face to face with the typical priest of that city; whose coarse animal face, unintellectual head, and heavy unspiritual countenance, betoken the ignorant and self-indulgent man he usually is, will be surprised at such language as this. At the present time there are 70,000 priests, monks and nuns, in Italy,—a terrible dead weight upon the spiritual and intellectual life of the people, as well as a serious drain upon their material resources; but it is consolatory to reflect that the peninsula is now dotted over with thousands of elementary schools, in which something like two millions of children are receiving instruction, and that when these grow to man and womanhood, they will not be the uninquiring and submissive dupes of the priesthood their fathers and mothers were.

#### HOME NEWS FROM ABROAD.

Our Norwegian contemporary, the *Morgendæmringen*, in its February issue, states upon the authority of *Den Skandinaviske Spiritualisten*, a publication of which we now hear for the first time, that "in Melbourne, Australia, there are three hundred mediums." We do not know from whence the information is derived, but we should think if that number were divided by ten, it would be under rather than over the mark. We speak of those who are generally recognised as possessing the gift of mediumship in some one or other of its numerous phases. As to those who are either its possessors unconsciously; or who being endowed with it, shrink from avowing it, it would be impossible to conjecture how numerous these really are. We have heard it stated by controls who are qualified to speak with some authority on the subject, that there is scarcely a large family without some member of it being a medium; and that he or she only requires to be placed in favorable conditions in order to develop the latent faculty. When Spiritualism is better understood, and its immense value and importance are more generally recognised, we shall probably be astonished at the number of mediums who will be brought into notice. At present, there are many who are never heard of outside of the private circles in which they sit.

#### SPIRITUALISM IN JAPAN.

We are again indebted to the *Campana del Mattino*, for some highly acceptable information with respect to the universal prevalence of Spiritualism in Japan. As the good old Ovidian maxim says, *Fas est ab hoste doceri*, which may be translated "good are lessons even from a foe." And this is what our enemy, the above-named journal quotes from a letter it has received from a learned Italian missionary, resident in Tokio:—"Your journal of the 16th and 17th of July has come to hand. I read it, re-read it, pondered over it, and found in it a marvellous picture of the undeniably diabolical action which is being exercised on a large scale, over forty millions of souls forming the empire of the Mikado. Here the dominant religion is that of the spirits, and therefore these people, with very few exceptions, are literally all spiritualists, all adorers of the devil. The holy truths of the Catholic religion, laboriously penetrate the minds of a chosen few. And even here the spirits who manifest themselves, proclaim themselves to be disincarnate souls!"

If this Italian missionary should ever happen to meet with a book called the New Testament, and should venture to read it, how horrified he would be to discover that there was once a spiritualist named Jesus of Nazareth, who manifested himself after his death, and proclaimed himself to be a disincarnate soul. But then he was an arch-heretic, who had been accused of casting

out devils by Beelzebub, the prince of devils, and was judicially murdered at the instigation of the priesthood of his time; so that the Italian missionary at Tokio would no doubt declare that he only met with his deserts.

#### A PROGRESSIVE CATHOLIC.

As an offset against the pitiable ignorance and blind credulity of the poor missionary above referred to, we notice with great pleasure, but with still greater astonishment, an article published on the 5th of January last, in *La Libertà*, a Catholic journal, issued in Naples. It is entitled "The Decadence of Materialism," and after describing the spiritualistic researches of Sir William Crookes, of Dr. Gibier, of the Curate of Arles, and of Comte Leon di Laborde, the writer goes on to remark that the first named gentleman "has proved by his experiments that the frequently undeniable phenomena of Spiritualism are produced by an intelligent and non-material force," that the search for this is being prosecuted with renewed ardour; and that "the questions of suggestion, of Spiritualism, and of the miraculous are assuming an increasing importance, and people are everywhere occupying themselves with them. It follows from all this—and it is this conclusion which I more particularly wish to deduce—that the medical and scientific materialism which was held in such high honour at the beginning of the century, is doomed to disappear; and that it is certainly an attractive spectacle, and one full of great hopes to see our sceptical and frivolous age, now that it is drawing to its close, moving along the paths of science towards the supernatural."

Spiritualism is, indeed, the St. George who will destroy the dragon of Materialism; but it is also part of its mission to show that there is no such thing as a miracle; inasmuch as the most wonderful phenomena are produced, or occur in conformity with natural laws, at one time unknown, or uncomprehended; and that the supernatural is non-existent, because nothing can be above Nature, inasmuch as this is a synonym for the Mind of God in visible operation.

#### PASSED ON.

*Il Mondo Secreto* of Naples, thus refers to the passing away of a distinguished spiritualist in Italy:—"With the most sincere regret we have but just learned of the death of Senator Giuseppe Gallone, Prince of Moliterno, who departed this life on the 13th of January last. Belonging to a noble family of great antiquity, the Prince was a most assiduous and affectionate cultivator of our science. He wrote the *Olos*, in two volumes, of which we shall offer our readers an analysis, as soon as we can procure a copy of the second volume. To his widow, Donna Antonso Melodia, Princess of Tricase, we offer our deepest condolences for the loss of her husband and of our brother.

#### THE COLOURS OF THE AURA.

Science is becoming one of the most powerful auxiliaries of Spiritualism, and the photographic camera, by demonstrating the actuality of the aura which surrounds every one of us, has lent the weight of scientific attestation to the statements of the many clairvoyants by whom that aura has been seen and described. That it varies in colour, in brightness, and in transparency or opacity, according to the spiritual, moral and physical condition of the individual, for the time being, is a well ascertained fact; and "Ismala," writing on the subject on the *Revue de la France Moderne*, points out that it is not improbable that the progress of science will furnish us with the means of reproducing and of distinguishing the different tints of the aura. "Human magnetism," the writer proceeds to observe, "finds itself influenced at the moment of birth, by the position of the planets. The sun and the moon exercises a preponderating force. The moon reflects upon us formidable stellar influences under the form of beneficent or maleficent radiations. She is magnetic

and negative in her action, while the sun is positive and sends us electric rays." In fact it is beginning to be discovered that the universe to which we belong is one stupendous whole, in which each atom is related to, acts upon and is acted upon by every other atom; and that the words of Paul, "for we know that all the creation (*pasa he Ktisis*, the whole universe) groaneth together, and travaileth together until now," may have a much deeper significance than is ordinarily attached to them. At the same time it is also beginning to be discovered that Astrology, which was recognised as a science by Ptolemy, Proclus and Porphyry, among the Greeks; was cultivated by the most learned of the Arabian astronomers; was justified in the Middle Ages by Albertus Magnus and his illustrious disciple, Thomas d'Aquinas; and was defended and sustained by two such scientific luminaries as Tycho Brahe and Kepler; is deserving of more serious study than it has received during the last two centuries.

#### THE ENEMIES OF SPIRITUALISM.

This is the title of a forcibly written article in the *Revue Scientifique et Morale du Spiritisme* (Paris), from which we translate the following passages:—"The human mind floats undecided between the solicitations of two powers, Religion and Science. On the one side are the various religions, with their spirit of domination and intolerance, their train of errors and superstitions which lead unavoidably to doubt; but also with their sweet consolations and the faint glimmerings which they have preserved of their primordial truths. On the other side stands science, materialistic in its principles as in its objects, with its cold negations and its extravagant bias towards individualism; but also with the prestige of its labours and its discoveries. And these two antagonists, Religion without proof, and Science without ideality, provoke each other, grapple together, and fight without the power to overcome; for both respond to an imperious need of man; the one speaking to his heart, and the other to his cold reason. Around these two colossi, ruins accumulate. In the midst of this chaotic assemblage of ideas, conscience has lost its way. It wanders hither and thither in the uncertainty by which it is oppressed; and the moral position of the humble, and of all those who are staggering under the burden of existence has become intolerable between the two doctrines which offer them, as the perspective of their sufferings; the one annihilation, and the other an inaccessible Paradise, or an eternity of torments." In this supreme crisis of the human race, as the writer proceeds to observe, "Spiritualism has been reborn upon the earth, and opens up a new path to mankind. And as it substitutes certainties for doubts, and the doctrines of the angels for the dogmas of the Churches, it awakens the enmity both of Religion and Science. But nothing can arrest its advance. It is strong and patient; and entirely disinterested, having no other ambition but to render men happy by making them better."

#### A SPIRITUALIST IN JAPAN.

We have a letter from Captain C. Pfounds, an old journalist and traveller now living at Kobe, Hiogo, Japan, in which country he has resided for many years. His name will be familiar to readers of the *Medium*, during the life of the late James Burns, as he was a frequent contributor to that paper. He was also a contributor to *Lucifer* and *Theosophical Siftings*, but dissents from some of the Theosophical doctrines. He takes the opportunity when it offers to introduce the subject of spiritualism to the educated Japanese, and distributes any pamphlet literature he may have amongst those who can read English. We shall be happy to receive and forward to him anything good in this line which friends may send to us. Captain P. thinks the *Harbinger* an "admirable publication."

Not in the outward seeming but in the inner influx comes life and energy, power and strength to live the life of the spirit.

#### OUTSPOKEN THOUGHTS AND COMMENTS.

By A.M.

#### "FIN DE SIECLE" REVIEWS.

AMONG the many ills of the pseudo-civilisation of the nineteenth century, for which the twentieth, judging from the present trend of evolution, will devise complete or partial cure, by far the most baneful in their deep and far-reaching effects on the physical and spiritual welfare of this as well as future generations, are certain breaches of natural law, certain immoralities committed by High and Low alike in that most important of human institutions, in which man and woman unite as two halves into one being, and as such are entrusted by the great Oversoul with the sacred function of creating another entity of their kind, destined to become an immortal spirit, whose potentialities for higher or lower development, for good or for evil, are to a very great extent determined by parental influences both before and after physical birth.

It is a high and holy function, and the churches have taken it under their special care and patronage, exacting a license fee from all desirous to exercise this function, but carefully abstaining from pointing out to them that they must fulfil certain conditions, on which alone the Church ought to sanction the union and prevent its license from becoming one for unrestrained licentiousness and sensuality, as it virtually is now. For a life-long union, fraught with such tremendous consequences to the individuals concerned and to the race, with such serious responsibilities as to the character and destiny of the beings likely to result from it, Church or State should exact some better guarantees than the payment of a fee and a few answers to stereotyped questions. The parties applying for the marriage license should be required to make a solemn declaration, affirming, that they are prompted by no other motives than those of pure love and affection to each other and thus fulfil the first, indispensable condition of true marriage, without which it is but legalised prostitution, leading to satiety and utter misery through life. Far better to openly recognise the social evil, and sanction promiscuous sexual intercourse by special license, than to place no obstacles whatever in the way of loveless, ill-assorted marriages, blasting the whole life's happiness of hundreds of pure and innocent girls and condemning them, as I shall show hereafter, to a fate, which despite the cloak of respectability that enwraps it, is as debasing and as lowering to self-respect as that of the prostitute. But not only should an assurance be obtained that love and true affinity seal the bond; a solemn promise should also be enacted that in their conjugal connections the persons will not violate certain laws, on the due observance of which the character of the offspring and with it the future of the nation and the race greatly depend. What these laws are I will explain hereafter. The physiology of the sexual organs defines them, and no person ignorant of this branch of physiology is fit to enter the marriage state. It should be learnt in school or might be imparted by the minister in a preparatory course of instruction that would justify his taking, and amply repay the loving couple their spending the license fee.

But I see the mock-modest and the prude turn up their eyes in holy amazement at these proposals. Conventional society, seeking to hide its shame at the constant offences it commits against the laws of nature and true sexual morality, has issued a decree, that all matters relating to the sexual organs and more especially to the "weary, stale and tired connubial couch," as Shakespeare has it, shall not be hinted at in its polished circles, and that instant excommunication from the latter shall be the punishment of any one who questions the justness and propriety of this degree, and fails to see what reason we have of being ashamed of organs that fulfil so sacred a function when rightly used, and in the Indian and Greek civilisations were symbols of worship. The Christian doctrine, that all exercises of the genital function are "sinful lusts of the flesh," and that absolute chastity is the only proper, God-pleasing practice of life, though it was never acted on, even in

the convents, except by an occasional recluse or enthusiast, is principally responsible for the present, morbid sentimentality and the deplorable aberrations in matters sexual, which make the lord of creation the most immoral of animals, apparently a long way off that happy condition yet, which Schiller in his "Education of the Human Race," defines as the acme of moral development, and which he describes as consisting in that absolute, implicit obedience to the moral law, which the animal in the acts of procreation now renders to the instinct and by which it is as unerringly guided to the preservation of the race, as in the struggle for its own the individual is led by it.

Though this little treatise on our present sexual "morality" will probably give offence to many, and, I fear, will only be like the voice of one crying in the wilderness, it would be rank cowardice on my part to omit so important a subject as that under discussion from these reviews, for fear of incurring the opprobrium of polite society. Those whose conscience is clear will side with me; those, whom it pricks, my object is to get a little more pricked, in order that they may at least see the heinousness of the offence they are guilty of. It is now a recognised practice in modern surgery; to expose and scrape certain malignant and corroding ulcers freely, instead of covering them over with soothing balms and ointments. A similar practice is necessary, if the moral ulcers, that are now consuming the best vital forces of humanity and threaten in time the very existence of the race, are ever to be cured.

The first social ulcers then I shall have to expose and to scrape are certain marriages, in the conclusion of which true love, though theoretically presumed to form the principal and fundamental motive of action, practically is put in the background and its place usurped by short-lived animal passion, dying with its satisfaction, in which this noblest of all human emotions borne of altruism and sanctified by it to the very merging of two existences into one, each one finding supreme happiness in living in and for the other one, is degraded by egoism on the part of one or of both to a mere business transaction aiming at some object of self-gratification altogether apart from love, be it the acquisition of wealth, or of a higher social position, or even only the modest one on the part of the woman of a comfortable home, for which she deems it no offence against the laws of nature to sell herself, in which in short nothing is less considered and thought of, than the true object of matrimony and in which children are looked upon as necessary evils, and if they increase uncomfortably, as unmitigated nuisances to be avoided by all means possible, even illegal ones.

If we contrast a family circle resulting from such a union, now increasingly frequent, more especially among the "better" classes, with the happy, harmonious one, in which love rules supreme, in which husband and wife remain as fond of each other as they were on their marriage day, and the beautiful, happy faces of richly endowed children reflect the parental happiness, we see pandemonium and paradise depicted side by side. It is to the unfortunate, ill-balanced and often even physically defective offspring that the mischief and the injury is done in these loveless marriages ominous of degeneration and impending decay in any nation and race to the amount of their preponderance.

Since then the presence or absence of love makes all the difference in matrimony and its results, a little digression for the purpose of answering the question, "What is Love?" may be opportune here. It has been variously answered by philosophers, scientists and poets, and its best definition has been given by Goethe in the term "Wahlverwandtschaft," of which "affinity" is an imperfect English translation. But even Goethe's definition, founded on an analogy taken from chemistry, does not enter into the nature of love. It is only from modern psychology and occult research, that we can gain the true insight into Love's mystery. As shown on another page of this issue the all-pervading and permeating astral fluid known as ether, which by soul-action is condensed within our physical body into the psychical or spiritual one, that reaching or radiating out

beyond the confines of the physical body surrounds and envelopes each individual in form of an aura,—is determined in the qualities of this aura, its colour, density or attenuation by the character of the soul that has formed it and sends it forth. It is also shown that the blending or harmonising of the auras of two individuals, more especially of the opposite sex, results in mutual attraction of these individuals to each other and eventuates in love; whilst on the other hand, indifference, dislike and hatred of two persons is caused by their auras not blending with, but rather repelling each other. As these different auras result from difference of soul action and evolution, love in the last instance resolves itself into such action, the blending of the auras into the blending of the souls, which blending once accomplished cannot be destroyed but must last for ever.

(To be Continued.)

#### LETTERS FROM JULIA.\*

THIS book is a reprint of a number of automatic writings that were published at intervals in *Borderland* from 1893 to 1897, with some additions of hitherto unpublished messages which preceded and paved the way for those of larger import. A very interesting preface details first the relationship of Julia to Mr. Stead and the circumstances under which he became her amanuensis. It appears that she had made a compact with her sister (which Mr. Stead though a mutual friend was not aware of) that whichever of them died first should, if it were possible, manifest themselves to the survivor. Julia was the first to "cross the bar," and her sister (apparently having little faith in the possibility of Julia's return) was inconsolable. A few months after, she awoke from her sleep to find Julia, looking bright and happy standing by her bedside. Distinct as the vision was she began to doubt whether her senses had not deceived her, when after an interval of several months, she again appeared so distinct and life-like that all doubts vanished. She had, however, been so awestruck and absorbed in the contemplation of her sister's form that she had not realised that probably she had not been receptive to any message that the spirit might have had for her. Mr. Stead, whose hand had begun to be used for automatic writing, offered to place it at the service of Julia, who, accepting the offer, related to her sister in the body her sensations at death and her experiences on the other side; then, leaving the personal work, she began to write the series of *Borderland* letters with the view of disseminating knowledge of the blessings of orderly spiritual intercourse. The evidences that these writings did not originate in his own mind even from the mysterious "subliminal self" of the "Psychic Researchers" accumulated, and became so impressive that though Mr. S. was sceptical, he was at last compelled to accept unreservedly the fact that the intelligence of his former earthly friend Julia animated his hand and expressed *her* thoughts on the pages written by it. The evidences which he enumerates that compelled him to come to this conclusion are very strong, including the reception of names and matters entirely unknown to him. As to the teachings, we need not say more than that they are beautifully worded, practical, earnest and elevating. The book is inexpensive and worthy of a place on the bookshelf of any thinker's library. A novel feature and quite in keeping with the practical nature of both Julia and Mr. Stead is the addition of a supplement embodying a scheme of the former for bringing oneself into sympathetic relation with friends both in and out of the body, which she calls "Companions of the Rosary." Spare sheets are introduced here for the names of those dear to you to be grouped upon; the object and effect of this as explained is excellent, and if religiously carried out would be of inestimable value. This one idea is worth infinitely more than the price of the book.

\* Letters from Julia or Light from the *Borderland*. A series of Messages as to the Life beyond the Grave received by automatic writing from One who has gone before. With preface by W. T. Stead. London: Grant Richards,

## SPIRITUALISM IN THE CHURCHES.

BY HUDSON TUTTLE.

One of the most promising signs of the times is the rapid extension of spiritualism in the churches. This has been going forward ever since the first rap proved that a way of communication had been opened between the two worlds. It has been constantly accelerated, and now no one who has not thoughtfully canvassed the subject, can form an idea of the vast disintegrating force it exerts. Everywhere the laity are investigating, either through public mediums, whom they consult with all the secrecy that Paul did the woman of Endor, or in their own family circle they find evidence of the truth they hoped for.

For a time its acceptance produces no effect on their belief, but at length their views change, their educational bias yields, and creeds lisped at their sainted mother's knee are found to be erroneous. Slowly the light breaks over the barren fields of theology and they became clothed with green and redolent with the perfume of flowers. There is such joy in the new found life!

No more hell of torture; no angry God, or terrifying devil, with the brightening future, comes a more beautiful present; love asserts its empire over fear, doubts banish before absolute knowledge, and earthly life instead of a vale of tears, overcast with clouds rent by the lightnings of God's wrath, becomes the vestibule of heaven.

The great class of unthinking members who drift with the popular current, of course are not affected, nor do they count materially on either side. It is the thinking class that have accepted the new spiritual philosophy, whatever may be their number, who by their strength hold the balance of power.

Almost daily we meet with members of churches deeply impressed with the truth of Spiritualism, generally they shrink from making public avowal, not relishing the displeasure of their companions. They visit mediums and circles secretly, or hold family circles with drawn shades. Often they are outspoken and boldly defend themselves by the teachings of the Bible. Such have not reached the conclusions to which the manifestations inevitably lead.

This acceptance of spiritualism is not confined to the laity. The clergy are themselves affected. Even while speaking with scorn in their sermons, they cannot free themselves from the influence of the flood of new thought, and unconsciously their discourses receive colouring therefrom.

Calling on a clergyman in a northern city who presided over a large congregation, and was extremely popular, I said "I infer from what some of your members have told me that you are a good spiritualist?"

"Oh, no," replied he, "that is all a mistake."

"Well," I said, "perhaps I drew too strong a conclusion. They said you preached first-rate Spiritualism—better even than the spiritual lecturers."

"Oh!" replied he, bursting into a hearty laugh, "That may be quite correct. I try to speak what I regard as truth."

Therein consisted his popularity. The reiteration of threadbare theological stories has become uninteresting and no eloquence can make them attractive.

Some two months ago I listened to a farewell sermon of a popular methodist preacher, by whose influence a costly and beautiful church had been erected. Under the rules of that church he had remained as long as allowable and must go to another field. His discourse overflowed with feeling, and his audience often wept with him. One passage distinctly marked itself for remembrance, as it revealed the profundity of the gulf widening between the present and the past. He said he had been criticised because he did not preach as his predecessors had done twenty-five years ago, adhering to the Bible and to the church authorities, that for him would be impossible and unprofitable to his hearers. There had been floods of new thought and we were continually learning. We should be as far ahead in our preaching as the

engine, telegraph, steamship, steam-plow and power-loom and other mechanical devices have placed us ahead of our fathers, with their ox-teams and wooden plows!

If this be true, and who can doubt, what becomes of the infallibility of the teachings of the church? Near the close he touched on Modern Spiritualism, and his words were evidently acceptable to his hearers. He said there were those, many in number, who believed they received communications from departed spirits. He had only to say that the Bible and the history of the church abound with spiritual manifestations, and he had no doubt that our dear friends were allowed by a beneficent God to watch over and protect us. He then related several instances, well known to his audience, occurring during his ministrations with them, where the dying were permitted to see the angels who came to welcome them to the spirit home.

Thus the doctrine of spiritualism, unaided by mortal power, enters the churches and proclaims itself under another name. No creeds, no human barrier arrests the coming of the new Gospel of life, and while the hosts of ministers declare against its name, it has infused their whole system with its new wine.

The bravest thinkers are forced to declare themselves beyond the bounds of orthodoxy; not for spiritualism, but for freethought, which is its gateway, like Collyer, Swing, Thomas, Adler, Colenso, the Beechers and many others and with them they carry their societies. What in them is suspicious, exists in lesser degree in every pulpit in the land.

A congregational minister who, instead of carrying his church with him, when he became convinced that its doctrines were false, resigned and went out as a speaker for Spiritualism, said sadly:—"I laboured in my church over forty years, and then outgrew its doctrines. I was a coward and resigned. Oh how I regret that I did not continue on and take my church with me. I could have accomplished far more than I can now standing alone."

It is not cowardice for a preacher thus placed, to withhold the logical conclusions to which the new truths lead. It is the height of wisdom to lead gently onward and upward, and so firmly implant the first principles that the minds of his hearers will inevitably reach such conclusions. The laity will be far behind their ministers, yet constantly following, and with minds more receptive and less superstitious.

In the solidarity and unity of Spiritualism much is gained by organization, and at the same time, its diffusive power, its silent force of gaining a hearing with those most opposed, is weakened. Without the least organic effort it has won its way as no movement has ever before, and by the assistance of willing volunteers. While we are labouring out of the church to extend the doctrine of Spiritualism, the vastness of its disintegrating power is not comprehended. Methods should not be compared, for each and everyone assist. The mighty tide which swells from the sphere above us, wafts us all onward, and we shall find the verbal expressions, the beliefs and dogmas, which really are only of secondary importance, vanishing out of sight, while the truths common to all, and of vital import, will remain.

Mr. J. J. Morse is delivering a comprehensive and apparently very taking lecture in London and the provinces on "Modern Spiritualism: its Origin, Growth, Work and Workers," illustrated with over a hundred lantern views. The Dundee *Advertiser*, in reporting it, refers to the large and intelligent audience whose attention he held for two hours. In the course of the lecture he gave the following statistics:—"In the United Kingdom there were 198 societies and a National Federation. In America there were 500 societies and 104 Lyceums, the attendance at the latter being 3,000." Mr. Morse is an accomplished speaker, and in addition to large personal knowledge of Spiritualism is an inspirational medium. We hope in the near future that he may be induced to visit the antipodes and bring his lantern with him!

## MISSIONARY WORK IN THE SPIRIT WORLD.

"I am in a position," writes a constant contributor to the *Harbinger*, "to corroborate, in almost every particular, the statements made by Dr. Hinkley, of Buffalo; because precisely similar facts have come within my own experience. Not long ago there was an organisation, in Melbourne, composed of ladies exclusively, whose sole work it was to offer comfort, assistance, sympathy, and counsel to the poor unhappy spirits who were brought to them by their guides and guardians, on circle nights; and many beneficent results followed the kindly work of these worthy ladies; one of the most earnest and zealous of whom was the late Mrs. Burbank, at whose house they met.

The following explanation of why such troubled spirits are brought back to earth—for, as a general rule, they are brought into circle under constraint—was obligingly furnished to me by a control, to whom I am under immense obligations for information and guidance:—"They are permitted to enter from time to time within the aura of your medium; in order that they may not only be benefited themselves, but may also benefit their fellows in the darkened spheres from whence they come. For then arises within them a great sorrow, resulting from a knowledge of the truth of spirit return, inasmuch as they are compelled to confess the mistaken lives they have led, because this is one of the conditions precedent to their influencing their unhappy companions for good. It is a great trial to many of the spirits to come back, and acknowledge the wrongs they have done upon the earth. It is part, however, of the retribution that follows every misdeed; and when once the spiritual vision, or mental conception, begins to be fully conscious of the transgressions that have been committed, while the sufferer was in the flesh, the possibility of commencing its ascent out of darkness is open to the spirit, which can then gradually divest itself of all it most gloried in, and was most defiled by, while upon the earth plane."

In the course of about a hundred and fifty private sittings with the medium above referred to, I was brought into contact with a considerable number of unhappy spirits; some of whom I had known in this life; a few were historical characters; and of the rest I had no personal knowledge, other than that which I acquired from their voluntary or involuntary confessions and conversations. I am tempted to relate a succession of interviews with one spirit, because the narrative will serve to show how the most obdurate nature will soften in course of time, if gently and tenderly dealt with. I give the date of each colloquy, which I noted down with the utmost care on every occasion.

"4th August, 1893. [Before speaking, the control appeared to be trying to divest himself either of a mitre, or a cardinal's hat, and of some cumbersome robes; and the medium's face wore an expression of great wretchedness]. It is strange, I should be brought into this room. Are you authorised to take down my words? Are you going to publish them? I have never been used to treatment of this kind. I was sixty years of age when I quitted your life; and it now appears that I have been teaching error all my days; and that my life has been one long mistake. O, the pity of it! [An animated conversation ensued, which was so volubly conducted on his part, and dwelt in such rapid sequence upon abstruse questions of theology, as to leave me no opportunity of making a single note. He seemed to soften in language and manner, as we went on, and at length he exclaimed with great delight:—] A star shines on my darkness from afar! Is it the star of Bethlehem? [And then he betrayed so much agitation, that it was found necessary to withdraw him from the medium].

"A little girl, "Bessie," was the next control; and said:—"Poor man! He is so sorry and so unhappy. He is as tall as you are, papa, and has such a nice face, but O, it is so sad. But he wears such beautiful robes!"

"11th August, 1893. What is the meaning of this? Is the medium in truth like me? I want to thank you for the help you gave me. The light I saw was for my

illumination, and it has enlightened me. I thank you, I say, for your forbearance towards an obstinate and wilful old man. I have put off all my ecclesiastical robes; and wear only a simple black garment,—the garb of a penitent. [In reply to questions from myself], I was a Cardinal of the Church of Rome, and you, as a man of the world, will understand the reluctance which I naturally feel at present to give you my name. I wish I could speak to you in my own tongue; but I fear that I cannot, through this medium. I am only a novice in the spirit world. While I was looking at that star I spoke of, a bright and beautiful angel—she is standing near me now—came and whispered to me "Take heart!" and I felt a cloud passing over my memory and that the light of a new day was dawning upon me. I have met with many of my brethren here, who have stepped out of the bigotry and superstition of their earth lives; and I hope to do so more completely myself.

"10th September, 1893. They are all gone. I have stripped off every filthy rag, and wear the sombre robe of the penitent. All my pomp and grandeur have departed; but how difficult it is to divest one's self of the teachings of a life time! I am surrounded by those who were brought up in the rites of our Church. They still cling to them and they call me mad for renouncing them. Here, kneeling before me are many nuns, who implore me for counsel and guidance. All my life, I have been leading them into the paths of error; and what can I say to them now? Hush! I hear a voice issuing out of the darkness, and it exclaims "Fear not, brother!" But I have not seen Jesus, nor the cross, nor holy mother, Mary. [I interjected a few words as to the true nature of the Master and his mother; and he startled me by the vehemence of his language and manner, as he said:—] Man! thou liest! Who art thou that thou shouldst dare to speak this? Am not I a servant of Christ? Ah! these poor, poor women! [Pointing as if to figures kneeling on the floor.] What is this? [Suddenly looking up to the ceiling.] I see a rift in the dark cloud, and I hear an angel speaking as with the voice of a trumpet. Listen! "Come unto me all ye that are weary and heavy laden, and I will give you rest." Give me the message again; for I am heavily laden indeed. I hear the words repeated. Can it be that they are addressed to me? [After some conversation, he seemed to subside into a calmer and more docile frame of mind; and when I entreated him to pray, he asked me what prayer he should offer up? I replied "that of Jesus;" and he repeated it clause after clause, very impressively, following me].

"29th September, 1893. Yes: they are all gone;—pomp, grandeur, outward forms and ceremonials,—all have been laid aside. When I last spoke to thee, I heard a voice which reached me from a distance, and since then, I have touched a hand and have felt that hand laid upon my brow. It was that of a woman—the beloved Mother whom I once worshipped as the Virgin. But now I have been brought to understand, by my beautiful guides, who have led my soul into a state of humble submission, what are the laws of God. And she has said unto me:—"There is but One God, and Him alone must thou worship. I am a child of God and thy sister." . . . After our interview to-day, I enter the school of repentance, in order that my spirit may be subdued and disciplined, and may become submissive to the will of the Great Power who ruleth all things, whom I acknowledged only to a small degree when I was upon the earth. And him (Jesus) to whom I prayed I have not yet seen. Nevertheless I have been met and comforted by a woman. As thou knowest, in my earthly life, I was set apart from womankind; thus ignorantly but wickedly breaking a law ordained by God, who gave woman to man to be his help-mate and hand-maiden; whereas, by the ordinances of the Church we have excluded ourselves from holy communion with women. Therein, we have done and are still doing great wrong. God gave woman to us, and we have dared to frustrate His divine purpose, and have shut ourselves out from her pure society as wife and mother; thus infringing His law. And this, I repeat, is a great sin. Man cannot live alone, and therefore is

celibacy unnatural; and the vow is often broken. I may not come again, perchance, for awhile. I have to search into my own life. I was a man of education, and I ought to have investigated these things before. I was an Italian, and my name was —. I was born under the shadow of the Alps. Occupying a human form again, my memory goes back to my boyhood, and to the prayers I learned at the knees of my sainted mother. Even now, the house in which I was born and spent my childhood seems to rise up before me."

"30th March, 1894. I am pleased to meet you again. You will remember my having, upon former occasions, controverted your doctrines, which I looked upon as presumptuous and blasphemous. I have now come to tell you that I have cast away all my old principles and beliefs; and have been brought out of darkness into light. I now perceive how blinded man is by conceit and pride, by the possession of authority and the exercise of power. Glory be to God in the highest! I need no crucifix, no intercessor, no liturgy, or pompous ceremonial, now. I thank you for the teaching and guidance you gave me, although I scorned and rejected them at the time. Now, I can help those of my own persuasion to cast off their fetters, and to turn, as little children, to the living God. The beloved Mother—whose light I told you that I saw—has been to me. I heard her voice calling me up higher. She told me that her Son was not God, but my brother; and that she was not the Queen of heaven, but my sister. You took me by the hand, and showed me a spiritual light shining in the darkness, which became a beacon in my path. Your words stabbed me at first like a dagger; and I looked upon you as a pretender and a blasphemer. But now I thank you for them. When we meet in this world, we will commune together and each will be able to learn something from the other."

"23rd November, 1894. [Signing himself with the cross and looking up to heaven.] "Not with the cross of the Crucifixion, O, Father! but with the cross of my own unworthiness; for this still hangs heavily upon me. In my ignorance, while on earth, I served not Thee, but only part of Thee. In my bigotry, and by reason of the erroneous training I had received, I looked to one—and that one a woman—to intercede for me, and for my flock; believing that I could reach Thee, and Jesus Christ, whom I believed to be equal with Thee. For to whom could I go, like the Mother? I imagined that she, in her gentleness, her sympathy, and tender pity, must have a powerful influence over her son; and that, through many prayers and much penance, we might draw nearer and nearer to heaven. . . . But what is this that is troubling me? I seem to be going back to my old thoughts. What poor spirit is wanting to speak to me? What is it that dims my eyes and dulls my senses; shutting out the light, so that all seems dark and drear to me? Am I back upon the earth again? Am I insane or only conscience stricken? Tell me what all this means. [He seemed perfectly bewildered; and then there was a long pause; during which his spirit appeared to be withdrawn from the body of the medium, and when it was brought back again, he exclaimed]:—O! let me go. . . . I am still the same spirit—the Cardinal who spoke to thee aforetime. . . . I was taken back, for a while, to my former earthly surroundings, in order that, beholding them, I might discern the progress which my spirit has made since it quitted thy world; and I now recognise the truth of what you once told me. Since then I have learned to divine the true meaning of the Cross, which each of us must bear. Yet am I powerless to help others at present; although those who have passed on before me, seeing the contrition of my heart, and the yearning of my soul, to understand the truth, have helped me. What was all my learning, my theology, my scholasticism? They have only served to show me their utter futility; and that the things of earth which are only means to an end, must vanish. But that end I never understood. Thou seest me now, shorn of my ecclesiastical robes—a poor spirit, clad in homely garments, stained by errors, and somewhat ragged; and to be cleansed from all evil is now my constant prayer. Farewell."

This was the last time, I had speech with the Cardinal.

## MATERIALIZATION.

*An address delivered by Mr. R. C. T. Morgan, Vice-President of the V.A.S., at the March and April meetings of the Association, and also at the Hibernian Hall, on Sunday evening, 24th April, 1898.*

IN approaching this subject, one does so well knowing that it is a mystery that is only vaguely understood, and perhaps on this side of life not understandable, that a condition of things exists on the trans-physical side, that has no similitude to this material plane and therefore its conditions do not come within the cognizance of our normal senses and understanding, and therefore this paper does not pretend to deal with the causes, method, and scientific principles of materialization which are after all mere conjecture, and are almost as multiple as observers, and for my part, I confess, throw very little, if any, light upon the matter; but I will deal principally with some of the conditions that constant observations have found to be essential, the tests that have been enforced and observed, the results that have been obtained, and some instances of the more remarkable materialization seances that have been held, and it will be more convenient to criticise the facts and draw inferences from the cases as they are severally cited.

The first question of course is:—Is materialization a fact or is it a huge fraud? Well, one answer is that it rests upon evidence much more weighty and substantial, than what is considered sufficient to support many generally accepted facts, and that the class of witnesses in support, of thoroughly honest repute, of intelligence more than commonplace and ordinary, and in some noted instances, that of trained scientific men; and that if we doubt their evidence and that of ourselves, then we must conclude that existence itself is a myth, that we live but in a dream, and that what appear facts are mere phantasies of the imagination. But this is a conclusion so opposed to experience that we must reject it and rest convinced that what we hear is spoken and that which we see exists. Time and again authentic cases are vouched to by a cloud of witnesses under circumstances that absolutely preclude fraud; but that the latter may and has existed is not denied; and the very nature of the phenomenon and the conditions under which it occurs, are a strong temptation to a person of weak moral nature, especially where the commercial element comes in, and where the audience is a mixed one, and the motives, thoughts, lives and characters of the sitters mingle in the focus of a seance, causing such a medley, that if we could see it, would render surprise at some of the feeble results, unsatisfactory manifestations, and derogation of intelligence of the visitants from the other world, superfluous. And that fraud can be and is practised by the active operators on the other side as well as this, has been repeatedly demonstrated. Nor can this be wondered at when we remember that the change called death effects no radical reform in the character of the person who has undergone the change, and that although he has changed his condition of life and surroundings, and has entered the spirit world, he has not in all probability changed even one single idea, unless he is in a state of active progression, and has reached a certain stage of development whilst on this side, and that between the latter and what is known as the earth plane on the other, there is, relatively speaking, no difference, except perhaps that many while in the flesh are in a far greater state of development than those occupying the earth plane state of existence on the spiritual side, and that knowledge and intellectual advancement do not depend upon the fact of embodiment or disembodiment. Now take an ordinary circle meeting together as nearly all circles for materialization do, promiscuously, the only qualification being the ability to pay the entrance fee, comprised of people of diverse views, of different degrees of intelligence and education, good, bad and indifferent, moral and immoral, mean and generous, worldly and unselfish, friends and sometimes enemies, and when we remember that like attracts like, is it any wonder that the evil often preponderates; that the latter therefore must sometimes elbow out the good, and that the malevolent and mischievous on the other or unseen side are guilty of imposing upon us and mocking over most sacred feelings,

taking a satanic delight in misleading us? The form itself that is materialised is a mere automaton, a boat in which any intelligence may embark, and which may be animated indifferently by many intelligences present, and even its own dimensions and appearance are not arbitrary, changing according to the will of the occupant, and when untenanted, the vacancy is according to the prevailing influence of the moment, sometimes filled by a dishonest disembodiment who imposes upon you and passes himself off as your friend or relative. Little reliance should be placed on appearance as an item or element of identification, as the likeness of a form to your lost one (so-called) depends greatly upon the conditions prevailing, and more so to the fact of whether he or she has come frequently before to the circle, the likeness increasing in the ratio of familiarity with the operation, and the oftener a spirit comes so will its strength increase and its ability to move further from the medium and utilize the powers of locomotion and speech and exhibit intellectual faculties be evidenced, the latter being the only true corroboration of identity. Our dearest friend may come to us and at first be utterly unrecognisable, and on the other hand our enemy may come in the exact likeness of our friend, but the fraud will be detected when the intellectual powers are brought into action, a phase, however, that few investigators have been privileged to observe, only those whose leisure and favourable opportunities have enabled them to perseveringly follow up the investigation for a length of time with one or two particular mediums. Some persons will go to a seance for the first time and get conclusive proofs, others will go time after time and get no personal communication, the cause being very frequently over anxiety for results and the consequent want of passivity that is highly essential to enable the circuit to be joined, and, so to speak, to enable you to be switched on. I myself attended several materializing seances, and it was only when I became disheartened and utterly indifferent to any personal proof of identity that I quite unexpectedly obtained what to my mind was an exceedingly conclusive proof. It is often asked what class of spirits visit the seance room for materialization, and the answers are very conflicting and depend very much upon the condition of the person replying to the question. Occasionally, and for some definite reason and mission, a spirit of some degree of development will materialize, (mind this is only *my opinion* and conclusion) the vast majority are undeveloped and on the earth plane, attracted by earthly appetites and desires, and this accounts for children and Indians so frequently appearing and apparently attaching themselves to a medium for a life-time. I doubt very much whether as a rule advanced spirits could penetrate such an aura and become so closely associated with matter. From all we know it is highly improbable, and when speaking in the direct voice the communications have seldom been above the commonplace, and have often been tinted with flippancy and sometimes vulgarity, that jars very much upon anyone who expects the immortals to exhibit a standard at least a degree above the embodied sitters in the circle. Vanity prompts many to materialize, the love of being talked about and wondered at; the admiration at their feats; and their expressions betray these feelings and account for spirits materialising that are in no way connected with, nor in affinity with, the sitters as far as we can judge. The gift of the class of mediumship that renders materialization possible ought, in particular, should be so prized that the person possessing it should be placed above the necessity of competing in the struggle for existence, where the commercial element intrudes with all its baneful consequences, and then with a selected circle and harmonial conditions, the uneasy feeling of always being on guard against fraud would not exist, and in the altered conditions the most marvellous results would certainly ensue. The very fact of being so constantly on guard militates against the results at a public seance, not that it is suggested that one's powers of observation should not be alert, but that constant dominant feeling of excessive alertness would not be so conspicuous, and whose presence alone brings a contaminating influence into the circle. But mediums themselves can help greatly to minimise this feeling by

voluntarily adopting the ordinary precautions against these suspicions, for example, by the position of the cabinet, by getting used to sit outside it and by the presence of a reasonable amount of light, all of which have been found quite consistent with the production of phenomena when both parties get used to them, and by both parties is meant those communicating or manifesting and those who witness it. Of all phenomena, that of materialisation is subject to the most delicate conditions, and is the most abused, and strange to say, though the crowning wonder, is the least convincing, at least to the inquirer. The effect is so astounding, so contrary to preconceived ideas, that even if he goes away convinced, the effect is only temporary, and he is soon laughed out of it by his friends and by contact with the material world. It has, so to speak, vulgarised his ideas of what the departed occupy themselves with, and has revolutionized his ideas of matter. To feel firm flesh and bone and warm blood coursing in the veins, and to hear the human voice and the next minute to see all vanish and melt into thin air, is too great a shock, and the leap to such an attitude of thought, renders the thinker dizzy with the violent mental exertion, and he sinks back again to the old level. The change should be brought about much more gradually, and not only the enquirer, whom we would expect to exhibit this result, but the ordinary spiritualist is frequently under as great a cloud of ignorance as to the danger of falling into erroneous conclusions, and misunderstanding the conditions governing the phenomenon. So difficult and hard of understanding are they, that the medium, though normal, can no more explain them than you can, and is quite conscious of a sort of duplicate of herself, and well knows that if a seizure of the form were made so intimate and subtle is the connection between them, that it would be found that she herself would be in the grasp of the seizer, although confident of the duality. The fact is that the body of the medium is used, or a great part of the materialized form consists of it, and is animated and moulded by the spirit according to will, and also subject largely to the preponderating will of the circle. Thus forms often have to retreat into the cabinet to gather strength from the medium. When not accustomed to materialize they can go but little distance from the medium, and when they eat or drink anything, no traces are found after dematerialization, the fact being that they are absorbed by the medium. It will thus be seen that the likeness of a form to the medium is IN ITSELF no evidence of fraud, for numerous cases are reported where the form and the medium have stood side by side, and it has been almost impossible to distinguish between them. How to explain the phenomena I do not pretend. The explanations I have read leave me little wiser, and are to me a jargon of words making the matter no clearer; but repeated experiments have at least demonstrated some of the necessary conditions, and pointed out some of the dangers. It is now proposed to consider some of the more remarkable instances that are well authenticated in the history of some noted mediums, where the position in point of intelligence and attainments of the observer command our respect; taking the earlier ones first and leading on to those lately published in connection with Mrs. d'Esperance, and dealing not only with the materialization of forms, but with flowers, plants, and other material objects, finishing with one or two incidents that came under my notice in my, however, very limited experience.

If one can but grasp that this is the shadow land and the life beyond the reality, that every object we handle has its spiritual counterpart which is imperishable, and that thoughts are actual and material as are the emotions whether of anger or of love, and that the latter binds the whole universe and is its soul and substance, then will these mysteries be at least a little more understandable, and the knowledge act as a lever to the great realization of the intercourse that is possible between those beings who are embodied and those beings who are disembodied. In 1873 (Nov. ), at the house of Mr. Luxmore, a seance was given, Miss Florence Cook being the medium, at which Dr. Geo. Sexton, an earnest secularist teacher and energetic lecturer against Spiritualism, was present,

and which convinced him of the reality of spirit return. Miss Cook was tied to a staple in the floor and the tapes sealed, and her wrists also tied and sealed, &c. Lights were turned down, but sufficient left for all the sitters to see each other distinctly and also everything that was taking place in the room. Speedily the medium became entranced and hands were shown at a small aperture at the top of the cabinet, and then the curtain was moved aside and the full form of the spirit dressed in white was seen. Katie requested Dr. Sexton to ask questions, which he did for half an hour. They were of a semi-philosophic character, having reference mainly to the laws and conditions under which spirits materialise, and were answered satisfactorily; information which had been vainly sought before, but was evidently induced by the superior intelligence of Dr. Sexton, for the communications, it is observed, are in accordance with the mental calibre of the sitters, who really create their own intellectual atmosphere. Katie came out and walked among the audience and shewed her feet which were perfectly naked, and stamped on the floor to shew she was not standing on tip toe, this latter fact being important, seeing that she was at least 4 inches taller than her medium. Her figure and complexion were almost totally unlike those of the medium. She came across the room and patted the Doctor on the head and returned. He then asked her to kiss him and she replied that she would try to do so. In a few minutes she returned and kissed him on the forehead two or three times. He and all present heard the sound and saw the figure bend, but he felt no pressure of the lips whatever. Towards the end of the seance Katie requested him to examine the cabinet, and see that the medium was still fastened to her chair, and took him over, raised the curtain of the cabinet, and showed him Miss Cook lying in a trance in the chair in which she had been fastened, knots, seals, and all intact. During the evening Katie wrote in full view several notes to persons present. This incident is quoted, not that it presents any special feature, but because it convinced a hostile critic against his will, and a critic whose intelligence and powers of observation are above cavil. At these seances Katie exhibited all the characteristics of a mortal, showing anger, petulance, vanity, modesty, and coquetry. One sitter who ought to have had more taste and breeding made a rude remark to her, and she rolled up a piece of paper and threw it disdainfully at him. On another occasion a gentleman made a jesting remark that displeased her and she suddenly struck him a heavy blow in the chest with her clenched fist, and he was so startled and hurt by the unexpected blow that he inadvertently caught hold of her right wrist, which crumbled in his grasp like a piece of paper or thin card board, his fingers meeting through it, and as evidence of the effect of the will, Katie told him upon his expressing regret for seizing her, that it would not hurt the medium as it was *not intentional*. It is evident that with the temporary resumption of the flesh, or of the embodied condition, the individual is transferred to the tastes, appetites and proclivities of this life, and to the carnal emotions peculiar to the spirit's embodiment in this physical form and that they temporarily have a life identical with the circle. One gentleman at a seance asked Katie to let him put his ring on her finger, and on his doing so she observed archly "Now we are engaged." Another instance of humour occurred when she asked the question: "In what manner did the usher in an Irish Court command the Court to be cleared," and no one replying, said that he was reported to have expressed himself as follows: "Now all ye blackguards that are not lawyers leave the court." These instances do not impress us with the spiritual nature of the communications and are distinctly in point in showing how undesirable it is for investigators to start with materialization, as it is impossible for them to grasp the fact that death causes no change in individuality. They expect to hear the twanging of harps, to see a form of divine beauty with hands clasped or folded across the breast, eyes uplifted and brows crowned, and the traditional halo of light round the head, and lips breathing a divine message mingled with prayer, and instead they find intensely human emotions, temperament and desires

and this is by far too great a shock to their preconceived ideas, though if they wait to reflect they would find that for the one belief there is all the evidence of the senses, and for the other mere conjecture and unauthorised dogma.

Dr. Gully had an interesting conversation with Katie at a seance at Mr. Luxmore's and asked her whether it was possible for her to explain the powers or forces employed in materializing, and she said "No, it is not." He then said "Is it electricity or does it bear any resemblance to it?" and she replied "No, it is all nonsense "what" they talk about electricity." (Dr. Gully) "But have you no name or mode of conveying it?" (Katie) "It is more like will power than anything else; in fact it is the will which is at the bottom of the power I exercise." "When you disappear where is it to?" "Into the medium, giving her back all the vitality I took from her. When I have got very much power from her, if any of you were to take her suddenly round the waist and try to carry her you might kill her on the spot; she might suffocate. I can go in and out of her readily, but remember I am not her—nor her double. They talk a deal of rubbish about doubles. I am myself all the time." "When you dissolve which part disappears first, the body or the dress?" "The body, of course; its material power goes back to her, and then the dress goes into its elements." "Do you think one in the flesh can ever appreciate the powers you use in manifesting?" "No, you never can." This explanation must of course be taken for what it is worth, and in deciding, the scientific training and intelligence of the circle as well as of the spirit must be taken into account, for it is a matter of doubt whether a spirit who possessed all the information necessary, could impart it to a common-place circle, the sympathy and harmony between the two being so delicately attuned. Many persons use a machine daily, but would be utterly unable to explain its principles, and this simile may apply to Katie. By far the most interesting appearances of Katie are those conducted by Professor now Sir William Crookes, because they were conducted in his own house whilst Miss Cook was a guest there, and under such circumstances and test conditions that fraud is absolutely out of the question and the only matter that is open for debate is "Who and what was the form?" Was it really the re-embodiment of a departed human being or what—elemental, double of Miss Cook or of one of the sitters, or a mere phantasy of the brain? Mr. C. F. Varley, F.R.S., the electrician of the Atlantic cable, noted for his skill in testing broken cables, conceived the idea of passing a weak electric current through the medium's body. He did this by means of a galvanic battery and cable testing apparatus which was so delicate that any movement on the part of Miss Cook would be instantly indicated, while it would be impossible for her to dress and play the part of the spirit without breaking the circuit and being instantly detected. Yet under these conditions the spirit form *did* appear as usual, exhibiting its arms, spoke, wrote, and touched several persons; and this happened, be it remembered, not in the medium's home, but in that of Mr. Luxmore, in the West-end of London. But with Mr. Crookes the results were even better, and Katie seems to have reposed more confidence in him, thus assuring more complete proof. In March, 1874, at his own home, Katie came to the curtain and called to him, saying "Come into the room and lift my medium's head up; she has slipped down." Katie was then standing before him clothed in her usual white robes and turban head-dress. He walked into the library up to Miss Cook and found she had partially slipped off the sofa, and was not attired in Katie's costume, but had on her ordinary black velvet dress and was in a deep trance.

In the same month Mr. Crookes had the satisfaction of seeing spirit and medium together at the same time by means of a phosphorous lamp. Miss Cook was entranced and Katie standing behind her, and three times Mr. Crooke passed the light over and in the face of both to thoroughly satisfy himself of the reality and truth of his observation, and he noticed the great difference in height, complexion, &c., between them. Many instances are given of the permanent materialization of fabrics for

dress by this spirit, and of the repair of the material instantly after pieces several inches in diameter had been cut out of it, also the instantaneous materialization of flowers, and of the rapid changes she made in the colour of her skin, one moment being black and the next white and then to black again, and the remarkable instances of dematerialization. While resting on the floor by the head and bust, she spoke to the last, and then almost instantly materialized again. Many persons saw the spirit and medium at Mr. Crookes' house at the same time, and over forty photographs were taken of Katie. Most of you have read the touching account of Katie's final farewell on the 21st May, 1874, when she sat down in front of the circle, and asked all to draw around her, most of them sitting on the floor, when she took a bouquet of flowers to pieces and distributed them as souvenirs, also liberally cutting off pieces of her dress and hair for distribution, and writing parting notes to some of her friends, and if anything further were required it is supplied by Mr. Crookes accompanying Katie into the room where Miss Cook was, and Katie, stooping over her and touching her, saying, "Wake up, Florrie, I must leave you now." Miss Cook wakes up and tearfully entreats Katie to stay a little longer, and for several minutes Mr. Crookes is a witness of the two conversing together, until Miss Cook's emotion overcomes her and prevents her speaking. After witnessing such a scene can we wonder at Mr. Crookes risking his professional reputation by making the facts public and vouching for their truth? No, when a glimpse of immortality like this breaks in upon our limited vision, the temporal things of this earth vanish from our appreciation and are held as nought, and we yearn to grasp the substance and relinquish the shadow. I once had a conversation with a lecturer at the Melbourne University on Spiritualism, and in the course of conversation said: "Do you know Professor Crookes?" He replied that he did not, but had read his works. I asked him what opinion he had of him. He replied that he was a true scientist and he had the greatest respect for his attainments and admiration of his talents. I said: "Do you know that he is a spiritualist and has investigated these matters," and told him of his experiments and conclusions, and then asked "What he thought of it?" The Professor, after some moments of deep thought, said "Well, every man, however clever he is, has a screw loose somewhere, and that is *his* loose screw!" This is an instance of how a scientific man will unscientifically sweep away without enquiry an avalanche of facts, merely because they do not coincide with his preconceived ideas, and come within the circle of his experience.

Mr. Brackett has published a very interesting account of his investigations with Mrs. Fay and other mediums, from which time will only permit one selection, but it is a very interesting one indeed. At a seance "Auntie," Mrs. Fay's control, told Mr. Brackett she would see him to-morrow. He called on the medium next day, and after talking to her and finding she did not allude to the appointment, reminded her that he came on business. She said "What is it?" and was told that "Auntie" had requested Mr. Brackett to meet her. Without a moment's hesitation Mrs. Fay arose and went to the cabinet. This surprised Mr. B., who only expected Auntie to take control. As Mrs. Fay stepped behind the curtain "Auntie" came out fully materialized, shaking hands, and expressed pleasure at the meeting, and then clearly and forcibly discussed a proposed seance. Bidding good-bye she dematerialized directly in front of Mr. B., and so near that he could have laid his hand upon her as she went down. The curtains were apart and Mrs. F. could be seen standing in the cabinet, and moreover, she reached out her right hand, which Mr. B. took in his left, preventing the curtains closing, and while thus standing six fully materialized forms came out and greeted him. During this time Mrs. Fay herself was talking freely and describing the forms before they were visible to Mr. B. This instance proves that where the conditions are favourable and people in harmony daylight is no hindrance, and time is not required, the materialization taking place without pre-arrangement, and instantaneously. It is extremely likely that all these seven spirits used the same body, moulding the features as they

desired and in accordance with the resemblance they bore in earth life. Time will not permit the extract of instances from the mediumship of Mr. Monk, Mr. Eglinton, the Eddy's, Eusapia Paladina, Mr. Geo. Spriggs, Mrs. Mellon, and many others, so we will take new matter and dwell at greater length upon the manifestations through Mrs. d'Esperance, an account of which is published in a work just issued by her under the title of "Shadow Land, or light from the other side."

(To be continued.)

### SPIRIT IS SUBSTANCE.

FROM A. J. DAVIS'S "PENETRALIA."

What do you mean by saying that spirit is substance?

I mean that spirit is the absence of nonentity; that matter, after reaching its highest state of unparticled attenuation, becomes a celestial magnetism; that the spiritualism essence takes hold of this material magnetism; that, at this point, the two are married; and a succession of elaborations commence until the whole spiritual structure is completed. First, there is muscle; second, nerve; third, blood; fourth, tissue; fifth, brain; sixth, electricity; seventh, magnetism. When arrived at the highest point, *vital magnetism*, you have reached the seventh degree.

Let us now go further. Motion begins upon magnetism; Life on motion; Sensation upon life; Intelligence upon sensation. Commence at the bone-basis and walk up-stairs. Bone—Muscle—Nerve—Blood—Tissue—Brain—Electricity—Magnetism—Motion—Life—Sensation—Intelligence. Twelve rounds in the upright ladder of existence!

Do you mean to teach that spirit is matter?

No; I mean to teach that *spirit* IS SUBSTANCE. The most definite conception of *nothing* ever given to mankind, is, the theological idea of spirit!

Can you demonstrate that the spirit of man is a substance?

Yes; I can take the method of the scientific world, and affirm, as self-evident, that there can be no motion without force; that no substance can be moved without weight, which implies substance. Every person's experience is a complete demonstration that spirit is a substance; that spirit can move weight. Look into the street yonder; see persons, with bodies, weighing from seventy-five to two hundred pounds. What an immense quantity; in the aggregate, how many tons! Those bodies of weight, solid weight, would not move if the spirits were gone out. No deception; it is real bone, real muscle, real matter. Can there be motion without force? Can substance be moved without weight? Can something be moved by *no*-thing? Can entity be moved by *non*-entity? The fact of your existence, of moving your body about from place to place, is evidence that spirit is substance. It requires intelligence to act upon sensation, sensation to act upon life, life to act upon motion, motion to act upon magnetism, magnetism to act upon the brain, and so on down through the sympathetic system—composed of membranes, blood, nerves, muscles—down until the bone is reached and controlled. Thus you go down the stairs every time you move your hand—down twelve rounds in the ladder of normal consciousness. You even move without thinking. You may produce a gigantic manifestation of muscular power even *without thought*. And why? Because your hidden spirit-principle is composed of all vital forces. It can, therefore, think and do a great many things *at the same moment*. Every time a voluntary muscle manifestation is made, your thoughts pass through several telegraphic depôts—sensation, life, motion, nerves, muscles, etc., as already explained. Thus, telegraphic despatches are sent by the will-force to all departments of the system. Man's spirit demonstrates its own *substantiality*; by means of its own normal manifestations. I appeal to no other Bible than to man's own Life-Book! Let every intelligent person, who doubts that spirit is substance, shut off all foregone conclusions, go into the *Innermost* for ten brief minutes, consider this proposition in the light of his own daily and hourly experience, and quite certain am I that he will require no other or better argument.

CREEDAL CHRISTIANITY AND OCCULT  
RESEARCH IN GERMANY.

IN *Uebersinnliche Welt* of February last, Dr. F. Maier, Professor A.D. at the University of Tuebingen, in reviewing the recent excellent work on occult sciences and psychic physiology by Dr. Edmond Dupouy, discusses the relations now sought to be established in Germany between the churches and occult science, and gives an able historical review of the latter, from the Indian Fakirs and Yogis down to the work done during the latter part of this century in all parts of the civilised world. Dr. Maier's article is delightfully outspoken and free from the obnoxious "Gelchrtten-Duenkel," with which occult subjects are usually treated by German savants, but it is unfortunately too long for translation for this journal. Dr. Maier acknowledges without reserve the facts of experimental psychology and spiritualism, but justly denounces and ridicules the attempt, now being made, of making them subservient to the obsolete Lutheran bibliolatry, which insists on a literal interpretation of the Bible, and seeks in such interpretation the solution of all the difficult problems of life.

An attempt so transparently absurd could only be made in a country where the ministers of religion are paid by the State and are responsible to the latter for their preaching, and where a young autocrat, who favours the most evangelical views, proclaims himself as "von Gottes Gnaden," by the Grace of God, divinely guided in all his actions and is evidently desirous of being regarded like his friend (?) the Szar of Russia, as Emperor and Supreme Pontiff in one person. But this attempt, though partially successful now and checking for a time the orderly evolution of the nation, cannot fail to be an ignominious failure in the end. The Germans, misguided by their leaders, have unfortunately made the "saltum mortale" from abject Lutheranism into an equally abject materialism, but no amount of pulpit eloquence and state influence will ever induce the thinking portion of them to jump back into bibliolatry. For the same science that enlarged their mental horizon by the exploration of all accessible parts of the physical universe and only erred in the one-sided materialistic interpretation of the facts it brought to light,—the same science by bringing its methods to bear on the psychic domain and the unseen universe, now shows certain phenomena, which were supposed to be supernatural and miraculous and which it denied and ridiculed as such, to be as natural and real as those of physical science. All the latter has to do is to make the "amende honorable" by acknowledging the reality of the facts it denied and ridiculed before. But no logical mind can fail to see the absurdity of the demand now made by the Lutheran orthodoxy of Germany for a return to its childish and incredible dogmas, founded on the alleged miraculous nature of these facts, for with this nature shown to be but natural, they lose all their dogmatic value.

Professor Maier describes the present deplorable state of affairs in the land of "thinkers and philosophers" as follows:—"Within the Protestant church the narrowest bibliolatry is taught again and the pious belief of the brave Christian" in the literal truth of every word and letter of the Bible is unblushingly hinted at as being a strong recommendation with the government. Young and old men's Christian associations are founded everywhere, and by celebrating reformation—and Luther-festivals, are rousing once more that unfortunate religious fanaticism, which in the 30 years war brought Germany to the very brink of ruin, whilst as a protest against these obnoxious Protestant agitations His Holiness the Pope sends forth ever fresh encyclicals asserting his own and his Church's infallibility in matters of morals and faith. The solution of our pressing social problems is likewise attempted by these agitations. Trade and labour unions are formed and presided over by the clergy, with the object of counteracting socialism, sowing dissension among the labouring classes and preventing combined action on their part in their struggle for natural and social rights. On all sides creedal antagonism is carefully fostered. Even among the Jews modern Zionism tends in the same direction. If we look for

the cause of this simultaneous reassertion of obsolete claims by antagonistic creeds, not only for State recognition, but also for a certain degree of scientific justification of their dogmas, we find the revival of occult research and its results to have a great deal to do with this turn in matters of faith in Germany. The supremacy of rationalism in religious faith received a decided check when it was found that certain phenomena supposed to be supernatural were not Divine miracles, but simple natural processes, producible under certain circumstances and that science had to acknowledge their reality and also its own inability to disprove the existence of an unseen, supersensal spiritual world, but on the contrary was compelled to assume the existence of this world for the explanation of certain phenomena perceptible by the senses and proving the supremacy of mind over matter by experiment and a strictly inductive method of inquiry."

If these statements of Professor Maier are correct, and he would surely not make them in the public press if they were not, then the fact is indisputable and must be put on record of Germany being the only country in the civilised world in which "Pegasus is put to the plough," in which Spiritualism, the great, heaven-sent liberator from creedal despotism is sought to be made an enslaver and to be in its turn enslaved in creedal bonds. With those who know the true character and aims of the great epoch-making movement, these feeble and futile schemes of a blind bureaucracy can only provoke a smile, but the very fact of their being made with ever so slight a measure of success shows that the great, though much maligned Dr. Du Prel was not slandering his countrymen, when, comparing Teuton with Anglo-Saxon, he declared the latter to be at least fifty years ahead of the former in evolution. The correctness of Du Prel's opinion is shown by collateral proofs, such as the bitter antagonism between the creeds (pure accidents of birth), more especially the antisemitic movement and actual persecution of the Jews, who with all their objectionable qualities are after all only what Christian fanaticism forced them to be by confining them for centuries to commercial and financial pursuits. That in some of the antisemitic riots students actually took a leading part and university professors are among the Jew-haters and persecutors is the most melancholy of all the proofs that may be advanced in favour of Du Prel's estimate of his countrymen.

Britishers would simply blush at such deeds and aims, and the force of public opinion among them, which invariably goes for justice and fair play, would speedily put down and annihilate such persecutions of the weaker by the stronger, emanating from racial or creedal antagonism. It is small wonder therefore that Germans after living for some time in English speaking countries gradually lose their home-sympathies and become cosmopolitans, if not Britishers, in thought and principles, and that they actually find the old fatherland an incongenial country to live in, when after many years of absence they return to it.

A somewhat amusing correspondence between three brothers, which was some time ago submitted to the writer, is highly illustrative of the above remarks. Of the three brothers (Hannoverians), one many years ago emigrated to the United States, and is now prosperously settled at Milwaukee. The second one some eight or nine years ago came to Australia, and now occupies a position at Yackandandah that ensures his present and future independence. The third one, a well-to-do farmer, had remained at home, but last year lost his wife. He communicated the sad news to his two brothers, but before his letter reached Milwaukee, his brother there, who had become an ardent spiritualist, had already received a communication from the deceased sister-in-law through a trance medium at a public seance, in which she informed him of her decease and implored him to let her bereaved husband know that she was well and would be quite reconciled to the change, if only he ceased to grieve so much about her loss. All this was duly reported to the good and honest widower, but instead of mitigating his grief the

letter only increased it. Knowing nothing about Spiritualism and the possibility of the so-called dead communicating with the living, he took the statements of his brother as "prima facie" evidence of insanity, and in this foolish notion was confirmed by his pastor assuring him, that his wife was either in heaven or hell, probably in the latter, as she had been rather irregular in church attendance, that there was no getting out of either place, and that his brother, who alleged to have had a communication from the deceased must be either a mad man or a liar. The Australian brother, when the next letter from Germany informed him of the supposed madness of his brother at Milwaukee lost no time in assuring the widower that he was also convinced of the dead under certain circumstances being able to communicate with their friends on earth, and recommended him to read certain books on the subject written by men as sane as himself. Whether Herr Pastor will allow him to do so and to have some of the Lutheran cobwebs taken off his brain, has not been ascertained yet.

But to return to the more interesting subject of occultism, we find in the book of Dupouy, as reviewed by Dr. Maier, the most scientific thorough-going and exhaustive treatment of the occult sciences that has yet appeared in any language, a masterwork of keen and brilliant French intellect and very extensive reading and research. In the historical part the author goes back to the Indian magicians, the Greek Pythonesses, the Italians' Sybils, and the Celtic Druidesses, all of whom no doubt owed their mysterious powers, though quite unable to systematise them scientifically, to a combination of animism and spiritism to a cultivation of their own soul faculties and to spirit-aid and influence.

The first scientific light was thrown on the subject in 1529 by Paracelsus, who discovered the often denied and ever re-asserted magnetic fluid to be present in every individual, and showed the fluid of healthy persons to attract that of sick ones and to act on the latter. The truth of this momentous discovery is now being tardily recognised by science, but not nearly as much utilised for the relief of human suffering, as it ought to be, though four centuries have elapsed since it was made. It was further elaborated by Gloucenius in 1608, by Burgräve and van Helmont in 1626, and Robert Fludd in 1640. The latter asserted the human body to be a real magnet with positive and negative poles, constantly charged with the magnetism sent forth by sun and stars and therefore called Astral. Wirtig in 1873, Maxwell in 1679, Mesmer in 1766, Puységur and Dr. Gillibert in 1784, Lavater in 1785, Tardy de Montravel in 1878 and General Sauvigne in 1890 were all upholders and promulgators of this theory.

The representatives of occultism in the 19th century cited by Dupouy are too numerous to mention here. Among those who have in the last two decades of this century rendered special services to this subject of surpassing interest, and who by their labours have established an experimental psychology, that shows soul, astral or spiritual body, and psychic or vital force to be real entities, the author mentions Crookes and Wallace in England, Zöllner and Du Prel in Germany, Puel, Baraduc de Rochas and others in France, Ochorowicz, Aksakoff and Iodko in Russia, Lombroso and others in Italy.

The experimental researches of the author made in company with his friend Du Puel extend over the last 15 years, and were partly published in 1888. The object of his present work is to bring the classic physiology of the nervous system in harmony and agreement with the newest well proven and authentic discoveries in experimental psychology and thus to procure for the latter a place among the recognised sciences. The first part of the work treats of Biology and bears as motto the well known declaration of Ch. Richet as to the Supernatural becoming a natural phenomenon, with the removal of our ignorance as to its cause. Beginning with anatomical and physiological definitions of the nervous system, the author devotes a chapter to "vital force and the psychic body." In opposition to Duval and Bichat who define vital force as the

co-operation of certain vital peculiarities resisting the action of the physical forces, the author's definition of life is one that all spiritualists can agree with, namely the temporary union of soul or spirit with organised matter by the interposition and mediation of the psychic (or spiritual) body. The latter is the production of the ubiquitous, all penetrating *ether*, lately isolated by the electro technical engineer M. F. Richnowsky of Lemberg and no longer a merely hypothetical entity. Richnowsky (with others) recognised in this fluid, proven experimentally in a special Dynamo-apparatus, the source of all life in the Universe, the cause of all planetary and sidereal movements, as well as of light, heat and electricity, which are but modifications of it, in fact he looks upon it as the life giving blood of the universe. It is analogous to electricity but not identical with it, being the nerve-force of physiology the currents of which are slower than the electrical ones and differ with the temperature of the nerve. The nerve centres are accumulators and condensers of this fluid, send it forth in centrifugal or motor currents and receive it again in centripetal or sensory ones, which being transmitted to the soul, cause action and thought and according to the latest researches reach beyond the confines of the body, where they can actually be seen and photographed.

This leads the author to the so-called exteriorisation of the psychic body and with it we are introduced to the arcanum, the sacred Inner Temple, in which nature works those secrets, not dreamt of by materialistic science and destined ere long to destroy and remove its baneful errors. We find the life spending ether, now proven to be a real substance, the medium between the soul and the physical body, of which it permeates every cell and fibre, reach out beyond the confines (the skin) of the physical body, and completely envelope the latter in form of the magnetic aura of Reichenbach, now shown to be a condensed form of the primordial ether.

This is in itself a momentous discovery, but appears but trifling when compared with another one, proven experimentally by Drs. Luys and Iodko, Colonel De Rochas and others, namely, that without any nerve fibres acting as conductors these ethereal extensions of the psychic body exhibit under certain circumstances all the functions of sensibility, mobility and even of intelligence and will, that within the body are depending on nerve action. Here as there this ethereal fluid carries the soul's mandates, it appears, and can even assume the perfect semblance of the visible physical body in the form of the double or at seances emanating from the medium alone or from medium and circle combined, can be condensed from what at first sight appears as a white cloud into an apparently solid human body, bearing such resemblance in form and features as the intelligent soul-force at work in its formation may direct. Dr. Maier freely grants, that this soul-force may emanate from spirit incarnate as well as discarnate and only insists on the phenomena of animism and spiritism, as laid down by Aksakoff, being carefully differentiated. In fact, he declares of the spiritualistic explanation of the various phenomena of the seance room, not otherwise explainable, that it is one of mathematical certainty and plainness of demonstration. This coming from a German savant is truly refreshing.

Dr. Maier sums up as follows :—

In the human being three elements must be distinguished: 1 The Soul, 2 The psychical (spiritual) body, 3 The organised visible matter constituting the physical body (which is probably the primordial ether in its greatest condensation). Man, in short, is spirit incarnate. Matter consists of anatomical elements, deriving their vital principle from a force inherent in the psychical body, but superior to it, the soul-force. All physiological phenomena are directly depending on this force. It regulates the manifestations of life and determines the psycho-chemical processes of the organism.

The psychical body is not confined within the skin-envelope, but constantly radiates out beyond it, the nature, colour and density of these radiations being determined by the physical and spiritual condition of the individual, so as to make it quite possible to diagnose the latter from a photographic picture of the aura constantly

streaming from the hand or from one of the disturbances produced by thought-waves in the aura of the head.

But it is also given to certain sensitive persons or media to perceive the aura in the dark. The psychical body predominates in such persons in a certain neuro-dynamical plane and manifests its presence by various psychical or mediumistic phenomena. It may emanate from this one plane only, or from other psychical bodies present in a more or less complete or incomplete state of exteriorisation and under these circumstances produces mediumistic phenomena, pertaining to animism or spiritism and in certain cases to both combined.

The psychical body is intimately fused with the soul, from which it receives those higher faculties that constitute the soul's being, namely: Intelligence and Will, which it can exteriorise with all the faculties belonging to them.

I must defer the conclusion of this review to the next issue of this journal, but cannot refrain here from joining Dr. Maier in his expressions of astonishment and regret at the utter apathy and blindness of the German Imperial Government towards these interesting researches and experiments, made by the most eminent representatives of exact science, both of the Anglo-Saxon and Latin races for years past. To be unprogressive, reactionary and blind to its own best interests has ever been the attribute and curse of bureaucracy. The German universities are under its special tutelage and care and should have been encouraged, if not specially called upon by the government to institute researches, that strike at the very root of materialism and its logical outcome anarchism prevailing throughout all classes of society from the lowest to the highest and threatening the very existence of the government and of all social order. Materialism can only be refuted by occult research, proving the existence of the human soul and its individual persistence and continuance after the death of the physical body, now shown as a fact with the certainty and clearness of a mathematical demonstration. But officialdom in Germany is either rotten with the all-prevailing materialistic plague or steeped in obsolete Lutheranism and Bibliolatry and shows its utter incapacity to cope with the present serious crisis in Germany by its stupid endeavours to reconvert the disciples of Büchner and Moleschot into "pious and brave Christians" by bringing them back to Luther and his Bible. Such attempts are an anachronism, that can at best only produce hypocrites seeking Government favour.

A.M.

#### A CLAIRVOYANT VISIT TO THE POLE.

Our American Exchanges contain the following account of a clairvoyant vision seen by a young Norwegian girl named Marie Leege at present residing at New York. The girl is said to be of a modest retiring disposition; the original report of the matter is in the *New York Press*, and omitting the preliminaries is as follows:—

She is a cousin of Andree's and came to this country three years ago. She is 23 years old and speaks English fairly well. Miss Leege is a believer in the occult, and states that her cousin also placed considerable credence in the belief that by close application to the principles involved, one can reach a stage of perfection where the soul can leave the body in astral form and return at will.

"For two years Andree stopped at Bordee, my Norwegian home," said Miss Leege to the *Sunday Press* correspondent, "and while there taught me much of the occult. It was a fad with him, taken up for a pastime, but with me it developed into a religion. I read every work I could find on the subject, and it was not long before I reached a stage of perfection equalling that of my instructor.

"Then it was that our soul communications began. Though in different parts of the country, I could appear before him in astral form and several times he returned my visit. Do not think there was anything sentimental about this. He was married and had a family. It was merely a friendly call and a scientific experiment. Before I left Norway, in a conversation with the professor,

he told me of his plan to find the north pole, and promised if successful I should be one of the first to know it.

"One night, about three weeks after he made his ascent, I awoke suddenly to see a figure standing at my bedside. At once I knew it was the astral body of Prof. Andree. It beckoned me forward, and I, by an unknown power, seemed forced to follow. I did not rise to my feet, but seemed wafted through the air, the form of the professor guiding my spirit forward. On through the window, soaring far above the tree-tops, houses and land dropped from sight.

"On we went, over seas and mountains, until suddenly we were upon an open sea, far from me, into which a point of land jutted. The figure pointed upward, and I saw the polar star was directly overhead. On we went again across the sea to a narrow strip of land, where from the white plain loomed an object that proved to be a tent constructed from the remains of a balloon.

"Then around a fire inside I saw Andree and his companions sleeping peacefully. Suddenly it became cold and dark, and when I returned to consciousness the sun was shining in my room. Twice since I have made these astral trips. I have written my cousins in Norway, detailing my experience, and I know Prof. Andree has not only accomplished his object, but is alive and will return to civilization."

#### A VISION.

"Here have we no continuing city, but we seek one to come."—HEB. XIII. 14.

##### I.

Calm summer even wrapt the meadow sweet  
Wherein I stood. A fruitful country lay  
Around me; and, where'er mine eyes did stray,  
All things in perfect harmony seemed to beat.  
With Love's great loveliness become complete,  
Heaven's lips seemed prest upon the closing day.  
Peace filled my heart. Flowers quickly gemmed my way,  
And twined themselves about my very feet.  
Fair undulating meadow-lands stretched far  
As eye could see. A thrill of heavenly rest  
Passed through my being, awaking in my breast  
The thought that God, Who lights the evening star  
With so much glory, would no life despise  
That lifts to Him in prayer faith-gloried eyes.

##### II.

Far in the distance, far the sunset streamed  
With melting ruby tints, transforming earth  
Into a presence-chamber of high worth;  
And through the Western gates, there sudden beamed  
A holy vision, which I never dreamed  
Would be vouchsafed to me, whose spiritual birth  
Had hardly blossomed into holy mirth.  
Shrined in the marvellous sea of colors, gleamed  
The columns, domes and spires, and towers raised high,  
Of some majestic city which outbreathed  
Such beauty that the memory is close wreathed  
Around my grateful soul. Gold could not buy  
The jewel which this happy thought doth bring:—  
"Mine eyes have seen the City of the King!"

##### III.

The splendors changed, and paled, and slowly died,  
Leaving the Holy City glittering bright  
Like polished snow-white marble 'gainst the light  
Which flushed the sapphire sky. Then loud I cried  
To friends beloved to hasten to my side  
To see the wondrous vision, ere the night  
Let fall her curtain and obscure the sight;  
But, as they came, night closed the eventide.  
High Lord of Love! I pour a song of praise  
To Thee Who spread before my wondering eyes  
The beauty, peace, and joy of Paradise,  
And set my feet amid that Country's ways.  
Earth's night is well nigh spent; surpassing sweet  
Heaven's dawn-light breaks with happiness complete.

DEVOTION.

Sydney, N.S.W.,  
March, 1898.

## To Correspondents.

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

## "THE GOSPEL ACCORDING TO."

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Every man of genius is a medium, consciously or unconsciously ;—the latter, in general, unfortunately for himself and for his controls ; for, if he knew the source of his ideas, he would make the best possible conditions for those from whom they are derived ; which would greatly assist them and benefit himself, as one of the channels made use of by them, for the transmission of those ideas to the world.

Professor Max Müller is a man of genius, and therefore a medium ; and I think and hope to show, that he was writing the following words quoted by "X," in the last number of the *Harbinger* under impression :—"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."

My reasons for attributing these words to spiritual impression is this,—that precisely similar ones were made use of to me, by the writer of the Fourth Gospel, in a communication I received from him, through the late Mrs. Burbank, on the 13th of December, 1895 ; that is to say upwards of two years ago. It was the twelfth I had received from the same source ; seven through Mrs. Harris, and five through the gifted medium just spoken of. I think this communication is of sufficient interest and importance—especially when taken in connection with Professor Müller's words—to justify the publication of so much of it as relates to the inspiration of the New Testament, and its admixture with human misconceptions and corruptions.

"Looking back," said he, "upon the days wherein I wrote my numerous epistles to the world, I perceive in them much of error, and many things that I could wish expunged from them. But they have gone forth, and have been accepted, by mankind, as having been uniformly inspired, notwithstanding the many mistakes which they contain ; for the world, in general, seems incapable of discriminating between what is true and what is erroneous. It reads my writings in the letter and not in the spirit. . . . Moreover, translations, transcriptions, interpolations and revisions, have greatly changed the original substance of them. . . . I was very visionary, highly magnetic, and clairvoyant ; that is to say, I had the inner vision ; and it was thus I saw the things which I described in "The Revelation." But, inasmuch as they were presented to me in the shape of allegories, and have been wholly misconceived and misinterpreted, my purpose in writing them has been frustrated, and mankind has missed the meaning which I intended to convey. But *these* words were true, and are true, for all time to come :—"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made."

"For He is the Source of all things ; and He is in all things. But if all that is comprehended in these words, had been communicated to men, when I was inspired to write them, they would have been frightened, bewildered and amazed. In your own day, however, that which man was incapable of understanding at the First Coming, is being more plainly revealed to him, because the Second is close at hand. And let me point out to thee this ; that what are called the Gospels were written "according to" John, or Luke, or to the others ; that is to say they were recorded according to what they thought. Hence the errors in which they abound. Those documents, I repeat, were composed in accordance with the personal views and opinions of the individual scribes. Thus you will perceive the fallacy of accepting, as certain and perfect truth, the writings of any man.

"Now that word, "according," is never taken into

account, but is passed over by the readers and expositors of those ancient writings. And thus have mistakes arisen, and false doctrines been propounded, because men have lost sight of the fact, that the Gospels were penned in accordance with the tastes, feelings, and ideas of the writers to whom they were recorded. Let your religious teachers select from those historical books—for they are historical—the gems or pearls of truth that commend themselves, as the product of inspiration, to the intelligent and progressive mind, and reject what is human and fallible. For your Father hath given His children reasoning powers, and hath endowed them with the capacity to discriminate between right and wrong, truth and error ; and by exercising those faculties, your people would grow wiser, less prone to evil, less inclined to disobedience.

"Meanwhile, we who have made such mistakes in our writings, are trying to impress those who are teaching in your churches and elsewhere, how to discern and avoid what is erroneous ; and to give to the children of the earth nothing but the simple messages of Truth. And that we are succeeding in some degree, may be inferred from the dissatisfaction, the doubts, the misgivings and the unrest which are agitating men's minds in reference to the Scriptures. These are pervading the whole world ; and it constitutes such a proof of the ministry of angels, as should be especially convincing to those who profess to be the teachers of the people.

"Separate truth from error, the wheat from the tares, the grain from the husk. Pray for light and knowledge, and they will be given unto you. Above all I say :—Little children, love one another."

The same theme was taken up by the control who followed the last speaker ; and I transcribe so much of his communication as relates to the inspired and un-inspired portions of the New Testament :—

"I have listened to the words of the 'beloved disciple,' which are words of wisdom and progression. It must be evident to thee by the change which has taken place in his manner of regarding that which he wrote in the days of old, that there is much in them which is unsuitable to the present time ; for what was adapted to the wants and capacities of mankind in a former age, will not satisfy it in an epoch when its thoughts are more advanced and its intellect more expanded.

"Let me illustrate my meaning by a reference to two children of the same family, perchance. Both shall relate to thee their experiences and impressions of the same event. The mind of the one will be circumscribed, untutored, and unsusceptible of inspiration. That of the other will be further advanced, more highly developed, more expansive and more intuitional. It will be emancipated alike from the thralldom of materialism, and the tyranny of creeds and dogmas ; exempt from the despotic teaching of others ; capable of thinking independently, and courageous enough to stand out in the light of God's reason. This being so, how greatly will the narrative of the one differ from the narrative of the other !

"Now, the two children I have spoken of, symbolise the two epochs,—that of the First and that of the Second Coming. The backward and uncultivated child typifies those who wrote and those who read the new Testament records ; the more progressive child the writers and readers of the Newer Evangel ; and these will both be eclipsed by those of the future. For all that characterises the earth to-day,—its coarseness, its materialism, its grossness, its animalism and depravity, will pass away, and the man of the future will be the earth-angel of God ; the Christ-spirit will pervade all souls, so that each will be enabled to declare that he and his Father are one, in the truest acceptation of the word,—one in spirit, one in love, one in thought, feeling, purpose and desire. And then will this dark and sorrowful planet become a brilliant jewel in the firmament of heaven ; while other planets which are the abode of benighted souls, will claim the ministry of angels, and will ultimately participate—for they are all the children of God—in that great revolution, whereby good is evolved from evil, and light ariseth out of darkness."—

Yours, &c.,

J.S.

## MEDIUMSHIP IN SYDNEY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—As I have received a number of letters complaining of some of my remarks in my letter in this month's (April) *Harbinger*, I beg to state that I did not in any way condemn genuine mediums in Sydney; only those *spiritless* persons who care nothing for Spiritualism as a system, and use its name to make money from the public. Very likely there is no city where this is as much done as in Sydney, and there is no English speaking town with so large a population where Spiritualism is so inadequately represented. There is no Society of Spiritualists there at present, and it was with the object of working up some interest in the matter that I wrote as I did. Not to condemn honest mediums, but to help and protect them by causing unity and organisation in our ranks and thus exercise a controlling power which would aid all genuine workers and repress charlatany.

Our movement being comparatively new, and on account of its special bearing on the unseen world and the mysterious side of our own nature, it is more open to have imposition practised in connection with it than most other religious systems, hence the duty of every true spiritualist of guarding it as far as possible from those who would trade upon its fair name.

I am in correspondence with a number who intend to do all they can to have a Conference in Sydney next June, and they will try to put Spiritualism on a good working and sound basis in Sydney.

Sincerely yours,

ROBERT WHITE.

1 Teesdale Terrace,  
Hamilton, Newcastle.  
April 18th.

## REVIVALS.

BY HUDSON TUTTLE.

There is a yearly epidemic of revivals of religion, and following the order of specializing work, a class of ministers called evangelists has sprung up. Their business is to go wherever the local minister calls, and conduct a series of meetings for the express purpose of calling sinners to repentance, working that much talked of change, the change of heart. The Catholic Church does not accept such means of grace, a child is born into the church, and grows up therein. The scheme is a part of protestantism, and is sustained by scholastic interpretation of Bible texts.

The objection against revivals is the extreme excitement they produce, and the well-known fact that their effects are not permanent. While under the influence of the strong psychological, or hypnotic power of the preachers, realizing the vivid pictures of God's anger, and the fear of hell, the hypnotized subject for the time being loses his individuality, and is a willing tool in their hands. He listens and believes, feeling the impending danger as they desire he should, and when sufficiently frightened, the evangelist soothes him with the belief that he has made his peace with God and been converted. He is under a hypnotic spell, which passes away soon after the meetings are discontinued, resumes his normal character and to the stigma of the Church is a "backslider."

The evangelists, like Moody, have much to answer for, for the abuse of their wonderful powers. How many have these dreadful doctrines, expounded by the lurid eloquence of the revival meeting, made raving maniacs, and in how many more minds have they sown the seeds of a perverted and false view of man and his relations to the Infinite!

Revival meetings are hotbeds of error and superstition, and are nurtured chiefly by excitement and dramatic effect. Take for example the boy evangelist, Harrison. His method is peculiar although similar to others. He rises and begins walking rapidly in front of his pulpit to and fro, then he begins to make fervent appeals. His step is light as a summer wind, and his gestures are pure grace. He begs and pleads for a moment, and then suddenly recoils from a dark corner of the pulpit, and

exclaims, "Death!" and in a lower key "Death! at thy presence all sinners tremble. None can escape thee, the inevitable and unexpected! No man knows the day of thy coming or going. Death! When wrestling in thy iron grasp upon the yawning brink of hell—Oh! how much the dying sinner would give for one moment like this to make his peace and prepare to meet his God!" Everything is now at fever heat. The music and words of the singers move even strong-minded listeners. From out the mournful, soothing joyful sounds, these comes at times separate tones as weird and meaning as at an Irish wake. The proceedings in many respects remind one of the midnight incantations of voodooes, who wish to propitiate the Evil Deity, or ruin an enemy through the instrumentality of the incantations of black magic. The successful evangelist is simply a strong hypnotist, and the hypnotic power he exerts is ignorantly believed to be "divine power." Guiteau was self-hypnotised into a similar belief, that he had a mission from God, and that the destruction of President Garfield. His belief was called insanity, yet it is parallel with the mission of the evangelist.

The time is not far distant when revivals as at present conducted will be looked upon as relics of ignorance and superstition, and evangelists like Moody and Sankey, the "boy preacher," Harrison, will be regarded as Charlatans. Their place in history will be by the side of the devout religionists who strenuously opposed every step made by science; as such distinguished church characters as Lactantius who called the ideas of astronomers "mad and senseless." St. Boniface, in Germany, who denounced "such terrible heresy as the existence of the Antipodes;" Eusebius, who endeavoured to stifle thought; Martin Luther who said "people gave ear to an upstart astrologer, who strove to prove that the earth revolves, not the heavens, the firmament the sun and the moon." Malancthon equally ignorant said, "the eyes are witness that the heavens revolve in the space of twenty-four hours;" the church leaders have always opposed and persecuted scientific thought, for they instinctively felt that such thought would rule their schemes out of existence.

The battle between accurate knowledge and the conjectures of ignorance conserved in holy books interpreted by anointed priests has been fought, and the victory gained by the reformer. The evangelists linger as a sad reminder of the dark ages when the church was all in all. They linger, as a curiosity to attract the crowd, anachronisms in this fair age, which will pass with the belief that they have power to invoke God to come at their will and do their bidding.

## THE GIFT OF THE SPIRIT.

The works of Prentice Mulford, which are comprised in six volumes of "The White Cross Library," are little known outside of America, largely owing to the high price at which they were issued, viz.: two dollars per volume. The naturalness, and originality of thought displayed in many of his essays give them a charm to readers, especially to those who have a taste for the intuitional spiritual and metaphysical, though there is little of the latter in its abstruse aspect to be found in his writings.

His intuitive realization of the immanence of God in nature, of the supremacy of spirit, of the power of mind over the body, and of faith as an attribute of the spirit are beautifully expressed in some of the essays selected by Mr. Waite. In a chapter on Healthy and Unhealthy Spirit communion, there are some very good thoughts pertaining to the higher Spiritualism, but a certain amount of bias against mediumship in general, arising apparently from a magnification of the abuses connected with professional mediumship. He speaks of "Spiritualism in its present form" as "an abnormal and unhealthy development." Probably when he wrote this, some ten or more years since, phenomenalism was rampant in America, and the higher Spiritualism too, much in the

The Gift of the Spirit, a selection from the Essays of Prentice Mulford: with an Introduction by Arthur Edward Waite, London, Geo. Redway, 1898.

shade; he advocates, however, higher aspiration, and says:—"As your thought attracts wise and powerful spirits, so they are thereby enabled to work that which will most quickly cause their life to blend with yours in every way." He is a believer in metempsychosis and re-incarnation, his formula of the latter is, however, somewhat peculiar and different from that of Kardec or the modern Theosophist. To the discriminating reader the book is a very readable one.

#### BENJAMIN FRANKLIN'S SPIRITUALISM.

According to the late Professor Hare and others, Benjamin Franklin as a spirit took an active part in the production of spirit phenomena in connexion with the modern manifestations. That he was a spiritualist in belief when in the body is manifest from the following letter written nearly a century and a half since, which is reproduced in *Light* for Jan. 22nd.

Philadelphia, February 12th, 1756.

DEAR CHILD—, I condole with you. We have lost a most dear and valuable relative; but it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. Existence here on earth is hardly to be called life. 'Tis rather an embryo state—a preparation to living: and man is not completely born till he is dead. Why, then, should we grieve that a new child is born among the immortals—a new member added to their society?

We are spirits. That bodies should be lent to us while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for their purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they are given, it is equally kind and benevolent that a way is provided by which we may get rid of them. That way is death.

We ourselves, prudently in some cases, choose a partial death. A mangled, painful limb, which cannot be restored, we willingly cut off. He that plucks out a tooth parts with it freely, since the pain goes with it; and he that quits the whole body parts with all the pains and possibility of pains and diseases it was liable to, or capable of making him suffer.

Our friend and we are invited abroad on a party of pleasure that is to last for ever. His [sedan] chair was first ready, and he has gone before us. We could not conveniently all start together; and why should you and I be grieved at this, since we are soon to follow, and we know where to find him?

Adieu, my dear, good child, and believe that I shall be, in every state, your affectionate papa,

BENJAMIN FRANKLIN.

#### THE QUEEN A SPIRITUALIST.

We have several times referred to the fact that Her Majesty was a believer in spirit intercourse, and had communed with those dear to her in the spirit world, but were rather surprised to find *The Argus* affirming the fact, and stating that it "is well known." As confirmatory evidence, that paper of the 23rd supplements its remarks by the following:—

"A writer in the current number of the "Quiver" states that Mrs. Oliphant's "Little Pilgrim in the Unseen" was of great interest to the Queen, who, since the death of the Prince Consort, has had a special liking for writings dealing with the mystic and unseen.

She believes that it is given to our departed loved ones to watch over those who still struggle with the temptations and sorrows of the earthly life. It has been the great consolation of her bereaved years that she felt that the Prince was watching over the events of her life. During her retirement at Osborne, immediately after the Prince Consort's death, the Queen found "her only comfort in the belief that her husband's spirit was close beside her—for he had promised that it should be so." This was told to Dean Stanley by the Queen's half-sister, the Princess Hohenlohe. The belief that the

spirits of the dead are hovering about those whom they loved on earth may be the reason for Her Majesty's dislike to second marriages, especially the re-marriage of widows.

It might have been added that belief of this kind in the spiritual world was one of the links which bound together Her Majesty and the poet laureate in affectionate sympathy. In one of his published letters to the Queen the poet wrote:—"If the dead, as I have often felt, though silent, be more living than the living;—and linger about the planet in which their earth-life was passed—then they, while we are lamenting that they are not at our side, may still be with us; and the husband, the daughter, and the son, lost by your Majesty, may rejoice when the people shout the name of their Queen." Sentiments such as these were sure of arousing an echo in the heart of the Queen. Writing to Lord Tennyson on one of the anniversaries of her wedding day, the Queen described it as a day which she can never allow to be considered sad. "The reflected light of the sun which has set still remains! It is full of pathos, but also full of joyful gratitude, and he, who has left me nearly 30 years ago, surely blesses me still."

#### GRAIN IN LIEU OF HUSKS.

For several years past a sermon has regularly appeared in the advertising columns of *The Leader*; they were principally of the De Witt Talmage type, consisting of a few grains of wheat, a large amount of husks, and chaff, with occasionally a sprinkle of brimstone to give them pungency. We have wondered what percentage of the subscribers or purchasers of the paper read them, and whether anyone ever found a grain of comfort in them or were helped one step on the upward path by their perusal. Hence, on having our attention drawn to last Saturday's issue, we were astonished to find in place of the usual dry matter a real live up to date sermon by the Rev. J. D. Thompson, entitled "The Way of Salvation," ignoring and repudiating Paulism, doctrine and formula, and affirming evolution and salvation by works the result of a life force given by God. Sin, he says, is animalism, which is being gradually worked out. Salvation "is manhood," and faith is "the recognition of the possibilities of manhood." It is a puzzle how this sermon got where it is; has the purveyor gone for a holiday and appointed a *locum tenens* who has played a joke on him, or is he dead, and his place filled by one of the living capable of giving to the spiritually hungry the kind of food they are craving for. If the latter is the case, we should feel disposed to contribute our mite to the sermon fund.

#### SPIRITUALISM IN LITERATURE.

SPIRITUALISTIC phenomena will persist in thrusting themselves upon public attention, in spite of the hostility exhibited towards them by materialistic and sceptical editors and writers. In the current number of *The Idler*, for example, there is a short story entitled "For One Night Only," by Mr. C. R. Kennedy, which is professedly a psychological study. A certain Edward Wynstay, who is evidently a powerful medium, although unconsciously so, feels an irresistible impulse to embrace the profession of an actor. He obeys that impulse, and presently achieves a very high position as an actor. After playing most of the leading characters in the great Shakespearian dramas, he essays the noblest and most difficult of them all,—that of Hamlet, which he plays splendidly; but for once only; as he abandons the stage on the very next day, and quits England for Thibet. What has induced him to renounce fame, fortune, an enviable position, and a fine career? In the famous ghost-scene, the actor who represented "the buried majesty of Denmark" had been first controlled and then taken possession of by the spirit of Mr. Wynstay's father, to whom his son had been greatly attached while he was living. There was no mistaking either the face or the voice of the apparition, and its manifestation seems to have had the effect of causing Mr. Wynstay to relinquish his profession, and to dedi-

cate his life to occult studies. The narrative would be incomplete if we did not mention that at the same hour at which the actor, who played the Ghost, lost his own consciousness, his spirit was seen in his own lodgings, at a distance of six miles from the theatre, by his landlady, in the attire of the character he was representing.

#### OCCASIONAL NOTES.

THE Cuban question is just now very much in the air—not necessarily a Spanish air, which, seeing that, as *Punch* says, the garlic is Spain's "national diet," might be somewhat unpleasant; hence a few words in relation thereto may not be altogether out of place. All readers have of course noticed Dr. Max Muehlenbruch's prophecy, as recorded by our Editor in last month's *Harbinger*, namely, that "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." At a private circle in Melbourne, a letter from a resident in Cuba was handed to a lady "sensitive," some time last February. After a brief examination of it, she said *inter alia*, "There has been much bloodshed in this country, and there will soon be more under renewed and increased fighting. There is great trouble ahead for some time, but eventually, and within three years from now, things will be settled and the country under the protectorate of a new flag. Ah, it is 'the star-spangled banner!'"

In the *Argus* of April 23, the Rev. C. E. Drought, of Brighton, a clergyman of the Church of England, gives a few interesting reminiscences of his experiences in Spain. One of these is worth repeating here:—"I chanced to take a trip down the Gaudalquiver in one of those large steamers which run between Seville and the colonies. In rounding a bend of the river, the vessel got stuck on a sand-bank. I happened to be near the engines, and I heard one word coming up from the machinery-room below. I cannot write the word—it is neither parliamentary or clerical—but it is short and emphatic, and begins with a D. That word, I must confess, was not very displeasing to me—environment affects our feelings—it was obvious that I was not the only Britisher on board." Now, Mr. Drought is a genial and accomplished gentleman; but when, with Bible and Prayer Book before him, he affects squeamishness over writing the little word in question, all one can say is that its, well—tommy rot! Not "clerical," indeed? Why, the word would never have got into use but for the Christian scriptures and the ecclesiastics. Ah, but one forgets: much drought dries up all the dams.

Quite inadvertently a paragraph was omitted in the account published last month of an interview with Prof. Max Müller. In answer to the question, Was Christ only a man like unto ourselves, the professor said: "What for us can there be higher than a man? Angels we have never seen, nor anything higher than man. That is what Christ himself has taught us. He calls us his brothers, and the sons of the same Father. What can be higher? He does not claim for himself a nature different from ours. Take his own account of himself: 'I go to my Father and your Father,' 'I and my Father are one.' We must not make him contradict himself, though no doubt there are slight contradictions in the gospels, as we have them. Therein is the advantage of studying other religions; we learn how such contradictions arise without anything fraudulent in them." Dr. Müller's use of the phrase "eternal punishment" requires explanation. By it, he appears to mean not the unquenchable hell-fires of orthodox theology, but the penalty that always follows wrongdoing; and so long as sin is possible, either in this life or in the next, so long must there be liability to punishment.

So the magnificent legacy of nearly £200,000 has been bequeathed to Archbishop Carr, to be devoted to various Catholic "philanthropics" in this colony. Well, the money might have fallen into worse hands;

and, with all respect to the kind-hearted and deservedly esteemed prelate, it might have come into *better*. Think of the good, for instance, that Dr. Strong could have done with such a sum. Fancy it at the disposal of the Editor, or in the possession of —, ah well, perhaps it is better not to pursue the line of thought; it might become painfully personal, or personally painful! There is one object to which Dr. Carr should promptly devote a tiny portion of this great wealth, and that is to procure a course of liver treatment for the editor of the *Advocate*, the very able "organ" of the Catholics in this colony. The manner in which that gentleman has been girding at everything British, and covertly opposing the Anglo-American cause, is much to be reprobated; whilst his overt sympathy with the enemies of England, and with Spain at the present juncture, is scarcely short of silly. Apparently he forgets the freedom and the privileges enjoyed by himself, his co-religionists, and his fellow-countrymen, alike beneath the Southern Cross and under the Stars and Stripes. It is strange how mere consanguinity of creed can blunt the instincts of patriotism, justice and humanity. But probably the good man's liver is at fault. A course of hepatics would go far to clear the brain of the perilous stuff that now obstructs the mental vision.

It is rumored that Prof. Andrew Harper, M.A., of Ormond College, now on a visit to Scotland, is likely to receive a valuable appointment in connection with the Free Church of that country. Mr. Harper is a brilliant scholar, and, as such was, an acquisition to Melbourne; but he is a Presbyterian of a somewhat narrow type, and has been a fervid advocate of the Bible-in-States-School programme.

It must have been a quaint scene on the Yarra Bank a few Sundays ago when a large concourse of the more or less "great unwashed" assembled to hear a discussion of the Commonwealth Bill. Amongst the chief speakers at that sweet-scented "oratorium" were the longitudinal Mr. Joseph Symes and the latitudinal Rev. Llewellyn D. Bevan, D.D. "The Doctor is a pleasant and humorous speaker, but the 'points' of his speech related to anything rather than the Bill," says Mr. Symes. The opinion of Llewellyn on Joseph has not been recorded. Then there was that strange personage who called himself a Socialist-Anarchist, a man with scanty garb but ample flow of words, with untrimmed hair and beard, and soleless boot tied on with wisp of straw. Verily, a strange *omnium gatherum* was that at Yarra Bend—no, Bank. X.

A SERIES of articles elucidating the esoteric aspects of Spiritualism bearing the *nom de plume* of Quæstor Vitæ have appeared during the past year or more in this journal, and another series from the same writer have been published in *Light*. Readers both in England and Australia have suggested to Q.V. the propriety of publishing the same in book form, and he expresses his willingness to do so if a reasonable number of copies are subscribed for. He is a student of both English and continental psychology with a very wide range of experience, and the profound subjects he treats on cannot be assimilated by a transient reading; they demand study. The title of the work if published would be After Death States, as demonstrated by Thought Transference and Form Transference, The Phenomena of Spiritualism, of Psychical Research, of Magnetism, of Hypnotism, of Magic, as explained by Psycho-Physiological Analogies. The price would be about 5s. We shall be glad to receive promises of subscription for those interested.

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