

least instruction, but, when she passes under control, "she speaks Greek, Italian, Russian, English, German, etc., very fluently," and, when addressed in either of these languages, she always makes a perfect reply to the speaker in his own tongue. Monsignor Lavignac, a Roman Catholic Bishop, paid her a visit recently, and when he asked her in the language of the Caribs (which is that of the aboriginal negroes in the West India Islands), whether she felt fatigued by the interview, she answered in the same tongue, "I am, in fact; leave me in peace, and go to your rest." The amusing comment made upon her case, and upon the faculty of clairvoyance with which she appears to be gifted, by the telegraphic agent at Laissac, is that it is all the result of auto-suggestion. He does not appear to have the faintest idea of what is meant by the phrase of which nobody, so far as we know, has ever offered an intelligible definition; but, if there be such a thing, and if it will enable a country girl, without education, to converse in half-a-dozen living languages, we ought to be able to dispense with our schoolmasters and schoolmistresses, and by developing this mysterious faculty—if faculty it be—of "auto-suggestion," make the path to learning so short and smooth that little children will be able to reach the goal before they have done wearing short frocks. It will be remembered that the daughter of Judge Edmonds was a medium gifted in the same way as Sister Saint-Fleuret, and when spoken to in modern Greek, immediately replied in that language, without knowing a word of it in her normal condition; but in those days nobody had invented preposterous theories to account for psychic facts, which admit of a simple explanation which is in perfect conformity with natural law.

#### A WOODEN HEAD.

M. Jules Bois, or Tete du Bois, as he might perhaps be more properly named, has gone to Rome, as we learn from "Il Vessillo Spiritista," to solicit the Pope's pardon, for having occupied himself with Satanism; meaning by that, the investigations into occult phenomena of which he published the results in "Le Matin." While in Rome he gave a lecture on the subject before the Association for the Instruction of Woman, in which he declared that John King and Katie King were fictitious personages who owed their being to the "auto-suggestion" (again that blessed word!) of the medium; and were produced by the exteriorisation of her nervous fluid! He admitted having seen a curtain acting as if swept forward by a strong wind, at a sitting at which Eusapia Paladino was present, and that the force that moved it was invisible and intangible; he acknowledged having seen a book suspended in the air, and that it was subsequently taken from his hands and made to disappear behind the curtain by some unseen agency, in a strong light; he confessed that he had seen a lady medium write two communications automatically and simultaneously with both hands, and that these communications referred to future events "and were verified in every particular four years later. "And yet," exclaims this wooden-headed gentleman, "it was nothing more than a presentiment, and may be explained as the result of an extraordinary accumulation of fluid in the medium's brain!" Has Monsieur Tete du Bois ever asked himself what is a presentiment? Is it not in the nature of a prophetic warning? And if so, from what source does it emanate? Not from the individual who is thus forewarned, but from an intelligence outside of ourselves? If not, how much credence does this gentleman propose to attach to the prophecies to be found in the Hebrew and Christian Scriptures? If a presentiment originates in an accumulation of fluid—not water on the brain, we presume—all predictions in profane and sacred history may be traced to the same cause, and such a mode of reasoning by analogy would probably conduct M. Tete du Bois, to conclusions which the Pope of Rome might very strongly disapprove of. But, in truth, for any man outside the walls of a lunatic asylum, to assume that any medium could disengage from his or her nervous system such an amount and such a kind of

physical power, as would move heavy objects about from one room to another, as would play upon the keyboard of a pianoforte when it is locked up, as would pass matter through matter, and as would guide a pair of human hands to write two messages automatically without the intervention of the writer's brain, and to cause these messages to prognosticate occurrences which would not happen until four years afterwards, is to supply *prima-facie* evidence that that man ought to be placed under restraint.

#### A REPLICATION.

Senor S. Oliver, of Barcelona, in Spain—the same gentleman who offered about a year ago a reward of 20,000 francs to anyone who would present a more rational explanation than the spiritual one of certain psychic phenomena; a reward, we may add, which has never been claimed—addresses a very caustic letter to the editor of "Le Matin" in Paris, in which he points out how M. Jules Bois has concealed and perverted the truth in relation to Spiritualism, and how, after inviting the humble as well as the powerful and famous, to publish their opinions in that journal, it refused to allow Senor Oliver to put forth his views in opposition to those of M. Bois. When the inquiry was first opened, the editor of "Le Matin" declared that "a problem so important as that of the after life and as that of the unknown forces could not be elucidated by one man only, by one method, or by one school," and therefore he asked the readers of his paper to co-operate with him in a work which would be advantageous to all. But when Senor Oliver volunteered to do so, his letter was suppressed. He now publishes a four-page manifesto, in which he denounces the Paris journal as a traitor to the truth; and make the following stirring appeal to the enemies of Spiritualism:—

"If our adversaries are acquainted with any principles more elevated, more moral, more scientific, or more true than our own, let them make them known.

"If they know of a doctrine more just or more beautiful, one which offers greater consolations, or which gives more courage to support the sorrows of this life, let them reveal them to us.

"If they know of an ideal more ennobling to the human soul, let them preach it.

"If, in a word, they really know of a philosophy which furnishes us with a truer and a more sublime conception of life, of the soul, of God, and of this creation in its diversified manifestations, let them teach it; for whosoever knows a truth and does not spread it abroad, commits a crime of *lese-humanity*."

As a matter of course, Senor Oliver's challenge will be met by the usual conspiracy of silence; but let him not be disheartened or discouraged. When the Light came into the world before, men not only closed their eyes against it, but murdered the Light-bearer. To-day its priestly adversaries have lost the power to punish truthseekers with the rack, the dungeon, and the stake; and Spiritualism is moving slowly but surely towards the conquest of the human mind. "All things come to the man who knows how to wait."

#### A VOICE FROM RUSSIA.

Joseph de Kronhelm, upon whose shoulders the mantle of the late Horace Pelletier seems to have fallen, writing from Russia to the "Luz y Union" of Barcelona, on the dangers of modern society, at a time when two-thirds of the people in the civilised nations are steeped in the grossest materialism, dwells very earnestly upon the necessity of every man whose mind is imbued with spiritual truths, using his ability and influence to disseminate them among his fellows. He does not believe that the present state of things can endure; and to what quarter can we look for the advent of a moral Renaissance? This is his answer to the question: "Spiritualism is the only thing in my opinion that can save humanity from the calamities by which it is threatened. The spiritual philosophy founded by Allan Kardec, strikes its roots every day, more and more deeply, and is fast becoming an abso-

lutely experimental science. Demonstrating the immortality of the soul and the life beyond the grave by certified facts, it satisfies men's consciences by presenting them with a lucid doctrine, novel and perfect under every aspect. To read the spiritualist journals and reviews, which represent the cause in Spain, Portugal, France, England, Germany, Italy, Spanish America, and the United States (and, he might add, in Belgium, Holland, Scandinavia, and Australia), is to form some idea of the power of this progressive movement and of the renovation which it is leading up to. That movement will conduct us to a new era, which will mark a serious step forward in the onward march of humanity."

#### PASSED ON.

We learn with sincere regret from "La Constancia," which has from time to time published several excellent translations of his sermons, that the Rev. Dr. Hepworth, of New York, entered into the higher life in the first week of June last. The late minister of religion was one of those enlightened clergymen who clearly perceived that Spiritualism is the last hope of the Churches, and having become convinced of its truth, he courageously preached it from his pulpit, and set forth the New Testament in the light of modern reason. Recognising the brilliancy of his gifts, the earnestness of his convictions, and the moral elevation of his character, the "New York Herald" repeatedly published verbatim reports of his sermons, so that, owing to the enormous circulation of that journal the truths of Christian Spiritualism found their way into tens of thousands of homes, into which they might not otherwise have penetrated. Our valued contemporary in Buenos Ayres, in its issue of the 8th of June, publishes a translation of one of these discourses, delivered in April last, on the words, "God cannot be tempted with evil; neither tempteth He any man." We quote its concluding passages because they serve to illustrate the spirit of his preaching:—"When you sacrifice honour and purity of heart, in exchange for no matter what, you suddenly discover that you have been defrauded of the best part of yourselves. Mere acquisition is not the only business of life so much as to acquire integrity of character. Your temptation to defile your conscience is founded on a promise that will never be fulfilled, or, otherwise, you are cajoled by mundane things only, in which case you will be defrauded of something far more valuable. The one thing to keep a man just and to keep him so, is the Sermon on the Mount:—to think of others as we would wish them to think of us. To be their staff and stay, with purity of heart and a loving purpose, will do more for human felicity than anything else we can possibly imagine, and until we recognise and perfectly appreciate this fact, we shall be destitute of that which is the most essential thing in this world." In the new life upon which he has now entered, Dr. Hepworth, we may be well assured, will find the truest satisfaction, in looking back upon his utterance of words like these, and will find their best reward in perceiving where they fell upon receptive minds and bore good fruit.

#### CLAIRVOYANCE.

We translate from the "Revue Scientifique et Morale du Spiritisme" the following review of a new French book, which promised to be highly serviceable to students of the occult sciences. The work is entitled "The Method of Psychometric Clairvoyance," and is from the pen of Dr. Phaneg, with a preface by Dr. Papus, the pseudonym of Dr. Encausse:—

"The author is the first who has attempted in France to initiate inquirers into the secrets of this subtle, and above all, attractive and positive science. By it, the invisible reveals itself without effort, with its serious attractions and its profound enlightenment, to whomsoever is desirous of entering into the path illuminated by conscious wisdom.

"Dr. Phaneg's narrative of his experiments sustains the theory of their strange symbolism, and causes Dr.

Papus to remark in the preface, that "the reading of the aura, that is to say, of the radiation from beings and things, is one of the most captivating subjects of occult practice."

"Thanks to this didactic study, all those who wish to penetrate with a clear conscience the vast domain of the invisible, may initiate themselves into that science and develop their own psychic faculties with the utmost moral and intellectual advantage; while all psychologists will profit by reading this honestly written study."

#### SPIRITUALISM IN CUBA.

We have received from Sancti Spiritus, in Cuba, a monthly publication entitled "La Buena Nueva" (the "Good News"), which is the organ of a private circle in that town, bearing the name of "La Perseverancia," and is issued gratuitously for the purpose of propagating the truths of Spiritualism. It contains sixteen pages, and eleven articles, including four communications from the other world, all of them as interesting as they are brief.

#### MAN'S AURAL SELF. BY CHARLES DAWBARN.

#### CHAPTER XVII. THE PHILOSOPHY OF HEALING.

If we are to claim all the privileges that inhere to our manhood our success will depend upon careful study of the organism we call mortal. It is part of our selfhood, and is the nucleus of the individual humanity which offers us the phenomenon of spirit return.

Whenever units blend we have a nucleus loaded with possibilities; but we do well to remember that every achievement is the fruit of unit energy and intelligence compelling raw material to its service. If there be personalities around us to whom all experiences of earth life are unknown, still they must have their nucleus—their first blending—amid conditions that permitted their present unfolding. Homo discovers within himself many an intellectual centre over which he exercises little more than an influence. The heart vibrates, the liver secretes, the lungs aerate the blood and the vast sanitary canal has its organs for filtering and absorbing all that can be utilised by Homo, and discharging the rest. Intelligence and trained skill are needed at every point, with a police force of phagocytes ever ready to seize and destroy the unwelcome intruder.

It is never chance that allots each unit to its special labour, nor do we know of any presiding intelligence with power or skill for such a task. It is evident that Nature's fundamental law of association is all sufficient. Every unit attracts and repels; and with those like-minded he works in harmony. We have the old axiom that "tastes differ" as the key to the diffusion of labour. The units in the heart or the brain, and every other organ, are with their fellows of like tastes for the special work. It is just as in the city and nation. The welfare of the whole depends upon each unit doing his own work in his own way; and the better he does it the more perfect is the civic strength and health. The clash of mortal life consists in the strife of personalities, and not of their units. It is nation against nation, city against city, man against man. We hold man to account. We go no further. The hand may murder, but we hang the whole man. Most certainly the units in his heart, his liver, his lungs, were not guilty, but the personality as a whole has become obnoxious, and must be broken up.

We are only, at this time, noting this fact in nature to emphasise the further natural fact that units from the entire personality are constantly passing into the aural man, each with his individual experience, and not one with the experience of the form we know as Homo. If they could, as supposed possible by heedless thinkers, once again blend into a form with similar organs to those of Homo, we might imagine such organs peopled by units of earth experience. Thus the

heart units of Homo would be attracted to the heart units of the aural man; and the same distinctive tastes and experiences would be expressed throughout the new organism. But we have already seen that our mortal form would be impossible to the aural self, although it has always been so pictured by mortal imagination, in all cases of spirit return. Nevertheless there is a very important point here for the student to note.

We all know that the specialist in earth life is even less likely to be expert in other lines of thought. The skilled physician is not necessarily the best man to calculate an eclipse. That physician's special attraction will be, first, towards those with like tastes to himself; and next, to those needing his skilled services. The units by which we know the man—the units of his intelligence, and not those of his several organs—will be the units by which we must recognise our acquaintance after death, if he pose in spirit return. If we can open up to such a physician sufficient of his old experience, he can still play the doctor, and perhaps utilise forces and wield powers not yet grasped by the mortal. But his new experiences in his new life will be of no service to him in the work he attempts to do for mortals as a returning spirit.

Of course, if the reader persists in picturing the spirit as wearing a replica of his mortal form, such a form might be liable to dyspepsia, measles, and malaria as in days of old, and he be continuing to collect professional fees for his services in his accustomed manner. But upon those who persist in thinking of a spirit as necessarily in mortal form and shape, our previous chapters have been wasted. We have no lesson that can profit such minds. Yet herein is a most important truth for the earnest truth seeker. Let us learn its lesson.

It is obvious that something passes from outer to inner man other than the perpetual outflow of units recognised by science as leaving Homo every second of his life. There is no such entity as "nothing." A thought has to be built up of units as certainly as bone and muscle. So we have as a starting point the fact of a great outgoing stream from Homo to his own aural manhood. We have also a return tide, very much more limited, flowing back into earth life. These currents are necessarily, as we have said, composed of units. But these units, unlike the units attracted to Homo from Cosmos, come and go, bearing with them certain individual experiences gained by contact with Homo. With this fact as a starting point, we can easily discover the truth we are seeking.

To take an illustration here, at this moment, certain units are leaving me whose experiences have been those of the liver and its secretions. I do not know anything of the special duty they are now fitted for in my aural selfhood, but, most assuredly, if for any reason they should take part in any return stream their immediate affinity would be with my liver rather than with my heart or my lungs. They will return freighted with their new experiences, whether of harmony or disharmony. The effect, although unknown to Homo, and therefore unstudied, must be absolutely certain. It is the return to a regiment of its old experienced warriors rather than of untrained raw recruits. But such return is not an every day occurrence. The discharged unit, like the discharged soldier, does not lightly again enter the ranks. There must be a loud call for him, and he brings with him not only his old training, but the experiences he has gained since he left the regiment.

Herein we have entered the realm of the treatment of the sick, and can discern at a glance the fundamental distinction between the drug of the educated physician and the much-denounced mental treatment of the present era. In every case the drug is introducing into Homo's system molecular compounds of blended units, which units are without any previous experience of Homo's organic necessities. So far from being chosen as likely to be harmonious, the drug is usually expected to start a battle. It must be driven out or the organism will be destroyed. The effort necessary to do this is called "stimulating the system."

It is a life and death battle. Nature usually gets the better of the drug, and the exhausted patient climbs slowly back into health. The process is called convalescence. The whole effort of the educated faculty is to fight a battle with some foe. The boast of the 19th century has been that these foes have been discovered, with microscopic assistance. The next thing is to tap them on the head with a shillalah. Such is the conspicuous side to the training of a skilled physician. Every effort by which he endeavours to strengthen Homo against such hidden foes is another side to his training, and a very different matter, demanding our unstinted praise. The whole realm of hygiene is a crown of glory to the medical profession. But its drugs!! They are simply successful attempts to introduce unwonted and unwanted units into the organism of Homo. The result is unnatural, and therefore unscientific.

Now we turn to the practice of the so-called "mental healer" who has been groping through the centuries in darkness, and ignorance of the nature of his own efforts. Sometimes he has startled himself with an apparent miracle; more often there has been a progressive recovery for his patient, with but a very brief period of convalescence. There have been myriads of cases, unrecorded by the faithful, not only without benefit, but even with positive injury to the unfortunate patient.

By the term "mental healer" we are including every system of treatment which excludes drugs, be it theological or anti-theological. Each form of religion usually has a divine patent on its own particular process, with a saint or an angel as superintendent or chief operator. The independent workers, recognising that the effect they seek to produce must spring from the power of thought, are advertising absent treatments, and claiming many a success. Their failures are buried in silence, and the cemetery.

These successes and failures must not be pooh-poohed. We are herein facing the fact upon which rests the personality of Homo, for these workers in the mental realm are, all unknowingly, producing a wonderful effect by the creative power of thought. They are unwittingly calling upon aural man for a return of some of the experienced units that had passed outward from the mortal form of Homo.

This must be so. Thought consists of the vibratory movement of units. It is the power by which Homo shapes both the planet and his own form. It is **intelligence in activity**. But intelligence can destroy as easily as it can build. Homo as a nation of harmonious units is Homo healthy and happy. When Homo's units are disharmonious Homo becomes a sick man, although it is still intelligence in activity which dominates. Since Homo would never deliberately think himself into sickness, we see that such disharmony is the result of ignorance. He may either have failed to keep out disharmonious units, or he may by some bad habit (thought) have discouraged the workers within. The healer recognises this dimly and insufficiently, and tries to reach his patient by sending him units (thoughts) that have been harmonised, and enough of them to overcome the foe. It is at this point his ignorance becomes very conspicuous.

A thought is to a healer just a thought, and nothing more. Think of health, think of harmony, think of the patient; what more could anybody ask or need? But, alas! a great deal more is needed. We grant that every thought is composed of blended units, and, that unlike the drug of the physician, they are units accustomed to expression in Homo. But if Homo in Chicago is waiting a message from New York on some business matter, it will not do for Homo in New York to send the first message that is waiting despatch. The message must be just what is needed and asked for. We have seen that the units in Homo have their own special experiences. They have also their special harmonies and disharmonies. For instance, the brain units may be in most harmonious activity, manifesting their intelligence with brilliant effect. At the same time the units in the stomach of poor Homo may be

quarrelling and fighting over their several duties till the entire system, over which Homo has but a suggestive control, is in a state of active mutiny. Under such conditions the ignorant healer may send thought units not in the least adapted to the case. It is very difficult to make this clear without descending into almost wearisome details. It must suffice that we keep in mind that units from the entire mortal form are out-passing every moment of our lives; and that each unit is by taste and experience better fitted for a certain duty than for any other labour. Homo may have but a suggestive control, but that is in itself a mighty power if properly exercised.

The ruling Ego can concentrate the energies of the intelligent units under his immediate control on any portion of his mortal organism. He can mentally concentrate his thought power upon his toes, ascending inch by inch and organ by organ if he so wills, producing a wonderful positive effect. But he is doing more than he himself is usually aware. He is by this concentration upon a particular organ placing himself in sympathetic connection not only with the units of that organ, but with like-minded units throughout Cosmos. And as those specially like-minded are the units that have recently left that organ and passed into his own aural selfhood, he is issuing a call, and offering a channel for their return to their old duty. We thus see that if the healer thinks of Homo only as a sick man, both his sympathies and his attractions are mere generalities suited to a general state of exhaustion, but not to particular cases.

The fundamental thought is that Homo can invoke for his own benefit the return of units to any particular organ—units already experienced in the desired labour. But if he would succeed he must, by practice, have long concentrated his thought upon his own aural manhood, and learned to both receive and interpret the vibrations which respond. This may be mere selfishness for his own individual benefit, and, if so, soon reaches its limit. But when incidental to constant aspirations after some desired knowledge or experience for the benefit of others, the aural manhood becomes itself purified, and can do its work with increasing power.

The effect we have been depicting is but the outreach from Homo to his own aural self, and grand as may be its results it does not comprise the experiences of telepathy. Telepathy is communication between one selfhood and another, without the use of the sense organs of mortal Homo. We know fairly well the limit of each mortal sense. A few miles for sight and hearing are the supposed boundaries wherein man may communicate with his fellows. When waving his flag, or sun-flashing his thought, intelligence is talking to intelligence, but it is through mortal sense, and is therefore not telepathy. Units may flash to and fro, but they carry no tale of an aural selfhood. But when a scene actually passing in a distant city is seen and described in minute detail, we know some other sense than mortal sight has become active. And if what is said yonder is also recorded with accuracy, we know that Homo's ear never responded to such vibrations. We are in presence of telepathy pure and simple, and in a detail that is not as limited as that of aural man in communication with his own mortal self. Another self is at work, and we have to note that we enter another realm of life when we thus recognise communion between one aural self and another. We must carefully draw the line between Homo and his aural self. Intelligence that compels electricity to girdle the earth, or is flashed without a wire, is still but Homo to Homo. Mortal sense is at work at either end. We know just what to expect. But as soon as we are in touch with our aural self there are powers at the other end utterly unknown to us, and from whom we receive only as much as we can interpret. We thus sense and absorb all we can use. By self education we learn to receive more and more. Now comes the question as to who is the actual worker when I am exchanging telepathic thought with a distant friend. It is certain it is not an outreach of

mortal sense. Yet mortal sense must play the interpreter, or nothing will reach Homo. So I sit in the silence in America, first impressing on my aural self that I desire to reach my friend in distant England. By holding my friend mentally before me I aid my aural self in its task. But once again, we see the aural self will have no direct relation with the Homo friend I am seeking. My aural self may blend soul to soul with the aural self of my friend, but that is not necessarily an opening into his earth life with its details. Thus we see that the necessary link demands either that my friend be also seeking oneness with his own aural self, or else his mortal form must be so passive that that self can respond to mine.

For the most part real interchange between mortal and mortal is rare. One or the other remains unconscious of the communion. Soul may greet soul, but the mortal brain is silent. That such greeting is possible on both sides is well known to the student, but in such case both Homo in America and Homo in England will be sensitive to their own aural selfhood. It is then that most interesting and instructive phenomena take place, of which we will speak in our next chapter.

### SPIRIT TEACHINGS.

THROUGH A MELBOURNE LADY.

Joy and peace are the outcome of harmonies within, the fruits of the spirit—the dwelling in righteous thoughts producing harmony of mind and body, and supremacy over both. Man is dual, having divine and human attributes. The human may be likened to unorganised or uncontrolled matter. Thus man's earth life gives opportunity and force to develop and overcome, using the earthly tabernacle as a means to develop the divine love and wisdom which are contained in his spiritual nature. Spirit evolves through matter from within outwards; the spirit within moulding matter and giving outward expression. The evolved spirit carries with it its own surroundings of peace and harmony. Disintegration of earth conditions is caused through lack of spiritual energy or cohesion. Spirit always controls the lesser elements.

Truth as a garment clings to the immutable law and holds fast to that which is good. Truth is the internal rightness of things. Man is right only as he follows her dictates and takes her as his guide. Let the truth that is in thee speak and proclaim itself; 'tis an outward manifestation of internal order and fitness. Productions of nature are true to their order, the underlying principle is truth. 'Tis a manifestation of the Divine Mind. Truth is the everlasting expression of the Divine Mind.

Father of earth and air and sky, whose life, flowing in stream, in rock, and bird life in its myriad forms, proclaims thee. In the ever surging tide of life Thou art there: in the whirlwind, the cataract and the wayside daisy: everywhere thou art present and thy voice proclaims change, action, progress. In the heart and life of man this change is apparent; the power to govern and control is Thy inheritance to man. Thus is he able to co-operate and consciously connect himself with Thy governing law.

The Divine ideal in man guides him onward. It is the impelling principle which must ultimately lead him to perfection. The God within must lead him to the source of his being. Man cannot be happy away from "good" or "God." Abiding in the light, which is to him life, does he live. When he wanders forth alone, forgetful of his divine origin, then pain and unrest seize him, holding him captive until he willingly return to the way of understanding, true life and liberty.

The expression of the outward life is an index of the inner. The life lived in the mortal form is varied in expression yet ever tends godward. All lives that remain in spiritual darkness ultimately seek the light. This they must do, for within each soul is the living germ of divine life that must seek the light, and hence

expand and grow until it becomes a governing entity filled with divine life, divine energy, functioning in spheres adapted to its condition.

#### A PROPHECIC MESSAGE.

It is with much concern I have noticed the variety of opinion, the lack of co-operative work, and the almost chaotic condition of organised workers. You are passing through a period of change, of revolution, and much that will astonish you is yet to be revealed. Rapid progress will be made in all things spiritual, but not before there is much upheaval—spiritual unrest. The overthrow of old conditions and creeds worn threadbare and no longer of account to man, and the uprooting of social evils. The democracy of the age will become rampant to such an extent that it will overthrow the whole system of the civilisation of to-day. We see looming in the distance a new standard of moral and ethical life. Men will band themselves together for the uplifting of the less advanced and the general re-organisation of society at large. A purer moral life will be aimed at. A truer tone will be given to society. The business world will be less fanatic. Commerce will be on broader lines and on a more universal basis. Nations will quibble less over creeds and differences of religion and nationality. A more universal brotherhood will prevail: Universalism in the general principles of right, and recognised ideals of the spiritual man.

Conforming to principle will be recognised in this new state of civilisation. Much we see before us that is painful and harrowing before this time of greater peace can be reached, but looming in the distance I see light and peace descending, aye and the dawning of a new day. *Farewell.*

#### COMMUNICATION FROM DR. PEEBLES.

Dear Brother Terry,—Here I am on the magnificent steamer Runic, 600 feet in length, and in weight 12,000 tons, some five or six days from Cape Town, South Africa. There are about five hundred passengers aboard—a veritable mob, if an intermingling, discordant crowd constitutes such; and yet, there are some very excellent and cultured people on our floating palace—a kingdom, in fact, with the captain as king. He has already proved himself a good fatherly ruler.

The passengers have already gravitated into cliques and clans—the smokers to the smoking-room, the gamblers to the card-table, the drinkers to the bar, where, to use a phrase of Henry Ward Beecher, is dealt out “liquid damnation”; the literary to the library-room, and the parsons (there are several aboard) are mostly meditating in their rooms. They are not very conspicuous on deck. One of them has been deathly seasick. I saw him a few days ago with great emphasis and groanings, sacrificing over the side of the steamer to the sea-god Neptune. If it had been his orthodox theology that he was spasmodically ejecting, I should have rejoicingly exclaimed: “That’s right, puke it up. It is horrible, heretical stuff.” It is often necessary to remove the rubbish before laying the foundations for a new building. I shall labour with him at the first opportunity.

#### A SHIP ORGANISATION.

A social and literary club was organised soon after leaving Melbourne; and so we have had musical evenings, dancing evenings, sleight-of-hand evenings, and evenings for debate. One, the other evening, was upon women’s suffrage, and the secretary, a Congregational minister, generously invited me to be the evening’s chairman. The hook so gracefully baited, I bit, and dignifiedly presided; but I am afraid not strictly impartial. I had preconceived opinions. These would “up” while listening to the speaker on the negative side. It half maddened me to hear those coarse, pork-fattened, tobacco-pickled, beer-soaked men talk so jocosely against women’s suffrage, with a noisy majority cheering them. One woman, a Swedenborgian, rising, said a few words on behalf of woman’s franchise. Another from New Zealand thought it not desirable. Not a parson opened his mouth. The evening’s discussion ended, a large majority vote decided that woman

should not have the right of franchise. Now, rising from my chair, I plead for the attention of the audience, as my Scotch-American blood was up to fever heat.

“Hush,” was the word among three or four of the passengers! All was quiet, and for a full quarter of an hour I poured the hot shot of justice, of equality, of inalienable rights, and of duty to our mothers, wives, sisters, not forgetting the granting of woman’s franchise in South Australia, New Zealand, and several of the American States, with the expected and necessary results of less bar-rooms, less gambling dens, less poor-houses, and a higher tone of morals. I told them that if the lamented Queen Victoria had laid aside her crown ten years ago, and moved to Victoria, she would not be allowed to vote. “Think of it! A magnificent woman governing an Empire, but not allowed the right of casting a vote.” The opposers of a universal suffrage listened with the resignation of martyrs. I slept well that night.

#### PARSONS AND THEIR PREACHING.

Among the manifold varieties and callings aboard, we have several parsons and priests. Sunday mornings we have preaching by a Tasmanian English churchman. He is fully a generation behind the times. Fossils may have their uses! Sunday evenings we have preaching by the Rev. Mr. Teece, a Congregational parson, who has been preaching in Sydney. Wearing a black robe, he stands behind a breast-work of Bibles and hymn-books, and in dubious, sepulchral tones, talks of the “atoning blood of the Lord Jesus.” At best this is a sanguinary religion. Its clerical butchers “for Jesus’ sake” have reddened and crimsoned many gory fields, have crushed millions of hearts, and driven thousands to the mad-houses of despair, and still they sing—

“There is a fountain filled with blood,  
Drawn from Immanuel’s veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains.”

This Congregational preacher, who expounds the word on Sunday evenings, is a very slight improvement on the priestly churchman; but he has that holy, pulpit twang, saying “G-a-u-d,” when he ought to say in manly cheerfulness “God,” meaning the Infinite Good of the universe. The Rev. Mr. Teece and myself have become quite “chummy.” Though suspicious, he is not really aware of my Spiritualism. Being as he is, but a theological babe, I have so far fed him with milk.

The other day, passing him on deck, he quickly, partially closed up a book which seemed a new one. Innocently, I asked him what book he had, taking hold of it and opening it—and horrors! It was a novel, “Hurly-burly,” by an American novelist. Imagine my feelings at this astounding revelation. “Mark the contrast,” I exclaimed in a most stern voice! Here I am to-day reading Canon Farrar’s “Life of Christ,” and you, an ordained parson, reading a cheap novel.”

“Well,” he replied, “it was recommended to me as entertaining on shipboard, and amusing.”

“Amusing!” I exclaimed, with a scowl transfixed and terrible to behold.

His face was crimsoned.

“Amusing,” I continued, “when there are hundreds of unconverted souls on this steamer exposed to eternal hell torment, and you, a minister of the Gospel, reading novels—an amusing novel! I never read but one in my life, “Uncle Tom’s Cabin,” by Harriet Beecher Stowe, who, by the way, was a Spiritualist.

This reverend preacher plays deck-billiards, plays cards, and only last night dressed for a fancy dress ball in a female costume. I saw him engaged whirling in the merry dance, his woman-hair streaming down his back. And yet, here were hundreds of sinners on this steamer that, if his creed and his preaching are true, are doomed to the tortures of endless hell torments! One naturally asks, “Have these preachers consciences? Are they sincere? Are they examples to the rising generation?” If I honestly believed that the shaggiest street dog that steals a bone was doomed by an om-

niscient God to be eternally damned, I should say in my heart that the "God," instead of the dog, ought to be damned! When such preachers and creeds abound, is it strange that there are athiests and haters of the orthodox religion?

#### THE "PRETENDED" DECLINE OF SPIRITUALISM.

There are always croakers and pessimists, who see decline or trouble in all the great movements of the age. Taking up the "Progressive Thinker" of a few months since, I saw the statement that "Spiritualism had been on the decline for twenty-five years." The astounding statement startled me, because either so ignorantly, or maliciously, untrue. The summer preceding my sailing for Australia, I attended seven Spiritualist camp meetings, and lectured in different societies every Sunday, as well as attended the National Association; and I know that Spiritualism in America is making rapid progress.

Spiritualism is built upon the rock, Spirit; and God, the Infinite Consciousness, Life and Power of the universe, is Spirit. Spiritualist organisations may temporarily "decline," but Spiritualism, remember, was never organised. It cannot be organised. Spiritualists may organise themselves into societies, and occasionally one of these may disorganise; but Spiritualism, as a deific truth, remains unchanged. It is leavening the whole ecclesiastical lump of the religious world, whether Oriental or Occidental. It richly abounds in the utilities of art, of invention, and in all sanitary enterprises.

Besides demonstrating a future existence, it inspires the sublimest discoveries of science and exploration; the broadest researches of history, archeology, ethnology and philosophy, the beautiful charities of the true and the regal-souled in their altruistic labours. It touches with Promethean fire the highest thoughts of the wise; it encourages the cultured amenities of the wealthy, and brightens the cottage of the peasant—these, *all* these, unite in a common homage at the deific shrine of Spiritualism.

And the pessimism that sees the "decline" of Spiritualism excites little other than the emotion of pity! God is not dead. Truth is not on the scaffold. A principle can never die. But creeds are dying, or are dead, and the church lions of orthodoxy are now completely paralysed or toothless. There are no more Smithfield fires for heretics. And Theosophy, with its mad-dog cry of Blavatsky-manufactured "spooks," "elementals," "astral shells," and kindred scare-crows, can no more destroy Spiritualism than can the sacred, well-fed bulls that trample through Hindu temples destroy the fact of gravity, or sever a link in the indissoluble chain of cause and effect.

The continual and steady march of Spiritualism—its vigorous life, its out-pushing force, its undermining of materialism, its destruction of Calvinistic sectarianism, its vivid demonstration of a future, conscious existence—are no ordinary proofs of its heavenly origin, as well as of its supreme fitness for the position in the world that it justly claims—the position of a science, a philosophy, and an all-comprehensive religion, the wisdom religion of the ages.

J. M. PEEBLES, M.D.,  
S.S. Runic, nearing Cape Town,  
South Africa.

An article on "The Soul and the Future Life," which appears in *The Arya*, a religious and philosophical journal published at Madras, India, indicates that our Hindoo brothers have a higher and more rational conception of both soul and future life than the Christian Churches, and are more in harmony with Spiritualism. What they call the "Atman" corresponds with the essential spirit or "Ego" of the Spiritualist, and they believe that this persists as a conscious entity after the death of the body. The same journal contains an interesting article on "The Underlying Physical Basis of Christianity and other Religions," by Dr. Wm. Sharpe, author of several books in our catalogue.

#### SPIRITUALISM IN W. AUSTRALIA.

During the month of July Spiritualism made itself more prominent than usual, owing to two socials being held by different bodies of Spiritualists. The members of the Perth Psychic Research Society held a very successful social at the Oddfellows' Hall, William-street, at which over 150 members and friends were present, and the programme was well appreciated by the audience. A short while previous another body of Spiritualists held a similar social, with the addition of some public tests being given by two of the mediums present, in Psychometry and descriptions of articles, with considerable success. Later in the month a dedication service was held by Mrs. W. M. Parker at her home, at which two young children, Josephine Maplestone Lewis and Fairy Parker (a little grandchild of Mrs. Parker), were dedicated. Her principal guide, Alec, gave a very suitable address to those present, giving also a description of the children's characters. The ceremony was a very pretty one.

It is intended shortly to call the Psychic Research Society together to consider the possibility of obtaining a suitable room to hold meetings in, and constitute the home and headquarters of the society. At present there is not much actual life connected with the society, but an effort will be made to form a Lyceum Class, and gather a library together. More cohesion and organisation, as well as enthusiasm, is required. The number of adherents and investigators is increasing largely here; there are three public mediums holding Sunday evening services, with an ever increasing attendance at each.—R. H. Hamilton, Pres., Perth Psychic Research Society.

#### THE THRONE OF EDEN.\*

This last work of Mr. Colville's, which appears to be based on his own experiences with some additional colouring, is an entertaining book. The scene opens in Sydney, and the events, which cover a voyage to England, affords scope for descriptions of Australian places, people and manners. There are apparently two heroines, Miss Catte and Mrs. Panther, both of whom are public speakers. A new thought or metaphysical doctor named Lemoyne and some other congenial people are companions en voyage. Secret occult societies are met with at Melbourne and in London, and the description of what occurred at them would tantalise the lovers of the mystical. With three able mouthpieces in the characters mentioned, the author is enabled to introduce several good lectures on instructive themes from his versatile mind. The quaint names of some of his characters are amusing, and the numerous familiar names of well known people that are incidentally introduced give an air of reality to the story, which is heightened by the author's descriptions of real life and contemporaneous Australian history.

#### A TRIUMPH FOR VEGETARIANISM.

*The Herald* for July 25th, gives an account of a long distance walking race, Dresden to Berlin, 125 miles, which took place on May 18th. Vegetarians versus Flesh eaters. The race, it is said, excited great interest, and the two principal competitors, Karl Mann, of Berlin, and Herr Boege, had to submit themselves for eleven days to the strict supervision of State appointed physicians, who prescribed an exact dietary scale. Thirteen walked to the finish, and of these the first five were all vegetarians. Boege, the champion among the meat eaters, was knocked out by the tremendous pace of Carl Mann, the leading vegetarian, and retired at the 30th mile. The leading man of the Meat eaters, who came in sixth, was 1 hour and 23 minutes behind the last of the vegetarians. At the 70 mile race run about four years since, the first six to reach the winning post were vegetarians. Who after this, can say that there is no stamina and sustaining power in vegetarian diet?

\* The Throne of Eden: A Psychical Romance. By W. J. Colville. Boston: "Banner of Light" Publishing Co., 1902.

COMMON-SENSE SPIRITUALISM.

LECTURE BY MRS. HELEN TEMPLE BRIGHAM.

If Spiritualism seems to you a delusion, an error, probably this title strikes you as not correct. If you have investigated Spiritualism, and know what it means, you accept at once its peculiar fitness and approve of the union of these words.

Common-sense is something which should flourish in the mind of man. It is the light of the reasonable, a light which should shine through all understanding, and we should bear it with us through all our investigations of Spiritualism. It has been supposed by some that when a man commences to investigate Spiritualism he betrays weakness, and such people have been looked upon as promising candidates for insane asylums. It has been called unscriptural, unreasonable, and, in fact, everything that could be said against it has been said. It has been denounced and condemned. It has been misrepresented, and yet is perfectly healthy to-day and is determined to live. It is here not as a passing guest, but is in the world to live, and its light will shine until the darkness flees away.

What does it teach? It teaches, first, the grand and beautiful fact of continued existence—immortality. This is no longer a vague hypothesis, a wish, or a guess; but it is a fact ascertained and demonstrated. It is a grand and beautiful thing to know that you live on, and that all that belonged to the mind of man still is its possession; that your affections are not born for a day, but are to endure for ever in their sublime reality. It is a beautiful thing to believe that you men are sons of God, that you children are children of God, that you women are daughters of God, and that is what Spiritualism teaches. It is a beautiful thing to know that for all our stumbling and all our mistakes there is an outcome of good—overruled by infinite wisdom. In the world there are two classes—materialists, and those who have grasped something of the truth of Spiritualism. We can find spiritualists—so-called—who are really materialists. We can find people in the churches who do not know of Spiritualism, but yet are natural spiritualists. They scarcely realise what it is that makes this indefinite unrest. But anyone who believes in spiritual existence independent of the material body, and works for the growth of the spiritual, is beyond the line of the material, and stands within the light of Spiritualism. It may not be so declared or understood, but nevertheless it is true.

What does Spiritualism teach? It teaches that you *are* a spirit, that you wear the garment of the body; it teaches that you cannot die in putting off the body. You will enter into a wider life, and will be yourself, distinct, in all your mental and spiritual identity; that you will recognise your friends—that your natures are progressive, and that they will learn, and grow for ever into higher states of life, and that you can return to your friends, and under suitable conditions communicate with them. It goes further and teaches that if you would have the influence of the good, the pure and the noble, you must enter into a like condition yourself, for like attracts like. Through the diverse avenues of intelligence the positive evidence can come to any who patiently and earnestly seek for it, and that which was belief in the past becomes knowledge to the investigating present. In so-called Modern Spiritualism, the first manifestations were rappings repeated over and over again to attract attention, until at last questions were asked and intelligently responded to, the alphabet was called and messages spelled out by the unseen friends, bringing comfort and taking away the darkness of a multitude of errors, until truly it could be said, "Death is swallowed up in victory."

How great is the value of Spiritualism as a destroyer of doubt and fear, and of griefs whose pall lies so heavily on many human hearts!

In the diary of Wesley (whose great light shines yet in the Methodist Church) you will find that in his

home in England, for a time there were peculiar disturbances, rappings, sounds of footfalls, movements of objects untouched by mortal hands—all evidences of the presence of unseen intelligence. Years afterward, his daughter, writing to her brother, spoke of it, and said it had convinced her of life after death, as something she could not see could hear, and was capable of being pleased or displeased by what was said of it. Thus what the Church had failed to do for her was by a Spiritual manifestation made plain.

When the knowledge of continued existence is gained life becomes no longer unsatisfactory, but we realise the results of all our toil, and the fruition of our hope will be found waiting for us, and our "treasures laid up in Heaven" will be our own for ever.

But says one, "What good does it do?" We know of a certain instance which came under our own observation. A man whose nature was most lovable, fell and became dissipated, and so much so that it seemed that there was no hope of reformation. Spiritualism came shining in his pathway, and he rose in the strength of his manhood and said, "I will live a true life in the sight of Heaven and the angels, God helping me; I know this thing to be true." This friend of reformation and temperance went far and wide helping others. But in the midst of his joy he had forgotten the old saying, "Let him that thinketh he standeth take heed lest he fall." There came a night when into his slumber came a dream which was not all a dream. There came and stood by the side of his bed a figure as dark as night, holding in its hand a silver tray filled with that which had been so delightful to him once. He heard the click of ice, and sensed the odour of the liquors. Slowly this being passed, and another came with another temptation. One after another passed before him, and he awoke and said, "Thank God, that was nothing but a dream." But there was within an awakened longing, that terrible appetite which those who have felt it only can understand. Then came this maddening thirst, until he thought he could bear it no longer, and he said to his wife, "Have we anything in the house containing alcohol?" She answered "No." And he said, "Thank God for that." He thought this temptation had been mastered, but it came again, and he resolved to rise and go to the nearest place where he could satisfy the terrible craving. Just as he had decided to do this, his little girl began to stir in her dreams. Her little eyelids seemed to quiver, and at once with a spring she threw her arms around her father's neck and said, "Oh, Papa, don't fall." The temptation passed away, and he took her in his arms, and said, Thank God, for of such is the Kingdom of Heaven." That is what Spiritualism did. Through the heart of that little child, the angels came to him. Through the little clinging arms they held him, and saved him from ruin. He said, "I know my little girl was moved by some good angel. It may have been my mother in heaven who could not reach her boy in any other way!" And then you say what good does Spiritualism do? It saves human life and blesses it. It looks into your being, and finding there the deathless good encourages it. It teaches you the positive nature of good; it teaches you that evil is like the hardness of unripe fruit, and it helps you to develop until these conditions are past. But as you investigate Spiritualism you will find many questions arising constantly, and you must answer them as best you can. Remember this, that as angels teach you through their mediums, through your own quickened intuitions they say to you, "we never come to set aside your judgment, to stultify your reason; we have no right to do this." And if an angel comes to you seemingly as a child of eternal light, and tells you to do a thing which your common sense declares to be unwise, the teaching is wrong. Do not do it! Go by your own judgment, your own conscience, your own reason. The highest angel in heaven has no right to tell you to do otherwise. When you do this you will find that you have common-sense Spiritualism. The Spiritualism that comes into your nature to spiritualise

P. G. Withers.

you, to make you better, and nobler, and more willing to sacrifice yourself to the best and highest and noblest thoughts, that is common-sense Spiritualism.

Mediumship is a grand and beautiful thing. It is not fortune telling. That is not true Spiritualism. Of course, in the other world there are gossips just as there are here, and that world will cease to send them back to you just as soon as you cease to send them into the spiritual world. There is never an evil thought but reaches out to those who are in sympathy with it, never a degrading inclination that does not bring its answer from that great world out yonder. There is never a good thought of yours that does not reach out into that world, through all light and glory, and bring back to you some angel sympathy, some angel help. They are always coming to you because you are always sending your invitations to them. This then, when you know it rightly, will perhaps move you in greater reason and understanding to live better lives. As we look around this world of yours, we find so many moved unconsciously by these invisible powers, that we feel if they only understood it would be better for them. You find those who are lost in the cities leading the most abandoned of all lives, where angelhood and womanhood seems to have gone away. You pity them, and you long to send some influence to help them, and you can do it to bless them and to comfort them. Through the toilers in many a mission, through the toilers in the Salvation Army, angels of sympathy and angels of help, they walk all unseen, doing the good work of helping suffering humanity. What can you do with your common-sense Spiritualism? You can speak words that are clean and helpful, that are worthy of your manhood and your womanhood, and your angelhood, and you can bless. You are encompassed about with a cloud of witnesses, and in that cloud of witnesses are your friends. Beautiful faces smile from that cloud, loving hands beckon from that cloud. Those who have loved you above all others lean towards you. Those you have loved, they are there. They will prove their presence beyond any shadow of doubt if you will seek for that proof. They will help you in brave and noble work, and as they aid you, they help to make all life blessed and noble and beautiful.

#### "REMARKABLE PSYCHIC EXPERIENCES."

"On fifteen different occasions," writes one of our regular contributors, "and from fifteen different persons, all of whom were still living, and, with five exceptions, are so at the present time, have I received and recorded communications, in the same way that Mr. Robert Cooper has done. In four instances out of the latter five, the speakers communicated with me again, after their translation to the other world, and made specific references to their having done so on previous occasions.

"The last who spoke to me (through a non-professional trance medium) was that highly gifted apostle of Spiritualism, M. Gabriel Delanne, the editor of the *Revue Scientifique et Morale du Spiritisme*," which is published in the middle of every month in Paris. His communication, as taken down in shorthand by my daughter, on the 19th of July last, deserves publication, on account of its intrinsic merits, and it will thus be brought under the eye of M. Delanne, with whose magazine the *"Harbinger"* is regularly exchanged. When he gave his name, I expressed surprise, as I hastily assumed he had passed away; but he corrected me by observing:

"No; I am not out of the body. I am still editing my *"Revue"* in Paris, and, feeling a great sympathy with the work in which you are engaged, it draws me to you. Paris is a frivolous city; but, as is the case with many other volatile communities, in which two extremes meet, it contains many deep thinkers and earnest inquirers, especially upon psychological subjects; and while you have, as I perceive, in Australia, a great number of Spiritualists, who are so called, they appear to me to be satisfied, for the most part, to remain on the lowest rung of the ladder. In France we

are more philosophical, and the country which produced Allan Kardec has given birth to a powerful band of Kardecists, who are ardent Spiritualists, and include within their ranks some of the keenest intellects in Paris—some of the most distinguished men in art, science, literature, and the drama. These are not content to trifle with what may be called the Kindergarten toys of Spiritualism, as so many of your own people are, but are always probing its science and philosophy more and more deeply, and are endeavouring to bring themselves still more closely into touch with the Unseen World. All the French, Spanish, German and Italian Spiritualists believe in reincarnation, and they stand therefore upon a much higher level than the Spiritualists of this continent do, who profess so much and do so little. I do not wish to institute invidious comparisons, because we must always recognise that one man differs from another by reason of his nature and temperament, and the phase of development he may happen to have reached. Nor can it be otherwise, inasmuch as there are no two minds precisely alike, and no man can transcend his individual limitations; therefore we must abstain from dogmatising; and if certain persons do not come up to the standard which we have set up for ourselves, we must take them as we find them; and if we have been fortunate enough to progress beyond them, we must bend down and gently lift them up to the level upon which we ourselves are standing—not insisting too much upon what we know to be facts, but rather teaching them just that which they are capable of comprehending, and only so much as lies within the grasp of their respective intellects. Both with my pen and on the lecture platform I advocate the cause which lies nearest to my heart—namely, that of humanity, for this is the most important subject which can occupy the soul of the man who is conscious of the ignorance and misery which fill the world around him, and who realises that his mission is to diminish, so far as in him lies, this vast aggregate of ignorance and misery, and that to do so is the most supremely momentous task which can be engaged in by any man who desires to live for others and not for himself. Such a mission is a pathetic, though beautiful, one; and those who strive to fulfil it cannot be happy, because they are of necessity oppressed by a sense of the magnitude of the evils they are endeavouring to alleviate. Moreover, all men who are in advance of their age must expect to endure contumely, misrepresentation, calumny, and even persecution. It always has been so, and, in the natural order of things, it cannot be otherwise. Witnessing the want and wretchedness, the oppression and wrongdoing, which prevail, how can we be happy? It is only the man who wraps himself in a mantle of self-satisfaction, and surrenders himself to self-indulgence, who can be happy, because he is insensible to the wants and woes of humanity. But he who loves his kind is necessarily unhappy, because his heart must ache for others, when he sees what a seething pool of sorrow and suffering surrounds him on every side, on what should be this happy earth. He who has suffered, and, through that suffering, has achieved a victory over himself, and lives only for the good of others, cannot be happy, inasmuch as he knows and feels that all these things should not be so. He asks himself: "Why all these inequalities, all this injustice, all this immense wealth in the hands of a few, and this abject poverty endured by the many?" And, if he is in prosperous circumstances, he almost feels that it is wrong on his part to be well-fed, well-clad, and well-housed, while there is so much destitution and wretchedness all around him. And, therefore, he asks himself: "Why should I have these things, and why should they be denied to others?" The inequity and injustice of it all affect him painfully, as a natural consequence. Nor can any man who is thus constituted be really happy while a single being suffers on the earth, because he feels the anguish of such an one in his own soul. Do you suppose that spirits, or that even the great and good angels, are happy? No; the higher and the more exalted the spirit, the keener is their unhappi-

ness, when, leaving their abodes of light and beauty to visit the earth, to be helpful to human beings, and to enable them to become wiser and better, their sympathies with their sorrows, and their compassion for their frailties, are quickened so powerfully and stirred so deeply, that they feel an intense and exquisite pain on beholding a man's injustice to his brother men, and the sufferings which this entails upon his fellows. No; the only truly happy man, as I have said, is the absolutely selfish one, because he is devoid of all feeling for others. On the other hand, there is a kind of happiness, springing from the relief of suffering in others, although at the same time the wretchedness you are alleviating causes your heart to be lacerated by the spectacle. Thus there are two kinds of happiness—the one arising from the insulation of the selfish from their fellow creatures, and the other occasioned by sympathy with the suffering and from an earnest endeavour to relieve them. The former implies forgetfulness of their kind by those who indulge in it, and these will one day awaken from it as from a long, deep, lethargic slumber. You are about to lecture on "The Secret of Happiness," but have these views of it ever been presented before?

"I replied in the negative, and begged of him to deliver a fraternal message from myself to his gifted and zealous co-worker, M. Leon Denis. He rejoined:

"My body is asleep, and I shall remember nothing of this when I awake; but my spirit will deliver your message to the spirit of Leon Denis."

J.S.

IN THE VALLEY OF THE SHADOW OF DEATH.  
BY SUGKAMNO.

DWELLERS IN "MIST-LAND."  
No. I.

There is a thin belt or zone of Spirit-land adjacent to this earth and half-way up what I term the Valley of the Shadow of Death, which has been designated by the writer of that interesting book, entitled, "Through the Mists," as "Mist-land." But few mediums have referred to this land, or know of it, for the spirits inhabiting it are not of that class who care to attend on mediums, or enter the seance-room. I have been in constant and intimate thought-rapport with these poor spirits for the past three years, and the missionary work I have been enabled to do among them would make an interesting book if I recorded details of my experiences; however, the columns of the "Harbinger" will only admit of a very brief summary.

Through this Mist-land all spirits pass on leaving earth, but to the spiritually or intellectually developed it is unnoticeable, so instantaneous is the passage through it. To many ignorant spirits it is a fog-land in which they may wander without progress for several years of our time. The writer of the book above referred to gives an interesting account of the efforts of benevolent spirits who make it their work to influence and draw upward such of these beclouded spirits who, through the natural tendency of the soul to aspire to higher things, have worked their way to the boundary, and so can be reached by the watchers, who convey them upwards to what may be termed "hospitals," where they are treated so that they may attain to a full consciousness of their spiritual existence and of the powers latent in them.

It was given to me one time to be shown (clairvoyantly) one of these institutions, to visit and converse with the inmates. It was in charge of a matron who had working under her a band of spirits whose duty it was to find out and bring there any spirits who had not attained their full consciousness. The matron gave me a cordial welcome, as one who was engaged in similar work, and invited me inside. The building was of three stories; in the lower one were those recently arrived, and they were resting in sleep. I would mention that all spirits, when they first enter the spirit world, must have this period of rest or sleep, after which they are fully cognizant of their individuality, of their being spirits, and of having left the earth.

Those treated in these institutions have not yet had that sleep, and do not really know where they are, or who they are. In the upper story were those who had had their rest and come to a knowledge of themselves. Apparently I walked among them, conversed with them, and found them astonished and delighted at the new world opened up to them. The first truth they are taught is that prayer to God is all-powerful in the Spirit-life. The matron informed me that they did not remain long with her, for now that they were cognizant of their surroundings, their prayer that friends would come for them was always responded to, or, lacking personal friends, they gravitated to such communities as were in sympathy with their inclinations.

In this Mist-land beauty is unable to express itself even in the slightest degree; the formation of the land is a level plain devoid of vegetation; not a tree, flower, shrub, or blade of grass; a spirit expressed himself to me respecting it in these words: "It is like a back-yard." Although a plain, the dwellers in this land are, through their low state of mentality, unable to take in an extended view, or, as they tell me, "We can't see far, like we could on earth."

These poor, be-clouded spirits live together in small groups of two to seven; they have no houses or homes, but each group has what they term "a place," and each individual "a place" in this place. The groups are not far apart, but they seldom visit each other; lack of energy, not through laziness, but owing to their never having when on earth exercised their powers of thought, and so developed their will-power, is the reason of their beclouded and isolated condition and gloomy surroundings. They are not evil in the least, but kind and sympathetic to others as soon as they learn that they can help one another. They also have completely overcome sexual feelings and earthly desires, and so are open to rapid advancement when once they have learned there are better worlds above, and that by prayer and good deeds to others they can raise themselves to happier spheres. The individuals of these little companies seem very fond of each other; sometimes they are all males, sometimes all females, and other groups mixed sexes; there are no children (with an occasional individual exception) in this Mist-land, and yet such a strange fact does not cause these apathetic souls to wonder where the children are. Unfortunately the belief that, finding themselves after death in a new world they are therefore to remain in it as it is to them, is so rooted in their minds that the absence of children, houses, beauty, even fails to arouse in them the idea of there being other lands in this new world. I find in conversing with the more educated of these spirits that the pernicious church teaching that "as the tree falls so it must lie," or that there is no salvation or advancement possible after death, is the principal reason for their making no effort to better their condition. That blasphemous lie on the goodness of God has been the cause of wretchedness and sorrow to millions of poor spirits. No language can be too strong to denounce that awful stigma on the love of God. Only a short time ago I heard the sorrowful voice of a female saying, "Here I am in a new world. I have died and left the world I lived on, and soon I shall go to hell and be burned for ever; burned for ever!" Needless to say, I asked God to remove her trouble, and it was done. Poor spirit; how thankful she was.

The reason these spirits are dwellers in this "Mist-land" is that when on earth they had given no thought to such themes as God, immortality, prayer; did not trouble themselves whether they lived again after death, and also did not use their powers of thought on the things around them on earth. Railways, telegraphs, machines, the beauties and wonders of nature were to them "just things that were"; to use the words of a spirit to me, "I never thought about them at all." Others of these spirits told me the same. When I have asked them if they never prayed, the replies have been, "I never said a prayer in my life;" "I think I did once say, God help me!" "I thought prayer was going to church and kneeling down and someone saying

something I did not understand; "I went to a church once, a friend took me, but I did not know what it meant, so I did not go again." "No one ever told me about God or prayer," is what the majority say to me. To sum up their condition—it is apathy through ignorance. Those whom I have come in contact with have all been English. I have never found an Australian among them; the reason is obvious, inasmuch as all Australians or British colonists are accustomed to think and act on their own responsibility. As education advances, this Mist-land will become unpopulated, except by a class of spirits I shall refer to in another paper. One fact I must mention—it is so pleasantly remarkable—it is this:—Of the thousands of spirits I have spoken to in these spheres of ignorance and apathy, I have seldom found one who, when on earth, was a Roman Catholic. The explanation is simple: there are very few nominal Roman Catholics; they all are sincere, and they believe in and practice prayer; it may be to the Virgin Mary, or to some saint, or to the Pope, or to God; it matters not. It is prayer to the highest ideal the supplicant has, and in such a case God accepts it as to Himself. Protestant missionaries make a great mistake when they assure the poor ignorant savage that his prayers to his wooden idol are not heard by God, but they do well to lead him to a higher conception of God.

#### THOUGHTS ARE THINGS.

"As human-kind thinketh so are they." Many, alas, think themselves bad; and so thinking can become no better. They believe they are really "miserable sinners" and worms of the dust, with "no health" in them. Why is this? Just because "ministers" of religion in times fast fading dinned this appalling teaching into the heads of fathers, mothers, and God-born children, sweetly innocent; and parents perpetuated the monstrous doctrine. Now, come, let us reason together. Was *that* the way to make people moral, to make them happy, to make them see that health, bodily and spiritual, is a divine birthright? It was *not*—aye, and *it is not*—it stunted self-reliance, embittered existence, and warped both mental and physical growth. No dogmas of inherent human depravity must *now* be allowed to bedrabbled the minds and stain the souls of the rising generation, and this the best educators and the noblest of the clergy at the present day gladly accept in their innermost hearts. Miserable sinners in danger of hell! Perish such tenets in the flames of Etna! Preach rather the Gospel of Love, that Love is Life, and Life is Law, that Heaven is here right on this Earth, and beyond as well if we will but make it so, that every work of God is "very good," each dictate of Nature sublime indeed if rightly understood by evolving man—yes, grand, noble, and beautiful. Ye tutors of the young and preachers all reject the belief in human "sin," and proclaim the divinity of every Ego. Teach but these truths and you have struck a right note, one that shall vibrate from Lapland to the Falklands, and Fiji to Madagascar, one that shall sound through coming time like the teaching of Christ, who was Love personified, and whose sayings by the multitude have been wrongly interpreted. "Go ye into all the world and preach God's Love unto every creature." Away with the "fire and brimstone" which are non-existent and never have been—away with the "devil" with horn and hoof. The SCIENCE of the MASTER is the world's true regenerator, and as  $2 \times 2$  equals 4, as the Traverse Tables solve differences of latitude and departure, so must the Universe be All Good and God Supreme. For if otherwise, the "devil" is lord, things are cronk, and  $3 \times 3$  equals 7. Evil is discord; it is induced by wrong thought, whence comes wrong action, and Thoughts are Things. The "devil" forsooth! Do you find him in the machinery of the spheres? Does he course through the Cross, and inhabit the Pole Star? Is he *anywhere* in the regime of the Cosmos? Is he to be seen in Alpha Centauri, or found in the belts of mighty Jupiter!!! Is he existent in the butterfly's wings and the petals of the flowers? Is he spied in

the spectrum? Does he trail the isobars, and alter the vapour tensions, carve out the rocks, maintain the suns, and evolve the planets? Or is he but a phantom of brains that are crude and low in the scale of psychic progression? Go to the ant, examine the elephant, and if in them you find him not neither will you meet him in RIGHT-THINKING MAN. Now, the "devils" of Scripture were unevolved spirits or parasitic entities on the spiritual plane—just as there are parasites in the physical world—one of them tried Jesus, and his tempting fell flat. They were sportive denizens of the unseen world, gross in caste and coarse in calibre, who obsessed the minds of untrained persons powerless against them, and when influenced by the spirit of a supernal Christ they got a jar and promptly quitted. Such entities in turn by evolving progress may one day become as God in man. 'Tis so, e'en now, and superior minds, by their noble auræ can cast out devils and heal the sick just as of yore. Now, the teaching herein must be true or false, and if the latter, then God is not, Law is not, and chaos rules with the "devil" supreme. It cannot be both. Which is it? Behold all Nature, and question the Universe. The answer is there, Q.E.D., *Omnia Opera Benedicite*, and we thank Thee, O God, for human existence. "WRAGGE."

#### MATERIALISATION OF THE HUMAN FORM IN INDIA.

The following, which appeared in "The Liverpool Post," under the title of "A Curious Optical Illusion," is, with the exception of the "whirling," very much akin to the materialising phenomena which occurred through the mediumship of Mr. W. Eglinton, as recorded in Mr. Farmer's book—"Twixt Two Worlds."

"The fakirs of India perform some remarkable tricks. The following one was witnessed by an Englishman, who was an excellent prestidigitateur:—The apartment being filled, the magicians began their performance. The audience sat on the floor about the fakirs, so that they had no way of concealing themselves or of hiding anything. At their request I examined them, and satisfied myself that they had nothing about them. Then one of the women stepped into the enclosure, the rest remaining behind the spectators, who formed a closer ring about them. The light was now turned down a little, and in a moment the woman's face began to be illuminated by a ghostly light that extended quickly over her entire body. She then began to move round and round, uttering a low, mournful sound the while, gradually quickening the pace until she was whirling about like a top. A moment of this, and the light that had clung about her seemed to be whirled off by centrifugal force, and assumed a pillarlike form beside her. As soon as this was accomplished she stopped turning, and began to mould the light with her hands, and though I could plainly see her hands move through the light as if it were a cloud, it began to assume human form. We saw the arms, hands, and legs all moulded, finally the face and headgear. She next called for a light, and, the candles being relighted, there stood an utter stranger, a native seemingly, evolved out of cloudland. He stepped forward and grasped me by the hand. His hands were moist, as if with perspiration, and he was a very healthy spirit. After he had talked and drunk a glass of arrack he took his place beside the woman again and began to whirl about. The lights were dimmed, but not so that we could not see, and in a few minutes the figure began to fade, soon assuming the appearance of a pillar or form of light, and then attaching itself to the woman and seemingly being absorbed by her. All this was done in a very short space of time, and before the eyes of at least fifty people, and not ten feet from myself. The girl appeared greatly exhausted afterwards."

*The Australian Herald* for August, contains some interesting correspondence on Esoteric Christianity, with editorial replies. The writers treat the question from a Theosophical standpoint.

A THOUSAND YEARS FROM NOW.

I often muse in dreamy way,  
 On that far distant, coming day  
 One thousand years from now.  
 I wonder where I then shall be,  
 And what my wandering eyes will see  
 One thousand years from now !

I doubt not that this grey old earth  
 That gave to me my mortal birth,  
 Will still its mission fill ;  
 And tho' to heights of bliss I rise  
 Down thro' the azure of the skies  
 I'll watch its progress still.

I've known its sorrows, borne its grief—  
 Have seen hopes wither like a leaf  
 Before the Autumn blast ;  
 But from a friend I never turned,  
 And Earth that title fairly earned  
 Through all the bitter past.

On its broad bosom deeply scored,  
 I read the perfect law of God  
 In letters bold and clear :  
 Tho' dull of sense who runs may read  
 That spirit from the body freed,  
 Lives on in higher sphere.

The riven canyons waving line—  
 The treasures of the buried mine,  
 Exhaustless wisdom teach :  
 The daisies o'er the meadow spread,  
 The violet with its bended head  
 A lesson hold for each.

What noble souls have trod the earth—  
 Some have attained to higher birth,  
 And some, thank God, remain.  
 And nobler, wiser, have they grown  
 That earth gave them not joy alone,  
 But discipline of pain.

And so from higher realms of light,  
 I hope to watch Earth's future flight  
 Among her sister spheres,  
 And note the progress of that race  
 That finds on Earth its dwelling place  
 From now a thousand years.

What mighty strides will science make  
 In bold attempt to overtake  
 The mysteries of God !  
 She to the open light of day,  
 Earth's hidden secrets will display,  
 Now buried 'neath the sod.

Since Franklin first the lightning chained  
 What heights of progress we've attained  
 And still the way leads on :  
 Old ghosts of dogma must be laid,  
 And revelation yet be made  
 By wiser than St. John.

Then men shall see with clearer sight,  
 And seeing, strive to *do* the right,  
 And each will help the other ;  
 For in the garb of every man,  
 Without regard to race or clan,  
 They'll recognise a brother.

Then to these shores as to a home,  
 The happy angel host will come  
 With blessings to endow  
 Their brothers of that future race  
 That finds on Earth its dwelling place  
 A thousand years from now.

BELLE V. CUSHMAN.

*Wings of Truth* for July (though the editor has been "laid by") keeps up its quality and brightness. We were unaware of the sex of the chief until the "Straight Talk," which forms the leading article, revealed it, and increased our admiration of the self poise and *go* exhibited in the conduct of the journal.

NOTES AND COMMENTS.

By ISIDORE KOZMINSKY.

OCCULT, MYSTIC AND PLANETARY GEMS OF ALL AGES AND ALL NATIONS.

SUN STONES.

We now pass on to the next Zodiacal sign, Taurus, into which the sun enters about April 20th and leaves about May 20th. Those born between these dates in any year should wear an emerald. This lovely gem varies in colour from a very light to a beautiful deep velvety green. The stone is expensive when of pronounced colour, and has always been so. In ancient times Egyptian emeralds were most esteemed and consequently most sought after. Emeralds have been found in the tombs of Egypt and during excavations in various old lands. The chemical composition of this precious gem is as follows:—Silica—68.50; Alumina—15.75; Glucina—12.50; Peroxide of Iron—1.00; Lime—0.25; Oxide of Chrome—0.30; Magnesia and Soda—traces.

The Emerald was, in ancient times, considered one of the most occult of all the gems; and, for this, was regarded with intense favour by the mystics of Egypt, Babylon, Judea, Persia, India, Greece, Rome, etc. It was said to give bravery, virtue, wisdom, clearness of vision, and many occult gifts. The Churchmen of Rome held it in special favour, and a remarkable specimen found place in the tiara of Pope Julius II. The Peruvian goddess Esmeralda was supposed to reside in a huge emerald "the size of an ostrich egg," and to receive offerings of emeralds from her worshippers. The emerald was the third gem given by Iarchus to Apollonius of Tyana and symbolized eternal spring. It was the fourth stone in the High Priest's breastplate and the seventh of the nine stones forming the famous *nao-rattan*. In my remarks, I will always give the chemical components of each stone. I would be glad if those interested would give these attention as I will have much of importance to say of these later on.

THE QUABALLAH OF PYTHAGORAS.

Before proceeding further I think it necessary to give the generally accepted meanings attached to each separate numbers. These are—

- 1.—Ambition, intention, passion.
- 2.—Death, destruction, fatality.
- 3.—Destiny, faith, the soul, religion.
- 4.—Strength, power, wisdom, solidity.
- 5.—Marriage, pleasure, happiness, the stars.
- 6.—Perfected labour.
- 7.—Ideal happiness, freedom, rest, way of life.
- 8.—Protection, Justice.
- 9.—Anxiety, imperfection, grief
- 10.—Logic, success, happiness to come.

(To be continued next issue.)

AN ATTACK ON ASTROLOGY.

The *Age* sub-leader of Saturday, August 16th, contained one of those abusive attacks on astrology and astrologers which are, unfortunately, not uncommon from the pens of prejudiced and ignorant writers. It seems rather a pity that a man should be allowed to write in the pages of a journal like the *Age* on a subject concerning which he knows absolutely nothing. I have frequently protested against ignorant criticism, and this article is only remarkable for this and the entire misconception of the subject dealt with. I certainly agree with him regarding the "modern dabbler in astrology," although even he is not quite so detestable as the dabbler who knows nothing of the subject he attempts to deal with. Again it is true that the Greek "brought offerings of fruit and confectionery" (he might also have added flowers) to the temples of his gods. But why hold him in contempt for doing exactly the same thing as the modern creedist does with his sovereigns? Astrologers are not so ignorant as the writer seems to believe, they do not wish to be regarded as "moral heroes," although their studies tend to make them pure

minded and just. They are not rich men as a rule, and have as hard a struggle in the world as the professors of any "recognised" science or art. Their science, which appeals only to the educated, takes them years of patient study to acquire: indeed, no branch of learning demands closer and more absolute attention. Astrologers all the world over are determined to have fair play for their venerable science, and it will not be very long before its value to the world will be recognised and esteemed. Professors Alan Leo and Gorn Old are uniting with the English students of astrology in the formation of an Astrological College, with which necessary movement all astrologers and students are in direct sympathy. The following letter I wrote to the editor of the *Age*, but up till now it has not appeared in that journal. I challenge their writer to a public discussion on the subject through the medium of any journal. I'm afraid he prefers to seek the protection of his editor. These kind of people usually do this kind of thing.

TO THE EDITOR OF THE AGE.

DEAR SIR,—As a regular reader of the *Age* for a number of years, I trust you will grant me a little of your valuable space for a brief reply to the sub-leader in last Saturday's issue. The article may prove useful as an incentive to enquiry amongst the learned and unprejudiced into the science of astrology, which the writer, in his ignorance of, treats contemptuously as "an almost decayed superstition"—why, he fails to show, and surely the "superstition" cannot be "decayed" if it still lives. He seems to lose sight of the fact that such "idiots" as Shakespeare, Dryden, Bacon, Milton, Dante, Newton, Kepler, etc., etc., to say nothing of the sages of antiquity, were guilty of the awful crime of "publicly announcing faith in a horoscope," and is disposed to think that "The real Chaldean astrology brought up to date is, of course, our modern astronomy." A more scholarly article appeared in the *Age* of April 24th, 1897, wherein the writer, being of a more philosophic mind, advised scientific investigation. It seems absurd to protest against the study of ancient sciences. Law and medicine are old enough, heaven knows, yet are moderns to cease practising them on that account? The writer in the *Age* of April 24th, 1897, showed that "the upper classes of England with their wealth and education are the chief supporters of the ancient science." His reference to the theory of planetary action is summed up in the line—"Yet we know that the sun can strike us and strike us dead." This admits no denial. It is confirmed by our common experience, and the common experience of men who have studied the subject of astrology is surely worthy of the attention of those who, feeling the littleness of man in the mighty universe, seek intelligently the law of cause and effect.

Yours, etc.,

ISIDORE KOZMINSKY,  
(Antiquarian).

Langport Villa,  
43 Robe Street, St. Kilda.  
18/8/02.

MRS. H. T. BRIGHAM.

By the time the present issue reaches our readers the above earnest and talented exponent of Spiritualism will have concluded her course of public lectures in this city, and her last public (or semi-public) appearance prior to her departure for New Zealand will be at a Farewell Social tendered to her by The Victorian Association of Spiritualists at their room in Austral Buildings this evening. Her evening lectures (one of which is published in this issue) have been largely attended and highly appreciated. During the past month she gave two very successful lectures in the Town Hall, Northcote, she also lectured at South Melbourne. She leaves on Wednesday next for Dunedin, where arrangements are made for her to speak for The Dunedin Psychical Society during September, and part of October, after which she will lecture for The Wellington Association of Spiritualists, returning to America by the November mail.

## To Correspondents.

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

### WHAT DO WE KNOW OF GOD?

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—I read with much interest Mr. Charles Dawbarn's lecture on (I think) "The Science of Religion," re-printed in your last, for it followed out, and illuminated, a line of thought which I have endeavoured to pursue myself in a fitful and feeble way, and which, put briefly, amounts to this—that the intelligence which created the world cannot fully control it, and is by no means the supreme, all-powerful being worshipped as God in the older religions. If he were truly Supreme, he has laid himself open to the reproach that he did not make the world particularly well—that is, as a place in which life was to develop to the greatest advantage. An ocean steamer is probably, as Mr. Dawbarn states, man's greatest achievement in constructive science. It is, in fact, a miniature world, and the designer takes all sorts of care that it is properly engined, provisioned, and ventilated, so that those who inhabit it for a time may be maintained in health and comfort. Surely the Supreme Architect could do as much? Yet we have a world wherein tornadoes, floods, earthquakes, volcanoes, droughts, pestilences, and numerous other ills may be said to perpetually menace the sojourners therein, and in which one-half of the animal forms are possessed with a strong desire to dine—not *with*, as would be the case in a properly-ordered world—but *on*, the other half—a world, in fact, of danger, pain and horrible cruelty, and one that no beneficent—if all-powerful—Creator could possibly have been responsible for.

But suppose the creator, as Mr. Dawbarn states, be not all-powerful, we begin to see the solution of the puzzle, for it is quite possible that he is not responsible for the evils of the world. "But," the orthodox will say, "he *is* supreme, for if he could make the world, he can control everything in it." This is not a sound argument, for if applied to human affairs we might argue that the man who designed a steamer could control every detail of its making—prevent the propellers from stripping, the bearings from heating, the crew from quarrelling, or the ship itself from running on the rocks. The man who makes a locomotive cannot keep it from running off the line, or he who constructs a clock prevent it from gaining or losing.

Mr. Dawbarn very clearly points out that the Creator of the Universe did not form the myriad worlds therein from nothing, but found to his hand the universal, all-permeating substance from which all matter was created—by vortex motion in the first instance, and to which all matter will perhaps one day return—namely, ether. Supposing, for the sake of securing simplicity of expression, we admit that the creator was one individual, one mind; by making the first vortex ring in the ether he made the first atom of matter, and from that nucleus built up the Cosmos by slow processes, but to ask us to believe that he planned out every detail, and noted the birth of every organism in all these worlds, during countless ages, is to ask too much. Probably of the details of our lives he is not more cognisant than we are of those of ants—to use one of Mr. Dawbarn's illustrations again—for the mind that could fashion the universe must be as much above ours in point of intelligence as ours above the ants'. This may seem an unpleasant reflection to those who have been taught to believe in a beneficent Father who watches every action of his children with care and anxiety, but at the same time it affords them relief in that they are not hard set to reconcile such appalling disasters as that which occurred recently at Martinique, with beneficence; and, further, comfort is to be found in the thought that between us and the creator are many intelligences, some of which, without any doubt at all, do aid and strengthen mankind in the struggles and trials of the earth life. The

Christian who prays to Christ for aid, is probably on a far sounder basis than he who prays to the unknown God, for Christ, with his millions of adherents, must be a very real power in the spirit world, and, moreover, knew, by sad experience, the evils of the material life. Similarly the Roman Catholic who prays to his Patron saint, the Cingalese who calls to Buddha, or the Moslem who invokes the aid of Mahomet, are all probably on sound ground, as if the particular individuals invoked do not aid (and they cannot possibly attend to millions at the same time), their adherents, or other friendly spirits, etc., etc., and the supplicant receives some aid, some encouragement, even if it be not precisely that which he asks for. The existence of a personal God is certainly not proved by the sacred writings of any country, and Spiritualism—the only religion, a religious philosophy which admits of scientific proof—has furnished no evidence on the point. Spirit communicants speak as vaguely of "God" as those still in the flesh do, and are in possession of no more information on the subject.

What Spiritualism does, however, is to show that all the "supernatural" happenings of the Bible narrative can be traced to the action of human intelligences—out of the body. Not alone that, but there is no single atom of sound evidence to show that any other but human intelligences operated throughout history in connection with the affairs of men, or do operate now. For at least one hundred thousand—probably half a million—years, man remained in the practically animal stage, a fact which is hard to reconcile with the existence of an all-wise designer, who placed men on the earth in order that they might triumph over the material powers of Nature, and at the same time develop themselves physically and psychologically. They, as a matter of fact, developed in neither respect—or but very slightly—until comparatively recent times, when suddenly an enormous development in intelligence took place—principally in Egypt. Since then progress has been rapid, and man has developed psychologically ten times as much in ten thousand as in the previous eighty or one hundred thousand, years. Is it unreasonable to believe that this has been the result of the passing over to the spiritual spheres of millions of intelligent men, who, well knowing the truly awful state of life on earth, set about ameliorating its conditions as far as they possibly could, by inspiring and teaching sensitives in the flesh, who then became seers and prophets, such as have appeared very frequently in the last few thousand years? Is it, in fact, unreasonable to believe that the affairs of men yet in the body are controlled and directed by the collective intelligence of men out of the body? Beyond them, again, are very likely higher intelligences, higher powers, but of the existence of those we have absolutely no proof, and Spiritualism, which has definitely proved the continuity of existence, and the persistence of the individual type has so far given us no help in clearing up this question.—I am, etc.,

JUSTIN C. MACCARTIE.

58 Pitt-street, Sydney, July 14th, 1902.

A new edition of Dr. William Sharpe's "Dual Image," being the sequel to "Humanity and the Man," has just been published by Mr. Copley, of Canning Town, London. The part which has reached us—Book IV., India, deals with the intuitional side of man as typified by the Hindoos, and the subject is beautifully expressed in blank verse. The complete volume is to be published in October.

Under the title of "Science of Life Essays," Mr. H. Cardew, of Sydney, has just published a neat little volume containing a series of papers and extracts on a New Thought basis which are rational, elevating and of practical application. The first, "Thoughts are Things," by the late "Prentice Mulford," is worth the whole price of the book. We say this without disparagement to the others, which are all good and instructive.

#### SOME FEW THOUGHTS ON SPIRITUALISM.

So deep, so magnificent, a study is Spiritualism that were one to spend an eternity in its contemplation, one would still find some wonderful new truth to learn concerning it, for at the very foundation of it lies God, God being Spirit. Spiritualism being infinite, it is impossible for our finite minds to grasp its full significance. Thus is it necessary to accept its teaching with trustfulness, never becoming discouraged because of our ignorance; remembering that it is only by developing our spiritual in sight through mastering the lessons, step by step, that we shall be enabled to comprehend the higher instruction. Not for one moment must we attempt to confine Spiritualism to any particular religion, or any particular phase of our existence. It permeates everything, and its influence cannot be measured. No need for priestly intercession, the student may go direct to God for knowledge. Ascend to the higher heavens—you will find it there—descend to the lowest hells—there you will also meet it. Our heavenly Father implanted within every member of His family a part of His divine self, and this part by the unfailling law of attraction is compelled, sooner or later, through Spiritualism to seek God. All true reforms must be based on a spiritual foundation, for spirit must be given dominion over all things. And every spirit manifestation should be accepted as an illustration of the supremacy of spirit over matter.

Christchurch,

E. H. DALTON.

August 7th, 1902.

A pretty little allegory is to hand from a valued sister worker, giving her bright thought on the old proverb, "God is Love":—

"You preach that God is Love," said the sceptic to the preacher. "Is it in love that he sends earthquakes, storms, plagues, and shipwrecks? You cannot pretend that these are caused by man's violation of natural law."

And the preacher answered by the following parables:—

"A farmer in going the round of his fields came upon a beautiful meadow ablaze with the gold of buttercups and the white silver of daisies. The grasshopper chirped gaily as it danced through its miniature forest of tall green blades, the skylark trilled forth its song of joy as it soared higher, higher through the clear warm air, while over all the blessed sun shone out in its splendour and glory. All nature rejoiced.

"The farmer gazed upon his meadow with pride and satisfaction. 'There will be a fine crop of hay,' he said, 'but after that is gathered in I shall plough up the land and sow corn for next season.' And in the course of time the mower came with his scythe, the waving grass was cut down, the flowers withered and died, the grasshopper ceased to chirp, and the skylark mourned that her nest was destroyed and her little ones maimed. After that came the ploughman with his team, and the once smiling meadow was torn up, and in place of the verdant grass, the buttercup and daisy, there arose ugly ridges of bare brown earth; the sun was hidden, the skies were grey, and all seemed desolation, destruction, and decay. The very earth-worm lamented that it was cut in twain and trodden under foot, and the song of the skylark was heard no more.

"But in due season there arose a delicate haze of tender green over that seemingly arid waste, and day by day it increased and deepened in tint until the bright green blades had grown many inches high, and the sun shone out again and bathed that field with warmth and light until it became a golden sea of rich ripe corn. A new generation of earth worms fattened in the soil, a new generation of skylarks sang their hymns of joy in the clear heavens, the harvest was gathered in with glad hearts and willing hands by the sturdy reapers, the children of the village shouted with joy as they gleaned in the eventime, and the leaden skies and the dreary waste of barren earth were remembered no more." "Shall not the Judge of all the earth do right?"—"The Two Worlds."

## A TWENTIETH CENTURY CATECHISM.

## LESSON FIFTH—ARE WE IMMORTAL.

BY W. J. COLVILLE.

- Q. What is meant by Immortality?
- A. Superiority to the influence of death.
- Q. What is death?
- A. Death is change, disintegration or disorganization of some compound.
- Q. Does man ever die?
- A. There is absolutely no evidence of the death of a human being, because there are no valid reasons for believing that the body which falls into decay, is the human entity.
- Q. What attitude should we take towards our bodies?
- A. We should take good care of them, cherishing them as valuable instruments, but we should not be anxious with regard to what becomes of them.
- Q. Are there any proofs of human immortality?
- A. There are many proofs, among which may be mentioned a very widespread consciousness of immortality with the human race and a vast amount of evidence continually accumulating to show that we have a much wider sphere of influence than that limited by the physical organism.
- Q. Is it necessary to die?
- A. It is necessary to go on changing our bodies, and if we no longer need a certain kind of body we shall assuredly either succeed in transforming it or lay it aside.
- Q. What do you suppose is the condition of those who have laid aside their fleshly bodies?
- A. As individual entities they are as much alive as ever, and they are sure to find means of expressing themselves in such bodies as their requirements may demand, but a body is not necessarily a flesh and blood structure.
- Q. What do you think is our condition in the other state?
- A. By getting rid of our external shapes we do not change our characters, therefore our first experiences in the next world must be in exact accordance with our dominant affections at the time of our departure from this world.
- Q. Do our beliefs in this world influence our condition in the hereafter?
- A. Beliefs are important everywhere and always to the extent that they influence our character. Such beliefs as have a tendency to ennoble us are of real service, but character is the all-important question.
- Q. Can we know anything definitely concerning the unseen universe?
- A. Many people declare that they receive satisfactory evidence that they are holding communion with friends who have "gone on before," and as similar testimonies have been furnished in all ages there is at least a reasonable foundation for Spiritualism as opposed to Materialism.
- Q. Do you consider that telepathy or thought-transference throws light on immortality?
- A. Undoubtedly, all evidence of our ability to commune with each other psychically tends to prove that we are all spiritual entities endowed with capacities to live and act apart from physical organisms, and as we develop our psychic faculties more perfectly, we shall receive increasing evidences of our immortal nature.
- Q. Do you think our personal appearance will identify us in the hereafter?
- A. Personal appearance is always changeable, therefore if we depend upon it in our present state, we find it very unsatisfactory. Beyond personality is individuality, and this it is which enables us to recognize each other spiritually, no matter how frequently or radically the materials composing our bodies have shifted their positions or how completely new material has taken the place of old.
- Q. What is meant by Clairvoyance?
- A. Clearer vision than ordinary; a clairvoyant is one who sees further than most people see and can therefore obtain more than average information concerning the constitution of the universe.

Q. What is clairaudience?

A. Unusually extended hearing; a clairaudient is one who can hear more than most people hear, and is therefore able to reveal many facts of which people in general are ignorant.

Q. What is Psychometry

A. A perception of the inner principle of outward things including some ability to trace the history of a person, place or article, by coming in contact therewith.

Q. How can we best develop our spiritual faculties?

A. By living simple, wholesome, natural lives, keeping our appetites well under control of reason, devoting some time to quiet contemplation of the nature which surrounds us, and by keeping resolutely free from worrying over details, and above all from allowing our temper to be disturbed by trifles.

## CHRISTCHURCH SPIRITUALISTS LYCEUM.

A meeting was held in the Theosophical lodge room, July 21, 1902, re election of officers. It was decided that special efforts should be made to put the Society on a firmer financial basis with a view of its registration at an early date. The following officers were duly elected:—Conductor, J. T. Craig; Vice-Conductors, G. Kirby and W. A. Simpson; Secretary, L. Hinge.

The average attendance at evening service is over 100, in spite of inclemency of weather, but I regret to say very little interest is taken in the Lyceum as yet. Lectures given every Sunday evening by the guides of J. T. Craig. W. A. S.

## INUTILITY OF FORMULA.

Spiritualism, using the term in its larger sense, has taught that the degree to which one is enabled to dominate his own life, in the sense of controlling and selecting and grouping its outer events, is precisely in proportion to the spiritual power he has achieved, and this power depends largely on his choice and range of reading. It has little conceivable relation to what is currently known as occultism, or a thing to be attained by any series of prescribed outer actions. There has sprung up of late a species of literature (if, indeed, it can be included under this name), with explicit directions for "concentration" and "meditation" and one knows not what,—directions to spend certain hours of the day gazing upon a tenpenny nail or something quite as inconsequential, and a more totally demoralizing and negative series of performances can hardly be imagined. But all this is not even worth denunciation. The only real spiritual power is that of the union of the soul with the divine.—LILIAN WHITING.

*Wragge*, a weekly journal, edited by the well known Queensland astronomer of that name, though devoted principally to Meteorological and kindred sciences, finds room for articles akin to Spiritualism, of which "Thoughts are Things," in the issue for July 31st, is a specimen. We reproduce it in another column.

From a paragraph in *Light* we note with pleasure that the distinction of Knighthood has been conferred by the King, on Professor Oliver Lodge, F.R.S., whose name appears on our list of distinguished Spiritualists.

Since spirituality comes only from the unfolding of the spiritual life in the individual, the mere passing out of, and cessation of existence on the sense plane, does not necessarily lift man to the plane of the spiritual nor open to him its treasures. Men rise spiritually in the rank of being only as they unfold inwardly in the divine life and consciousness. God is Spirit and His Kingdom is within. All that is external pertains to form and the outward life, and is but the shadow of the real, of the spiritual and divine.—CLARA S. CARTER in *The Exodus*.

MENTAL SCIENCE FROM A FREETHOUGHT ASPECT.

Last Sunday night at the "Free Discussion Society," a Mr. Martin dealt with Mr. Justice Williams' admirable Lecture on "Thought Control," from his standpoint, contending that one's thoughts depended principally on heredity, organisation, environment, such as food, climate, etc.

He showed the quality of the relation which subsists between man's physical and moral structure, and impressed his audience with the necessity of improving his corporeal, preliminary to advancing his mental constitution. Evidently the lecturer thought there was a connection between a clean skin and a clear conscience, foul linen and foul thoughts, the indispensability of a sound body to the production and preservation of a sound mind. The lecturer thought it would be hard for the poor shivering in the cold of an angry winter, to be able to "control" their feelings so as to "think" that they were happy and comfortable, although a supply of flannels and a cart-load of coats, might produce that effect, as bodily want produces mental corruption, as necessarily as corporeal comfort is usually a condition of intelligence and virtue.

This is the substance of a thoughtful address, although not clothed in Mr. Martin's actual words.

W. REYWD.

MR. J. J. MORSE.

The above widely known and gifted Inspirational Speaker will arrive here in the course of this week, and will deliver his opening lecture in the large Masonic Hall on Sunday evening next. Mr. Morse was for many years the editor of the *The Lyceum Banner*, the organ of the numerous Spiritualistic Lyceums in England, and for the past four years of *The Spiritual Review*; he is also the author of "Practical Occultism," "Immortality: its People, Punishments, and Pursuits," and of numerous useful pamphlets. He is a Past President of the Federated Lyceum Union, and a valued member of The London Spiritual Alliance. He comes here with the enthusiasm of a missionary, and the necessary energy to fulfil his mission, which is to spread the Gospel of Spiritualism, making known the solidity of its basis and the beauty of its philosophy, and we bespeak for him the cordial co-operation of all Spiritualists.

IS THE MOON HABITABLE.

Hearing of a description given by a medium of the inhabitants of the Moon, and doubting its correctness, we referred to Andrew Jackson Davis, and this is what he says on the subject.—

"The moon was the first heavenly object we remember to have seen by clairvoyance. It was made visible in this way, near the spring of 1845. Its appearance filled our soul with unutterable amazement. Forgetting, for the moment, the earthly existence, we seemed to stand on the brink of an awful precipice, behind which was a boundless prairie of broken rocks. It looked like a sea of shattered strata, as if innumerable volcanoes had broken thousands of miles of solid rock into fragments of every imaginable shape. These rocky fragments were tumbled in one confused mass over the vast field behind. In front was the almost bottomless abyss—the fearfully deep precipice—with rivers of lava pouring from its ragged slopes. Not a drop of water, not a tree, not a shrub, was visible in any direction. Deep down the fearful chasm we saw volumes of black vapour issuing and ascending like storm-clouds, and there seemed to be showers of fiery or meteoric bodies, which appeared to form and fall incessantly over the abyss. There were desolation, and gloom, and destruction on every side. The vision was horrible—reminding one of the pit of darkness, or the hell of popular theology. But all at once we realized that we were the only visitor and spectator, and this thought had the power to terminate our observations. Since, we have had many interesting and instructive excursions thither.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

There was a full attendance at the August conversation of the above Society, Mrs. Brigham being the speaker; her lecturette, entitled "Winter Land and Summer Land,"—which illustrated the beauties of both, was listened to with rapt attention by the audience, as also was the poem (recited by the author, Miss B. Cushman), which appears in another column. The musical items were excellent, and a very happy feeling pervaded the meeting.

Among the numerous novels of the day that introduce Spiritualism, "On the Other Side of the Line" is one of the best. It depicts the life of two very opposite characters brought into fraternal relationship by a noble act of the weaker one when they were boys at school. Later in life, when the strong man is broken down by misfortune, the physically weaker but morally stronger one becomes his moral saviour, and dying, continues to impress him from the spirit side of life, having realised in his own experiences before he left the body the power of the spirit to return and commune with those they love. From the naturalness of the spiritual incidents we opine that the writer is not unfamiliar with Spiritualism. The author is a lady who adopts the *nom de plume* of "Phil Maril," and the publisher, Geo. Redway, London.

We regret to learn that Mr. J. S. Elliott, a prominent worker in the Children's Progressive Lyceum, and for many sessions Conductor of that institution, has had a relapse of his illness since he left the Melbourne Hospital, and is now in the Homœopathic Hospital. The breadwinner having been incapacitated for so long a time has been a serious strain upon Mrs. Elliott, and some friends have arranged to give a concert and comedietta for her benefit at the Hibernian Hall, Swanston Street, on Tuesday, September 6th. A very attractive programme has been printed, and the comedietta will be performed by the pupils of Miss Josephine L. Samuel. Tickets, 1/- each, may be obtained from Miss Gertrude Lane, Hon. Sec. of the Elliott Benefit Committee, or from Miss Hinge, Austral Buildings.

Eugene Sandow, writing in the latest number of his magazine, gives some advice to business men:—"I would recommend," he says, "everyone to walk at least a part of the way to business, during which walk most of the problems of the day can be solved, thus leaving the mind free for detail work. The lunch should, in my opinion, be light and nourishing. The ordinary 'business' lunch is heavy and unwholesome. In the evening, when the day's labor is over, the day's worries should be completely forgotten. Easy to say! you reply. Yes, and easy to do, if you stick to a healthy habit of life and regular business habits. Part of the way home, at least, should be walked. Dinner should consist of at most three courses. The greatest mistake of the day lies in the heavy dinner in vogue. After sitting a while a walk should be taken, and so to bed."

*The Lyceum Banner* for July, comes to us in a slightly different form, the reason being that Mr. J. J. Morse has presented the journal which he has so ably conducted for over eight years to the British Lyceum Union, Mr. Alfred Kitson being the new editor. The initial number under the new management is a very good one, and worthy of the support not only of Lyceums, but of all Spiritualists who have children. It is published in England, at one penny.

The National Psychological Institute, founded some two years since with headquarters at Paris, is now getting fairly to work, sub-committees having been formed for Psychical Research and Psychology of Instinct, and two more are forming for Criminology and Social or Sociological Psychology. The head of the Pasteur Institute is chairman of the Psychical section, and the committee comprises several professors of the College de France.

Rev. Dr. Austin, of Toronto, Canada, gives in "The Sermon" an interesting account of the rapid development of mediumship in a boy nine years of age, which has recently come under his notice. He has exhibited clair-audience, clairvoyance, and prophetic vision. We extract the following instance of the latter:—

"As illustrating some of the many messages given through the boy take the following: She and her boy had arranged a trip to Ontario and to her brother's in New York State. Before the date of leaving, and when all the family fully expected them to go, the boy said one day, 'Mamma, I see a train going from our station and you and I are in it, but it has 'forty miles' written upon it on the side of the car. There, it is stopping at K—n (just forty miles away), and you and I get off, and now the train is gone. There comes a man across the street: I see his name above his head: it is Mr. P—w. He comes to us and takes us across the street to a hotel to dinner. The hotel is called the 'Criterion,' &c.' Now within a week their plans changed. She resolved to teach school this summer and make her visit to Ontario in the fall. She obtained a school at this very station; she and her boy made the exact trip described, and were met at the station by the gentleman indicated; they went to the same hotel, in short fulfilled to the letter what the boy had foreseen before there was the slightest thought or intention of taking such a journey.

'Now,' writes this happy woman, 'we are in almost daily communion with my lost brother and my spirit friends. Our hearts are comforted. I have thrown off the black weeds of sorrow. I am the happiest of women.'

I wish to acknowledge with thanks the receipt of the following amounts on account of my advance to complete No. 2 Fund, Victorian Association of Spiritualists, viz.:—Three Sisters, per Mr. Meyers, 25/-; M.A.P., 10/-.

W. H. TERRY.

THE Exhibition Trustees call attention to special attractions at the Aquarium during this week. Our country friends will find much to interest them besides the Fish, Seals and Pictures. The Performing Dogs are remarkably well trained, and the Band excellent.

### TO SUBSCRIBERS.

Volume Thirty-three commences with current number and subscriptions are now due. Those who receive their papers in a **GREEN** wrapper will please note that their Subscriptions are over *Six* months in arrear. Those who receive their paper in a **YELLOW** wrapper are over *Twelve* months in arrear, and are earnestly requested to forward amounts due.

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