

THE Harbinger of Light

A
MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

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

No. 414.

MELBOURNE, AUGUST 1st, 1904.

PRICE, 6d.

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PSYCHIC or Spirit Photography has lately come into prominence in London through the public exhibition by Mr. H. Blackwell of a large collection of specimens he has made, including a number where he was both the sitter and investigator, following in most instances the whole process. The British Journal of Photography has several articles on the subject during the months of March, May, and June, as well as correspondence, and re-publishes besides, a lecture given by the late Mr. Traill Taylor (who was for many years the editor of that Journal) embodying his personal investigation and experiments with David Duguid at Glasgow, where, conducting the whole process himself, he obtained on his marked plates numerous psychic pictures in addition to that of the visible sitter.

Anyone who will carefully look up and examine the evidences of Spirit Photography will find, although the mediums for this particular phenomena are rare, that there is ample proof of recognized spirit forms appearing on the plate beside, behind, and even in front of the sitter.

The first instance on record occurred through the mediumship of Mr. W. H. Mumler, an amateur photographer, in the employ of a large jewellery firm in Boston, as far back as 1861. The phenomenon appeared spontaneously, and was at first inexplicable to the operator, but the persistent recurrence of it disclosed its nature, as numbers of the pictures were recognized by the sitters as deceased friends or relatives. Mumler was prosecuted, but the evidence of his integrity was so strong that he passed through the ordeal triumphantly and was acquitted, subsequently attaining considerable

fame as a spirit photographer. Among the distinct recognitions was Mr. Warren, the editor of a popular monthly called 'The Waverly Journal,' who recognized unhesitatingly the form of his adopted daughter Mabel, of whom no picture was extant. In our April 1876 issue appeared a copy of a psychic photograph obtained through the mediumship of Mr. J. J. Hartman of Cincinnati, under the most perfect conditions, he being taken without preparation to a strange gallery, the location of which was only decided upon by the votes of the skeptical participants at the last moment; the whole process conducted by two of their number (the investigators being all expert photographers), and these two elected by them immediately before the experiment; the medium only stipulating that he should sit beside the camera, take off the cap, and replace it. The first three attempts were unsuccessful, but on the fourth plate there appeared in addition to the sitter, a female form almost as distinct as himself. The fact was attested by sixteen witnesses, six of them practical photographers, and published in "The Cincinnati Inquirer."

The latest spirit photographer of whom we have record is Mr. Boursnell of London, over whom there has been much controversy of late, but the weight of evidence as to the genuineness of at least some of his productions is decidedly in favour of their being what they profess to be. The objectors are mostly expert photographers, and their objections are that the so-called psychic pictures do not correspond in effect with the conditions and effects they are familiar with; some of them being what are called *flat* pictures, such as would be taken from another picture, also, that with a little practice similar pictures could be produced by purely mundane means. It is in the first instance presumed that it would be essential for a disembodied spirit to pose in every case to produce a psychic photograph, whereas it is no more essential than it is on the mundane plane. Pictures can be taken from a spirit picture, or from a model built up, or semi-materialized, by expert spirit artists, who with the plastic material at their command, can execute the work with much greater facility and rapidity than an earthly artist, and, where the forms of notable persons are produced

this is, we have no doubt, generally the case. The printed conditions issued by Mr. Bournsell are in themselves, if the applicant adheres to them and gets a second form on his plate, a guarantee of its genuineness, viz. :— "The applicant must bring his own plates, 3 or 4. They must be already marked with his name or initials, he must go into the dark room himself if a photographer (whether amateur or professional), to put plates in slides, and again to develop plate after exposure." Mr. D's role in the performance being confined to the small part of taking at the camera the photo of the client on the platform.

Mr. Sterling submitted some specimens of Bournsell's psychic pictures to the late Mr. Traill Taylor, who said he was satisfied they were not "fakes," and told Mr. Sterling so with every expression of confidence; and in Mr. Taylor's lecture read before the London and Provincial Photographic Association in March, 1893, he demonstrates the photographing of objects not visible to the normal vision, and relates in detail the experiments he made with Duguid, describing the numerous forms that appeared upon the plates, some of which from a photographic point of view were "atrocious," some were stereoscopic, and some flat. "But," he says, "still the question obtrudes: How came these figures there? I again assert that the plates were not tampered with by either myself or anyone present. Are they crystallizations of thought? Have lens and light nothing to do with their formation? The whole subject was mysterious enough on the hypothesis of an invisible spirit, whether a thought projection or an actual spirit being there in the vicinity of the sitter, but it is now a thousand times more so."

We could add a great deal more evidence and one item of personal experience, but enough has been said to show that Psychic Photography is more than a theory, and those desirous of investigating further will find some interesting and telling evidence in Mr. Glendinning's "The Veil Lifted."

OUR FOREIGN EXCHANGES.

MR. BAILEY IN ITALY.

The June number of "Luce e Ombra" devotes twelve pages of reading matter to an official report from the pen of Dr. Eugenio Griffini, corroborated by the signatures of nine other members of the Milanese Society of Psychological Research, of three sittings held with the medium, Charles Bailey, in that city; and at the end, we find the following footnote:—

"Mr. Bailey informs us that he has been obliged for his health's sake to return to Australia, after having given only two sittings in Rome, only the first of which had any intelligent results. We regret this, because here in Milan the first three sittings had an analogous value, all possible checks having been had recourse to, without professing to impose conditions upon phenomena, the nature and laws of which are equally unknown. Thus the reality of these phenomena is lacking the confirmation of the illustrious experimentalists in Rome, and in other cities both at home and abroad, which Bailey had pledged himself to visit, and where he had made important engagements on his behalf." It is evident indeed that the Society in Milan, which had liberally paid his passage to Italy, and provided for his hospitable entertainment during the two months of his stay in that city, while perfectly satisfied with respect to the phenomena produced through his mediumship, is

bitterly disappointed with his abrupt departure from Italy, where every arrangement had been made by spiritualists of high social, literary, and scientific standing, for an extended tour not only through that kingdom, but through the principal countries of Europe, which would have enriched himself and have secured him a high reputation. In a letter from Professor Falcomer to the present writer, under date, Venice, the 31st of May, that gentleman says:—"I wrote to Mr. Bailey in English, inviting him to come here, and he led me to expect that he would do so; but about the middle of this month he went down to Naples, and after giving two sittings in Rome, embarked for Australia. I invited him to become my guest, and since it was known that I interested myself concerning him, I have received about 150 letters relating to him. When he was in Milan, I induced Senator Fogazzaro (one of the leading literati in Italy) to proceed thither, in order that he might form some idea of his mediumship; and when Bailey was in Rome, I placed myself in correspondence with Senator Professor Luciani, and several others, so as to interest themselves in him. His departure was very abrupt. Perhaps his mediumship was weakened."

THE SITTINGS.

The first, on the 28th of February, was entirely preparatory. Various controls manifested themselves through the medium while in trance; but the communications were not considered of sufficient importance to be recorded.

At the second, on the 1st of March, seven members of the committee were present, and Abdul took control, and he addressed the sitters in a few words of Hindu, which were translated into Italian by Dr. Griffini. Then, at the request of Dr. Clericetti, he repeated several other Hindu phrases, as also the formula enjoined by the Koran:—"La ila illa Allah wa Muhammad rasul Allah"; and proceeded to translate into very good English the first Sura of the Koran:—
Praise be to God, Lord of the worlds!
The compassionate, the merciful!
King on the day of judgment!
Thou only do we worship, and to Thee do we cry for help.
Guide thou us on the right path,—
The path of those to whom Thou art gracious;
Not of those with whom thou art angered, nor of those who go astray.

Abdul then announced the arrival of Sahib Denton, and asked that the light might be lowered. A wavering phosphorescent light began to play about the room, and to approach the persons of Dr. Ferrari, Dr. Clericetti, Signor Odorico, and Dr. Griffini. It was reddish in colour, appearing and disappearing from time to time. It was sufficiently strong to enable those present to read upon a sheet of paper lying upon the table the words, "We welcome you from the spirit world. Professor Denton." Then Abdul announced the presence of the Rev. M. White, who addressed the sitters, mentioning among other things that the same phenomena would be produced as had been witnessed in Australia at Mr. Stanford's and at Dr. McCarthy's. Abdul next called for a fan. The light was lowered, and in a few minutes the red glow became visible, and the medium held in his hand a small bird's nest containing a single egg, both of which were ascertained to be warm by Dr. Ferrari and Signori Odorico and Arranzani. It was described as being the egg of an Australian bird. Dr. Robinson then delivered a short address on the after life, and the sitting terminated.

The third sitting occurred on the 4th of March, in the presence of seven members of the committee and three invited guests. The room was lit by a light shaded with red, and Dr. Whitcomb took control of the proceedings; the medium having been previously carefully searched. Abdul announced that Professor Denton and Selim were present, that Professor Robinson would bring a tablet from Babylon, with cuneiform inscriptions, and that Selim would lay upon the table twelve small precious stones from the Himalayas. The phosphorescent light, more brilliant than before, continued to wander about the room; eleven small gems were found lying upon a

sheet of paper which lay upon the ground; and then Professor Denton said the production of the numerous tablets at the seances in Melbourne would be verified by a similar phenomenon on that evening, and explained how the passage of matter through matter was effected by spirit forces. Presently something solid was heard to fall upon the table, and on inspection, it proved to be an oval tablet, covered with cuniform inscriptions in four compartments. (Photographs of these are given in "Luce e Ombra"). Dr. Robinson, controlling the medium, then translated the inscriptions thus:—"Sargon (meaning the second of that name who lived 600 B.C.) Nineveh and Ilam (which are not the names written in cuniform, but the places indicated on the tablet), Assur, chief god of Bel, Myletta, Istar." The Hindu spirit, Abdallah, next presented himself, and sang a song in Bengali, which he had learned at the Court of Nur Mohammed (or "Light of the Prophet"). This Rajah reigned in Cashmere, where he was very rich and greatly beloved. His son and heir was enamoured of Zulika, a very beautiful maiden who had been arrested for stealing camels. The Rajah refused to consent to their union, and her lover, dying of a broken heart, sang this pathetic swan-song:—"Zulika, Zulika! nasciarad dinea Nur Mohammed! Cabrebano Zulika canu! Laru nincar Mohammid cariu veneaciar garru! Cadre riu Zulika, cama, nida relio! Bane sa gar liu Nur Mahmud carudatu: Ire Zulika caranniu leodiuta. Zulika, Zulika, cane, calarme erdilaro!" After this, Denton resumed control, and asked if any of the sitters wished to put questions. Dr. Ferrari inquired if it would be possible to be brought into communication with the cave dwellers, and was referred for the fullest information on this subject to Professor Taylor, of the Museum in Hobart. Some further questions having been asked and replied to, the sitting, which had lasted for an hour and a half, was brought to a close, and the medium came out of trance. It may be added that the address of Professor Denton, referred to above as having been delivered at the third sitting, was, at the request of Dr. Griffini, dictated letter by letter, so as to enable it to be accurately translated into Italian. We believe that it is the intention of Signor Marzorati to publish authentic details with respect to the other sittings which were held with Mr. Bailey subsequently to these, by the Psychological Research Society in Milan.

DECLARATION OF PRINCIPLES OF THE NATIONAL SPIRITUALISTS ASSOCIATION OF AMERICA, recently re-affirmed.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expressions, and living in accordance therewith, constitutes the true religion.
4. We affirm that the existence and personal identity of the individual continues after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so unto them."

JAPAN AND RUSSIA.—A REVELATION.

In a sub leader "The Banner of Light," May 21st, calls attention to communications received through Andrew Jackson Davis in reference to Japan and Russia which in the light of present events are prophetic and approaching fulfilment. It must be remembered that at the time the Exordium was received Japan was almost a *Terra Incognita* but the wise spirits who dictated knew the Spiritual condition of the people and their latent powers.

If our readers will turn to their libraries and take down a volume entitled "The Inner Life and Spirit Mysteries Explained," written by our noble seer Andrew Jackson Davis, published in 1868, they will find therein an account of a Spiritual Congress of which Mr. Davis was a witness. Various delegations assembled in that

gathering which occurred in the month of March, 1853. The Delegations represented different Nationalities and they each presented an Exordium to the nation indicated. We present the addresses made by the Russian and Japanese delegations to their countries, giving the names of those comprising the delegations, the whole just as narrated by Mr. Davis in the volume referred to and the statements cannot fail to be read with interest at this time. First we quote the address of

THE RUSSIAN DELEGATION.

"Joshua, the leader; Falieri, the warrior; Clerfayt, the commander; Ochenschloder, the dramatist; Derzhavin, the officer; Luther, the reformer; Walvensteiner, the informer; Bennowasky, the magnate; Beirbaur, the serf; August Hardenbery, the plenipotentiary; Pezzan Heirrhstein, the composer; Michaelovitch, the czar and fraternalizer among neighboring kingdoms."

THE EXORDIUM.—"We listen Russia! we listen for one note of Harmony from thy palaces, but we hear the loud roaring of practicing warriors. The rugged earth echoes back these sounds of death. Thy imperial strength is contrasted with plebeian weakness. The former has wealth and artillery; the latter poverty and love of Liberty. To the former we may add a torrent of power. Thy soldiers from the latter we can diminish nothing but we may add a torrent of power. Thy soldiers will fail thee in battle; their hearts shall beat for the down-trodden. Thy officers shall fall in death before thine eyes; and thy cunning shall depart. Russia! noblemen of the north! spurn your glittering swords, and commence the education of your youth. Ignorance lours heavily o'er your habitations. Crime hath sealed your despotisms; hath consigned them to decay."

It must be admitted that the characteristics of the Russ are well expressed and if we are to judge by the progress of the war down to recent days the predictive portions of the address appear to be receiving fulfilment, and ultimately, the decay of the despotisms will be certain.

Now read what was said by

THE JAPANESE DELEGATION.

"Firouz-g, the boatman; Dinargah, the architect; Kingling-hi, the conqueror; Montucci, the encyclopedist; Royer Collard, the French statesman; Nour Balsori-ti, the teacher and musician; Gia-sheki-fai, the avenger; Abrahini-Manson-effendi, the adventurer; Lycurgus, the law-maker; Xerxes, the warrior; Camaralza Amgiad, the constructor of the gods and cabalistic symbols of the dynasties; Zoroaster, the fourth King of Persia; and two score and six from neighboring tribes.

THE EXORDIUM.—"Japan! From the elder nation, the Queen thou wert born. Her sympathies are thine. Wealth and intelligence, and a love of Peace are thine. And we are thine! The western nations think thee abandoned to the night of Ignorance—buried in the depths of Idolatry—nay, Japan, we behold thee as thou art—the Admirer of the beauties of the Mind; the Patron of elegant manners; the Friend of education; hence come we to thee. Let the western nations enter thy gates! Let the stranger enter the Mosque; for the day of sudden destruction is entombed amid the piles of bedarkened eras. In thy Temples are records of thy science and art. The symbols of thy religion unroll from lamps of purest brilliancy. Suspended from the shining walls in the Jeddo, on silk with golden embroidery, is written a song of God. No nation can super-conceive it. Unite, O Japan! in the cry of the world—'Love Universal and Justice,' O our country! Let this be proclaimed, O Emperor! from thy lofty places!"

Look at the rapid progress the Japanese have made in late years, their political, civil and industrial advancements. Really the unfolding of the qualities that were hampered by the old system of national life, but which now have a freer range of opportunity for development, as exemplified in the ability with which up to now they have conducted their campaign. The exhortation with which the address closes certainly seems as if in course of realization. Altogether these two addresses are more than remarkable, and serve again to show what a remarkable seer and teacher our noble friend has always been. In the multitudes of new apostles and teachers where is one to equal this man, the marvel of spiritual philosophy? Where, indeed!

To Correspondents.

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

TO THE EDITOR OF "THE HARBINGER OF LIGHT."

SPIRITUALISM AT WARRNAMBOOL.—FIRST DEDICATION SERVICE.

SIR,—As an evidence of the spread of the Spiritual Philosophy, the undermentioned incident will prove that although our numbers are few in Warrnambool, we are using our best efforts to advance the cause of Spiritualism.

At a pleasant gathering of a few friends of Mr. and Mrs. George Edwards, of this town, to celebrate the birth of their infant son, a very interesting occurrence took place. After the guests had indulged in a social chat and music, they were invited to partake of an excellent supper. Ample justice was done to the good things on the table, and the company was sitting down to cards, etc., when Mrs. Foyle was entranced, and proceeded to give an impromptu dedication service. The name of the child was chosen by the spirits, viz.: George Cuthbert Edwards, and each guest placed a white flower on the little stranger, with a fervent wish for its future prosperity. The medium, in an impressive address, dedicated the boy to the service of God and Humanity. The entrance of a new life to this plane was eloquently descanted upon, dwelling on the fact of the many conflicts and temptations which it would surely encounter. Love, Wisdom and Knowledge were emphasised as the key-notes to Spiritual progress, and without these three important factors Life indeed would lose much of its humanising influence and retard the Soul's development. This feast is a striking contrast to that of Belshazzar's mentioned in the book of Daniel, each having a manifestation of Spirit power. One terminated in consternation and confusion, the other left the guests in a peaceful and tranquil state of mind.

With fraternal greetings,

July 6th, 1904.

J. C. FOYLE.

The "Two Worlds" for May 13th, reproduces from the "St. Louis Globe Democrat," a letter from a correspondent in Belgium concerning a remarkable medium named Edward Pirsch (aged 16) residing on his father's farm at *Villiers la Ville* near Charleroi. The boy has been well educated for his position but has no knowledge of medicine. The following are quotations from the interview:—

I told him that I had heard of very remarkable cases of sick people being cured by prescriptions given by him when under alleged spirit guidance, and he said simply, 'It is quite true. All the villagers from far and near come to me for prescriptions.'

'How do you write them, when you know nothing of medicine?' I inquired.

'I am guided by a spirit named Dr. Siprio, who by my hand writes out the prescriptions necessary. I am not asleep, nor quite in a trance; my eyes are wide open, but I seem to lose sense of surroundings. My right arm is numb up to the elbow when possessed by the spirit.'

'Tell me about Dr. Siprio,' I said.

'He is the spirit of a Servian doctor, who has been dead a great number of years, but who, anxious to aid his fellowmen, uses me as an instrument.'

'Then he writes in Servian, or, at least, in Latin?'

'No, he uses French.' He explained to me that even 'over there' (thus the boy spoke of that unknown land to which all are drifting, and about which we fain would learn), 'spirits must study and learn such things as shall enable them to be more useful to the earth they have left behind.' In this way he also explained the fact that the doctor occasionally makes use of remedies discovered since his day, though he ordinarily only employs herbs.

'Are you a herbalist?' I asked.

'No, I knew nothing of herbs when Dr. Siprio first visited me, nor did my family; but by means of minute descriptions, rough spirit drawings, and other indications, we know now how to look for those that grow in the neighbourhood. Others we buy from regular retailers, and often the doctor prescribes herbs quite unknown in Belgium, and which have to be procured at trouble and expense from abroad. My mother and grandmother prepare the herbs, and make medicine or ointments, which we give away absolutely gratis to all who come to us. I seldom see the patients. As I know nothing of medicine it would be of no use. Usually the sick send a friend, who describes the symptoms, or we receive a letter. Then I consult Dr. Siprio, who directs what should be done. I can call on him at any time, and he never fails.

'It is almost impossible to define what I have cured, because I have treated every sort of complaint—many which the doctors have quite given up—and have never yet failed. How is it done? I do not know. It is not my business. I only have to write the prescriptions. Sometimes when Dr. Siprio is away on a spirit mission another doctor takes his place. He is a doctor of the neighbourhood who died not long ago, and who greatly disapproved of Spiritualism during his life, but who, once dead, took possession of my arm, to my great surprise, one day, and said he knew now that there were many things he had not properly understood before, and that he was always willing to help me.

His mother told me impressively that he has communication with a great number of other spirits, fourteen of them often speaking to him consecutively. None of them predict the future, nor is the boy a clairvoyant. One of them, named Callon, says he died in Peru fifteen years ago and was a great traveller. He gives in writing long letters on Spiritualism, etc., while another, 'Pirof,' evidently the joking spirit of the party, was a watchmaker of Montigny.

It is seriously asserted that he often winds the clocks of the family, and has occasionally mended them.

Returning to the subject of the spirit of Dr. Siprio, the boy's mother continued: 'It is not unusual for him to say (always in writing through the boy's agency), "This is a case I will visit to-night and prescribe for to-morrow." This is done and with wonderful results.'

Naturally the peasants round crowd to the door whenever they are sick, and even those of better classes do not disdain, when the resources of the family practitioner do not succeed, to send an envoy, or to write and beg the aid of the extraordinary boy. The local doctors scoff and rage, but cannot explain the cures.

I was so interested that I asked whether I might attend a seance, which I did another night, wading through deep snow in company with two Belgian journalists. One of them was the editor of the *Journal de Charleroi*, not a believer in Spiritualism, and inclined to doubt the spirit cures, though he owned he had heard of such marvellous effects of the herbal spirit treatment that he was fairly puzzled. He had, like myself, paid a previous visit to Chevelipont, and, struck by the reports he heard on every side, he decided to test the wonderful spirit cures. He therefore described the case of an old lady who was very ill, having been unable to sleep at all for many weeks. She had moreover, a badly swollen leg which no one was able to cure, and which prevented her walking, and kept her in bed.

After listening to the details the boy withdrew a few moments to a darkened room and emerged with a paper on which was written, 'I will visit the patient to-night. A prescription followed, which—some herb being required that was not in the house—was to be forwarded. The editor lived some distance by train from Chevelipont, and returned home late, without telling anyone of his errand. Receiving the medicine next morning he called on his old friend to recommend its use. Greatly to his amazement he was told she had had the first good night for weeks, and that she was still sleeping like a child. She has continued to mend ever since, the ointment has cured her bad leg, and she is walking about. Such a testimony from the editor of a paper like the *Journal de Charleroi*, and a man who is not a Spiritualist, was very striking.

The writer gives an account of an interesting seance which followed and states that the boy is writing a book under spirit influence but is not allowed to read or exhibit the MSS. till it is finished, and was shortly to start a little monthly magazine to be edited by some notable journalists in the spirit world.

PSYCHIC PHOTOGRAPHY.

We referred some time since to experiments in psychic photography made by Mr. W. Fitzhugh Smith, of Chicago. Among the pictures precipitated upon the plates, was one of Jesus, not unlike some of the most approved pictures extant, but still apparently distinct. The objection to the genuineness of a picture of this kind would be the improbability of Jesus or any spirit on his plane posing for the purpose. Our theory, however, dispenses with this; it is, that the spirit operators materialize a form as the sculptor, modeller or painter would here, and the photograph or precipitation is taken from that. As it was suggested that the photo referred to was a copy of some existing picture, Mr. Smith has devoted a lengthened period to collecting copies of the various pictures extant of Jesus; these, to the number of 117, he has cut out and pasted around a copy of his original psychic picture, and every one of them are distinct from it. There is also on the same card a psychic picture of Shakespeare with the three most approved portraits of him extant, and in this instance also the psychic picture is distinct. The picture will be on view at all the meetings held in the Victorian Association of Spiritualists Rooms, Austral Buildings, during the month of August.

Interviews with Prominent Spiritualists.

BY MRS. CHARLES BRIGHT.

No. III.

MR. W. H. TERRY.

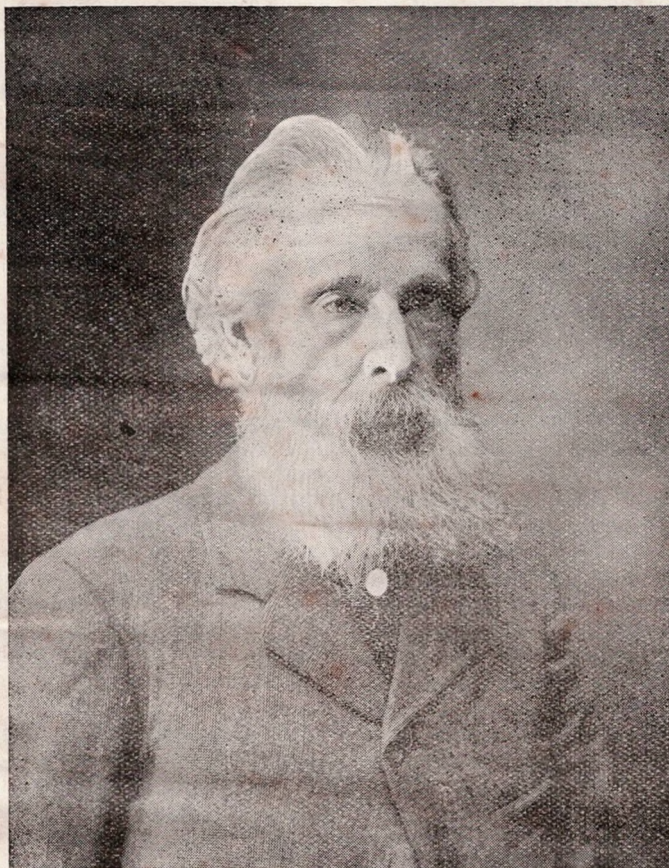
If one could go behind the scenes and view the stage whereon we play our parts in the drama of life, nothing would so effectually rob us of pride in our own achievements as the revelation of the "cloud of witnesses" surrounding each one of us and the "guiding hand" ready to lead those who listen to the voice within along the path marked out for them. All through the ages poets and seers have told us the same story, but we go blundering along heedless alike of Shakespeare's warning, "There is a divinity that shapes our ends rough hew them as we will," or Tennyson's milder aphorism, "There is a hand that guides." Few would have thought if they had seen Mr. W. H. Terry almost half a century ago, working diligently behind the counter of his shop in St. Kilda, that this quiet, unobtrusive citizen was one to whom a great revelation was to be made, and who would, like the disciples in the Gospel story, "leave all" to follow the light that had come into his path. Yet so it was, and it is a great privilege to be able to give readers of the *Harbinger* an outline of the career of one of the oldest pioneers of Modern Spiritualism in the Southern Hemisphere. There is so much to tell that one scarcely knows how to begin the wonderful story, and my first question—"Does this kind of thing run in the family?"—brings the answer that Mr. Terry's grandmother, one of the Ogilvies of Lerwick, Orkney Islands, had what is called "second sight," being able to foretell coming events with unfailing accuracy, while her sister, Jessie Ogilvie, had some literary proclivities. Beyond this there was no hint of psychic development that he is aware of in his progenitors.

HOW JUDGE EDMONDS' BOOK ON "SPIRITUALISM"
WAS THE EYE-OPENER.

It was surely not chance that put in the hands of Mr. Terry's father, when staying at an up-country hotel in Victoria, a copy of this able work on Spiritualism by Judge Edmonds and Dr. Dexter. It had been left there by some passing visitor and Mr. Terry, senr., was so greatly interested in its contents that he begged permission to carry the book away with him, leaving £1 deposit for payment should the owner ever return to claim it. Mr. Terry's father had no religious prejudices to overcome. He was an enlightened thinker, a Unitarian, and member, when a resident of London, of Finsbury Chapel, of which the celebrated W. J. Fox, M.P. for Oldham, was the minister. Mr. W. H. Terry recalls with pleasure going when a lad with his father to hear this great preacher—the simplicity of his manner and the quiet earnestness of his delivery greatly impressing him. And it was to his father that W. H. Terry owed his introduction to Spiritualism, for Judge Edmonds' book was soon placed in the young man's

hands, and although greatly impressed by the apparent sincerity of the authors and the facts recorded, he felt, as all earnest thinkers must, that personal corroboration could alone satisfy his mind. This was in 1859, only eleven years after Modern Spiritualism had got its impetus from the "Rochester Knockings," and books on Spiritualism as well as Spiritualists were almost unknown in Australia. The question was "Where to find a Spiritualist?" and Mr. Terry, senr., started for Melbourne bent on finding one. His first inquiry was in a measure successful. "I know a man," he was told, "who is a Swedenborgian and they believe in Spiritualism." Armed with the address, "Cheney, Fishing-tackle shop, top of Bourke Street," Mr. Terry interviewed this Swedenborgian, only to be told that he was not a Spiritualist, but knew one, a Mrs. Alfred Phillips, a leading stock actress, residing in Victoria Parade. He interviewed this lady and got permission to attend her circle, of which Henry Edwards, the gifted and well-known actor, then in Melbourne, was a member. It is well to recall how every great Artist, in the wide meaning of that term, is conscious of help from unseen

sources; it is in fact their accessibility and sensitiveness to psychic influences that produce what the world calls "genius." Many celebrated people are aware of the source of their inspiration, and Jefferson, one of the greatest character actors of the present day, has been an avowed Spiritualist for nearly half a century. Mr. Terry, senr., had several satisfactory sittings with Mrs. Phillips, and still bent on his quest of Spiritualists, heard that Dr. Crookes, of North Melbourne, was holding private circles, and that Dr. Berigny, a homeopathic physician in Collins Street, held semi-public ones. Permission was given him to attend Dr. Crooke's *séances*, and later on Mrs. Phillips extended her invitation to the son, Mr. W. H. Terry, and the day for his initiation into the mysteries of phenom-



MR. W. H. TERRY.

enal Spiritualism had arrived.

FIRST SPIRITUALISTIC SEANCE.

"I was five minutes late in arriving," Mr. Terry told me as we sat chatting of what seems almost ancient history, "and the servant said as she opened the door, 'they're sitting, but go in and take a chair quietly at the table at the end of the room so as not to disturb them.' It was a large room with opened folding doors, and at a round loo table in the centre sat six or seven ladies and gentlemen, including Henry Edwards. The sitters just glanced at me," Mr. Terry went on, "said nothing, and centred their attention on the table, which creaked several times, but as there was no noticeable movement Mrs. Phillips remarked that possibly the spirits wanted them to sit at one of the smaller tables. This was asked with the request tacked on that the table should move towards the one preferred. Some minutes elapsed before there was any perceptible movement, when suddenly the large table moved three or four feet in the direction where I was sitting. It was evidently set in motion by some powerful agency, and the movement was so sudden and evidently unexpected

by the sitters that it knocked over two of the chairs with such force as to break the back off one of them. Leaving their seats the inquirers then stood with their fingers on the table and it again moved in my direction. This seemed to indicate that a smaller table was desired and the one at which I was sitting was placed in the centre of the room and I was invited to join the circle." The usual questions of a personal nature were answered as the table began to rise and rap, and as these were all in reference to the ordinary sitters Mr. Terry was not greatly interested, but narrowly watched the proceedings to see if any muscular power were exerted, unconsciously, perhaps, by the sitters, and then pressed steadily on his side of the table. It yielded to pressure but then sprang back as though attached to an india rubber rope, and although no other phenomena occurred Mr. Terry left the circle convinced that it was neither muscular power nor appliances of any kind that set the table in motion. Other experiences followed. An invitation to Dr. Crookes' purely private circle, consisting of members of his own family, proved a step on to the personal illumination and conviction to which he was tending. Three children of Dr. Crookes had passed into spirit life, and the communications were chiefly from them, and made by raps, each of these little ones having a distinctive one, by which it was recognised. It will be remembered that Stainton Moses relates a similar experience in relation to Dr. Speers' family. Later in the evening they sat at a larger table, which began to sway and rock like a ship at sea, and the name of a seafaring man known to them was spelt out. 'Is there any passage in Scripture which has reference to your death?' brought the answer that they would find it in the 27th chapter of Acts, which proved to be the account of St. Paul's shipwreck, the spirit affirming that he had lost his life that way. 'If such communications could be received by any private circle, why not in one of their own?' was the suggestion made as father and son returned home, and although the father thought an accredited medium might be necessary it was resolved to make an early attempt.

FIRST PRIVATE SITTING.

It was at a friendly neighbour's house that the next step was accomplished, but so strong was the prejudice in those early days against anything of the kind that the sitting had to be arranged for a night when the wife would be away on a visit, as the idea of "spirits" in the place would be unbearable to her. With serious and almost solemn thoughts these three then sat down to their first investigation. In about half an hour they distinctly felt a movement in the table, and while they were discussing this it rose suddenly about a foot from the floor. Although hoping for some phenomena this pronounced movement rather disconcerted the sitters, but beginning to ask questions after the manner of other circles, the name 'Robert Terry' was spelt out. He professed to be an uncle of Mr. Terry, senr., but as he had seven uncles, three of whom (including Robert) he had never seen, the spirit was asked to give his place of residence when on earth. "Shropshire," was the answer, which proved to be correct. He was then asked if he could bring a brother of Mr. W. H. Terry's who had passed away two years previously, and after wavering as if in doubt, the table responded to the question, "Will you try?" "Yes; will try to bring him next time." At the following sitting the table moved in ten minutes, when the sentence, "I have found him, he is here," was given, and the table moved between the father and brother as if greeting them, and the name, "Thomas Charles Terry," was given. The time of death was then given, and another date which had to be verified was also proved correct. Other communications followed, and relatives, friends and acquaintances, becoming more or less converted, asked to be allowed to join the circle. Then came the experience that all inquirers have to pass through. Satisfactory communications came at first, but the mixed and conflicting influences in the circle resulted in contradictory and misleading messages, and Mr. Terry was brought face to face with the question, "Have spirits anything to do with the manifestations, can it be that

mind reading, electricity or magnetism is the power at the back of all these wonders?" But he was not to be long left in doubt. On retiring for the night after one of these soul-searching questionings, his bed was violently shaken and afterwards moved. He searched the room for intruders and locked the door, when more direct influence came in the shape of 'taps' all over his body, and asking "if this were a spiritual manifestation that the taps would stop," they immediately ceased. It was in this and similar ways that any of Mr. Terry's theories as to the origin of the phenomena were peremptorily put aside. While deliberating on the unsatisfactory and contradictory messages given at the mixed circle, a friend who had got communications of a convincing kind invited Mr. Terry to a sitting at his lodgings with some fellow boarders. Messages were given through the table, but one of those present, a Mr. H—, sat on a chest of drawers making jokes on everything that was taking place. Hearing that his father was present he asked jocularly if there was anything for him. "Yes," was the immediate reply, "Will you be righteous or sinful? Determine to be good. Try to be true to God." This made a profound impression on the careless questioner, and it transpired later that he was receiving remittances from England and leading a dissolute life. Questioning his father further he made inquiries of a married sister residing in England, and was informed that she had given birth to a son on a date about 14 days before. There was no cable communication in those days or rapid mail delivery, 60 days being then the quickest passage by steamer. Two months later the communication received by Mr. H— was confirmed in every particular, the date of birth and sex of the child being both correct.

ANOTHER STEP ONWARDS.

Although some good results had been obtained at these sittings, one gentleman, Mr. C—, deprecated the levity shown by some of the sitters as a bar to the highest communications, and invited Mr. Terry to his house to help in further and more serious investigation. The circle consisted of members of this gentleman's household, and Mr. Terry became conscious of some powerful influence present but lacking force to move the table. On hearing this Mr. C— sent to ask a friend, Mr. F—, to join them, and although surprised at finding a *séance*, he took a seat without objection. Immediately the table moved, and after personal messages were given, serious questions on religious subjects were answered, these drifting into theology. As Myers tells us in "Human Personality," the spirits find on passing over that "Love" is the only passport needed to the higher spheres, and that "they give no fresh sanction to the tenets of any earthly creed," but Mr. C— being a Presbyterian, objected to the answers received as antagonistic to his cherished beliefs, and eventually his opposition became so pronounced that Mr. F— invited Mr. Terry and his father to begin sittings at his house. This was evidently what was desired by the unseen intelligences, for after a few sittings at the table as usual it was spelt out that Mr. A— was to take a pencil in hand to write. This was their first experience in automatic writing, and very closely was the initial attempt, in a schoolboy's hand, watched. It read as follows:—"In respect to your circle, we do not at present entertain any very sanguine hopes of very great utility. However, proceed on your course, it is all you can do and all we can wish. Great good may ultimately result from it." Questions were asked and briefly answered, when suddenly Mr. A—'s hand was taken and swept round with great velocity in a circle, and falling upon the paper wrote in bold characters:—"You now see we have full control over your hand. Let us have as full command over your hearts and you will be nearer God." Profoundly impressed by this exhibition of spirit power, the question, "Is it advisable to read on spiritual subjects?" brought the answer, "Go on reading whatever the mind really approves." Then to their query, "Is Judge Edmonds' book a suitable one?" came the surprising reply: "Decidedly; it is one of our own." Feeling elated at being associated with such advanced spirits, it was written immediately as in answer to their

thoughts: "Remember. This book was given to a circle the highest, perhaps, on earth," and they were further reminded "not to take credit to themselves for peculiar fitness, but that the best use would be made of the conditions given." A series of sittings with communications of an elevated and instructive character followed, but the medium presently left the colony and the meetings were discontinued.

SPECIAL PERSONAL DEVELOPMENT.

Not being able to form a circle on the same high plane of thought, Mr. Terry was led, as it were, into the inner sanctuary, wherein all true spiritual development must take its rise, and sat alone daily by spirit direction, soon beginning to feel a powerful influence as if magnetised. One afternoon when sitting apart he suddenly felt little shocks on the forehead, and mentally asking the question if these could be utilised for communication, three touches came as an immediate response and questions were briefly answered. It is curious to note how this new development was leading to the great work of Mr. Terry's life as a "healer," for shortly afterwards having noticed the extreme pallor of a lady visitor who had fallen asleep on the sofa, he felt sure she could not be well. Immediately, as if in answer to his thought, raps came on the forehead, informing him not only that she was ill, but of the ailment from which she was suffering. This, although unknown to himself or any member of his family, proved to be correct. Later, his own little son was taken ill and the advice given him spiritually proved efficacious. Other members of the family came to be treated; friends came and brought other friends, and such was Mr. Terry's success in diagnosis and prescribing remedies that all his leisure and much of his business time was taken up, and the question had to be seriously considered whether he were to desist from the work put into his hands by Unseen Intelligences or give up his business. It was a parting of the ways, but strongly urged by controlling influences he took the "guiding hand," installed his father in a shop in Russell Street, the first one of its kind in Australia for the sale of Spiritualistic literature, disposed of his business, took up his quarters at the book shop and began the practice of healing. A great deal of faith was required in the first instance, but those whom he had treated gratuitously came willingly as paying patients, and although Mr. Terry neither advertised nor sought a patient, nor promised a "cure," his practice grew apace and the interesting part of his career had begun. "I have always relied," Mr. Terry told me in his earnest way that carries conviction, "on a message given me at this critical period and which, in my own case, has proved true. Spirits of a high class," I was informed "never interfered with purely mundane affairs, but when anyone was working with them and for them it was felt to be a duty to see that they did not want for the necessities or even comforts of life." Some remarkable cures, especially that of the venerable Spiritualist, Mr. B. S. Naylor, who had suffered from severe bronchial cough for many years and was cured by Mr. Terry in a few days, led to correspondence in the daily papers and brought a great influx of patients—more than could be attended to, the surplus being handed over to Mr. Stow, whose healing powers had been developed through Mr. Terry's magnetism.

AMONG THE DOCTORS.

It was evidently destined that Mr. Terry's work as a healer should have results more vital and far-reaching than he ever imagined when his attention was first called to Spiritualism. Among the patients who had been treated with the earlier ones at St. Kilda was a lady who called with a lock of her daughter's hair for diagnosis. She returned the next day, saying that she had shown the diagnosis to her doctor, who desired Mr. Terry to call upon him in reference to it. This he declined to do, but she returned with a further request that he would answer some questions submitted about the diagnosis. This he did in detail, after which the lady returned again saying the doctor wanted greatly to see him—could not go on with the case without an interview. They therefore met in consultation, Mr. Terry finding that although this medical man knew nothing of Spiritualism he had experimented in Animal Magnetism, Clairvoyance and

thelike. After an hour's conversation the doctor, who said an obscure and unsuspected condition of the patient had been revealed, promised to carry out the prescription of the spirits in its entirety, with the result that the patient was completely cured after her case had baffled the skill of several other doctors as well as his own. The medical man referred to was the well known and highly respected Dr. J. B. Motherwell, of Collins Street, member of the Council of the Melbourne University, who, from this point, became a most earnest inquirer into Spiritualism. A circle was formed by him at his residence, which included several medical men and citizens of standing. This circle continued for about 15 years, and Dr. Motherwell became a staunch Spiritualist and worker in the cause. Through the successful diagnosis and cure of his wife's illness by Mr. Terry, another distinguished citizen, the late Mr. John McIlwraith, at one time Mayor of Melbourne, investigated Spiritualism and became an earnest supporter of its claims, while a prominent Federal statesman of world-wide reputation was led to investigate through benefits derived from a spiritual diagnosis, and became an avowed Spiritualist and worker in the cause. Many have been the successful treatments diagnosed for other medical men by Mr. Terry, as their prejudices were not aroused by Mr. Terry's quiet unobtrusive work and his abstention from advertising. Thirteen or more consulted him at various times, some remaining personal friends and becoming Spiritualists as a result. Among these Mr. Terry recalls Dr. Howitt, brother of the celebrated William Howitt, Drs. S. D. Bird, Lindsay Richardson, Addison, resident surgeon, Melbourne Hospital, Stoddart, Dyson, Rohner, A. Mueller, Bull, Gunst, and his success was remarkable enough to be mentioned in a local medical magazine, which complained of the number of leading medical men whose carriages were waiting at his door while they consulted him about their unfortunate patients.

"THE HARBINGER OF LIGHT."

There is constant evolution in spiritual work, and one result of the cure of Dr. Motherwell's patient recorded above was a revelation concerning the establishment of the *Harbinger of Light*. This lady was subsequently magnetised by Mr. Terry and developed clairvoyance. When in the magnetic state she described a bright noble-looking spirit holding a scroll in his hand. Presently he unrolled it and she read the words "Harbinger of Light," "Dawn approaches, Error is passing away, Man arising shall hail the day." "There is printing underneath this inscription," she went on, "it is a newspaper, and you are to write it." "I was incredulous," Mr. Terry remarked to me in relating this incident, "I had no literary experience and felt I could not attempt it." Nevertheless she reiterated the fact, adding, "You are to write it." It seemed impracticable, and a short time afterwards Mr. Terry was much relieved in his mind by Mr. Naylor starting a little paper, *The Glowworm*, which seemed to supply the need for a publication. This, though ably conducted, was suspended after the fifth number for want of funds, and again the message came to Mr. Terry to start the paper. After consultation with friends, two of whom promised to help—one a pressman, Mr. Harrison, Mr. Stiffe, also a writer, and Dr. Bird—a start was made. The only help received was a guarantee from two country societies to take 50 copies each for six months, and Mr. Terry had to assume the entire responsibility. Twelve pages constituted the first issue, afterwards enlarged to 16 and ultimately to 20 pages, its present size, and this August number of *the Harbinger*, it is worthy of ~~me~~, completes the 34th year of its existence. Begun, therefore in 1870, it has circulated since all over the world, having exchanges in every quarter of the globe. At the present time 64 of these Spiritualistic papers arrive by every mail, representing England, United States, France, Germany, Sweden, Spain, Italy, Poland, India, Holland, the Channel Islands, Brazil, Argentine Republic, Madras, Otaheite, Fiji, all the Australian States and New Zealand, references being constantly made in these journals to the high-class literary work therein and judgment displayed by the editor. Mr. Terry has corresponded with most

leaders in the Spiritualistic movement, among whom may be mentioned the late W. Stainton Moses, Colonel Bundy of the *Religio-Philosophical Journal*, Luther Colby of the *Banner of Light*, James Burns of the *Medium*, Professor J. R. Buchanan, the well known author, Hudson Tuttle, A. J. Davis, E. Dawson Rogers of *Light*, and many others. The first speaker introduced by Mr. Terry—one who lectured in a large way—was Dr. J. M. Peebles, beloved and respected throughout Spiritualistic circles. This was over 30 years ago. W. Denton, Mrs. Hardinge Britten, Mrs. Elizabeth-Lowe Watson, George Chainey are names that readily suggest themselves to the memory as old times are recalled, and it was Mr. Terry, in conjunction with Mr. T. W. Stanford, who brought Slade, the celebrated medium, to Australia. It was with no half-hearted service, then, that Mr. Terry devoted himself to the Spiritualistic cause. In addition to the private work outlined above, he assisted in the foundation of the Victorian Association of Spiritualists in 1872, whose first President was Dr. Lindsay Richardson, Mr. Terry being Secretary. He formed the Melbourne Progressive Lyceum in 1872, in conjunction with Mr. Stow, and was its Conductor on seven different occasions ranging from September, 1872 to August, 1889. He has been an officer of the V.A.S. since its inauguration and was President for about 10 years. Besides his regular work from the commencement on the *Harbinger of Light*, Mr. Terry has published pamphlets, including one, "The Reality of Spiritual Intercourse," a reply to a lecture given before the Melbourne Eclectic Society by Mr. H. Gyles Turner; one on "The Moral Teachings of Spiritualism," which rapidly ran through two editions and is now out of print; and another on "Evidences." Mr. Terry was one of the first members in Australia of the Theosophical Society, and for three years was a member of the Council of that body. His diploma bears the date March, 1880.

It is like a link with the past to look at Mr. Terry sitting quietly at work at his desk, while I realise what a potent responsive instrument he has been in the hands of spiritual forces for the inauguration in these southern lands of what is destined to be the religion of the near future. He came into the work on a wave of enthusiasm that has not been surpassed in any part of the world. And if in his advancing years the tide has somewhat retreated, it is only to gather a fresh impetus and to advance to far grander heights than he and other of our illustrious pioneers ever dreamed of. In the early days, phenomena formed the chief attraction for investigators, but in the future these wonders will be utilised as a means only to an end. For this world will be recognised as a training place for souls, our intimate relation to the Psychic Universe will become an acknowledged fact, and we shall come to see spiritual things, not as now through a glass darkly, but face to face.

But all through his long career as a worker in the spiritualistic cause, Mr. Terry has recognised this, and fought manfully for the preservation of Spiritualism from the accretions that are sometimes associated with it. Seizing as he did the very heart of the teaching in the writings of Andrew Jackson Davis he can trace the source of all the recent off-shoots—Theosophy, Christian Science, Healing, and the like—in the illuminated utterances of this great seer, and it is hoped that the leisure he looks forward to, and has so nobly earned, may be utilised in placing his conclusions on this subject in permanent form. Mr. Terry and the late W. Stainton Moses had much the same aims and outlook, and in a correspondence between these two great expounders of the faith, Stainton Moses refers to their work—his own as editor of *Light*, and Mr. Terry's in the *Harbinger of Light*—to keep the flag of Spiritualism pure and undefiled before the world. It would be manifestly out of place for a comparatively new friend to speak as the older ones do of the depth of their affection for one who "grapples to his heart with hooks of steel" those whom he has tried and found faithful, but the record of his life is sufficient to show his rectitude and fidelity, and further, that his devoted advocacy of Spiritualism at the Antipodes has not been surpassed in its annals.

NOTES AND COMMENTS.

BY DR. ISIDORE KOZMINSKY.

(Fra Rose Crucis.)

In his interesting "Occasional Notes" in last month's *Harbinger*, X, draws attention to Zadkiel's prophesy regarding an explosion in Melbourne "about the 27th June." My own independent deductions made last year agreed with those of the English Astrologer. On the 12th July two workmen were badly injured and a lad slightly hurt by an explosion at Messrs. Jas. McKenzie & Co., Bond Street, City, and two days afterwards, July 14th, there was a dreadful explosion at Kensington by which one poor fellow was instantly killed, and another severely injured. During a conversation I had with a friend last year on astrological predictions I mentioned that there would be an explosion in Melbourne about the middle of the year, and strange to say that gentleman's place of business is not 100 yards away from that of Messrs. McKenzie and Co.

Amongst the paintings in this year's Exhibition of the Victorian Artists' Society was one entirely mystic and charming in effects of light and colour, by Miss Bess Norris, who is leaving for England in a few weeks. It is entitled "The Web Weaver," and depicts a beautiful white woman casting a mystic spell over a young man emblematical of the spirit illuminating matter. Unfortunately the picture, much to the annoyance of one eminent critic especially, was hung in a very bad light, a circumstance for which the hanging committee were greatly to blame. Mr. A. Enes also contributed work of a very high order, full of charm, beauty, softness, and spirituality. Miss Clara Southern's landscapes are always poetic and true, and rank amongst the best work seen in Australia. She gets an atmosphere also in her paintings, and in this many of the best painters fail.

For the higher cultivation of the soul it is necessary to avoid the commonplace. First, amongst the true priests and priestesses of the most High are Artists, Poets, Writers and Musicians. Therefore frequent picture galleries, libraries, and places of learning and culture, read the writings of sincere men and women whether you agree with them or not, go to the concert hall where good music is to be obtained, attend the theatre when fine operas and high class plays are performed. Then go into the country and try to look on Nature with the artist's eye and poet's fancy, and you will hear music in the running stream, the moan of the wind through the trees and the song of the birds in the branches. Perhaps then you will realize how near God is to earth, and how immortal you yourself really are.

DREAM SYMBOLS (*Continued*).

- Diamonds*.—Very favourable.
- Dice*.—Variable.
- Dirt*.—Bad.
- Dinner*.—Generally unfavourable.
- Disaster*.—Generally unfavourable.
- Disease*.—Variable, but generally bad.
- Dispute*.—Unfavourable.
- Dog*.—It is often good to dream of this faithful friend of man. If a dog bites or snarls at you it is an evil sign.
- Dove*.—Generally good.
- Dove*.—Generally fortunate.
- Duck*.—Generally good.
- Drunk*.—Evil.
- Echo*.—Good.
- Eclipse*.—A symbol of death.

(To be continued.)

"The Message of Life," edited by Mr. W. C. Nation and published at Levin, Manawatu, N.Z., is an excellent little spiritualistic journal. The leading articles are able and high-toned, and the selections judicious and enlightening to the seeker after Spiritualistic knowledge. It is the only paper of the kind we know of published in New Zealand, and we sincerely wish it an extensive circulation.

THE INNERMOST OF MANHOOD.

BY CHARLES DAWBARN.

CHAPTER 2.

Man is truly a universe in miniature, and even more so than is supposed or guessed by all but a very few of the human race. Our key note and foundation fact is that a collection of units into form, and exhibiting energy and intelligence, is thereby a person. And if you take that person and build upon it a myriad other persons, while you will have a different expression of intelligence, still the original molecules and units retain their personality unimpaired. It is the same with the citizen of New York or London who does not lose his individuality because the city has a greater individuality of its own. So the human form must be our study if we hope to get any light on the claimed mysteries of sub-consciousness, and its faculties of clairvoyance and telepathy, each and all manifestations of intelligence through a personal form.

We all know there are divisions and subdivisions of the human form, many of which acknowledge no sovereignty of the brain, or of anything we call the man divine. The form, as a whole, is most assuredly a personality; and society is but a blending of these forms into what itself becomes a social and national personality.

The singular fact, when we think of it, is that the form is built up of independent units, marshalled as regiments and battalions of molecular groups, composed of independent molecules, which we call organs. These organs have therefore their own personality. So the total man, in his "inwardness," is merely a city.

It is evident that the mayor of the city resides in the brain, but he has no monopoly of intelligence. Each organ does its work, and makes its secretions in its own way. It resents any improper treatment from the mayor and is ready to rebel whenever its independence is assailed. We thus perceive that man is not only a form which is itself a collection of other forms, and blended into a shape we call "human," but he is a personality composed of a lot of other personalities. So far we are on safe ground, for every anatomist and physiologist acknowledges this.

We must now go a step further, and take a broad view of life itself, upon which the personality of manhood rests. Most of my readers are acquainted with "composite photography" as designed by Francis Galton some years ago. A face is photographed in the usual manner. Then another and another flashed upon the same negative, and posed so as to exactly blend with the entire series. The result is not a mere blur, as might be supposed, but a real portrait of a man whose form and features has something of each one of the sitters. I remember seeing a composite portrait of the members of the British Government. Every member, from the prime minister down, was included in the portrait. The result was a manly looking face and head, but resembling no one of that group of British officials. It composed and included all alike.

This is an exemplification of what I mean by the intelligence of a blended personality being quite different from that of a single individual. The person at whose face you are looking, would not think or act like any one of the sitters for that photograph, but he would combine the energy and intelligence of them all. Some individual member of the cabinet might very much object to the acts and conclusions of this blended self, but nevertheless, he represents the intelligence of the entire lesser molecules in that combination.

Now let us remember that every single mind with a face to it in that combination is actually a part, and a responsible part of the whole. The writer has been claiming for years that life is a form of energy that is shared by every grouping of units, as well as by the unblended units, but we are now emphasising that each and every grouping of units has its own expression of intelligence distinct from that of the unit. The sun is permeated with intelligence. So is the planet. So is the man, and every other form grouping of units and molecules. But it is in our study of manhood we find the most startling proof of this truth.

We all know and recognise the intelligence of a man, which emanates from his brain. That stands to us as

the man himself, and our social and political arrangements deal with man as a brain manifestation of intelligence. Some of us are beginning to recognise that a stomach or liver intelligence, if it come to the front, may change the manhood both mentally and physically, and usually for the worse. We notice the ganglia gathering, analysing and transmitting nerve messages with very marked intelligence, but we have never thought of counting them as expressions of manhood. Yet we know that something is at work beside brain intelligence. The scientist is talking a great deal, now a days, about sub-consciousness. Well, that is not brain consciousness, or at least not normal brain consciousness. There being no expression of intelligence, we can recognise, that is not from units grouped into forms, we have a right to ask—where is the form that is expressing this sub-consciousness? It certainly is not that of the liver, the spleen, the stomach, etc., and if it is not that of the brain then there is and must be something more to man than our anatomists and physiologists have yet discovered. It won't do to say—"O it is psychic" because intelligence is itself psychic always and everywhere. So if there be sub-consciousness, there is something psychic which is not normal to the brain man, and which, for want of a better name, is called under or sub-consciousness.

At this point we run against a fact in nature which I have alluded to in previous articles. If there is to be any communication with sub-conscious man it must be through and to brain. Intelligence can only communicate with intelligence expressing itself through a similar form. The unit could not talk to the molecule, nor can the molecule of liver or heart talk to the molecule of brain.

Communication of brains is limited to the possibilities of education. The Chinaman may by education talk to the European. But education will not enable the brain of ant to talk to, or with the brain of man. So if there be real communication from sub-consciousness to normal consciousness they must have similar brain forms, and be capable of similar education. That means that the sub-consciousness must be related to the upper consciousness all along through earth life if it is to talk to the mortal brain under any circumstances whatever.

Yet further, its vibrations must be in octaves that can be reduced or raised to the normal beat. And the mortal brain must have its octaves too, that can be raised or lowered, if the sub-consciousness is to exhibit an intelligence not normal to the mortal brain.

If this be a truth in nature we see that it is not enough for both to have intellectual capacity, for that is the Chinaman and the American over again. They must both have also the experience by practice without which they must be dumb to each other. So we have herein a great truth. First of all we perceive that sub-consciousness is a fact, and that it inheres to all manhood. Next we discern that it manifests to the brain of the mortal, but through its own brain. Yet more, it is so closely related to man the mortal that both ideas and language can be mutual.

But though so much be taken as established, it still leaves the further fact that this outside manhood will never be subject to the scientist's vivisection or dissection. It will evade him, whether the mortal be alive or dead, ever and always, just as it does to day.

Manhood's individuality is thus not merely an accumulation of physical individualities into a form we call "body," and think of as a man. When we leave the physical, and commence to study the mental of manhood, we find it also is composed of different personalities, which we call "consciousnesses." We have first the mental as expressed through the physical brain. Next we find a mental which does its work without the physical, except when we call it to talk through the mortal brain for a very brief hour. This secondary mental is called the "sub-conscious," just to distinguish it. Some other name would have done just as well. But its proved existence teaches us that if it be merely an extension of the same individual manhood, but cut into psychic vibrations, than the man we see and know in every day life is showing and using only a part of his psychic manhood. But yet further, the self-consciousness

which we claim as the glory of manhood is only, so far as we know, manifested through brain. It therefore follows that the self-consciousness now called "sub" must have a brain like ours, or its equivalent, through which to do its work. Of course our physical brain may have its invisible extension through which the "sub" works, but that is the same thing. It simply provides a brain for use by sub manhood.

To be Continued.

San Leandro Cal.

POEM RECEIVED BY AUTOMATIC WRITING
AT SYDNEY.

In a Class, December 7, 1903.

Impressed by the symbol of a female member of the Class being described as in the act of peeling an apple, which she seemed particularly to enjoy; not satisfied with peeling only, she cut a piece out of it right to the centre, and eat the same.

Eve loved an apple, so does woman still,
This symbol serves a purpose—and should fill
An hour or so with something that is new,
For you to think about—that you may view
The wondrous working of a Father's Hand,
How He by symbols makes you understand
The history of the past—of eons gone;
How sweet communion even then was won
By mortals on the earth, with angels here,
Who often wing their flight from sphere to sphere,
To show the path of life to those below,
Who do not always know the way to go.
This apple symbol shows how womankind
Are so inquisitive—they want to find
The hidden secrets of the inmost heart.
'Twas thus Eve plucked the apple, eat a part,
And brought by disobedience of her God,
The thorny path of life which we have trod
For untold ages—till in sweat and pain
Man wanders lost upon the earthly plane;
Sweet was the apple unto Eve I know,
But this was only meant mankind to show
That sin in every soul is sweet at first,
But soon the after-taste is always curst
With bitter disappointments, tears, and woe,
And all the thousand ills which daily grow,
Like weeds, polluting what is fair and good,
And steeping happy homes in human blood.
Now, let this apple symbol tell you all,
To heed the voice of God or else you'll fall,
And perhaps be chained for ages to the earth,
Unable to attain a higher birth;
Subdue those passions which to nature cling,
And then in Eden you will sweetly sing
Those grand old melodies of ancient days,
Uniting e'en below, your voice to raise,
To him who made the earth, the sea, and air,
Whose love is round you breathing everywhere.
Oh! shun sin's tempting apple, it will leave
A bitter taste behind—it did with Eve.

W.S. (Medium).

Under the heading of "A Touch of Heaven," "The Progressive Thinker" (Chicago) describes an institution (the Chicago Home for the Friendless) where children are taught to smile. We may think that children do this naturally without teaching, and so the majority of those comfortably placed and enjoying the love of kind parents may do. But the children who enter this institution are those who have failed to participate in the usual joys and pleasures of children, or be the recipients of parental love. The nurses and helpers are of loving disposition, and do all they can to make their charges happy. At the same time they teach the little ones to help each other, and so encourage kindness and generosity. The instruction is on the kindergarten system, and Friedrich Froebel's ideas are fully carried out, and the coaxing and caressing elicits the smile which rewards the kindly teacher. This is a harmonial institution which it would be delightful to see initiated here. It is a feature of the late Professor J. R. Buchanan's system of "Moral Education" described and illustrated in his book with that title.

THE LATEST NOTABLE BOOK ON PSYCHIC
PHENOMENA.*

It is evident from the mass of literature that is being poured out from the press in all parts of the world that the awakened interest in Spiritualistic inquiry with the added glory of scientific nomenclature, is the herald of that second wave in the history of Modern Spiritualism foretold over twenty years ago by some of our famous seers. With a great rush following on the celebrated Rochester "knockings" in U.S.A. in 1848, came the flood of inquiry and converts by the million, consequent on the rebound from the dense materialism of the scientific school then dominant. As in the gospel parable, the seed fell on different soils—the most ardent believers fell away when excitement had given way to satiety—others never saw anything but fraud in the phenomena—while a remnant, whose spiritual eyes had been opened to the new light, held on to their convictions as to a "pearl of great price," only to see the name of Spiritualism become almost a by-word in the streets, and identified by common consent with clairvoyance, fortune-telling, palmistry and the like. But whatever is true must prevail, and although some of the newest and most prominent writers fight shy of the name "Spiritualism," it is the old truth bursting out anew, and we will not quarrel with Myers and his newly coined words "Subliminal Self," "Telaesthesia," and so forth, or with the author of "The Widow's Mite," because he calls his wonders "Psychic Phenomena," and scarcely mentions the word Spiritualism. For this octavo volume of over 500 pages, is a most interesting one, and will doubtless attract readers who would be repelled by a more scientific or conclusive work.

The volume is one mighty query throughout, starting on the cover with a tremendous note of interrogation printed in red and asking as its 1st question "Was it Beecher's SPIRIT that made known the whereabouts of The Widow's Mite?" and so on through all the list of marvels recorded therein. After reading the book, most people would imagine that Mr. Funk, the editor, had had evidence and personal experience enough to convince him over and over again, but it is evidently the author's rôle to play the part of an inquirer, although reading between the lines it can be seen that given the same earnest nature as F. W. H. Myers, he might have ended his book like the author of *Human Personality*, with a grand affirmation of belief instead of a long drawn-out interrogation. Very interesting is Mr. Funk's account of the genesis of the book. The "Finding of the Widow's Mite" occurred as lately as February, 1903, through a message given to Mr. Funk from the late Henry Ward Beecher at a private séance to which he had been invited. Beecher was a friend of his, and when editing the "Standard Dictionary" some nine years before, he had borrowed for the purposes of illustration from a gentleman in Brooklyn—a close friend of Mr. Beecher's who died several years ago—a valuable ancient coin worth some hundreds of dollars, known as "The Widow's Mite." Mr. Funk says that the medium averred that "This coin is out of its place and should be returned. It has long been away, and Mr. Beecher wishes it returned, and he looks to you, doctor, to return it." "I said to the control," Mr. Funk goes on, "that the only 'Widow's Mite' that has ever been in my charge was one that I borrowed some years ago from a gentleman in Brooklyn; this I promptly returned." "This one has not been returned," was the reply, and then after a silence and other remarks, finished thus: "I am simply impressed that it is in a large iron safe under a lot of papers, and has been lost sight of for years, and that you can find it, and Mr. Beecher wishes you to find it. That is all I can tell you." The subsequent most interesting account of how it transpired that the coin had never been returned, although orders had been given to that effect, and it was found after search in a large safe under papers, covers about 25 pages of the volume, and must be read in its

* "The Widow's Mite and other Psychic Phenomena," by Isaac K. Funk. Funk and Wagnall's Company, New York and London. 1904.

entirety to be appreciated. As a matter of course the news leaked out, and one day, as Mr. Funk tells us in his Preface, a representative of a New York daily came to him with a proof slip of the story of "The Widow's Mite," which he said his paper intended to print the next day, and to ask for corrections where necessary. It proved to be a somewhat garbled report of the circumstances which were not then thoroughly investigated, and it was earnestly requested that the publication be postponed till later. The protest was in vain, and the incomplete and inaccurate report went to the public and around the world. To end the untimely discussion that followed, a note was sent to the press by Mr. Funk, promising that a true version of the occurrence should be given to the public later on. This book is the fulfilment of the promise, and something more, for "The Widow's Mite" is only an incident by the way, and the volume, in no sense a hastily prepared one, is the growth of a quarter of a century's inquiry into Psychic Phenomena. Mr. Funk is greatly in earnest, Psychic study has a real hold of him, and he makes a three-fold request at the end of his volume to the public that people believing themselves to be mediumistic may respond to even in Australia if they think fit. There is only space to give in full the 1st request—the other two relating to leaving sentences to be opened after death, and the forming of circles after the plan described by Rev. Stainton Moses in appendix. This is what Mr. Funk wants experimenters to join him with:—

"1. On each Sunday afternoon in the months of July and October, 1904, at 2 o'clock New York time, I will write down and utter aloud some one definite maxim or thought."

"2. These co-operating persons at this same hour are to make themselves as 'receptive' or 'negative' as possible, and write down any impressions entering their minds, and which they may think to come from me."

"3. These persons are to write to me these impressions."

It is understood that I will make my part of the experiment, in my study 195 Washington Park, Brooklyn, N.Y.

"Care must be had to make allowance for the difference in time between New York and the locations where these other experimenters are. Solar time is to be observed, not standard time."

It will be seen that Mr. Funk is a believer in The Power of Thought, and as such must be welcomed as one of the Harbingers of the Coming Religion, of which Modern Spiritualism will be the corner stone.

A.B.

[Extracts from the "Widow's Mite" will appear in next issue.]

TRANSITION OF A PIONEER SPIRITUALIST.

Mrs. Mary Loudon, one of the pioneer Spiritualists of Victoria, and medium for many years at Dr. Motherwell's circle, Collins St., passed to the spirit world July 2nd, aged 79. Mrs. Loudon was an excellent Planchette, Diagnosing and Speaking medium, but her work was all done privately among friends and serious investigators; the only public office that she filled was an honorary one as Guardian of the Children's Lyceum. She was a woman of a kindly, self-sacrificing disposition, and was the means of confirming the truth of Spiritualism to many anxious investigators. One of the surviving members of the circle referred to, sends us the following communication received from her since her departure:—

NOTES FROM MY DIARY.—SPIRITUAL INTERCOURSE.

Question MY DEAR GUARDIAN,—Another week with all its startling developments has passed. There is one circumstance, however, which has specially engaged my attention; that is, the departure from this life of an old friend and helper, Mrs. Loudon. I would much like to meet her, either through you or Dr. M——. You must know her as she presided, as the much respected medium, at our "circle" at Dr. Motherwell's; and you frequently spoke through her. Will you try to bring us together, if permissible, that she may speak to me?

Response. Now, my dear brother, it is early days yet, but I think there will be no difficulty in affording you the pleasure and profit of such an interview. Mrs.

L—— is fully alive to the connection which existed in the days gone by; and so is your old friend the Dr. Those of your friends who have reached the inner life are always glad, indeed anxious to aid those with whom they were so intimately connected in the earthly life. As I have told you before, such connections can never be destroyed; especially when intended for so good a purpose as your association in circle was devoted to.

Mrs. Loudon is here for a few minutes, and desires to thank you for your kind and brotherly remembrance. She bids you to be assured that not only is she able to communicate with you, but feels that she owes it to you to do all she can to aid you spiritually. She has met the Doctor, and it affords both of them much pleasure to take one another by the hand. She assures you that all which was received at the "circle" was in accordance with absolute truth; and that there was no attempt to deceive or mislead, in any respect.

Mrs. Loudon: Yes, my old friend, we shall also meet ere long; our earthly lives to a great extent were side by side; and I now find how blessed it is to have known the Truth as it is embodied in Spiritualism, ere I came here. I have met with long lost friends, and although my entrance to this higher life is but recent, it promises me unspeakable joy to know that it is but the beginning of a new life of usefulness and happiness. But do not fail to remember that there is much to unlearn as it regards the old life; and much even to regret; but you have been so well taught by your spirit friends here from time to time, that you should much rejoice at the privilege you have been favoured with in this respect. A life in harmony with that cannot fail to prepare you for entrance to the higher life. You have so many friends here in loving sympathy with you, and believe me, you may reckon me of that number also. Do all you can to aid others in this respect. Assure my old companions who are in the lower life, that I am still interested in them in their spiritual progress. I need not mention one name more than another—you know them all. It seems but yesterday since we met in circle, but it is to you a good long interval; but not so long ere we shall meet again in circle here, to further fulfil the will and purpose of our Heavenly Father "Nearer my God to Thee, nearer to Thee." Let this suffice just now; it strengthens the link which binds us together as the children of that loving Father, Who is so good to us His children, to thus commune together. Thank you for seeking me,

Your old friend,

MARY LOUDON, as I

was known in the earthly life; yes, as I was then known.

My dear brother, you are quite right to seek your old friends, but take particular care that you profit by the good advice given; and in living such a life as shall make you useful to others; and thus prepare you to meet us in this brighter world, where progression to higher spiritual conditions of being, is the rule of life.

Your Guardian by God's Grace,

H.J.B.

Camberwell, July, 1904.

A SPIRITUALISTS COLONY.

We notice in a recent number of "Light," a letter from Princess Karadja, intimating that she has decided to devote her property in Belgium to the foundation of a Spiritualist colony, where hospitality will be freely offered to mediums needing change and rest, and where, during the summer months, investigators from different countries may meet and obtain manifestations under test conditions. Bovigny Castle, which is to be the site of the colony, is situated in pine woods about 2,000 feet above sea level, which ensures a fine atmosphere eminently favourable for the expression of the higher forms of mediumship. The Princess announces her willingness to receive ten groups of investigators, of ten or twelve each, during July and August. With her personal knowledge and experience in the higher phases of Spiritualism and such ideal surroundings, some excellent results may be expected, not only benefitting the mediums and sitters, but the outside world.

PSYCHIC PHENOMENA.

The following lecture was delivered to an audience of 300 ladies and gentlemen, at the Austral Salon, on the evening of Monday, the 11th of July, by Mr. James Smith:—

There are few subjects, at the present day, which are engaging a larger share of public attention, in a quiet and unobtrusive sort of way, than that upon which I have the honour of addressing you this evening. And you can scarcely fail to have observed the frequency with which well authenticated narratives—like that, for instance, in yesterday's "Age," describing the apparition of Admiral Tryon, on the day of his death, to his wife and to his old friend, Admiral Makeroff—make their appearance in the public press; while the interest which has been aroused by Psychic Phenomena, has been greatly stimulated by the publication of that epoch-making book, the "Human Personality," of the late F. W. H. Myers.

Those Phenomena, let me remark, by way of preface, are as old as the human race itself. They were perfectly familiar to the Chaldeans, Hindus, Babylonians, Egyptians, Persians and Chinese. In Greece, the Seven Sages taught that the universe is peopled by spirits, who are the invisible witnesses not only of our actions but of our very thoughts; so that Paul was only echoing the words of Thales, when he spoke of "the powers of the air," and of our being "compassed about with so great a cloud of witnesses;" Socrates made the memorable declaration that God does not reveal Himself immediately to man, but employs spirits as His missionaries or messengers; and this, again, is curiously confirmed by the words of Paul, "Are they not all ministering spirits, sent forth to minister," etc. From Greece, these beliefs passed over to Rome, where the more enlightened minds held that the soul of man, detached from the body, becomes the beneficent guardian of the family he has quitted; that such familiar spirits are everywhere present and intervene in all the affairs of life. This was the belief of the ancient Gauls; and the Druids taught that spirits, when emancipated from the bonds of mortality, could re-visit the earth as missionaries, for the instruction and guidance of poor humanity; and that such of them as had reached the higher planets, were privileged to return to the lower ones for the benefit and elevation of their more backward fellow creatures. And thus, you will perceive, that "there is nothing new under the sun,"—not even Psychic Phenomena.

It is upwards of thirty-three years since I began the investigation of them in a thoroughly sceptical, not to say, scoffing spirit, but was vanquished and convinced by the stern logic of facts; and one of the most impressive admonitions which I then received, from what purported to be a discarnate intelligence, was this:—"Submit everything we say to you, to the judgment of your own reason. If *that* approves of it, accept it. If it does not, do not reject it, but put it aside for future consideration; because you will find that, as you study this subject, a thousand veils will drop from before your spiritual vision, one by one, so that what appears unintelligible, or incredible to you to-day, will become perfectly clear to you a month, or a year hence." And such has been my own personal experience; as I believe it has been that of numberless others. The great obstacle to the acceptance and comprehension of these Phenomena, in my own case, was intellectual conceit, aided by religious prejudices; and I can never be sufficiently grateful to the Intelligences I have spoken of, for the tenderness of the compassion which they exhibited towards my deplorable ignorance and conceit, the gentleness with which they dispelled my stupid bigotry, and the toleration, patience, and forbearance with which they treated my frequent unreasonableness. I never, either before or since, found such qualities combined to such an extent, or exercised with so much invariable sweetness, kindness, and long suffering, by any human teacher, lay or clerical.

And with these prefatory remarks, I will now proceed

to sketch the rise and progress of the modern revival of Psychic Phenomena:—

In the month of December, 1716, the parsonage at Epworth, in Lincolnshire, as we learn from the diary of the Revd. Samuel Wesley, the Vicar of that parish, and father of a famous son, was disturbed by mysterious knockings which were heard all over the house and could not be traced to any physical cause. They had been noticed long before this time by Mrs. Wesley; and had never failed to occur before any signal misfortune or illness of some member of the family. They were audible both by night and day, but no one appears to have thought of establishing a code of signals by which to interrogate the invisible force or intelligence which was occasioning these knocks; and at the end of a few weeks they ceased. But they produced upon the mind of young John Wesley so powerful an effect that, to the close of his life, he believed in all such super-normal phenomena including apparitions, as is shown by his sermon on "Good Angels." And he was certainly no weak minded man.

Frustrated in this endeavour to open up a communication between the seen and the unseen worlds, the intelligences, as I will venture to call them, desisted from their efforts—so far as we know, for they may have made hundreds of unsuccessful attempts elsewhere in the meantime—until the month of March, 1848, when the same knockings occurred in the bedroom of two sisters, named Catherine and Margaret Fox, living at Hydesville, in the State of New York. Their mother, with the alert intellect of an American woman, addressed such questions to the occult force as could be replied to by a definite number of raps, and obtained responses, which were startling in their accuracy. These things got bruited abroad, and the young girls became famous, as what are now called mediums. In that capacity they visited most of the principal cities of the United States; and the phenomena were investigated by persons who, like Judge Edmonds for example, were strenuously sceptical, but ended by becoming convinced of their genuineness, and honestly avowed their convictions; as did Longfellow the poet, and Theodore Parker, the original thinker and eloquent divine.

Phenomena like these not unnaturally excited the ridicule of the ignorant and the unthinking; condemnation on the part of the materialists, and scorn from the more supercilious of the scientists. "If there be another world," said they, "and if the dead do live again after their decease, is it likely they would make their presence known—as you credulous persons are foolish enough to imagine—by such simple and commonplace expedients as knocking against a wall or rapping on a table?" But, somehow, the most momentous events have a knack of arising out of the most trivial incidents. Galileo observing the oscillations of a lamp, which had just been lit by the Sacristan in the Cathedral at Pisa, was led from thence to the invention of the pendulum as a measure of time. Sir Isaac Newton disturbed in a reverie in his orchard by the fall of an apple, deduced from it the sublime law of gravitation. Galvani subjected himself to endless derision by what were considered to be childish experiments with frogs' legs, and thus discovered galvanism. Franklin braved the ridicule of the people of Philadelphia by flying kites; but these enabled him to lay the foundations of the science of electricity. A poor boy, named James Watt, pondering over the expansive power of boiling water in a tea-kettle, conceived the idea of a working steam engine, and thus revolutionised the industry of the world as also its modes of locomotion. And have we not excellent authority for the statement that God chooses "the base things of the world and things which are despised" for the working out of His great purposes, and "the foolish things of the world," in order to "confound the wise;" that is to say, the wise in their own conceit; for the truly wise man is conscious of his own ignorance, and when brought face to face with some new and unintelligible phenomenon, refrains from discarding or deriding it, because it happens to be foreign to his own experience, and perhaps repugnant to his preconceived opinions and inherited beliefs;

but patiently investigates it with an open mind, and ends, perhaps by accepting it as a valuable addition to his store of acquired truths.

Rappings and table turnings were the earliest and most elementary of psychic phenomena; and were followed by what are called "apports," or the transposition in space of solid and even ponderous objects, and the passage of matter through matter, without any visible agency. Then, again, persons of a certain temperament and organisation, were found to be gifted with the faculties of clairvoyance and clairaudience; either singly or in combination; not to speak of many other supernormal capacities, such as automatic writing. And then came the remarkable phenomenon of materialisation; which the best writers on the subject affirm to be as old as the hills; and appeal to the Hebrew and Christian Scriptures; to the sacred writings of the East, and to the classic literature of Greece and Rome as well as to the traditions and beliefs of all the primitive races of mankind, in attestation of the fact that substantial apparitions of the so-called dead have manifested themselves from time to time, in every part of the known world. Thirty years ago Professor Sir William Crookes published his researches on the subject in the "Quarterly Journal of Science," and has quite recently declared materialisations to be a well established scientific fact. Some apparently authentic evidence of it is to be found in the late Alexander Aksakof's "Animism and Spiritism," which is a critical inquiry into the whole subject; and in the "Shadow Land," by Mme. d'Esperance.

That the whole of these phenomena should have been imitated for purposes of deception, and with a view to pecuniary gain, is perhaps an indirect testimony to their genuineness; for, if there were no sterling coin of the realm there would be no base counterfeits; if there were no real diamonds and pearls, rubies and sapphires, there would be no spurious imitations of them; and if there were no light there would be no shadows. As hypocrisy is the homage which vice pays to virtue; so it may be said of the mock phenomena fabricated by fraudulent and mercenary impostors, that they are the involuntary tributes offered to phenomena of a genuine character, by their spurious imitations.

Then arise the questions;—how do such phenomena originate, and what good end do they serve? The best writers on the subject—which already possesses an enormous literature of its own in the English, French, Dutch, Russian, Norwegian, Danish, Italian and Spanish languages—reply to the first query as follows:—They are produced by a class of spirits very near the earth, under the direction of superior intelligences, for the purpose of convincing mankind that the veil which separates the world of matter from that which is immaterial, in our sense of the word, is of gossamer texture; that we are in fact enveloped by the spiritual realm; that its inhabitants move about among us, unseen, except by the clairvoyant, and continually influence us, quite unconsciously to ourselves; and that every physical phenomenon, in the psychic order of things, is of their producing. They are represented as being pioneers, who are engaged in doing the rough work of a great spiritual movement which is now being carried on, simultaneously all over the world, in order to prevent mankind from sinking into the depths of that pit of Materialism, down which it appears to be sliding with an ever-augmenting velocity. To the second question,—“What good end do these physical phenomena serve?” The answer given to the querists, by those who profess to be guiding and controlling the movement, is this: “To prepare men's minds for the reception of those spiritual truths, which it is our privilege, our mission and our delight to impart. But the path has to be paved for our approach. God, who is our Father, “works in a mysterious way His wonders to perform.” When He sent his best beloved messenger upon the earth, it was not as an earthly potentate, clothed with splendour and invested with the attributes of human power and grandeur, but as the son of a poor peasant maiden, born in the stable of a village inn, and subjected to privations and persecutions, scorn and derision, during a

life-time terminated by the ignominious death then awarded to malefactors. People never looked for a Messiah in the person of that despised outcast; and they rejected him accordingly. Had he come as a Roman Emperor, with legions of armed men behind him, they would have prostrated themselves before him, would have grovelled at his feet, licked the dust from his gilded sandals, and would have acclaimed him as a god. But the travel-stained and homeless Nazarene, they scourged and spat upon and slew.” Equally obscure and insignificant, from a worldly point of view, we are told, were the beginnings of this great movement which has been revived in our own times; for, as I have already said, there never was a period in the history of mankind in which these phenomena were altogether unknown; but whether in India, or in Egypt, in Palestine, Greece or Rome, a complete knowledge of them was confined to certain brotherhoods, by whom they were regarded as mysteries, which only the initiated were permitted to be inducted into, because they alone were qualified to understand them. But now the human mind has reached that stage of development in which the foundation-truths of psychic-science are capable of being easily mastered by the multitude; and, when they *have* mastered them, the more spiritually minded of their recipients, can pass on to study the philosophy and ethics of the Higher Spiritualism, by which phrase is understood the lessons which are being inculcated by these advanced intelligences in the other world, who are only too eager to enlighten our ignorance; dissipate the darkness which has been gathering over the human mind for centuries; overthrow its anthropomorphic conceptions of the Most High, and reveal Him to us as a God of Love. The Higher Spiritualism, the earnest student of it, is delighted to discover, reveals, as Dr. Peebles has said, “the mystery of the ages.” It is found to have been the animating principle of all the ancient faiths, “the vitalizing soul” of every great religion, and “the uplifting force, in all ages, of the world's inspired teachers and immortal leaders.” It uttered itself through the lips of Pythagoras, Buddha, Zoroaster, Confucius, Marcus Aurelius, and Socrates, and acquired its supreme expression in the words of Jesus of Nazareth. It reiterates and enforces his declaration that inasmuch as we are the children of one Father and therefore members of one great family, each of us, recognising his relationship to all others, should live with them in mutual helpfulness and closest amity, suppressing whatever is most selfish in our own nature; and exemplifying by his daily life and conduct, his conviction of the noble truth embodied in the lines of Tennyson, that

“Men may rise
On stepping-stones of their dead selves to higher things.”

And what are the answers made by the Higher Spiritualism to the three questions which man has been asking himself, ever since he became a thinking being:—“Whence came I? What am I? and Whither am I going?”

To the first of these questions, the answer given by our benignant teachers is this:—“You come from the bosom of the Infinite; and, inasmuch as the spiritual principle in man is a portion of God Himself, an emanation from the Divine Author of all things, it is indestructible, without beginning and without end; possessing all His attributes,—latent and undeveloped, it is true,—while it is clothed upon with a material form, but capable, during the lapse of millions of years of evolutionary progress, of advancing towards His supreme perfection, and therefore the spirit in man is an embryonic god. Hence the profound significance of the words:—“Thou hast made man a little lower than the angels, and hast crowned him with glory and honour.” And hence, likewise, the impressive import of the question addressed by Jesus to the Jews when they accused him of blasphemy:—“Is it not written in your law, ‘I said, ye are gods?’” For he knew that he was the Son of God, in the same sense that we all are; and, inasmuch as he was faithfully fulfilling the will of *his* Father, and of *our* Father, he could exclaim with perfect truth, “I and my Father are one”;—a declaration which in afte

ages was strangely misinterpreted as implying that he was equal with God.

The second question, "What am I?" is partly answered by the previous statement, namely, that man is an immortal spirit with divine qualities and attributes, for the evolution and development of which, incalculable periods of what we call time are absolutely indispensable. Indeed, that spirit may be likened to a seed sown in the ground, which germinates in the darkness of the soil; that is to say, it gathers from its surroundings, during a succession of earthly existences, those faculties and powers which qualify and enable it to enter upon a new life—the life of the plant—in the sunshine of a higher and purely spiritual state of being. This process of germination occupies—according to the teachings of the Higher Spiritualism—many thousands of years; there being seven ages of man in another sense than that in which Shakespeare has used the phrase. In his first incarnation, as a human being, man begins as a cave dweller, like an infant on the lowest form of a kindergarten school. An interval of a thousand years and upwards—spent in the lowest of the seven spheres which are described as surrounding our planet, during which his education is being gradually continued by more advanced intelligences—is believed to separate his first from his second earthly life; into which he brings the whole of the ideas previously acquired; and so with the rest of his successive existences; each being a step gained on the stairway of progression; another stage reached in his intellectual and spiritual development. And thus, as the higher Spiritualism reminds us, a plurality of existences affords the only rational explanation of the enormous disparities observable between certain members of the great human family; as between an Australian aborigine and a Herbert Spencer or an Alfred Tennyson, for example; while it likewise vindicates the perfect justice of God; for, if the cannibal of New Guinea and a John Milton have each but one life on earth, how capricious and inequitable would that Supreme Being appear to be who had created one of them a coarse and brutal savage, and the other a sublime genius, with a mind full of the divinest music, and with a gift of expression capable of delighting and elevating millions of his fellow-creatures for generation after generation. It likewise explains the wonderful precocity of certain children, like Mozart, Pascal and Pico della Mirandola.

Let me add that this great truth proclaimed by Christ when he declared John the Baptist to be a reincarnation of Elijah, and that unless a man be born again he cannot enter the kingdom of heaven, while it is accepted by millions of spiritualists on the continent of Europe, is by no means acquiesced in elsewhere, and it has numbers of dissidents in Australia. Therefore I will not dwell upon it at any greater length, but will proceed to state the answer which the Higher Spiritualism furnishes to the third question, "Whither am I going?"

Here, at least, we stand upon firmer ground. Here we can fall back upon the consentaneous and concurrent testimony of hundreds of thousands of those who have passed into the life beyond the grave. In numberless instances the authenticity and validity of this testimony has been demonstrated beyond all question; and the identification of those from whom that testimony has been received, has been established in a rigorously scientific manner by men like Dr. Hodgson, who have entered upon the investigation of psychic phenomena resolutely believing them to be the products of fraud or delusion, and with a firm determination to expose and denounce them; and yet have ended by frankly and honourably acknowledging that these phenomena are inexplicable upon any other hypothesis than that of spiritual interposition. And Dr. Hodgson, with whom were associated Professors James, Newbold and Hyslop, of Harvard University, succeeded in satisfying himself completely, and in absolute opposition to his pre-conceived opinions and prejudices, of the personal identity of some of those spirits with whom he conversed through the mediumship of a lady whom he believed in the first instance to be a dupe or an impostor, but of whose integrity and good faith he now entertains no doubt whatever. In fact, no

one who possesses an open mind, who has been accustomed to weigh evidence, and who has investigated these phenomena, seriously, patiently, and persistently, for a great number of years, can help arriving at this conclusion. It is not a matter of speculation, conjecture, or belief, but a question of fact. Spiritualism is as much a science as geology, astronomy, or botany; because it is a generalisation, which has been reached by the inductive method, from millions of accumulated observations made by more or less intelligent and trustworthy persons, in all parts of the world, during a period covering more than half a century.

To some of the communications received from that spirit world by which we appear to be enveloped, it is often objected that they are frivolous, foolish, childish, and futile. This is perfectly true; but as a recent French writer has pointed out, the people by whom such an objection is raised, are under the dominion of a ridiculous idea which has no analogy in nature. "Cradled in absurd and antiquated theological teaching," he observes, "they imagine that the most pitiful of drunkards, for example, on the day he becomes a discarnate spirit, becomes at the same time an omniscient being of ideal beauty. This cannot be the case. Our spirit progresses slowly. When it springs into the great unknown, it does not therefore bound into perfection. Limited and finite, as it was on earth, it does not immediately become infinite. The discarnate being, like every incarnate man, has gaps in his intelligence, in his memory, and in his morality; and the existence of these gaps sufficiently well explains the greater part of the errors which are to be found in those communications."

They are often trivial and absurd, grotesque and sometimes mendacious, because the persons, from whom they purported to come, exhibited these characteristics in their earthly lives. Occasionally turgid nonsense and commonplace twaddle will be talked by spirits who profess to have been very great men while on earth; and feeble-minded critics will thereupon ejaculate, "Does the man of genius degenerate, then, in the other world?" No, nothing of the sort; but the fellow who has been an impudent pretender, a plagiarist and an impostor in this life, does not cease to be so when he passes into the other; and he, no doubt, feels a mischievous pleasure when he finds a credulous circle listening to his pompous platitudes or imbecile cackle, under the impression that they are sitting at the feet of some great sage or seer of antiquity. And thus you will perceive the wisdom, as well as the necessity, of the apostolic injunction:—"Beloved, believe not every spirit; but try the spirits, whether they are of God; (for he is the God of truth); because many pseudo-prophets are gone out into the world." And Paul, who enumerates, in one place, all the faculties of mediumship, warns his friend and companion, Timothy, against "giving heed to seducing spirits"—a warning just as necessary now as then.

The great law which the higher intelligences declare to be universal in its operation; namely that "Like attracts like," is perpetually asserting itself, it is said, with regard to spiritual intercourse. If a number of persons approach the investigation of psychic phenomena in a spirit of frivolity and curiosity, they will draw around them spirits of a precisely similar character; who will probably fool them to the top of their bent. Or, if people form circles in the hope of acquiring some worldly gain, be it by a lottery, a horse-race, or a mining speculation, there is always a serious risk of their being imposed upon and deluded. Everybody is familiar with instances of this kind. And I would say to anyone who takes up this supremely important subject from any selfish motive whatever, "Leave Spiritualism alone." And even the seeker after tests is frequently unwise, because he is rarely satisfied; and the more convincing the proofs he receives of the truth of spirit-return, the more he craves for others; until it becomes a confirmed habit, like dram drinking, and leads to anything but good results.

But the investigator of all such phenomena, who is animated by an ardent love of truth, by a sincere desire for spiritual instruction, elevation and purification, and whose earnest wish is for enlightenment with respect to

the great problems of existence, in order that he may be the means of enlightening others; such an one will attract to his side spirits of conspicuous wisdom and benignity, whose special mission it is to be light-bearers to those who are sitting in darkness, and whose privilege and delight it is, as I have said, to be the teachers, and often the guides and guardians, of poor ignorant humanity. And the loftier the unselfish aspirations of the truth-seeker; the more exalted, in the scale of intelligence and goodness, are those who will be drawn to him by the irresistible force of that law which I have spoken of above.

And it is these intelligences, as the Higher Spiritualism assures us, who constitute the channels through which all original ideas have ever been transmitted to mankind. They re-affirm the sublime truth proclaimed in the Book of Job:—"There is a spirit in man and the inspiration of the Almighty giveth him understanding." Genius and inspiration they declare to be convertible terms; and they praise the spiritual insight of the old Greeks who symbolised the sources of that inspiration in the persons of the Nine Muses; as they likewise extol the reverent humility of John Milton when he described his great epic as a work only to be obtained "by devout prayer to that eternal spirit who can enrich with all utterance and knowledge, and sends out His seraphim, with the hallowed fire of His altar, to touch and purify the lips of whom He pleases."

And they furthermore remind us of the wise words of Sir Thomas Browne, in his "Religio Medici," involving, as they do, a recognition of the supernal origin of all human knowledge. "We do surely owe," he says, "the discovery of many secrets to the intervention of good and bad angels. . . . I do think that many mysteries ascribed to our own inventions have been the courteous revelation of spirits; for these noble essences in heaven bear a friendly regard unto their fellow nature on earth." But "these noble essences," as he terms them, modestly disclaim all credit for the ideas which they breathe into human minds. They themselves have received them, they tell us, from spiritual intelligences of higher grades, and these from others higher still, and so up and up, through a hierarchy of angels and archangels, principalities, powers and dominions, to God Himself, the Fountain Head of Wisdom, the great Creative Thought, for, as Tennyson has said,

"In a boundless universe,
Is boundless better, boundless worse."

And into that portion of it which we call the after life, or spirit world, we enter precisely as we have left the earth. We have simply put off what Paul calls "the natural body"—our worn-out suit of physical apparel, and put on a "spiritual body," the counterpart of that which we have laid aside." "As the tree falls, so it lies." All our good and evil qualities and propensities remain unchanged. Only, as the Higher Spiritualism teaches us, we see and know ourselves for the first time. Each of us has worn a mask in the world of matter. It has deceived others, and our self-love has likewise deceived ourselves. We are startled by the revelation; and, still more so, when our consciences become our accusers, and prefer a bill of indictment against us, which includes all we have thought, and spoken, as well as done, amiss; and likewise all we have left undone. And our sins of omission, as well as commission, have to be expiated and atoned for; either by influencing our brethren for good, or by restraining them from evil, by the impressions we can produce upon the minds of those whom we have left behind us on the earth; or by missionary work among the darker spirits in the lower spheres; and thus imitating the Master who, after his own death, went and "preached to the spirits in prison."

The enfranchised soul discovers that there is no Hell, or Heaven, or Purgatory in the theological sense of these words; but only spiritual states or conditions corresponding with the ideas of which they are the material expression. Remorse and anguish of mind are the only hell; peace and joy, by at-one-ment with God, the true heaven; and the process of expiation—of the effacement of evil by good—a process which is only temporary in its

duration, is the equivalent of the Purgatory of the old dogmatists.

The Higher Spiritualism tells us that the next life is simply an opening out and extension of our present existence; that whatever is most beautiful and glorious upon earth is but a faint shadow of the splendour and magnificence of that which will reveal itself to us in the next world, whensoever we are qualified to deserve, and therefore to enjoy, it; that our own is a realm of phantoms, and the other a realm of realities; that the sublimities and loveliness of nature are more substantial there than anything in this world; that the whole of our intellectual faculties, which have only budded here, burst into blossom there, and go on expanding throughout eternity; that poetry and the fine arts, and music—the most spiritual of them all—there find such form and expression as transcend the power of the human imagination to conceive; and that the earthly masters of each pursue their study and practice of them with a rapture to which they were strangers upon earth, because they are entirely exempt from the troubles and difficulties, the cares and sorrows by which they were afflicted, and very often severely disciplined, while they were subject to the trammels of mortality. And when we read of the troubles and trials, and very often the miseries, to which so many men of genius, and especially poets and musicians, have been exposed upon earth, as, for example, blind Homer, Dante, Tasso, Camoens, Milton, Dryden, Chatterton, Shelley, Beethoven, Chopin, and a hundred others of lesser note, we are admonished by the Higher Spiritualism to remember the disciplinary value of their sorrows and sufferings, both in the formation of their character and the education of their genius; for these—namely, genius and character—are of perpetual duration, whereas all trials are transitory, and the longest life is but as the single beat of a pendulum in the horologe of eternity. Not only so, but, we are further reminded, that all our estimates of the good or evil fortune of any human being whatsoever, are bound to be erroneous, because we have no knowledge of his previous existences upon our planet; for, as we are impressively assured, we reap in our present lives the fruit of the seed which we have sown in those preceding them. If we have misapplied, or, in other words, converted to selfish uses, the wealth, genius, talent, power, public or private influence, or whatsoever other gifts have been confided to us for the benefit of our fellow creatures, then, in the next, or in a still later life, we experience a privation of them, as, fortunately for himself, King Lear did in the course of a single existence, so that there was awakened in his mind that tender sympathy for penury and want which found expression in his memorable cry of self-reproach:—

"Poor naked wretches, wheresoe'er you are
That bide the pelting of this pitiless storm,
How shall your houseless heads and unfed sides
Your loop'd and window'd raggedness, defend you
From seasons such as these? Take physic, pomp;
Expose yourself to feel what wretches feel,
That thou mayst shake the superflux to them
And show the heavens more just."

Well this is, we are assured, precisely what happens to the man or woman, who, regarding the gifts of fortune, whether material or intellectual, as having been conferred upon their possessor for his or her personal enjoyment, misuses them for the purposes of self-indulgence. Whatever may have been the nature of those gifts, a privation of them is experienced in a subsequent life, in order that they may learn the lesson which Lear was taught in his adversity. And what is that lesson? I do not know that it is anywhere more admirably defined and enforced than by Shakespeare himself, in "Measure for Measure":—

"Heaven doth with us as we with torches do,—
Not light them for themselves; for, if our virtues
Did not go forth from us, 'twere all alike
As if we had them not. Spirits are not finely touch'd
But to fine issues, and Nature never lends
The smallest scruple of her excellence
But, like a thrifty goddess, she determines
Herself the glory of a creditor
Both thanks and use" (or interest).

And I may just mention, in passing, that this, the greatest poet the world has ever seen, shows in his 59th

and 123rd sonnets, that his mind was perfectly familiar with the idea of reincarnation ; just as Tennyson does in his "Two Voices," and again in the 43rd poem of "In Memoriam," where he explains why we have no recollection of our previous existences :—

"For memory, dealing but with time,
And he with matter, *could* she climb
Beyond her own material prime?
Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here,
Of something done, I know not where ;
Such as no language may declare."

I remember being told, almost seven years ago, that he who was once known upon the earth as Sardanapalus, was, at that moment, walking the streets of London, "clothed in rags, destitute, blind, infirm, and supplicating alms." I have no means of verifying such a statement, of course, and I repeat it for what it is worth ; but it appears to me to be quite consonant with that inflexible Justice which governs human affairs, and proportions all punishment with mathematical accuracy to the nature and magnitude of the offence. And does it not help to explain the otherwise enigmatical words of Solomon, "I was a witty child, and had a good spirit. Yea rather, being good, I came into a body undefiled?" as also the remark of the same writer, "I have seen servants upon horses and princes walking as servants upon earth." For amidst anything so unchangeable as caste, in Asiatic countries, such extraordinary mutations of fortune as these would be very unlikely to occur in the course of a single life-time ; whereas they are said to happen incessantly between one terrestrial existence and another. Nor—as the Higher Spiritualism teaches us—is any punishment we undergo inflicted by God. He is Love, and love, as Wordsworth says—

"Carried infinite degrees
Beyond the tenderness of human hearts."

It is we who punish ourselves by the infraction of His laws, framed in perfect wisdom for the happiness of His creatures, and continually violated by us. If I strike my hand violently against a jagged rock, it wounds me, subjects me to pain, and causes a certain loss of blood. Shall I blame the Creator for the softness of my hand and the hardness of that rock ; or shall I condemn my own ignorance or stupidity ? Surely the latter. And, as it is in the natural, so it is in the moral, order of things. He has written His Divine law, "Ye shall love one another, because ye are My children, and therefore brethren of the same family," in our consciences ; and if we set that law aside, deify our individual selves, and thus introduce discord into the scheme of Creation, and then wonder that the world is full of crime and misery, violence, bloodshed, hatred, diseases, insanity, poverty, sorrow, suffering, and wretchedness, it is manifestly irrational, as it is also grossly material and cynically selfish ; and those who, from the higher spheres of spiritual existence, survey this state of things with unspeakable compassion, come and tell us that "the great tribulation" foretold by Christ has fallen upon us, and that "except these days should be shortened there should no flesh be saved" from sinking into that mire of materialism which every thinking man acknowledges to be gradually engulfing the whole of the civilised races of mankind. Our spiritual teachers warn us that there is, and can be no soundness or stability in the present state of things, and that a social pyramid, which has for its basis an almost measureless mass of seething poverty, and for its apex a score or so of multi-millionaires, must be overthrown with a mighty crash, which will shake the whole world. They tell us that events are hurrying, with a frightful velocity, towards a great social cataclysm, compared with which, as Heinrich Heine predicted in 1842, the political convulsion in France of 1789 would sink into insignificance. "The next," said he, "will be a universal revolution,—a gigantic single combat between the disinherited of fortune and the aristocracy of possession ; in which there will be no question of nationality or of religion ; only one country,—the earth, and only one belief,—that of terrestrial happiness."

The Higher Spiritualism pronounces this tremendous upheaval to be imminent unless the instructed classes

of mankind—those who should be its leaders—renounce the worship of idols ; to wit, the little gods of gold and silver which they carry in their pockets ; forsake materialism, and spiritualise their daily lives.

This is the mission of the Higher Spiritualism. This is the reason of that extraordinary irruption of spiritual beings upon the mortal plane which is now taking place in all parts of the civilised world. Ridiculed and denied at first, these psychic phenomena, attested by men of the highest scientific eminence in Great Britain, France, Germany, Russia, Spain, Italy, the United States, and the republics of South America, are now being acknowledged as indisputable facts by all unprejudiced investigators, and the man who reports what he has actually seen, and heard, and felt, is not at present so often stigmatised as a lunatic as he used to be by those who are entirely ignorant of the science to which he may have devoted the study of years.

At this moment, a wail almost of despair is arising from the Christian world. The clergy are complaining that men are absenting themselves more and more from the churches ; while those among the laity in whom there is any spiritual life, are demanding some convincing reply to the question, "If a man die, shall he live again ?" The religious teacher refers the inquirer to the written Word, and enjoins him to have faith. The theosophist recommends him to study Occultism and the venerable philosophy of the East. The student of psychic phenomena tells him, "I have found the substance of things hoped for, and the evidence of things unseen. I have discovered that there is the closest connection between the invisible and the visible universe ; that 'the things which are seen were not made of things which do appear ;' that 'a life for the unseen *through* the unseen, is to be regarded as the only perfect life ;' that to speak of those who have departed as 'dead,' is a lamentable misuse of language, because it would imply that they are outside the sphere of Divine Providence, inasmuch as 'God is the God of the living, and not the dead ;' that there is the closest contact and continual communion between the incarnate and the discarnate ; and that this converse is open to all. It is not the privilege of a few, but is universally accessible. 'Knock and it shall be opened unto you : seek and ye shall find.'"

In the estimation of the great bulk of those who have satisfied themselves as to the actuality of this intercourse—and none should accept it on any other evidence than that of their own senses—its highest value is that it brings them into touch with their departed friends and relatives, and dissipates the fear of death. To my mind, these are among the least of the benefits it confers. Its preciousness is this, that it opens up a new and boundless realm of thought. It illuminates the past history of our globe, and of the races by whom it has been inhabited ; and it projects a flood of vivid light upon the world to come. It explains much that is obscure and cryptic in the Hebrew and Christian Scriptures, and enables us to separate the pure gold of inspiration from the dross of human error, which are to be found side by side in these records. It solves many problems in the history of mankind. It places the character and mission of Jesus of Nazareth in an entirely new aspect ; while explaining the wonderful coincidences between his teachings and those of Buddha, Chrishna, Confucius, and all the other divinely commissioned messengers who have been sent to mankind. It brings us—if we so desire it, and give the necessary conditions—into contact with the spiritual and intellectual flower of our race. It reveals to us the working of the sublime law of Evolution in a past which is measureless, and in a future which is without end. It elucidates the nature of genius, and instructs us as to the origin of ideas. It propounds a system of philosophy which proves to be the synthesis of all that was wisest and best in the chief systems of antiquity. It enables us to see that the only service we can render God, is the service of our fellow creatures ; and that Paul was truly inspired when he wrote, "The Most High dwelleth not in temples made with hands ; neither is He worshipped with men's hands, as though *He* needed anything, seeing He giveth to all life, and breath, and all things." Above all, it solves the immensely important problem of an

after-life, and of the continuity of our individual existence beyond the grave. It does this by an overwhelming mass of evidence, the force and genuineness of which have been recognised as absolutely convincing by as many as 33 distinguished University professors in Europe and the United States, and by men like Victor Hugo, Tennyson, Thackeray, Longfellow, Alexander von Humboldt, Lawrence Oliphant, Sir Edwin Arnold, the elder Dumas, Lord Bulwer Lytton, Fichte, the German Philosopher, Archbishop Whately, Channing, Theodore Parker, Washington Irving, Sir Wm. Crookes, Sir Oliver Lodge, Alfred Russell Wallace, and Mr. Balfour, Prime Minister of Great Britain, and by women like our late Queen, Elizabeth Barrett Browning, Charlotte Brontë, and Mrs. Oliphant. With the words which the late poet Laureate addressed to our late Sovereign, you are probably all familiar, but they are worth repeating:—"If the dead (said he), as I have often felt, though silent, be more living than the living, and linger about the planet in which their earth-life was passed, then they, while we are lamenting that they are not at our side, may still be with us, and the husband, the daughter and the son whom your Majesty has lost, may rejoice when the people shout the name of their Queen." And Dean Stanley has told us that her supreme comfort during her prolonged widowhood was, "that her husband's spirit was close beside her; for he had promised that it should be so"; and she never ceased to feel that he had faithfully fulfilled that promise.

Can we doubt that the sagacity and wisdom with which she exercised her queenly power for upwards of sixty years, were largely the result of the fact that she was continually in touch with the spirit world, exquisitely sensitive to the influence of her admirable husband, and to that of the departed statesmen of Great Britain, who would naturally associate themselves with him in impressing her mind with those principles of conduct which would best conduce to the happiness and welfare of her people, and to the stability of the Empire, to which it is our privilege to belong?

The time is not far distant, I believe, when the history of the world will have to be entirely re-written in the light which will be cast upon it by the Higher Spiritualism; and when we shall be enabled to recognise the profound truth embodied in the words of Shakespeare:—

There's a divinity that shapes our ends,
Rough hew them how we will.

We speak of this controlling and directive power as Providence; but Providence works by intermediary agents, both spiritual and mortal. And the men and women who have shaped the destinies and given new directions to the history of mankind, were acting under the influence of higher intelligences who were "shaping their ends" from the Unseen. Now and then they have been conscious of it, like Socrates in Athens, Numa Pompilius in Rome, and Joan of Arc in the orchard at Domremi; in general, however, the human instrument knew nothing of the spiritual instrument which was playing upon it; but the Higher Spiritualism assures us that, in the near future, we shall understand the tremendous part which discarnate man has played in governing the actions of his brethren in the flesh during the past; because human intercourse with spiritual intelligences will be so much more close and constant in the time to come than in the past. Surely this is an inspiring belief, if it were only a belief. But it is something far more, and much better than, a belief. It is a certainty, because millions of human beings can already attest that this spiritual intercourse is a present day fact, a present day enjoyment, a present day solace, beautifying the hour which now is; removing all fear of death; convincing us of the reality of the great hereafter, and admonishing us that there is no real separation between ourselves and those whom we have loved and seem to have lost.

Never mind about the frauds and follies which are perpetrated under the name of Psychic Phenomena by knaves and fools. These are inseparable from every movement, and are insignificant, both in number and nature, as compared with those which have sullied the equally sacred name of religion. If there were no

sterling coin or genuine bank notes, I would again remind you, there would be no counterfeits. If there were no real virtue, there would be no hypocrisy or dissimulation. If there were no genuine phenomena, nobody would take the trouble of imitating them, either from motives of avarice, or from the mere love of trickery and deception. Do not be deterred from investigating this supremely important subject by the fear of ridicule, or dismayed by the imputation of insanity. When Copernicus revealed the heliocentric system of the universe, no less a man than Martin Luther exclaimed, "This fool wishes to reverse the entire science of astronomy"; but the "fool" to-day is the man who believes—as Luther did—that the sun revolves around the earth. The greatest of all spiritualists, Jesus of Nazareth, told his disciples that children had their guardian angels in heaven; and so alarmed were his own friends at such doctrines as these, that we are told "they went out to lay hold on him, for they said, 'He is beside himself'; while the Scribes, who were the most learned men in Jerusalem, accused him of being in league with Beelzebub. But so it has always been; for Truth, being divine in its origin, as in its essence, is forever in conflict with error, with popular ignorance, prejudice, superstition and stupidity; but being likewise eternal—in the words of Esdras—"it endureth and is always strong; it liveth and conquereth for evermore."

SPIRITUALISM IN WELLINGTON, N.Z.

DEAR EDITOR,—I am pleased to inform you that the Society has extended Mr. J. C. Bradley's engagement for another three months, his acceptance of which has gratified both members and friends. On Sunday, June 19th, he took for his subject "The Holy Trinity," a condensation of which I forward for insertion in your valuable paper, believing that to many it will come as a new interpretation. One of those rare tests seldom experienced was given us quite unexpectedly the same evening, when the two mediums, Mrs. Harris and Mr. J. C. Bradley conjointly, held our platform much to the delight of the large audience present. It will long be remembered; the sweet and genuine pleasure of the guides of both mediums greeting each other with that deep tenderness as only our Spirit guides can. Our dear friend, Mrs. Harris, whom we have not met for many years, was just passing through our city on an errand of sympathy, which she is fully capable of extending in time of trouble or adversity. She speaks highly of Auckland, and is pleased with the work she is doing there.

C. A. WHITNEY,
Hon. Sec.

1/7/04.

Wellington A.S., Regd.

The lecture referred to above delivered by Mr. J. C. Bradley before the Wellington Association of Spiritualists, N.Z., on June 19th, entitled "The Holy Trinity, Body, Soul and Spirit," has been forwarded to us for publication. Space will only permit a brief reference to this address, which is on the lines of advanced thought to be met with in Theosophical as well as Spiritualistic literature on the ancient dogma of the Trinity, whose literal meaning is now falling into disrepute even among orthodox believers. This is especially noticeable in Delanne's recently translated admirable work on "Evidence for a Future Life," a large portion of the book being devoted to the elucidation of "Body, Soul and Spirit"—the soul being named the "Perisprit" as forming the covering of the spirit or divine spark from the Infinite Source of all Life. It augurs well for the future of Spiritualism, that public addresses are being delivered from the standpoint of the Soul's powers and responsibilities, instead of dwelling on phenomena which only serve a useful purpose as evidence of our own psychic powers and the necessity for their cultivation. This is the burden of the message of all great writers on the subject. Prentice Mulford, in his "Gift of the Spirit," deplores from the standpoint of the Higher Spiritualism, that people go on for a lifetime running after so-called "tests," without approaching the realization of the Divine Life.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

A paper by Mr. James Smith on "A Great Greek Medium," was the attraction at the Monthly Conversation, held at Austral Buildings, on July 11th, and was greatly appreciated. One of the features of what may be called the "new departure" in Modern Spiritualism is to divest it of the comparative insignificance attaching to the phenomena which heralded its advent, and to draw attention to the universality of intercourse with the spiritual universe throughout history. Socrates was a medium for the highest inspiration, and Higher Spiritualism enforces the need of the widest culture of soul and intellect so as to raise what has fallen into such grave disrepute into a vitalising religion. An excellent programme, contributed by Miss Amy Fletcher, Miss Fiven, Mr. Bloomfield, Mr. Graham, Mr. Levy, and Miss Edelsten, elocutionist, made up the evening's entertainment.

At the Oddfellow's Hall, under the joint auspices of the V.A.S. and the M.P.S. Lyceum, the Sunday evening services have been continued. The platform was occupied on July 3rd by Mrs. Redfern, who gave a beautiful address, "The Voice that is Calling," on the help given by spiritual forces; on July 10th, by Mr. W. H. Terry, who related some of his "Reminiscences of early Spiritualism in Victoria." This proved most interesting, and the announcement that he would give a concluding lecture on August 7th on the same interesting topic, was received with applause. Mr. Forsyth's lecture on July 17th proved an intellectual treat. "Tried in the Balance" was the subject, and the lecturer gave a rapid and most interesting review of the world's religions, including Spiritualism—their weaknesses, causes of failure, and the obvious survival of the fittest.

There was a very large attendance on Sunday night, July 24th, when Mr. Buxton Hewer took "Spirit Teaching in the Olden Time" for his subject, followed by Healing from the Platform by Spirit Power. Mr. Hewer has developed a remarkable power of instant cure of pains, and was successful on every occasion. One gentleman who had twisted his ankle a few days previously, and had walked with pain all the week, was cured at once, and walked from the platform with ease, testifying later on to the miraculous power that had been brought to bear by Mr. Hewer. So great was the interest shown that the platform was again occupied on the last Sunday in July by Mr. G. Buxton Hewer.

On Wednesday afternoon, July 13th, Mrs. Charles Bright initiated at the V.A.S. Rooms, Austral Buildings, a series of "Readings" from the newest books in Spiritualism, followed by afternoon tea, conversation, and discussion. It was intended to hold one meeting a month, but so much interest was shown that two afternoons in the month will be devoted to this work. Both ladies and gentlemen attend, and all inquirers are cordially invited. August 10th and 24th will be the fixtures for the month, and the meeting is from 3 to 4.30.

Mr. Jennings' Psychometric Classes on July 7th and 21st proved as instructive and interesting as usual. On the latter evening a lady who had attended some ten months previously and been informed of some event that would take place in eight months, was again present, and informed Mr. Jennings that his psychometric reading had been verified to the exact date. It is proposed to give precedence to psychometric reading of objects, such as letters, on August 4th. The fixtures for August are the 4th and 18th.

The Hon. Sec. of the Brisbane Association of Spiritualists advises us that (owing chiefly to the liberality of a member since passed to spirit life) they have secured and are established in splendid quarters, comfortably furnished, in a hall capable of seating at least 150 persons, and have a growing membership.

The recorder of the Richmond Lyceum reports good attendances during the past month, addresses being given by several leading local speakers, and hints at a perspective removal to a more suitable hall than the one at present occupied.

PRAHRAN SPIRITUALISTS' SOCIETY.

Prahran seems destined to take a prominent part in the dissemination of the truths of Spiritualism in Melbourne suburbs, the July record of work being a most gratifying one. Large audiences have attended the Sunday services, an encouraging feature being an increasing number of strangers present. The platform has been occupied by Mrs. Edwards, Mrs. Secombe, Mr. Buxton Hewer, Mr. Jennings and Miss Golden, all giving highly interesting and instructive addresses.

A children's recitation day made a pleasant break. Vocal and instrumental music and recitations were given by the Misses Lane, May Stephenson, Ivy Alleyn, Ruby Lawrence, Netta Junor, Marian Lawrence, Myrtle Alleyn, Gerty Wilkins, Charlotte Wilkins, Mr. Lane, and Masters Willie Bray, Alex. Johnstone, and Alfred Wilkins. The week-night circles have been well attended by investigators. Great hopes are entertained of the "Fair and Sale of Gifts," to be held on August 18th, the proceeds to defray the cost of the piano. There will be stalls for fancy goods, confectionery, produce, ladies and children's clothing, flowers, and refreshments, besides numerous side attractions. Sympathisers may forward gifts to Mrs. Alleyn, 65 Greville Street, Prahran, or to the Hon. Sec., Mr. S. B. Fielden, Rusden Street, Elsternwick. Much of the success of this latest Spiritualists' Society is due to the Hon. Sec. and Mr. M. J. Drohan, the energetic President, who leaves no stone unturned to keep the work in the track of progress.

BIBLIOGRAPHY.

A HANDBOOK OF SPIRITUALISM.

Under the title of "Handleiding tot de Kennis van het Spiritisme," Heer H. N. de Fremery, of Bussum, has written, and Heer C. A. J. Van Dishoeck, of Leyden, has published, a handsomely printed volume of 270 pages small quarto, entitled "Introduction to a knowledge of Spiritualism, with illustrations," preceded by a preface from Heer H. J. Schimmel, a well-known author in Holland, who praises the work for its lucidity of statement, its logical power, and its admirable arrangement. The book is indeed a compendious and comprehensive exposition of the science of Spiritualism, such as could only be compiled by one who is not only a thorough master of his subject, but possesses the happy gift of communicating to others the knowledge he has acquired, clearly, intelligently, and impressively. He appears, moreover, to be an accomplished linguist, and quotes from books and periodicals in the English, French, German, and Italian languages. The work is in eight chapters, and an enumeration of the titles of these will serve to indicate the breadth of its scope, and the completeness of the treatment which its important theme receives at his hand:—(1) The limits of our senses. (2) Our capabilities of observation when in a state of sleep. (3) The clairvoyance of the somnambulist. (4) Telepathy. (5) Duplex personality. (6) The Od force and its operation. (7) Automatic writing. (8) Materialization. Each of these topics is discussed in a scientific spirit; and well authenticated phenomena are adduced in illustration of their nature and effects; while the entire work testifies to the truth of the words of Blaise Pascal, which have been chosen for its epigraph:—"Human knowledge resembles an incessantly expanding sphere. In proportion as it augments in volume, the number of points of contact with the Unknown goes on increasing."

J.S.

"Vitality" is a small four page journal issued bi-monthly at Chicago. The March-April number contains only three articles, but they are good, and well worth the small subscription, viz., 25 cents a year, for which American stamps will be accepted. The publishing office is at 6027 Drexel Avenue.

A Coloured Wrapper indicates that your subscription is in arrear. If Green, upwards of six months. If Yellow, upwards of twelve. Kindly remit either 6/- or 12/- as the case may be.

THE GIFT OF THE SPIRIT.

Philip Wellby has just issued a neat Bijou edition of the above deeply interesting work of the late Prentice Mulford. Mulford's works, which consist of six volumes, were like Ruskin's, though highly appreciated, difficult to get during his life-time, as he had but one publisher, who demanded and obtained two dollars per volume, and in England and Australia a set cost three pounds, which put them out of the reach of all but the well-to-do. This edition of 234 pages is a selection of essays with an introduction by Arthur Edward Waite, and it is published in England at the moderate price of 2s. 6d. Mulford's writings are all inspirational, natural and spiritually uplifting, and these selections are some of his best.

There was a large attendance at the July conversazione of the Melbourne Spiritualistic Lyceum, at which Mr. Otto Waschatz, President of the Victorian Association of Spiritualists, was presented with a past conductor's certificate, handsomely framed. The Conductor, Mr. C. Chatfield, in presenting it, spoke eulogistically of Mr. Waschatz's work on behalf of the Lyceum, and expressed his pleasure at the unity and amity existing between the two Societies; his remarks were supplemented by Mr. W. H. Terry, and feelingly responded to by Mr. Waschatz. There was an excellent programme of music, recitations, etc., and the meeting was altogether an enjoyable one.

Mr. Bushby, Inspirational Speaker and Healer, well-known in Christchurch and Auckland, New Zealand, is carrying on a Mission in Gisborne and meeting with good success. His Sunday Meetings are well attended, and the week-day classes and developing circle are growing in popularity. Mr. Bushby is working under the auspices of the Spiritualistic and Theosophical Societies, and speaks highly of the kindness and hospitality of the people, and also of the earnest enquiry for Spiritual and Progressive Thought.

We have received a copy of a new edition of Hudson Tuttle's "Arcana of Spiritualism," containing in addition a resumé of the psychic experiences of this remarkable seer, medium and writer, who is now the Editor-at-large of the American National Association of Spiritualists. It will be reviewed in next issue.

We are in receipt of a letter from Mrs. R. Knight, and her many Victorian friends will be pleased to know that the good work she is engaged in at Johannesburg is prospering. The Society of Spiritualists, of which she is the Speaker, has been incorporated as a religious body, has started a Lyceum, and is growing in strength and influence. The "Harbinger," she says, is highly thought of by the Johannesburg people, and is doing a great deal of good. She desires to be remembered to all friends here, and sends them kindly greetings.

"The Lyceum Banner," founded by Mr. J. J. Morse and now adopted as the official organ of "The British Spiritualists Lyceum Union," is again on our exchange list. Through the assistance of Mr. Alfred Smedley, of Beeper, it has been enlarged, and now contains 16 pages of matter mostly appropriate to young folks both within and without the Lyceum. We notice the statistical return of English Lyceums for 1903 shows 122 within the Union and 24 not affiliated; the movement is evidently growing.

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Dorcas Meeting, August 15th.

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