The Spiritualist and Journal of Psychological Science
The Old Newspaper Concerned with Theosophy in Great Britain


THE ARTICLE

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CaleNDAR FOR THE YEAR 1878.
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Tuesday, 6th—Souvenir Committee at 6.30 p.m.
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THE SPIRITUALIST NEWSPAPER,  
A Record of the Progress of the Science and Ethics of Spiritualism.  

No. 363.—Volume Fourteen; Number Twenty-two.  
London, Friday, May 30th, 1879.  

THE MATERIALISATION OF SPIRITS.  

An interesting article by Mr. C. C. Massey, in another column, describes a good test-materialisation séance with Mrs. Elgie Corner (Florence Cook).  

From evidence which has long been accumulating, there is reason for supposing that what takes place at such séances is this:—A phantom form, the duplicate of the medium and her clothes, comes off from the medium, and is at first not visible to normal eyesight. It gradually clothes itself with more matter from the medium, until a solid head, shoulders, arms, and hands are formed, and at this stage we have the living half-length form of the medium is produced; j

séance.  

circles, while the hands of the mediums are held. They are j j

covered with common-place drapery, as at the Amsterdam séance. By a continuation of the process a duplication of the full-length form of the medium is produced; both forms are solid to the touch, and both, we think, half the normal weight of the human instrument. The process may then go on, until most of the weight is in the spirit form, and the medium gradually becomes more ethereal, then invisible, and finally is altogether amalgamated with the materialised spirit, which at this stage is but the enclosed medium. This account for the occasional freeing of mediums from bonds without the cutting of the knots or ligatures. The whole process sometimes goes on with such rapidity that the observers consider the manifestation to be merely the freeing of the medium from bonds in the twinkling of an eye. In the case of death-bed apparitions, probably the same changes take place. The spirit, in a distant house, draws enough materiality from its dying body to make itself visible.  

THE SUPERNATURAL.  

by Jenny O. Atkinson, F.G.S.  

I think that the general idea that Spiritism is supernatural is a great mistake. If men have souls, and these souls are the real men, and can exist independently, and prove the fact that they do exist after the body is dead and is lost in the elements, feeding the grass or cast about by the winds as the case may be, surely we have a fact in nature recognized by the senses and not a supernatural exhibition. It may be a puzzle beyond our comprehension, but what of that?  

Conceivability is not the criterion of truth. I cannot account for instinct, for the sense of distance, for the light passing through the window on to this paper, for the feeling of the pen as in the hand when we know that it is no such thing, but a sensation of the brain: yet without the illusion I could not write these lines; it is all illusion and incomprehensible, yet not supernatural. If I possess or am a living, independent, and immortal soul, be it so; and if it can appear in our rooms and wander by itself (or rather, as in life, envelope itself a matter even to the clothing) the wonder is but in the novelty, for the growth of a blade of grass is just as much a puzzle.  

It is rather that the facts of Spiritism go to show that that is perfectly natural which has all along been referred to the supernatural, and, in fact, that the idea of the supernatural is but superstitious nonsense.  

THE DIVINE AFFLATUS OF THE HINDOOS.  

The following interesting narrative is from the Dablio University Magazine of December, 1849:—  

T HIS ORACLE OF RAMESHWUR.  

From the established village oracles we advance, by an easy gradation, to another development of the same system, with, conducted with more order, and, clothed with more dignity, it exerts a proportionate influence on the middle and higher orders. This development is to be found in temples of a superior order, which have attained a celebrity for the oracular or sanitary afflatus supposed to be locally confined to their precincts. They are visited by many from afar, have, in consequence, grown rich, and are conducted with a certain degree of regularity and pomp.  

Of these temples, boasting a permanent Waren, there are, as before hinted, several in the Conkan, where the whole system of Waren is perhaps more prevalent than in any other part of India. The Waren at each of these shrines has generally a distinct character, in some being purely oracular, in others chiefly sanitary. The shrine of Rameshwur, at Malwun, in the Southern Conkan, is the most celebrated as an oracle; that of Haur-baleshwur, on the borders of Bombay, is the most famous for its cures. A short description of these two will serve to give a general idea of all the rest.  

The temple of Rameshwur is of considerable size. In the inner sanctuary is a raised pelimint of masonry, in the centre of which is a rude, uncut stone; this is embedded in the ground, and a portion emerges above the surrounding masonry. This stone is reported to have been cast up, or arisen spontaneously, from the earth some ages ago, and is the object of worship. It is, in fact, a Lingum, the phallic emblem of the god Shiva; and to him this temple was dedicated under the title of Rameshwur, or Lord of Rama, from a tradition that this stone was installed there by Rama during his sojourn in the forests of the south, on his way to Lunka or Ceylon. Whether any hollow exists under the stone, the Brahmans of the temple alone can tell,—whether the tradition of its strange origin may have been derived from some real natural fact, such as partial earthquake, or the fall of an aerolite, must equally remain a matter of conjecture. The temple has a regular and rather numerous establishment of Brahmans, one of whom is the habitual recipient of the afflatus. It has an endowment of land attached to it, and is under the superintendence of the Patell or headman of the township, whose ancestors had some connection with founding or enlarging it. When any party is desirous of having an answer from the oracle, he must first obtain the sanction of the Patell, who proceeds with him to the temple, and tells the head priest that the stranger is desirous of consulting the god. The arrangements are then made, and a day and hour appointed for his attendance; for it is only on certain days of the week, and at certain times of the day, that he can be consulted. During one month in the year, indeed, that of Pousali, corresponding with our January and February, the oracle is wholly dumb:—no afflatus can then be obtained, because, as the priests state, the gods are not at home in that month. There are certain conditions in the way of preparation which must be complied with, both by the priest who is to be the recipient of the afflatus and the party consulting: these, according to the general analogy of the Waren system in other parts, consist chiefly in ablutions, fasting or abstinence from certain kinds of food, continence, and, on the part of the questioner, the offering of a free-will offering of money, &c., as he may choose. On the appointed day, at noon, all the priests, who have to consult the oracle, repair to the temple. Fresh instructions take place there under the direction of the chief Brahmin. The ceremony then begins. The Brahmans and the Patell stand
within the sanctuary and supplicate the presence of the Deity. The concurrence of the Patell would appear to be very necessary, and according to some of our informants, the Waren will never come, unless the Patell, who is the temporal lord or lay patron of the establishment, has given his sanction, and joined in the general invocation. The consulters, meanwhile, stand outside the sanctuary, in the vestibule of the temple, whence they can dimly see what passes. The first preliminaries having been gone through, as above, the Bramhin is the recipient of the Waren, having bathed his body afresh, sits down before the idol upon a sort of tripod, unites his hair, and fixes his eyes in contemplation upon the image. The other Bramhins commence a song of praise or invocation, to the accompaniment of a small mellow-toned drum. Flowers are spread between the idol and the contemplating Bhaktu, and a chafing-dish with some live embers is placed among them. On this the head Bramhin chants from time to time, while he chants, frankincense and camphor, the fumes of which ascend in thick clouds around the head of the contemplative Bhaktu. In a short time the right arm of the latter is observed to move up and down by a slow, involuntary movement; the Waren is then established in his person, and he gives the responses of the god to all questioners. According to all our informants, the above is the only convulsive motion which takes place in the Rameshwur Waren. Its peculiarity in this respect distinguishes it from most other Waren, and may depend on some vapours, peculiar to the locality, possessing peculiar virtues, we would refer it rather to the particular physical constitution of the Bhaktu himself; for although under certain circumstances strangers are permitted by the Patell and Bramhins to take his place on the tripod, and the same result, a convulsive movement of one arm only, is said invariably to follow, we are inclined to doubt the accuracy of this report, knowing, as we do, that convulsive movements of one arm or leg are the special symptom of a particular form of disease.

In a great majority of cases, the health of the parties is the subject of the consultation. The following is a brief example:

**Questioner.**—"Oh god! I am sore unwell: make thou me well. What have I done? what must I do?"

**Oracle.**—"Thou hast done so and so. I will heal thee in the future. Thou shalt be cured." Water is poured down the feet of the god (i.e., of the man who, according to the text, is supposed to be the god), and the vapour, or other natural cause, peculiar to the locality. For eight days: for seven days thou must abstain from such and such food; twice must thou bathe in the sacred water from the Ganges, is preserved for the purpose above specified. The directions are all rigidly obeyed, the promise implicitly believed, and the same Bramhin casts from time to time, while he chants, frankincense and camphor, the fumes of which ascend in thick clouds above the temple and the Peons in his own suite be occupied the forbidden precincts. In a great majority of cases, the health of the parties is maturely delivered of a still-born child. This, though a very common act, on the part of a Christian traveller, has thus had the effect of converting a whole town which has sprung up around it, situated on the coast of the Southern Conkan, close to the sea, and not more than one or two days' sail from Bombay. It is a distinguished Siddhasthan, i.e., a perfect or holy place. There are abundance of these minor sacred places in India, most of which, in addition to their religious character, have the remarkable reputation of effecting miraculous cures on those who visit them.

Many of these, no doubt, rose into reputation, from having been formerly the places of sojourn of persons of great reputed sanctity; and the cures, which are accomplished at such places, may be in part, partly to the operation of faith, partly to the effects which change of air, exercise, novelty, and freedom from the daily routine of wearisome toil and depressing cares, in which most men are compelled to pass their monotonous existence, are known to produce all the world over; and now and then, perhaps, the real sanctity of the situation, in the possession of the dwellings, the solitariness and contemplative devotees, as well as the learned men who gathered disciples around them for instruction in such secluded spots, generally exhibited excellent taste and judgment. There are, however, many others, the secret of whose miraculous powers has been known to Europeans having discovered, either in the vicinity, or within the precincts of the temple or shrine which forms the religious centre of attraction, hot wells, or springs impregnated with sulphur and other mineral substances. Of this kind is a celebrated spot within thirty miles of Bombay, known to the natives as the holy shrine and miraculous water of "The Diamond Goddess" (i.e., Deove under that title), but more familiar to Europeans as the Hot Wells of Vujra Baee.* In this double origin, the one spiritual, the other physical, these Siddhasthas or shrines of India bear a very close resemblance to the holy wells, which, a few centuries ago, were so celebrated in Roman Catholic Britain, such as St. Winifred's, St. Ronan's Holy Well, &c., and which have now either lost their reputation altogether, or subস入ed into mere mineral waters. The knowledge of the real secret of such places as Vujra-Baee, may lead us to suspect that similar natural causes, though of a less obvious character, may be in operation at many other of these sanctuaries shrines.

**Ibru-shwar, as the name implies, is a temple dedicated to Bharuru or Shiva, and the Lingum is the emblem there worshipped; but the Sanatory Waren, or afflatus, which renders the place so famous, is attributed to Bhuiroba, a sort of minor incarnate of Shiva, who is generally represented as accompanied with a dog, and to whom there is a separate shrine adjoining that of the Lingum.**

Hard by the temple is a sacred Pooepal tree, or Ficus Religiosa, round which, as well as the Lingum, the patients must once or twice daily perform the ceremony of Prudukshina; which consists in going round and round it one hundred and eight times, passing once during each circumambulation, and worship it with joined hands.** Thus, the patients are obliged to bathe daily, before presenting themselves at the temple. These facts should not be overlooked, in estimating the sanitary influences of the locality. What with the short sea voyage to the place, the prescribed fasts there, the change of air, the exercise enforced in circumambulating the Sacred Pooepal one hundred and eight times, through, as above, the Bramhin who is the recipient of the Waren (a b).

* See note on the ceremony of Prudukshina in the article "Theory and Phenomena of Possession among the Hindus," published in the *Buddh, and Eastern Philosophy,* vol. xii, p. 328. 1848, p. 828. * But, as the word Peepal signifies a thunderbolt as well as a diamond, the title may also be rendered "Our Lady of the Thunderbolt." In 1837, a celebrated Devce under that title, was established in Roman Catholic Britain, such as St. Winifred, St. Ronan's Holy Well, &c., and which have now either lost their reputation altogether, or subস入ed into mere mineral waters. The knowledge of the real secret of such places as Vujra-Baee, may lead us to suspect that similar natural causes, though of a less obvious character, may be in operation at many other of these sanctuaries shrines. 1 But the name Juvra-baee, may lead us to suspect that similar natural causes, though of a less obvious character, may be in operation at many other of these sanctuaries shrines.
times, morning and evening, and daily bathing in sea water, a broad foundation for the cure seems to be laid in nature, before this she would be entitled to crown the work with faith and complete the miracle.

It is chiefly in those cases which are classed under the general head of "Pishachu-opputhru," or devil-injury, that a pilgrimage to Hur-hureswuru is considered efficacious: under this name nugar (big drum) was beaten louder and louder at every call of the priest. This process was repeated day after day: on the fifth day the body bared her head to the sky and breath became hurried. She bent herself backwards and forwards, and sat down upon the floor, just in the same way as a person under the influence of a Waren would. The priest then addressed her, or rather the evil spirit in her, and the following dialogue took place:

"Question. — Who are you? what is your name? why do you annoy this lady?"

"Answer. — I am her (the meaning of the girl's) Swutu or wife (i.e., her husband's former wife); I was cut off from my husband in the prime of my youth; and now that I have the comfort and pleasures of this life, my soul was entangled in them, and I have consequently remained here, and entered her (the girl's) body, whom I envied very much; for she enjoyed all the pleasures which had been destined for me, and from which I was suddenly cut off. I am, however, quite tired of this life now, and would rather have Gutee (or departure), if you will please to help me, by performing the necessary ceremonies."

"Q. — Do you require anything? (Such as a coconut, or other offering or bribe, usual in such cases.)"

"A. — No, I have received all the benefits that the afflicting demon, summoned by the authority of the priest, has rendered me; I desire merely an opportunity to make a further remonstrance against the present wife (that is, her present husband)."

"Q. — What should be given to the Bramhins to eat?"

"A. — Nothing. (This answer was very unusual, and surprised everyone.) I go voluntarily: only perform the ceremonies of Gutee."

The friends of the girl said, "Well, if you leave this girl we shall perform all the ceremonies of Gutee." She replied, "Very well, I go, and instantly felt senses on the ground. She recovered after a few seconds, and seemed to be greatly exhausted, and was quite unconscious of what had passed. She was then taken to her mother's house, and for some time remained unconscious, but, on being brought back to Bombay. From the day of leaving Hur-hureswuru up to this time, now nearly five years, she has had none of her former attacks, has been quite healthy, and has borne two or three children to her husband."

Notes by Professor Bail Gungadhur Shastree.

Among the Sacred Wanes may be mentioned Narsobachewa Weden, on the banks of the Krishna, near Konaowadda, the fumes of which excels that of any place I know of. The chief temple is that of Shreepad Shwanee, supposed to be an incarnation of Dattatreyu, the son of Utii, himself a manifestation of the three principal objects of Hindu worship. The regimen prescribed is—bathing in the river, perambulating round the temple, and, thirdly, reciting, hearing, and believing the Gecoee-churum, a book containing an account of the miracles performed by the sacred Shwanee. The spirits manifested themselves in the evening, at the time of the Dhooparutee, or burning incense and beating drums. The whole I consider as another chapter of manifestation of the pious inhabitants of the temple. The possession becomes so exact and innervated that she does not cease blowing and waving her hands until others hold her down by force, in order that she may come to a state of semi-conscious, which she is unable to extricate herself. The possession never received any payment, but the satisfaction of doing good. I have cases in hand at present time, and have just finished with a case of long-standing reappearance, so thoroughly cured by mesmerism that the patient herself has no doubt depends upon the peculiarity of her constitution, for only particular females are possessed, and those who are devoted to the altars are said to have a visitation of some sort on that night, if they have no opportunity of attending the party.

Mesmerism—Mr. D. Younger, of 1, Sandy Hill, Woolwich, in the course of a letter, says—"In reply to your quotation from the Medical Press and Circular, headed 'Spiritualistic Question,' I beg you will grant the privilege of being heard to one who has made mesmerism his study for thirty years. During that time I have become acquainted with, and through my own agency performed, many astounding cures of the most obstinate and complicated diseases, some of them after being pronounced incurable by what the Medical Press calls the profession. For this I have performed" (i.e., on the sick) in all circumstances, never received any payment, but the satisfaction of doing good.

The singular instance which possesses Hindoo women, under the influence of a Brahmin or female devil, that they have been known to perform, is a kind of deep sleep, and to answer questions in this condition, which consists in a steady, quiet, and solitary state, without any signs of disorder, and on being suddenly waked up, the persons are not aware of what has taken place. The following narrative offers in substance of this peculiar case:

A young Hindoo girl was married to a widower, who had lost his first wife in the prime of her youth. When she came to be about fourteen years old she became subject to fits, which gradually increased in their severity and duration; she fell senseless on the ground, and rises, apparently unconscious of the late fit. She is a young Hindoo girl who is the subject of the narrative is a near relation of her husband, and from which I was suddenly cut off. I am, however, quite tired of this life now, and would rather have Gutee (or departure), if you will please to help me, by performing the necessary ceremonies.

"Q. — Do you require anything? (Such as a coconut, or other offering or bribe, usual in such cases.)"

"A. — No, I have received all the benefits that the afflicting demon, summoned by the authority of the priest, has rendered me; I desire merely an opportunity to make a further remonstrance against the present wife (that is, her present husband)."

"Q. — What should be given to the Bramhins to eat?"

"A. — Nothing. (This answer was very unusual, and surprised everyone.) I go voluntarily: only perform the ceremonies of Gutee."

The friends of the girl said, "Well, if you leave this girl we shall perform all the ceremonies of Gutee." She replied, "Very well, I go, and instantly felt senses on the ground. She recovered after a few seconds, and seemed to be greatly exhausted, and was quite unconscious of what had passed. She was then taken to her mother's house, and for some time remained unconscious, but, on being brought back to Bombay. From the day of leaving Hur-hureswuru up to this time, now nearly five years, she has had none of her former attacks, has been quite healthy, and has borne two or three children to her husband."
Who now heal the sick by the laying on of hands, or in other words, by mesmeric treatment? Surely there are none in the churches, where, according to the Bible, we should expect and ought to find them. But we find many among the Spiritualists, who not only profess to cure disease in this manner, but actually do it. And we have examples of this power with us to-day—persons who have been raised to health by the laying on of hands, and by mesmerised person, after they have been given up to die by the regular physicians.

There are many accounts in the Bible of what are called miraculous healing. In the fourteenth chapter of Acts we read:

"8. And there sat a certain man of Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked.

"9. Said with a loud voice, stand upright on thy feet. And he leaped and walked.

"10. Said with a loud voice, stand upright on thy feet. And he leaped and walked.

In the nineteenth chapter we read:

"11. And God wrought special miracles by the hand of Paul:

"12. So that from his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them.

I am well acquainted with a young lady who, for fourteen months, was confined to her bed with what doctors called "spinal disease." During all this time she had not been able to lift up her weight upon her feet, and the last five months had not been able to move herself at all. Her limbs had been gradually drawn up, so that her knees were as high as her hips, and she could not straighten them. The mother, who was a widow, had spent all she had in employing the best physicians that could be obtained, but without any good results, and they pronounced the disease incurable. At this time a mesmerie healer heard of the ease, and as he had been accustomed to get up and walk, he desired to examine the case.

He came to the door, kept his eyes upon her feet, and in a short time her limbs were partially straightened. After two or three treatments in this manner, at intervals of a few days, her limbs became straight. He then advised her to write to Dr. J. J. Newton, who was at that time in California, and state her ease to him, and see if he could not help her. As she had no money she delayed writing for a few weeks, hoping in some way to obtain some, but did not succeed, and finally wrote without a remittance. Dr. Newton, always ready, Christ-like, to perform a good act, immediately replied, and told her he would help her, and that upon reading his letter she would feel an impulse to get up and walk and enjoin her to do so. She read the letter aloud to her mother.

Now she had made great efforts to get up and stand upon her feet previous to the time when she could not move herself in bed, and it had always made her worse for several days. So she said, "Now, mother, if I do try and it makes me hotter than that." She got up, stood erect, and walked across the room and back to the bed without help. And from that day to this, now some three years, has been steadily improving in health and strength, and is at this time apparently as well as any person I should state that Dr. Newton sent her two mesmerised letters.

We recollect the account as recorded in Luke, where Jesus took "Peter and John and James, and went up in a mountain to pray. And as he prayed the fashion of his countenance was moreover marvellously changed; and his garments became white and shining." And behold, there talked with him two men, which were Moses and Elias.

And the three disciples saw them. After Jesus was put to death He appeared many times to His disciples and others.

We mention three instances: the first is found in the last chapter of Luke, when He appeared to two of His disciples as they were on their way to Emmaus.
that they have seen the materialized forms of their spirit friends, whom they fully recognized and talked with, and then they could vanish, or de-materialize, before their eyes. I will mention only one case. A friend of mine, in whom I have great confidence, told me that in 1874 he had a sitting with Dr. Henry Slade. He examined the room carefully, then locked the door and put the key in his pocket, to one thing, put himself and Dr. Slade. They hang a piece of black cloth across one part of the room, and then passed behind this cloth. There was in this cloth a hole cut on three sides, hanging from the top. Soon after, a hand appeared. Soon the curtain dropped, and his father stepped out in front of it, and conversed with him a while, then vanished out of sight; he did not go behind the curtain, but de-materialized in full view. I am entirely satisfied of the fact that hands are materialized, for I have seen and felt them under such test conditions as to entirely preclude the idea of fraud.

For instance, at a circle I attended in August, 1875, I snipped the hands of the medium together with two strong strips of muslin, and exposed them for a few minutes, and fastened under my supervision. There were none but adults in the room. We then sat down in a circle, the chairs touching each other all the way round, the medium in the centre. The entire circle joined hands. Soon what appeared to be a child's hand touched mine two or three times, until I was thoroughly satisfied that it was a child's hand. It was then moved along through my hand, I continually feeling of it all the way to the elbow. It was a soft, smooth, plump child's hand and arm. I should say it would belong to a child of about eight or ten years of age. Then, again, I have seen hands under such test conditions in other circles and with other mediums, that there was no possible chance of deception.

There are, however, many doubting Thomases in the world. I am one of them. These must be witnessed before one can be satisfied of their reality. No one can fully accept them as facts on the testimony of others.  

A PSYCHOLOGICAL PHENOMENON.

The San Francisco Chronicle publishes an interview with a noted physician of that city, who relates the following peculiar experience:

"It was in the fall of '51, in the days of primitive morality and laxer justice in San Francisco. I had been but a few months in the city, and had become moderately established in my practice. Early one morning I was called to attend a man who had attained some prominence as a speculator and railroad justice in San Francisco. He had been discovered lying on the floor of his bed, a dagger thrust through his body, and two fingers of his right hand upon his breast. The doctors were summoned, and the body was rolled up, and allowed to remain there a moment, at the same time saying I would not attempt to grapple it. Soon it was laid in my hand, and after a moment I closed my hand carefully, just to feel the size of it, instantly opening it again. This I did two or three times, until I was thoroughly satisfied it was a child's hand. It was then moved along through my hand, I continually feeling of it all the way to the elbow. It was a soft, smooth, plump child's hand and arm. I should say it would belong to a child of about eight or ten years of age. Then, again, I have seen hands under such test conditions in other circles and with other mediums, that there was no possible chance of deception.

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A LETTER TO A VISITOR.

(To the Editor of "The Spiritualist."

Sir,—I should be glad if you would find space in your next number for the enclosed reply to the "Letter to a Visitor" which appears in your present issue.

Edward Y. Bennett.

The Mansion, Richmond-hill, May 24th, 1879.

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A GOOD TEST SEANCE.
BY C. C. MASSEY.

Allow me to report a very satisfactory séance, under strict test conditions, with Mrs. Elgie Corner, at the Dalston Association Rooms, on the afternoon of Friday last, the 26th. A medium in a chair in the back room, at such a distance from j
with a view to this report, but certainly not for the j
four and a half feet from it. We passed a strong piece of ji
chair to the locked door leading into the passage, and about j)
could not reach the curtain without moving some distance j/
be desired. Your readers may judge. We placed the ji
tested the security of the knot, which we did not seal because ji
in this account, and in entire satisfaction with the I ;
the matter of evidence as any one I know, and who concurs ji
strict test conditions, with Mrs. Elgie Corner, at the Dalston 0
satisfaction of any doubts of our own, I yesterday called
ascertained by measurement that it was greater by about an jjj
its efficacy on the inability of the medium to slip through ! j
from the tightness of the tape round the waist we could not ij
mutilating the impression.) The effect of these arrangements jj
there was, as we found by trial, only slack enough for an j
in a forward or rather oblique direction towards the curtain j
quietly, without singing or music, till her voice was changed 11
We then left her in the darkened room and took our seats, j
length. (I should mention that the exact measurements of j
of the tape, to be sure that it had not been anywhere cm and
knots were all intact. We went carefully over every inch
a sick child) might be better able to endure the possible strain
which seem debateable. Certainly “ Marie ” has never,
in my experience of her, made any claim to represent a jj
although all possible
matters precisely as in his dream.

A REMARKABLE DREAM.
BY HENRY G. ATKINSON, F.R.S.

Mr. John de la Montagne, late American Consul here at Boulogne, told me yesterday that on the third and fourth of this month he had a fearful dream, which I have described, that a friend in New York was in great trouble; that he was pursued by a man (a judge) with the determination to kill him; and that he received a letter, dated the 22d May, from his friend, relating his anxiety and other circumstances precisely as in his dream.

Boulogne, France, May 34th, 1879.
WEIGHING MACHINE EXPERIMENTS.

We have received the following letter:


[To the Editor of 'The Spiritualist.']

Dear Sir,—I think that as I have waited six months for my weighing machine gift to the British National Association of Spiritualists to come into life by the using of it for testing materializing mediums, and as no application of it has yet resulted, it is high time I steered my plans of a deeper knowledge in Spiritualism than we at present possess, will begin afresh. I will forthwith provide a similar weighing machine to test the powers of Miss E. S. Cook, or others, in proof of what I have lately written, and any other medium who like to call can be tested and possibly engaged. I wish to see a great deal of investigation in this; it will have no name, nor will there be payment for admission, but the séances will be purely conducted by a dozen gentlemen of high respectability, our purpose being to make known it is to be no association; it will have no name, and the new experiences will, through you, I trust, be faithfully reported weekly.


Nearly all the physical mediums refuse to sit for the National Association of Spiritualists, which is the reason why the valuable apparatus there is lying idle. Mr. Blackburn has already taken a room for experimental purposes, and has issued his invitations to those friends who wishes to join him in research. The new apparatus is now in course of construction by Messrs. Varley Brothers, and will soon be ready for use. In various points of detail the new weighing machine will present improvements upon that hitherto employed for the purpose of weighing mediums during the evolution of manifestations.

MENTAL PHENOMENA AND CONSCIOUSNESS.

BY HENRY O. AKKINS, F.G.S., AUTHOR OF "LETTERS TO MISS MARTIN.

I am glad to read some close and very true remarks by Mr. Francis Galton on the nature of consciousness and independence. There is no necessity for the meaning of the word "inner consciousness"—a term also used by Mrs. Louisa Andrews (p. 248)—one does not see. Consciousness means the mental phenomena, and is simply perceiving, or rather the perceptions, which with Berkeley were the things themselves. But a perception is neither an entity nor a power in itself, but the sense accomplishment of a cerebral action, and ever in relation to a will or effort; but whether the physical action as well as the sense accomplishment is to be included as mind is a matter of agreement. The most important and primary use is to obtain the perceptions, to attain a clear understanding as to the actual nature of our knowledge, its extent, and the illusions or sources of error, which, strange to say, has never yet been done. Bacon refers to the necessity as the primary need, "first and before all;" but wrote his Novum Organum without attempting what he has justly asserted to be of the first importance—omitted devoted to by Professor Fowler in his new work on Bacon's Novum Organum—an idealist could not analyse perception, or must cease to be an idealist. I have given this analysis as an example of the inductive method, and will hereafter repeat it in 'The Spiritualist.'

Perhaps I might remark here how we ought all to be more careful and exact in the use of metaphorical expressions—such as inner and outer, higher and lower, deep and shallow—all well enough in conversation, but in scientific exposition very misleading. There is a good deal of conventional physiological science which has not yet rubbed out, as when a speaker says that he feels the kindness of his reception to the very bottom of his heart—about as true as that truth lies at the very bottom of the well—and actors still do what is quite unutterable. Pope "lapsed in numbers, for the numbers came;" and so Foster became a medium simply because, as he phrases it, "the spirits came to him;" he did not go out of his way or change his habits to seek them. He is a Yankee by birth, having seen the light first in Salem, Mass. He is about thirty-five years of age, and has been a clairvoyant and a medium since his tenth year. His "spiritual gifts" attracted some attention in New England, and he continued to exercise them in the West. During this portion of his career he became quite intimate with the great novelist and romancist, Bulwer, and this episode in his life is worthy of attention.

He was introduced to Bulwer, then Sir Edward only, in London, by Mrs. Fredericke Barnes, an intimate friend and warm admirer of the distinguished author. Bulwer at that time was undertaking a new novel, and was likewise investigating Spiritualism, and thus meeting Foster at such a period, his mind was still more strongly directed to this subject. He invited Foster to call and see him at Knobworth, an invitation of which Mr. Foster availed himself on several occasions, and for several days at a time. His reminiscences of Bulwer at his ancestral home are decidedly interesting, and throw considerable light upon the character of that prince of letters.

According to Foster, Bulwer was a man very haughty and self-assertive in the company of his equals or his rivals in rank or literature. He was reserved with Lord Palmerston, on his guard with Mr. Disraeli, and rather unfriendly with Earl Russell; but to those who did not come into competition with him in any sense he was most genial. He was a great dandy, full of affectations—a mixture of Beau Brummell and N. P. Willis. He was not a man of sincere convictions, and devoutly believed in only one thing—himself.

As for Spiritualism, he studied its phenomena, and never suffered himself or others to rail at it. Yet he was not a convert to Spiritualism, as then (or now) understood. He had trained himself always to look at both sides of every question, so that when others attacked Spiritualism, he would guardedly defend it; and when others enthusiastically supported it, he would attack its abuses; so that neither side could fairly claim him.

During Foster's visits to Bulwer the latter was engaged in constructing that wonderful novel called 'A Strange Story,' in which certain spiritual phenomena are discussed and illustrated in a manner as yet unsurpassed for originality and interest. Certain points in the hero of this novel were taken from the personality and history of Foster, and Bulwer often alluded to the fact that Foster was the model upon which he had based his Margaret.

On several occasions Bulwer, who evidently regarded 'A Strange Story' as his greatest book, would read passages from it to Foster. The two, another and medium, would sit in the library at Knobworth, side by side; and there, after the reading, the author would become a disciple, and Foster would hold a séance.

On one occasion Bulwer advised Foster confidentially not
to call himself a "Spiritualist," so that the name should not excite popular prejudice against him, but to give his "exhibitions" merely as "scientific phenomena;" but this advice was unpalatable to Foster, and Bulwer taking some offense that it was not adopted, a coolness ensued. Then Foster returned to Europe, and has not been heard of since.

 Remaining for some time in London, and then travelling through Europe, Foster returned to this country, and has now temporarilylocated himself at No. 19, West Twenty-second Street, en route for Austria.

 And now the question naturally arises, What does this man Foster say and how does he do it?

 With regard to the second question with reference to the "how"—the *modus operandi* of the phenomena—nothing can be definitely known. Mr. Foster says unhesitatingly that they all take place through spirit agency, of which agency he is a perfect instrument, and that he does not cause the phenomena, but he asserts that all this is not true; it may be that there is some trickery in the matter; but, if so, from the very nature of the case, it is so skillfully done as to amount to a positive miracle of skill; and certainly no one, as yet, has been able either to expose the trickery or to explain the phenomena.

 What he does is simple, yet wonderful enough, and can best be illustrated by a literal, plain, unvarnished narrative of a visit paid by the writer to the rooms of Mr. Foster, 19, West Twenty-second Street, on the afternoon of May 28th, in company with an artist and a merchant of this city, each of whom can substantiate this narrative in every particular.

 First, Mr. Foster requested us to write on a slip of paper the names of some twenty or thirty people, men and women, having among them a certain name of "a departed spirit" with whom we specially desired to "communicate." We then cut the slip of paper we afterwards cut into separate slips, each containing a separate name, and of each slip we made a ball, or pellet, and then shook them together, so mingling them that, to save our lives, we could not tell which from which. Yet, by taking these pellets, or balls, or slips in his hand, and applying them to a small table, the name of the deceased person or the spirit would immediately appear, once which pellet, or slip, or ball contained the particular name which we wished to "communicate." Grant that this was a trick; yet it was so astonishingly, cleverly managed that it alone would constitute "a whole evening's entertainment." And if it was a trick, how was it done?

 Second, inanswer to Mr. Foster's summons there were all sorts of raps, although Mr. Foster himself was not at the time near the table. There was also writing done under the table, and writing, too, of names which, from the very nature of the case, must have been wholly unknown to Mr. Foster. Indeed, he was in the possession of the secrets of all our life almost from our cradle, which was impossible, as we had never laid eyes on him until that day. Grant that all this was trickery, too; what is the explanation? How was it done?

 Three days before the visit paid by the writer, a female friend of ours had written her own name and that of a deceased lady friend, a girl, who had been dead for years; and lo! on, or rather under Mr. Foster's arm, on the surface, there appeared in pink, or blood, the letters of that dead one's name. We then thought of a male friend, deceased; and lo! there appeared in pink, or blood, the letters of that dead one's name. We then thought of a female friend, deceased; and lo! there appeared in pink, or blood, the letters of that dead one's name. We then thought of another female friend, deceased; and lo! there appeared in pink, or blood, the letters of that dead one's name.

 But thus far, in all these series of phenomena, there has been a material basis; there have been papers, and writings, and rappings, and blood, etc., *i.e.*, things more or less material.

 We now proceed to subject Mr. Foster to the experimentum crucis, to remove the two steps above mentioned, and to cause him to deal with mental only. Casting our thoughts back upon the past—the long forgotten, or, at least, seldom-thought-of past—we carefully invoked the image of a beautiful girl, upon whom we had wasted any amount of sentiment, but who, alas! had been sleeping in her grave for fourteen years. We thought of her, and asked Mr. Foster to communicate with her, though without mentioning any of these particulars to him or telling him her name. Having a card with the letters of the alphabet inscribed upon it, we requested him to touch the letters in any order we chose, assuming that we touched the letters in any order we chose, assuming that we touched the letters, and lo! the whole name of the dead girl was spelled out. Now, Foster had never heard of the girl of course; the artist who took down the name had never heard of her; we had not ourselves breathed a syllable of her name; and yet here was the name spelled out correctly and by raps. But now and then this, Mr. Foster also rapped out for us the letters of the name of an old maiden aunt, who had been opposed to our attentions to this young lady, and who had herself been dead for over ten years. More than this even, Foster rapped, or caused to be rapped out for us, the names of these three sisters whom the writer had been on friendly terms twenty years ago, in Philadelphia; he also told us ("through spirit agency," he said) various particulars about these sisters which were only known to their immediate and humble circle, and which we had ourselves almost forgotten. He also rapped out the name of a well-known dramatist, recently deceased, a friend of ours; and, putting himself into communication with the spirit of one of his dramatists, rapped out the name and gave us various interesting facts in the history of a popular actress, likewise recently deceased. In brief, Mr. Foster gave us the names of the persons we were thinking of—names which had been dead, utterly unknown to him; names the majority of them utterly unknown to the parties accompanying us; names shrouded, so we thought, in the recesses of our memory exclusively; and not only did Mr. Foster give us the names of those dead persons accurately and not only did Mr. Foster give us the names of those dead persons accurately and distinctly, but he also gave us the particulars concerning them, which enabled him to talk understandingly about them. How he did it God knows, we don't; but all this he did do. It may be all trickery, all psychology, all what you will, but, at least, it was all done; and he does similar things every day; and, as Bulwer himself said of these phenomena, "No man knows how they are, nor does that they are."
WHAT IS ANTHROPOLOGY?

BY W. H. BIRDSLEY, M.R.C.S.

Omitting rare and questionable exceptions, the whole human race is well-nigh in possession not only of a rational, intellectual, and moral capacity, but something more—that spirituality of soul, which develops a religious sentiment, over and above any other known thought prompted by feeling, whether we believe in a special creation by Deity, or the general evolutions of Nature, as seen in the facts of body, soul, and spirit. From what sources in this organic life did primitive peoples inherit a system of faith and worship? Is molecule the native source of each mind? Or is spirituality intellectual, and moral capacity, but something more—that outward and visible existence? Do we learn by immediate intuition of Wordsworth?—

“Our life’s star
Hath had elsewhere its setting.
And cometh from afar.”

Did a struggle for physical continuity, close throughout past and present ages, eventually culminate in a spiritual sense of duty to God, as well as an acknowledgement of moral responsibility to man? Rather is it not unphilosophical, and likewise unjust, to clench every nail of the human coffin, and declare that mud is first and last nature, since religious animation is now on something which is not religion, or the quality of being spiritual? Quite the contrary; the logical issue of catholic investigation is now demonstrable. Anthropology must kiss Spiritualism, after the manner of scientific illustrations which supersede erroneous theories, and and interest, however valuable, must give place to a just consideration of right and duty on the positive side of human affairs. Heretical strength must ever subdue orthodox weakness.

“Until Perfection frees, alone, and sweet—
Is cloudless knowledge, purity, and bliss.”

As President of Liverpool Anthropological Society, I have been frequently asked, “What is Anthropology?” not only personally, but in numerous communications from different parts of the country. My invariable answer to the above question is now as ever, Anthropology, in the vernacular tongue, is simply a discourse on man. Indeed, it has no other meaning, etymological, spiritual, physical, theological, political, social, or intellectual. Pense à bien. Surely one cannot be held responsible for the perverted applications of scientific nomenclature (Latin and Greek being yet languages of the learned, or true symbols of intellectual free-masonry amongst all peoples of civilization and culture) in an unscientific or gratuitous manner, whether for the polemic interests of party warfare, or the distorted misinterpretations of a conventional and fashionable physical science. “Under which king, despoton? Speak or die,” is not freedom for a philosopher, and pertains only to the language of spiritual and secular despotas, the ineradicable squinting of whose mental vision results, alas! in the never-ending obfuscation of those abject souls who are doomed to slavery.

“Society is now one polished hore.

Hara of two mighty tribes, the Bows and Bored.”

The universal truth of the human faculties throughout the history of all kinds or varieties of our race (not the special exceptions of single brains or minds) must, I submit, be assumed in all logical and philosophical arguments. If this be admitted, I have one propositional evidence for the facts of Psychology and Spiritualism, as one possesses for the minutest physical demonstrations of histology, or the most absolute maxims in the science of geometry. If any controversialist denies the general truthworthiness of the human faculties, in regard to some part thereof, if not entirely, for their fidelity or honesty with respect to brain and body, there is an end of him so far as I am concerned, inasmuch as there can be no satisfactory or intelligent argument with a bigot. It would, indeed, be worse than the circular method—like two unproved propositions proving each other. The certain maxims of mathemetics are downright nonsense to a prejudiced sectarian, who obstinately refuses to analyze and fairly examine the combined elements of his whole being, whether manifested spiritually or materially.

“Our life’s star
Hath had elsewhere its setting.
And cometh from afar.”

How stands, for example, the great vexed question in Anthropology and natural history, origin of species, according to the latest observations of Haeckel, Wallace, Darwin, Huxley, M. de Quatrefages, Mantegazza, Curt Vogt, Weiss, latest Foi, and other investigations in the domain of science (Bibliothèque de Philosophie Contemporaine, 1879). In short, the chief supporters of the absolute fixity of species admit variability to a certain extent, and conversely the warmest upholders of variability are ineradicably compelled by recurrent testimony to acknowledge a certain amount of un-deviating fixity, so that, as usual, the truth in the science of Anthropology, as that of Spiritualism or Materialism generally, seems to lie between two extremes of antagonistic advocacy, the facts of universal nature never failing. Under present circumstances I thought one could hardly do better than give the last address for the session to the Liverpool Anthropological Society on “Science revised by Philosophy,” or the march of physics—a true march, but a march backwards when viewed exclusively. J. Stuart Mill bequeathed a philosopher’s legacy in the words, “He who knows little of that.” O sanctity of reason! Several clergymen, moreover, who have lately honoured me with their scientific labours, protest, inter alia, that the term Anthropological should read “Anthropological,” since the literary, scientific, and philosophical association I founded more than ten years ago is “only” seeking to prove the Socratic origin of man! Verily, “Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny.” What? why the fact is our first president was the Astronomer-Royal for Scotland, and our second, Mr. Thomas Huxham, M.D., Consulting Physician to the Liverpool Royal Infirmary, the well-known author of Ancient Faiths and kindred works. Thus have we continued from Christian to Atheist, and rice cerea with Spiritualists, Secularists, Monarchists, and Republicans, for change. Are we not English Catholics?—By any other name would smell as sweet? I will only remark that the characteristic horror of free thought evinced by these saintly philosophers of ecclesiastical mould (more especially their hatred of Darwinian conclusions) is about as legitimate or to the point as the arguments for orthodox angels, with which the public were so memorably, if not impropriously, regaled by our versatile Hebrew Priest.

Curiosity, which is not restricted to the clergy. Merchants and tradesmen of every social rank have asked me “What is Anthropology?” and does the term include Ancient Faiths, Biblicism, the biological, and the geological history of mankind, together with such topics as modern Spiritualism, with regular advance, the relative superiority of male and female brains, moosarium, clairvoyance, the laws of health, the prevention of sickness, therapeutics, or duties of body, soul, and spirit, electrobiology, phrenology, the phenomena of second sight, apparitions, cerebral physiology, nothing in nature, relations to animals, &c. Above all, do I believe that we owe our sole existence to apes or monkeys, by a conflicting process of mere physical selection, and that we attained our psychical construction through gradual evolution of molecular atoms? My reply to these interrogatories is unmistakable.

“Homo sum, humani nil a me alienum puto.”

What results Anthropology, or Secularism, can achieve by fair examination of facts will never destroy worthiness of character, or the claims of virtue over vice, but to the pure in heart nothing is clean or unclean, whether created by Deity or evolved by the forces of nature. If any person, even with the odium theologorum strong upon him (in “holy orders”), have the gratuitous hardihood to declare that it was not within the resources of the mighty universe, or cooperative powers of atoms and intelligence, seen and unseen, to have unfolded an intermediate
form between the lowest man and highest ape, and therefore beyond all possibility of discovery by some future philosopher? Such a declaration is beyond the pale of wisdom. Not many years since no intermediate structure was known between Scimpanzees and man; but, if we give the matter our attention, it appears that the famous bones of the Mabamba of the Gambia, and the gibbons in Borneo, could really develop into man-like apes, why may not American monkeys have given rise to American races of men, African apes to negroes, Asiatic apes to negroes, or human types may have issued from various animal progenitors of the same sex? This is a matter of high scientific importance, at vast epochs of time and under multiform conditions?

To recapitulate: by true Anthropology, I understand not only scientific researches into our physical origin, but our spiritual nature and destiny. Facts indisputable tend to show that the religious sentiment is the extent or value of earthly possessions present to-day, whereas Spiritualism, wisely appreciated and constituted in a natural order, to do service for us in our social status, and those intellectual and moral ideals which govern a righteous, practical, happy life; worthy of the religious brotherhood, dual souls and kindred spirits—for ever correlated molecularly and eternally.

Correspondence.

GREAT FREEDOM IS GIVEN TO CORRESPONDENTS WHO SOME TIMES EXPRESS OPINIONS DIAMERICALLY CONTRASTED TO THOSE OF THE JOURNAL AND ITS READERS. UNSOLICITED COMMUNICATIONS CANNOT BE RETURNED; COPIES SHOULD BE KEPT BY THE WRITERS. PREFERENCE IS GIVEN TO LETTERS WHICH ARE REWARDED WITH PROMINENCE.

SIR,—It must be painlessly evident to some of us that our beloved science, Spiritualism, is making only very slow headway, and that unless a definite and organized plan is adopted, it will hold pretty much the same position that agriculture held a hundred years ago—namely, accepted by the few, played with by some, and disregarded by most. I have been thinking what a contrast this would be between ourselves and another of our sciences, and those intellectual and moral ideals which govern a righteous, practical, happy life; worthy of the religious brotherhood, dual souls and kindred spirits—for ever correlated molecularly and eternally.

SPIRITUALISM ON THE PUBLIC PLATFORM.

SIR,—It must be painlessly evident to some of us that our beloved science, Spiritualism, is making only very slow headway, and that unless a definite and organized plan is adopted, it will hold pretty much the same position that agriculture held a hundred years ago—namely, accepted by the few, played with by some, and disregarded by most. I have been thinking what a contrast this would be between ourselves and another of our sciences, and those intellectual and moral ideals which govern a righteous, practical, happy life; worthy of the religious brotherhood, dual souls and kindred spirits—for ever correlated molecularly and eternally.

SIR,—The Glasgow Association of Spiritualists is in a better condition as to speakers and public attendance than it has been for some years. It is well able to meet its engagements; each member acts on the principle of true organi-
Mr. A. Duguid, of Kirkcaldy, lectured here twice last Sunday week.

Mr. Terry was born in London in 1836, and in 1857 emigrated to Melbourne, Australia. He was early thrown upon the world, and compelled to labour for his living. He had the opportunity of studying for literary culture afforded him by several hundreded his way in the rough-colonial world almost alone and single-handed. After the usual vicissitudes incident to the state of society at that period, he early developed a close connection with his brother, a general store at Hampton, near Melbourne, on the main road to the principal gold diggings. It was here, in the year 1859, that he had his first contact with Spiritualism. It is of deep interest to trace his cumulative experience, and the character of the phenomena presented to him for they are parallel and identical in character with those so often described. He early made a unique and new origin of a spiritistic union. The read the working of Judge Edmonds and Dr. Dexter on "Spiritualism," which seemed to fall into his hands, interested him so much in the subject, that he began to inquire if there were investigations in the colony. Hearing that there were, and that they held séances in East Melbourne, he obtained permission to attend. Arriving there, he found the medium seated around a large table. He took his seat at a small table at the extreme of the apartment, and carefully watched the proceedings. He found the medium in no way unscientific, and after a few minutes waited and answered questions. Then he had an opening given him a fact to begin with. He says:

A supermundane power acted on the table. The next thing was to receive communications and conversations from a friend of his was an officer, was long overdue and supposed to be lost. At 1862 he visited a friend for the purpose of establishing a circle. Six or eight inquirers met with him at a house in East Melbourne, he obtained information from his father, of whom he inquired of his sister in England, and despite of various cases, and as the knowledge of the disease is half its cure, it has been of great service to many who could derive no benefit from ordinary treatment. I will be given you to heal the sick and suffering. Make a proper use of the good gifts bestowed on you, and you will bless the day you began your investigations.

A young friend was visiting us. She seemed cheerful and vivacious, and, beyond a more than ordinary polish, showed no signs of ill health. She had fallen asleep on the sofa when my attention was attracted to her by my spirit friends, and I was informed that she was suffering from an intestinal complaint, and a prescription was given for her cure. Subsequent inquiries proved the correctness of the statement. Since that time I have been enabled, when in prostrated condition, to accurately diagnose the most complicated cases, and as the knowledge of the disease is half its cure, it has been of great service to many who could derive no benefit from ordinary treatment.

Mr. Terry thought he was qualified to investigate for himself and admirably succeeded. He says:

Never shall I forget the eventful night I realized the grand truth of the papers contained an account of the loss of the City of York that was supposed to be lost, but the spirit adhered to what I had written, and when the next mail arrived from England, the papers contained an account of the loss of the City of York. Many similar instances have occurred in my experience, proving the identity and independence of the influence.

Of course great excitement prevailed in the neighbourhood, and the questions on the subject were so numerous that I was unable to answer them all to what he had written, and when the next mail arrived from England, the papers contained an account of the loss of the City of York. Many similar instances have occurred in my experience, proving the identity and independence of the influence.

About this time one of our circle received a letter from England, informing him that a ship named the City of York, on which an intimate friend of his was an officer, was lost overdue and supposed to be lost. At our first meeting forwards, a communication was written through my hand, giving an account of the founding of the steamship City of Boston, and signed S. B. R. — the name of the friend alluded to. We said it was the City of York that was supposed to be lost, but the spirit adhered to what I had written, and when the next mail arrived from England, the papers contained an account of the loss of the City of York. Many similar instances have occurred in my experience, proving the identity and independence of the influence.

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circulated, and Mr. Terry felt, as there was no other champion in the field, it was incumbent on him to supply the want. He had no literary experience, but his consciousness of the truth of his position gave him strength, and his reply was widely circulated, eagerly read, and drew the attention of thinking persons to the subject.

He had an antipathy to advertise himself or his mediumship, and located a small room over his bookshop in the city, he tenant the coming of the booksellers who supplied him with the means of subsistence, for the sale of books so small it scarcely paid the rent of the premises. The spirits lent them his, and he can hardly be credited by his labours in the mediumship, he established a daily press; he laid the foundations of a considerably important journal that is an honour to the cause, and well sustains the grand name of Koble. In 1872, he called together a few willing workers, and held the first, session of the Victoria Association for the Advancement of Spiritualism, a large assembly of thirty-three individuals, a half-calf, 8s. 6d., post free. Cloth edition, 5s. 6d., post free. From them afterwards.

The officers were as follows:—President, Mr. Terry; vice-president, Dr. Motherwell; secretary, Mr. Terry. There was no organization in the Australian colony, and Mr. Terry saw the necessity of forming one. He also suggested the formation of a society for the advancement of the science in every part of the world.

About 1860 the necessity for a spiritualist journal was impressed deeply on the mind of Mr. Terry. He could not cast it off, but certainly pondered over the enterprise. With his deficient literary training and weak mind he whiled, and while his, B. B. Naylor, a recent convert, after giving a series of lectures on "Spiritualism," started a paper called the "Glowworm," which had a brief career of only five months. At this time, an exceedingly sensitive patient described a spirit hand on which was written, "Harrower of Light," and the motto, "Dawn approaches, error is passing away; men arising shall hail the day." This influence was the beginning of the "Harbinger of Light," and it was the first attempt to pay a regular number, which appeared on the 1st of September of that year, and has continued to be regularly issued to the present.

Mr. Terry was not a member of the Council of the University, has been an open and consistent advocate of Spiritualism ever since, and has been at the head of the colony, and the publication of the Journal, and the mediumship of Messrs. Alexander, 12s. 6d., post free. Illustrated. Demy 8vo, 407 pp.

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