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. 332. MELBOURNE, OCTOBER 1st, 1897. PRICE 6d.

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ROBERT HARE, Professor of Chemistry in the University of Pennsylvania, and one of the most eminent scientific men America has produced, was one of the earliest investigatiors of Spiritualism. He approached the matter in a skeptical spirit, and meeting with phenomena, proceeded to test these with a series of scientific instruments which he invented from time to time according to the necessities of the case. Each of these, however, instead of detecting fraud, proved the genuineness of the phenomena tested, and ultimately convinced him beyond the shadow of a doubt of its spiritual origin, he boldly affirmed his conviction, and in justification wrote and published a large octavo volume of 460 pages, entitled "Experimental Investigation of the Spirit Manifestations Demonstrating the Existence of Spirits and their Communion with Mortals," &c., &c., with diagrams and illustrations of the various instruments used by him in the course of his experiments. Dr. Hare passed on to the higher world soon after, and his book, of which four editions were called for within a few months, has been long out of print, the fourth edition bearing date 1856. The book is consequently little known to present day spiritualists, and our reference to it is for the purpose of further strengthening the evidence we have been giving from time to time during the past two years of the reality, substantiality, and nearness of the spirit world. As soon as he was convinced that the phenomena were due "to the shades of the dead," he looked with eagerness for some consistent information of their abodes, modes of existence, diversities and occupations, but could find nothing in the published accounts that was precise, connected, or satisfactory. Nowhere could he find any satisfactory indication of the location of the spirit world or of its subdivisions. Urging this deficiency upon those spirit friends who seemed to have selected him for their instrument in promulgating the invaluable truths of Spiritualism, he obtained in May, 1854, some information respecting the situation of the spiritual spheres or country of spirits relatively to the earth, and a few months later his father (who when in life had been one of the original legislators of the state, and subsequently Speaker) responded to his desire for knowledge relating to the next world, and gave him a lengthy communication through the hand of Mrs. Gourlay, prefacing it by saying that he should endeavour, according to the extent of his capacity and highest perception of truth, to give him as correct and definite a view as possible of the important subject in question. He commences by describing seven concentric regions or spheres of exceedingly refined matter, encompassing the earth like belts or girdles; their surfaces diversified with an immense variety of picturesque landscapes, lofty mountains, valleys, rivers, lakes, forests, and the internal correspondence of all the higher phenomena of earth. Trees and shrubbery, crowned with exquisitely beautiful foliage of every color and variety, send forth their grateful emanations, each succeeding sphere increasing in beauty and sublimity as they ascend. A spiritual sun (concentric with the natural sun) illuminating the spheres with a splendour which baffled description. That there were no divisions of time—the inhabitants were divided into societies agreeable to the law of affinity, that teachers from the higher spheres instructed those in the lower, that they continued to pursue studies they were interested in on earth, and that wisdom developed with increase of knowledge. That consanguinity was not a necessary link in the spirit world, but true spiritual kinship; the teaching of the higher spirits was universal progression. That evil was not *a positive principle but a negative condition*, and suffering not penal but a *necessary and invariable sequence of violated law.* And further, that the spirit body was a counterpart of the earthly one divested of its imperfections.

It will be seen from the above that the communication of Professor Hare's father in almost every detail tallies with the teachings given through the seership of A. J.

Davis, and the revelations through Mrs. M. M. King, and Hudson Tuttle. Davis's book was the only one published at the time, and that it appears from Dr Hare's statement he had not heard of. We have therefore four distinct descriptions of the nature and constitution of the spheres, from four different authorities, all harmonising in essentials with each other. The teachings through Swedenborg, Judge Edmonds, W. Stainton Moses, and other reliable authorities supplement these, and spirits innumerable who have communicated with mankind during the past fifty years, more or less directly endorse the truth of the revelations. Though many of these latter have but a limited knowledge of the spirit spheres they all agree in endorsing the reality and objectivity of their surroundings,—their own likeness to humanity, and the continuity of their individuality.

To the unbiassed reader these evidences should be impressive; the prospect is inviting, and there is nothing repugnant to reason, everything indicates the justice and love of God, and points to a life of endless progress under more favourable conditions than those that pertain to the rudimentary sphere. There are of course spheres and conditions less attractive, where gravitate those who have violated the laws of life and morality, but they are probationary, and just so soon as a realisation of their degradation and sincere repentance sets in, a way is opened for their denizens to work out their own salvation and ascend to higher conditions, ultimate redemption is inevitable.

OUR FOREIGN EXCHANGES.

Spiritualism Defined.

One of the most perspicuous and comprehensive definitions of Spiritualism which we have yet met with, is the following, which we translate from the Italian of S. Vincenzo Cavalli, in his *Spiritismo non è Satanismo*, a splendid piece of polemic, in which he has demolished for ever the miserable fallacies put forward by Roman Catholic priests, when endeavouring to sustain their preposterous doctrine that Spiritualism is the work of the Devil; a being who has no existence outside of the bemuddled brains of benighted theologians:—

"Spiritualism, in its simplest expression, proposes to itself to prove, by the facts of observation and experiment, scientifically and rationally examined, the extra-terrestrial survival of the soul, and therefore the existence of a beyond, which is not a beyond, only in so far as our poor corporeal senses are concerned. Hence, it is the heroic remedy against the psychic malady of the age, materialism; a malady otherwise incurable by the old therapeutic treatment of philosophy and theology. It recruits its followers, then, among the sceptics, the unbelievers, and the indifferents, whom it wins over to the doctrines of Spiritualism. This is its proximate aim; which, under God's blessing, is still advancing. Its other and ultimate end is, first of all to rationalise and then to laicise religion, while respecting positive religions, or forms of worship and sacerdotal symbols. It is easy to understand that this must clash with the interests of the Churches, because, as Brofferio has acutely remarked, the federation of the claimants to authority do not like the co-operatives. But *sub lege libertas*, and *legi servi sumus, ut liberi esse possimus*; and even in the moral life, the victory falls to the strongest;—to those who are morally and intellectually powerful; and those who fight *propter vitam* are convinced that they will live to the end of the day, in which they will not have lost the utmost *vivendi causas*. Spiritualism is not born to be a usurper of legitimate rights and interests. It does not arrogate for itself, that which it reprobates; namely, the forcible expropriation of a profitable dominion over the soul, in the name and on behalf of a religious Sovereignty, by right of a theocratic investiture. Indeed it condemns this and every other dominion, or patronage by law of a like character, which transforms itself into tyranny or religious traffic; and it restricts itself to preaching the gradual, free, and spontaneous emancipation of the religious conscience by the means of voluntary philosophical conviction. In one word, it is evolutionary and not revolutionary.

"Spiritualism offers its logical *credo* to whomsoever is capable of understanding and accepting it by a cognition of its cause, and with a clear conscience. It proposes it to and does not impose it on whomsoever has none, or who has abandoned his own, or is dissatisfied with it; and, respecting all beliefs, which it tends to unify and purify, it has no fear of comparative criticism, and welcomes the discussion of its own doctrines.

"Spiritualism offers unexpected consolation to the afflicted, the forsaken, and the outcast. Spiritualism gives the certainty of those moral truths which are necessary to the conduct of life, without diverting any one from his faith, inasmuch as it places the condition of salvation in works of justice and charity, and not in forms and formulas. Spiritualism does not allure people to embrace it by precepts of lax morality, or by an elastic casuistry which inculcates the driving of bargains with heaven; and, accordingly, the responsibility for our actions is increased in proportion to our certainty of the moral succours which it holds out to us; because it is the bread of the strong, and not a sweet poison for the weak.

"Spiritualism is the Voice of God; and it will one day be the voice of the people; for its gradual but faithful echo will go sounding forth and spreading amain throughout the ages yet to come."

A Royal Medium.

M. Joseph de Kronhelm, of Gajoia, Podolia, contributes to *La Union Espiritista*, the following statement:—"Prince Charles of Denmark, who is engaged to the youngest daughter of the Prince of Wales, is a spiritualist and a medium. Various members of the royal family, are also believers in Spiritualism. The Prince and Princess Royal of Denmark are perfectly convinced of their having been visited by inhabitants of the unseen world, during their recent tour in Switzerland. Some of the apartments in the royal palace at Stockholm have the reputation of being haunted by spirits. The belief was so deeply rooted that, after the assassination of Gustavus the Third, the whole of the edifice was razed to the ground, and entirely rebuilt in order to dispossess the ghosts. But on the night following the reception of its new inmates, Count von Moltke, the King's Chamberlain, was violently jerked from his bed on to the floor, without being able to account for the phenomenon. Next morning, Prince Christian, who slept in an adjoining room, complained of having been disturbed during the night, by sounds of strife, at his bed-side, which were quite inexplicable. Two nights afterwards, the Princess Louisa, who was betrothed to the Prince of Schaumburg-Lippe, on raising her eyes from the table, at which she was sitting writing, saw a phantom gazing fixedly at her. She raised a cry of alarm and the phantom entered the corridor and disappeared. Several nights afterwards, Prince Charles entering one of the apartments without a light, came into contact with an object he had overlooked; and he precipitately retreated, pale and trembling, perfectly convinced that the room was full of armed men, who had compelled him to retire. On another occasion the same young Prince, who is evidently clairvoyant, was observed by his father to turn pale, and gaze into space, as if fascinated by some horrible spectacle. His explanation was that he saw the phantom of a bleeding man standing on the other side of the table." When royalties become mediums, Spiritualism will receive the adhesion of swarms of courtiers; and will even be fashionable.

The Subliminal Consciousness.

Three pages of the *Rivista di Studi Psichici* for August, are devoted to a reply to the article in the May number of the *Harbinger of Light*, entitled "The Hallucinations of Psychologists." The writer quotes in support of the unproved hypothesis of a duplex consciousness, the opinions put forth, and the phenomena observed by M. M. Janet and Binet, and by Mr. Myers; to which we might add those of a dozen other eminent psychologists, English and American, French and German. But a fallacy does not cease to be a fallacy because it is espoused by a number of eminent men, who have made the science of psychology their special study. For something like fifteen centuries, the geo-centric theory of the universe was firmly believed in by nearly all the greatest minds in Christendom; because, to those minds, it seemed to fit in with the observed motions of the heavenly bodies. Does anybody believe in it now? But Copernicus, Galileo, Kepler and Newton arose, and the long cherished theory was shivered to atoms. Psychology, to-day, is where astronomy was, up to the early part of the sixteenth century. Certain psychic phenomena, such as those related of the young school-mistress of Arona, and of Felida and Leonia, in the *R. de S. P.*, puzzle the minds of materialistic psychologists, and they think they can find an escape from their perplexity by attributing a double consciousness to every human being; the lower consciousness, being something distinct from "the normal Ego of the subject!" Ingenious but purely imaginary, and entirely incapable of proof. But Spiritualism, like another Copernicus, steps in and exclaims, "Everyone of these phenomena admits of a simple, rational and natural explanation. This supposititious change of personality is the result of the control of the mind of the person in whom the phenomena is observed, by another intelligence, acting upon him externally, or taking possession of his organism and using his brain." The present writer has witnessed and carefully recorded upwards of 400 cases of this kind, with the aid of four trance mediums, during the last five years; that is to say he has conversed with that number of distinctly individuated personalities, each of whom had proved him or herself to be a separate identity; has expatiated on questions of art, literature, science, philosophy, ethics and religion, altogether outside the mental range of the mediums; and has communicated information entirely new to the writer. Not only so, but the recipient of that information has been invited to ask questions upon subjects in which he is specially interested, and has received immediate, satisfactory, and in some instances, surprising replies. Two secrets, the one in connection with the political and literary history of Great Britain, and the other relating to an enigmatical character in France, have been thus disclosed to him. By patient research—with the clue, thus furnished, in his hand—he has been enabled to verify the accuracy of the statements made in relation to the first; and he has every reasonable expectation of doing so with respect to the second.

A Promise Fulfilled.

We are indebted to Professor Falcomer, for a copy of the *Adriatico*, a morning paper published in Venice, and dated the 8th of August last, containing a narrative from the pen of that gentleman, of a recent "Case of Apparition." It is that of the late Carlo Fenzi, a member of the Italian Senate, who had been educated in the University of Pisa, had travelled a good deal, and had studied the people and institutions of England and Austria. He was a thorough sceptic, and was so strongly opposed to Spiritualism, that he endeavoured to dissuade his brother Sebastian from following up his investigations of that subject; lest it might jeopardise their fraternal affection. For the sake of peace and concord, Sebastian thenceforth refrained from speaking upon the matter to Carlo. In June, 1881, the brothers met at the villa of their father, at St. Andrea, when Carlo said, taking his brother's hand:—"I want to tell you something you will be pleased to hear. It is this. Latterly my ideas on the subject of Spiritualism have undergone a change, and I am convinced that if I had thoroughly investigated the subject, as thou hast done, I should have arrived at thy own opinions concerning it."

Sebastian was delighted, of course, and declared it to be the happiest moment of his life. Then he went on to say:—"We have always been fond brothers, the best of friends, two souls in one kernel. But we have reached the evening of our lives, and it is meet that we should reflect upon how soon we may experience the grief of parting, for death spares no one. Well, let us promise each other that whichever goes first will endeavour to give the one who is left behind, some irrefragable proof of the continuity of life beyond the tomb."

Carlo, warmly grasping his brother's hand, replied:—"I promise thee I will, and with all the greater satisfaction because I feel that I shall be the first to go." Sebastian said:—"It will be as God wills; but you should not entertain such melancholy thoughts." Carlo, with a convulsive movement, made answer:—"I feel very strangely that this is true. Listen. I shall not see the end of this year, and I tell thee that, in three months, I shall be under the earth." And both lapsed into a painful silence.

Exactly three months afterwards, namely on the 2nd of September, 1881, Sebastian Finzi, who is the son-in-law of Admiral Morin, was staying at his sea-side villa Fortullino, ten miles from Leghorn, with four of his grandchildren, when he said to his daughter, Signora Cristina, their mother:—"I don't know what terrible event is about to happen to us, but I feel so deeply moved that I must get away out of the house, or I shall break down in a minute or two, and I should not like the children to see me crying." Without stopping to get his hat, although it was raining, he hastened into a field, and there he distinctly saw his brother Carlo, whom he supposed must have arrived unexpectedly from Florence, 70 miles distant. But why should he venture out in the rain without an umbrella? At first, he thought, it must be an hallucination, and he rubbed his eyes; but there the figure was, just as plainly as before. Presently it disappeared behind a rock. On re-entering the house, Sebastian found a telegram just arrived, containing these words:—"Come to Florence at once—Carlo very ill." His brother hastened thither, but too late; and found that Carlo had died at a quarter to eleven on that morning; the very time at which he had seen the apparition; and the doctor told him that the last word upon his brother's lips was "Sebastian." As he knelt down to kiss the clay-cold forehead of the corpse, the sorrow-stricken survivor whispered, "Thanks; thou has kept thy word." There can be little doubt that his brother was present and that he witnessed the act and heard the words.

A Phantom of the Living.

In an excellent article in the *Revue Scientifique et Morale du Spiritisme* (Paris), by its editor, M. Gabrielle Delanne, entitled "The Positive Character of the Spiritualist Doctrine," he quotes from a paper by Max-Perty, the following striking fact:—"Mlle. Sophie Swoboda, after a family party, which had kept her up very late, suddenly remembered that she had forgotten her German lesson. As she was very fond of her governess and did not wish to displease her, she sat herself down to her task; when, quite unaccountably, and without feeling any astonishment, she found herself face to face, with Mme. W., the governess in question; spoke to her, and in a playful tone explained her vexation. Suddenly, the vision disappeared, and Sophie, with a calm mind, rejoined the party and mentioned what had happened. About ten o'clock the same evening, the governess, who is a spiritualist, had taken up a pencil to correspond with her deceased husband, when she was startled to find her hand controlled and writing some words in German, in a character which she recognised as that of Sophie. They were excuses, pleasantly made, for her involuntary forgetfulness of her task. Sophie was enabled to convince her next day that not only was the hand-writing of the message her own, but that the expressions were precisely those she had made use of in her fictitious (?) conversation with Mme. W."

OUTSPOKEN THOUGHTS AND COMMENTS.

THE BIBLE IN STATE SCHOOLS AND THE BIBLE LEAGUE.

THERE is a great storm in a teapot going on just now, or to use a more descriptive metaphor, an anxious fluttering of wings in the clerical dovecot on account of the absence of religious instruction in our State-schools. The Bible-league makes gigantic efforts to save the souls of the rising generation. Ministers of State and members of Parliament are interviewed and aspirants to Parliamentary honors are informed that unless they promise to support the league's demands, they will lose the powerful support and influence of the churches at the forthcoming election. The "Reverend Divines" thus add one more element to those of political corruption already in full operation, by means of which universal suffrage supplies us year by year with the most plausible and cunning, instead of the best and fittest of legislators. This calamity will be intensified a hundredfold if our next Parliament be elected by the churches.

But this agitation would be fully justified and even the means now being used for its accomplishment might be excused, if the greatly deplorable want of religious instruction in our public schools were really supplied by the measure, which the league proposes for that purpose, and if this measure were not in itself so monstrous an anachronism, that it could not fail to defeat its own ends and make the want it is to supply all the more grievously felt. And what is this great panacea, to be introduced by Act of Parliament, that is to transform light-hearted, frivolous and irreverent young Australia into sedate churchgoers and profound religionists, that has been applied for centuries past with the same object now aimed at and utterly failed? It is that heterogenous collection of books, called the Bible, with all its stupendous but now happily obsolete claims to infallibility of every word and sentence in it as the Word of God, which the Bible-league wants to introduce once more as the text-book for religious instruction of the young. An alleged infallible church like the Catholic concentrating in its doctrines all the wisdom and knowledge of its leaders in past generations and the present one, may advance its claim to be the sole possessor of religious truth with some plausibility of reason, it may advance it even for its records, of which the Bible is the principal one. But any other church outside its pale and repudiating its pretensions is glaringly inconsistent, and occupies an altogether untenable position, when it endorses these pretensions in any one particular instance and rejects them in every other one.

The Bible is beyond all doubt a Catholic book. It was collated by the Catholic Church out of a great number of early manuscripts of doubtful authenticity, it was freely interpolated by that church, to bring it in harmony with the doctrines it had adopted; it was translated into Latin by Jerome at the command of the Pope Damasus and finally submitted to a Council of Catholic bishops for approval and by this council decreed to be *the Word of God.* As such now Protestant clergymen wish it to be read in our schools with all its many absurdities and contradictions, its incongruities, with our vastly increased knowledge and higher moral sense, with all its childish notions and ideas only befitting the ages of ignorance and barbarism in which it originated and the religious wants of which it satisfied. To put the youthful mind once more into the direst fetters possible, the tyranny of the dead letter and prevent its free expansion, in order to increase their own influence and claims to reverence as the God-commissioned expounders and interpreters of that letter, is the real object of the authors of the agitation now set on foot by the league, but it is utterly futile. It would be interesting to ascertain on oath how many of the gentlemen now leagued together really believe the Bible to be what they want it represented in the schools. A smart scholar in the upper sixth would probably argue during the bible-lessons that if what he is taught is really true and the word of God, many other things he has also been taught, must be false or he may even come to the more heretical conclusion, that the God, Who did and said what the bible alleges, cannot be all perfection, wisdom and goodness. He is taught that God created the world in six days and rested from His labours on the seventh, when he knows that millions of years must have elapsed since our little planet commenced to whirl through space, a fiery globe, and millions more, until it cooled and became fit for organic life. He is taught that the sun, moon and stars were made to shed light on our insignificant orb, when, if at all well informed, he knows that the sun preceded the earth, since the latter is his progeny and that the stars are worlds of surpassing magnificence, the light from many of which travelled 200,000 years and more ere it reached the earth,—and that God created light on the first day and the sun, moon and stars, the source of light and of day and night on the fourth day, etc., etc. But these statements, all borne out by the Bible, will only confuse and shock his intellect. What will become of his moral sense, his love of justice and fair play, of mercy and forgiveness even in that rudimentary state we find in a well brought up child? It must necessarily become utterly perverted, if not completely stifled and ruined for life, when the precious scheme of salvation is unfolded before him and he is told that he must accept it and firmly believe in it if he wants to escape hell-fire and eternal damnation. It is painful and like being in a torture-chamber to dwell on this crowning achievement of the ecclesiastical mind, logically deduced from the infallible Bible. Its hold on the human mind is now happily lessened from decade to decade, but when it had that hold firmly for many centuries, it was the prime source of religious intolerance and persecution; it has caused more blood to be shed in the name of religion and more crimes to be committed than any other error that has ever dominated poor humanity. Under its baneful influence the Christian world has become evermore un-Christian, the sublime truths enunciated by the gentle Jesus, the majestic, incomparable Christ have become evermore disregarded as rules of life and dragged into the dirt, until at last, at the end of the 19th century universal worship of the golden calf, selfish greed and grasping for wealth have taken their place, and we stand on the very verge of a great social cataclysm, in which the whole of our present, utterly rotten social conditions will be swallowed up and destroyed, and with them the baneful dogma, to which they can be traced as their principal cause.

The cornerstone and foundation of the wretched structure in which the human mind has lain captive so long, is the so-called fall of man, founded on a fable of Jewish origin, recorded as history in the infallible Bible. According to it, man created in the image of God and intended to live on earth an everlasting life of peace and happiness, committed a trifling act of disobedience by eating one apple from a forbidden tree. He fell a victim to temptation, specially put in his way, and therefore should have been forgiven the first offence by his loving Father, then as loving no doubt as at Christ's time. But the writer of this piece of primeval history evidently did not know him as such, for he makes him out to be a stern tyrant, who at once cursed poor Adam and his unfortunate mate, condemned them to hard labour for life in the wilderness and to a painful, ignominious death. A clever child, on being told this woeful story in the Bible-class, will probably argue that Adam and Eve were no worse than God made them, that their act of disobedience must have been foreseen by Him, before Whom the future lies like an open book, and that consequently the punishment inflicted was cruel and unjustifiable. But how utterly disgusted must it feel when it learns that the good God it prays to daily was not appeased by the cruel death sentence, and that seeing the descendants of Adam drew some little enjoyment and pleasure from the short span of life allotted to them, and that they multiplied rapidly, He determined on drowning the whole race with the exception of one family. The child, as the story proceeds, will fondly hope and trust that God was satisfied after that, and

that the slaughter of innocents will now cease. But worse atrocities have still to be told, ere the horrible story is complete. The curse pronounced by God on Adam and Eve descended on Noah, his family and all that sprang from them. The wrath of God continued unabated, and some stupendous sacrifice had to be brought ere He could make up His mind to forgive His erring children and remove the curse inflicted on them. This sacrifice was enacted in the death of Christ on the Cross, not as a martyr, dying for the truth that was in Him, but as a God, the God of the great universe. This is the climax of ecclesiastical perverseness—a God dying on the cross sacrificed by his own double or rather by a Moloch, who has no existence except in the sinister and morbid imagination of those who invented this horrible dogma. On the acceptance of this blasphemous, God-dishonouring doctrine depends man's salvation, on this condition alone can he escape eternal damnation. All his sins, no matter how heinous, are forgiven him, if even at the last moment of his earth life, he throws them on the shoulders of Christ and is "washed in the blood of the Lamb." When we consider how utterly demoralising such teaching must necessarily be, how it kills all higher aspiration and makes all striving for virtue and moral excellence appear as useless on the part of the individual, and when we further consider the present condition of the Christian world as the direct outcome of this teaching, its selfishness and greed, causing millions to starve in order that a few may revel in luxury and self-indulgence, when we look at the mighty ones of earth keeping vast armies on land and sea to protect themselves against their grasping neighbours or to become the aggressors themselves and snatch some territory from the vanquished—we can but send our fervent prayers to the throne of the most High, that the real cause of all this misery may be removed and that true religion, the religion of Christ, may at last become humanity's saviour and guide in the place of the false theology that has usurped its sacred mission. We must also protest in the sacred name of religion against the youthful mind being saddled with this theology in our State schools. Better no religious teaching at all than the Bible reading proposed by the league with the varying and contradictory commentaries, suggested by the convictions or idiosyncracies of the teacher. It would not advance the cause of religion in the slightest degree, and only stir up sectarian strife and bigotry, being in its last analysis nothing more nor less than idolatry, worship of the dead letter, that killeth. This bibliolatry has been practised since its author Luther introduced it, and the only results it can show are a multiplicity of churches and sects, jealous of and warring with each other, and an army of free-thinkers and agnostics, whom the Holy Book has caused to be disgusted with religion in general, because that drawn from it is utterly repugnant to all the best promptings of their nature. The latter is by far the most deplorable effect of this Bible worship, for without religion the human mind, individual and collective, invariably deteriorates and ultimately goes the way of the brute.

It is only the cramping and narrowing effect of error on the mind that can have prevented the Bible-league from seeing and choosing the better way, in fact the only way to teach religion in schools visited by children of all denominations, both Christian and Pagan. Since the matter is urgent and of vital importance, since any educational system not based on religion and thus evolving the first and foremost requisite, a sound morality, must of necessity be one sided and faulty, might it not be advisable, is it not in fact an imperative duty imposed on all ministers of religion, to set aside sectarian differences and unite in framing a system of religious instruction for the young that will supply their urgent needs and give no offence even to the most exclusive and bigoted sectarian?

There are certain fundamental truths common to all religions, though not all partake of them to the same degree. They are essential truths, and no religion worthy of the name can be without them. Unaided the human mind could not have found them, and being the basis of all religions, they are evidently *revealed truths*, lights shed from the Divine Source of all truth on all races of men and all nations in varying degrees, proportioned to their capacity of receiving and understanding them. Simple and self-evident, they can be brought home, if unadulterated by theology, to the intellect and the heart of any child. The existence all around us and throughout the vast universe of a Supreme Intelligence and Power, not merely believed in but actually traced and seen, wherever we may look, and what is more, felt within us, if we but seek Him as the living, all-present God, in Whom we live and move and have our being. This is the first article in the catechism of this simplest of all the creeds. The second one is the existence of the human soul, spark from the Deity, life of our life and sole cause of it, thinker of our thoughts and regulator of all functions of the body, both in health and disease. Third and last article of faith or rather of knowledge firm and unshakable, is the indestructibility of the soul and its passing after the departure from the body and the consequent death of the latter into a higher sphere of existence with a body invisible to the physical eye but none the less real and adapted to the sphere it is to live in, and with all the leading traits of character acquired during its earth-life unchanged. This character alone, without distinction of sect or creed, determines the condition of the soul, for better or for worse, in the next world, virtue being its own reward and vice carrying with it its own punishment.

These grand but simple truths would be quite sufficient to form the basis of religious instruction in schools, and should be inculcated daily in the young mind, until they have acquired the form of firm convictions. Obedience to that moral order, which is the result of many centuries of evolution and culminates in the great law of love and altruism, would be much easier achieved under this system; for the child would learn to love virtue for its own sake and not for any reward attached to it. This training of the will is no doubt the main object of education and must precede the developement of the intellect and the cramming of the mind with knowledge, if the best possible type of humanity is to be evolved. To be thoroughly effective it should begin in infancy, under parental authority, more especially a mother's loving care. Long before the child reaches the school age, it must be made to curb, by love or if necessary by coercion, its selfish instincts and desires, or at least any passionate manifestation and satisfaction of them. If this subjection of the will to parental authority has not been effected before the child reaches school, the teacher will have a much more difficult and often almost hopeless task before him to break self-will and obstinacy during the few hours the child is under his hands daily. Still if he is fond of his calling and knows how to adapt means to ends he will succeed in most cases if not in all, to lay the foundation, the first, indispensable condition of future morality and right conduct.

Our present educational system excluding all the motives religion furnishes for moral conduct and only developing the intellectual faculties, is but too apt to turn out merely intellectual animals, with all the animal instincts uncurbed, who are a danger to Society and only prevented by the fear of the policeman from breaking out into open rebellion against its laws, all the more dangerous on account of their intellectual training. On the ministers of religion no doubt devolves the duty of altering this most deplorable state of affairs, but the means proposed by the Bible-league are impracticable and wholly inadequate. To succeed in their praiseworthy endeavours, they must for once sink all sectarian differences and formulate a scheme of religious instruction that will be acceptable to all parties concerned. No Government could refuse to carry it out, and the churches would be left at liberty to build on the solid foundation laid in school as they may think fit. This seems to the writer the only effective course by which the difficulty can be met, and the tide of unbelief and indifference to the highest interests of humanity can be stemmed in at least the rising generation.

PROFESSOR PIERRE JANET ON FIXED IDEAS IN THE SUB-CONSCIOUS SELF AS ENTAILING AUTOMATISM.

By Quæstor Vitæ.

Professor Janet has given a series of lectures at the Salpetriere, illustrated by experimental demonstrations with subjects. These lectures are of value to readers of this paper, as showing the identity of the sub-conscious or subliminal aspect of the self of the psychologists and psychical researchers with the somnambulic and hypnotically or mesmerically induced secondary aspect of the self; consequently also with the mediumistically induced self of the spiritualists and the astral self of the occultists. These deductions were not drawn by Professor Janet, but will appear from the context to every thoughtful reader who is acquainted with these several schools.

Suggestion, said the lecturer, can only be imperfectly effected in the normal, waking state. The full phenomena of complete suggestion only occurs, he considered, in hysterical subjects. A varying period of time may intervene between the determination by suggestion and post hypnotic realisation; but at the time of realisation the symptoms pertaining to the hypnotic state temporarily supervene; showing that when the subject executes the post-hpnotic suggestion, she is in the hypnotic and not in the normal state.

The suggested idea carries greater dynamic intensity and entails a state of mono-ideaism as compared with normal realisation. Generally speaking suggestible subjects are weak willed; incapable of consecutive attention; cannot read a page of a book uninterruptedly; are incapable of synthetic judgment. The last stages of consumption; the weakened state which follows after typhoid fever; alcoholic delirium, present analogies with the suggestible state.

If temperamental resistance to a suggested idea is presented by a subject, the idea may remain fixed in the subject's mind till a suitable occasion arises, either emotionally or by weakness, when it will then be expressed. Such ideas have remained unexpressed in the minds of subjects for days and then suddenly been expressed on unexpected occasions.

Exceptionally strong emotions or sudden shocks in suggestible subjects, said the lecturer, may penetrate into his subconscious self and there leave an impression described as a fixed idea "which emerges into action when the subject is tired or weakened, when he thereby becomes an automaton to that extent."

A subject was presented who had suffered keenly from the sudden loss of her child. She duly resumed her normal life and duties however. Six years later she was enfeebled by typhoid fever. The scene of the death of her child then began to haunt her as a delirium. She subsequently lost her sleep and remained insomnolent for two years, losing her memory and power of attention, and of reading, simultaneously. She became utterly helpless and incapable and was brought to the hospital. There it was found by hynotising her, that is by inducing somnambulic sleep artificially and making her describe while in that state the cause of her insomnia, that the scene of the death of her child emerged from her subconscious self on every occasion that she was just dropping off to sleep and awoke her by the shock. This state had lasted for three years.

Another subject was presented who when 15 years old had been frightened by a bull. The emotion had impressed itself into her subconscious self and emerged during sleep, causing the girl to somnambulically dream the scene over again nightly. She would then jump up, run round her room trying to escape and even jump through the window. When awakened by the shock of her jump, or other accident, she would then know nothing as to the cause of what had led her there. The dream gradually altered in the course of years, and other animals took the place of the bull, but their eyes remained unchanged. This had gone on for seven years when she was brought to the hospital. The somnambulic state was then artificially induced. She was questioned and the disturbing cause discovered.

Another case of a man was given who every night got up while asleep, ran round his room, seized his clothes and hid himself under his bed where he would go to sleep again. By hypnotically inducing the somnambulic state, it was found that he had been frightened by burglars and the fright repeated itself nightly. In each case curative action was effected by suggestion, *i.e.*, the secondary self was treated with psychic medication.

The consideration arises by association that probably "hauntings" are similarly constituted but with the supplemental projection of apparitional objectified thought-forms or doubles. The dreaming becomes objectively represented.

Another case of a guard was presented, who was collecting tickets from the foot-board of a moving train when the train entered a tunnel. The intense fear of being crushed against the sides of the tunnel produced a nervous shock which paralysed one of his legs. The sudden movement of the paralysed limb still revives the mental picture of the tunnel and the accompanying terror.

In most cases the impression produced reacts in the normal self for some time. The evidence of its having penetrated into the subconscious self only appears when the symptoms pertaining to its action in the normal self disappear. The impression or fixed idea then emerges into action when the subject is tired, or when she is just going off to sleep, when it produces somnambulic action on the one hand, or on the other entails insomnia by awakening the subject with a start. But when awakened the subject no longer recollects the cause of the start which awakened her and consequently cannot explain what occurs. This action may persist for years and appears incomprehensible.

These cases show the identity of hypnotic or mesmeric sleep with somnambulism and the reactive effect of somnambulic dreams in entailing insomnia. The subconscious self in which such impressions are retained was not defined, but appears from the above to be identical with the somnambulic self whether spontaneous or articially induced, which again is identical with the secondary self induced in hypnotism or mesmerism, and would further appear consequently to be identical with the secondary state induced in mediumistic control. This sub-conscious self is again identical with what the Cambridge experimenters have defined as the subliminal self and what the occultists call the astral self. These many definitions might preferably be embraced in the one relatively simple and comprehensive definition of intra-normal consciousness.

It is to be observed that ideas are here defined as originating in sense impressions or the reaction entailed in the mind by sense impressions. The mind appears to register these impressions as a phonograph does, and under a temporary stimulus these impressions emerge as images or ideas, even as a phonograph reproduces its impressions in sounds. The mind appears to be a phonograph which not only registers sound, impressions, but visual auditive and emotional impressions also, all of which impressions may be reflected again as images, or ideas, or as what have been called hallucinations.

A curious illustration of the simultaneous double functioning of the normal and sub-conscious self was given. A young girl was made to sleep by the simple laying of the operator's hand over her eyes (she was a trained subject and a hysterical patient). The suggestion was then made to her that after awakening she would see that the audience were all wearing tricoloured hats, after he had hit the table ten times. She was then awakened by blowing on her eyes, and the speaker proceeded with his lecture, addressing remarks to the subject from time to time, to which she replied normally. During his conversation the lecturer hit the table, at irregular intervals in an unnoticeable manner, with his paper knife, from time to time. When this had occurred ten times, the subject commenced to laugh. Asked why, she protested that the public should not behave in such a disrespectful manner as to come to a lecture in cardinal hats.

A similar experiment but of a different character was made with another subject. She was told when asleep

to turn her hands over each other, after awakening, when the lecturer had named numbers which added together would make ten. After awakening her, Mr. Janet carried on a trivial conversation with her, quietly introducing the words, four, two, four, at intervals, into his remarks. She then suddenly began to turn her hands over each other. Asked why she did that, she did not know why she did it. The sub-conconscious self had been counting while the normal self was conversing, and then made the normal self rotate her hands and arms, while aware that she was doing something without apparent reason.

A converse illustration was given showing that a suggestion to the sub-conscious self caused the latter to inhibit the visual perception of the normal self, in part. Under that determination the subject saw all the numbers placed before her, with the exception of the number three, which remained invisible to her.

From these illustrations it would appear that hypnotic suggestion may determine the sub-conscious self to act simultaneously with the normal self in post-hypnotic realisation. The normal self is determined to do things by the sub-conscious (secondary, astral, mediumistic) self. It executes them without knowing why, as the determination pertains to the secondary self and to the memory-chain pertaining to the secondary self. Thus the normal self may be determined by the secondary self, but the normal self cannot determine the secondary self.

The physiological relations of all the secondary self were not touched upon by the lecturer. It is of course recognised that the consciousness of the normal self is related with the cerebrum and cerebellum and with the sensor-motor nervous system. Deleuze and Du Potet taught that the secondary state was associated with the plexual system called the sympathetic, with its ganglionic brains; that the secondary state was caused by the invasion of the cerebral system by the current pertaining to the solar plexus, which entailed higher faculties and mode of perception. They would appear to be confirmed by several records of materialisations, in which the current constituting them was described as issuing from the side of the medium's body. It is also well-known that when man's double exteriorises, the vitality appears to be withdrawn from the brain, which fact apparently confirms Du Potet's teaching that the vitality of the system is radiated from the solar plexus (as macrocosmically it is from the sun). This would explain why occultists have symbolised the brain as the moon of man's system; as "reflecting" the life and light of his sun. This may also explain why the indrawing of the rays of the sun from the earth at night may also be accompanied by the indrawings of the radiation of man's microcosmic sun from his brain, entailing its sleep. But during the sleep of the cerebral normal self many people are active in their solar principle or sub-conscious (as is illustrated in hypnotism), and travel in their astral double. These experiences were not registered in the cerebral self, as similarly mediumistic, mesmeric, hypnotic experiences are not, but are registered in the secondary or solar-self.

YE BOOK OF YE CARDS.

Cards have been for a long time used in connection with divination. It is difficult to believe that they have any inherent virtue in themselves, but in the hands of a psychic or psychometer they appear to serve as a focus of magnetic influence between the seer and the subject, and so facilitate psychometric readings. In this way, where used primarly for pastime, they may serve to bring to the front latent psychic powers which sometimes astonish the experimenter. This book describes in a concise and lucid manner the meanings attached to each card, and the various methods of using them. The latter portion of it relates to the ancient "Tarot" cards which are more complicated and interesting; it is these latter which are used by the professed diviners. Like all the publications of the Roxburghe Press, this book is beautifully got up and is a model of printer's work.

*Ye Booke of Ye Cards, by Zuresta; Roxburghe Press, Victoria Street, Westminster, London.

BIBLIOGRAPHY.

Various Italian Works.*

We are indebted to the kindness of Professor Falcomer, of the Royal Technical Institute of Alessandria, for the undermentioned works which denote with what ability and zeal the cause of Spiritualism is being championed in Italy, and how strong is the hold which it is obtaining upon the minds and the consciences of the educated classes in the country which gave the world such martyrs for the truth as Giordano Bruno, Galileo and Savonarola.

Priority of mention is due to *Lo Spiritismo Italiano e la Scienza*, because its publication in the transactions of a learned body, like the Royal Academy of Moral and Political Sciences of the Royal Society of Naples, the largest city in Italy, is an impressive sign of the times. We believe it is the first time that any Society of this kind has permitted a memoir of such a nature to appear upon its records; and perhaps it may have the effect of shaming other institutions of a similar character into following its example. It is upwards of a quarter of a century ago, since Mr. William Crookes, F.R.S., whose scientific eminence is unimpeachable, wrote these words:—"I confess I am surprised and pained at the timidity or apathy shown by scientific men in reference to this subject." And it has been reserved for the Royal Society of Naples to show that it, at least, will no longer labour under this reproach; and, by publishing the paper on "Italian Spiritualism and Science," read before it by Professor Pasquale Turiello, it has proved to be far in advance of kindred associations in some of those countries, which are accustomed to pride themselves upon their mental and spiritual freedom, and on their devotion to the principles of progress; while they are, in reality, the bond-servants of prejudice, bigotry, venerable traditions, and an antiquated conservatism. Professor Turiello sets out by calling attention to the great number of men of eminence in science, philosophy, art, and letters, who have avowed themselves to be spiritualists, including Kant, Ulrici, Wundt, Zöllner, Du Prel, Fichte, Wittig, Schleiden, Hoffmann, Federigo, Fechner, and others in Germany; Aksakof, Wagner, Boutlerof, Ochorowicz and Siemeradski in Russia; Wallace, Morgan, Lord Brougham, Archbishop Whately, Professor Lodge, Thackeray, General Gordon, Capt. Burton, Crookes, and a hundred other distinguished personages in Great Britain, not forgetting Her Majesty the Queen; Victor Hugo, Richet, de Rochas, Gibier, Sardou, General Cambials and a host of men of letters and science in France; Viscount de Torres-Solanot, Professor Sanz-Benito, formerly of the University of Guadalajara, and now Professor of Metaphysics in the University of Barcelona, Professor Palasi y Martin, Drs. Acevedo, Huelbes-Temprado, J. D. de Leon, Garcia Lopez, L. E. Calleja, Victor Melcior, M. N. Murillo, Soriano, Generals Riva Palacio and Bassols, Col. U. R. Quiñones, Judge Moncibaiz, and quite a host of men and women of letters in Spain; Prof. Maximilian, in Switzerland, and Professors Brofferio, Damiani, David, Falcomer, Francisco Geremia, Gerosa, Vacca and Vespasiani, Count Baudi di Vesme, the Duchess Melzi, Count and Countess Mainardi, Commander Volpi, Cavaliers Brizzi, and Cavalli, Signora Paganini, the earnest philanthropist of Florence, and a host of members of the learned professions in Italy.

The writer then proceeds to trace the history of modern Spiritualism, from the year 1848 downwards; and to demonstrate the indisputable genuineness of the phenomena, which, as he observes, are the precursors of "a renovation of the human conscience, in the light of a new Revelation;" concluding with an eloquent exposition of what Spiritualism, not only teaches, but proves, by an irresistible weight of evidence.

* Lo Spiritismo Italiano e la Scienza. Par Professore Pasquale Turiello, Napoli: Tipografia della Regia Università.

Spiritismo non è Satanismo. Par Vincenzo Cavalli. Napoli: Tipografia Tancredi Valeriani.

Il Moderno Spiritismo. Par Sebastiano Fenzi. Livorno: S. Belforte.

Ipnotismo e Spiriiismo. Tradotto da G. Athius. Torino: Foa e Sacerdote.

"Spiritualism is not Satanism," is a masterly and crushing reply, by S. Vincenzo Cavalli, to a pamphlet written by a certain theologian, named Leopardi, entitled "Angel or Demon?" This latter is, of course, based upon the purely gratuitous assumption that there is a personal Devil in the Universe. If this fantastic and grotesque individual cannot be proved to exist, then the whole contention of such weavers of fallacies as Canon Leopardi, fall to the ground. And upon this point, Signor Cavalli argues in the following cogent and convincing fashion:—"To combat the existence of the Devil, is to combat for the existence of God. He who does not understand this, proves that he has never reflected in his own mind upon the irreconcileability, as well as the moral incompatibility, of these two antithetical terms. Satan does not exist, because he cannot exist. And he cannot exist because his existence would destroy the existence of God, annulling His prescience, justice and goodness. Annulling these divine attributes, God would be no longer God; and therefore God would not exist. The Devil would be God, or God would be the Devil: *quod idem sonat.*" There is really nothing left to be said upon the subject. *Causa finita est.*

"Modern Spiritualism," is a paper read by S. Sebastiano Fenzi, before the Philological Circle in Florence, in which he briefly relates the history of this new Evangel, enumerates and describes its manifold phenomena, points out the best methods of investigating the latter, and avows his conviction that Spiritualism will form the basis of the philosophy and religion of the future. We ought to add that this discourse was delivered nearly eighteen years ago, and has just been reprinted. It well deserves it, for time has verified some of the prognostics of its able writer.

"Hypnotism and Spiritualism" is a translation into Italian, by S. G. Atkins, of Professor Metzger's valuable treatise on the subject, with reproductions of spirit photographs. It is followed by an Italian version of Miss Anna Blackwell's essay on "The Probable Effect of the Progress of Spiritualistic Ideas upon the Social Tendencies of the Future," from the pen of Signor Vincenzo Cavalli; and by a lecture entitled "If a man die, shall he live again?" delivered in the great hall of the Town Hall, Teramo, by Professor Falcomer, on the 14th of April, 1891; the latter being a translation of Mr. Wallace's famous discourse. In an appendix, some striking communications received in Rome, and preserved in the archives of the Roman Section of Experimental Psychology, are given, and constitute an acceptable supplement to the *opuscolo.*

HUMAN MAGNETISM.*

THIS is a thoroughly "up to date" book by a gentleman of large practical experience. He examines and describes all the modern methods of inducing hypnotic conditions, showing the analogy and difference between them and human magnetism, and concludes that the latter has the advantage inasmuch as it includes all that is valuable in the former, and adds a higher power capable of producing phenomena transcending the purely hypnotic. He affirms the existence and potency of a sanative *nerve aura* which can be transmitted directly or by means of a vehicle (fluid or substance) to the patient. He complains that the majority of those who have paid attention to Hypnotism (which is mesmerism rechristened) ignore the soul's organs of perception and assume "that they know already what is and is not possible in man." On page 36 he says:—"Sensitives are affected by the aura and the thoughts of unseen minds—whether these minds are those of intelligences abiding in the spheres of spirit, or still in human form."

The latter chapters on "How to Heal" are clear and practical, touching incidentally on the induction of higher phenomena. We know of no book of the size which contains so much information on the important subject of which it treats.

*Human Magnetism, or How to Hypnotise. A practical Handbook for Students of Mesmerism, by Professor James Coates; illustrated. London: Geo. Redway, 1897.

TENNYSON AS A SPIRITUALIST.

AT the time Tennyson passed out of this life, we quoted the testimony of intimate friends to the fact that the most spiritual poet of his time, was also a spiritualist. In the current number of *Blackwood* (for the month of August), we meet with an interesting bit of evidence to the same effect. It is supplied by Professor Knight, in a paper entitled "A Reminiscence of Tennyson." The Professor writes, at page 266:—"We then went on—I do not remember what the link of connection was—to talk of Spiritualism, and the Psychical Society, in which he was much interested, and also of the problems of Theism. He spoke of the great Realm of the Unknown, which surrounds us, as being *also known*, and having Intelligence at the heart of it; and he told more stories than one of spirit manifestations as *authentic emanations from the unknown*, and as a proof that, out of darkness, light could reach us."

Tennyson had one of those open and receptive minds which are accesible to new truths, from whatsoever quarter they might reach him. Being a great poet, he was necessarily a medium; and listening to the voice of inspiration, when the poets of old breathed their exquisite music into his ears, he did not close them to the other messengers who came to him from the Unseen. And when the change came, that comes to all, the transition was easy and beautiful; and he immediately recognised the spiritual origin of his poetry; for speaking to the present writer, through the lips of the late Mrs. Burbank, on the 5th of November, 1893, he said:—"I am now only just learning the poetry of heaven; the accents of which are continually vibrating in my ears; and, as I listen, each note seems to become sweeter, richer, deeper, more melodious and god-like, than the last. At times I feel as if the very air I breathe were permeated and saturated by that grand and glorious music called Love; and a longing takes possession of me to come back to earth; to pick up the broken thread I dropped when I passed away from it, and to tune my voice afresh to higher themes. I now know that I wrote under control; and that I was a mere empty vessel when the inspiration ceased. . . For what are we? Mere strings of an instrument for higher intelligences to play upon; these acting in obedience to God, who is the Author of all pure and noble, all great and good ideas. . . The world set me on a very high pinnacle of fame; made me the poet-laureate; ennobled me and magnified my name. But what would the casket have been, without the jewel it contained? That, only, was of any worth, I mean the genius, which is the gift of God. O, pride, pomp, and circumstance! strip off your trappings; and cast your crown and sceptre to the ground; for ye are all nought, unless enriched and fortified by that Divine Love, of which I fain would sing. . . I was only an instrument, I repeat, and yet what honours were paid me! But they all crumbled into dust when I came here. And if I were able to speak to those who ennobled me, and crowned me king of verse, they would only receive my words with derision. "It cannot be the late poet-laureate," they would exclaim; and yet it is I, Alfred Tennyson. . . When I was a boy, I used to sit underneath the trees and commune with Nature. Ideas used to flow into my brain; and they troubled me, until I took a pen in my hand and found relief in writing them down. And in later life, I cannot tell you what sleepless hours I passed in polishing my verse so as to fulfil my own ideas of perfection of form and expression."

To those who are inadequately acquainted with the laws of mediumship and the phenomena of spirit-control, the latter statement may appear to conflict with the idea of inspiration. But this is not at all the case. The controls communicate ideas; and it depends upon the medium's command of language and power of literary composition, whether these ideas find fitting interpretation or otherwise; and many a perfectly authentic message is often discredited, simply because the medium, through whom it is received, happens to be incapable of translating it into suitable terms of human speech.

AN INTERESTING EXPERIENCE.

It was between 2 and 3 o'clock in the afternoon of a day in June, 1893, when we sailed for Gateshead on Tyne, to accept the kind invitation of one of the best materialising mediums, Mrs. Hall. Being tired, I slept very soundly, but my wife lay awake in the cabin. Just in front of her, about two or three feet distant, stood a strange elderly man, dressed in a short hunting jacket, who stared at her. My wife, who is naturally by nature cool and collected, looked earnestly and steadily at him, which was easy for her to do, as it seemed as if light radiated from out of him. Then she called me, and the moment she did so he disappeared.

The next morning my wife related the incident, but could come to no conclusion as to the identity of the apparition. In the afternoon we arrived in Gateshead, and heard to our great consternation that Mrs. Hall had died the evening before our arrival; she slept in the sitting-room, and had fallen with her head on the fire-place, death having been instantaneous. Mr. Hall, through the sudden death of Mrs. Hall, was absent from home on important business. After tea, we went into the room to look at the corpse. On entering the apartment our attention was rivetted by the portrait of a man about 50 years of age, in whom my wife at once recognised her visitor, in the same costume he had then worn. It was that of Mr. Hall, who is clairvoyant—my wife is mediumistic, and has often had similar experiences.

MAX RAHN.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

A SEANCE given to members in the Association's Room on August 31st by Mrs. Redfern, attracted a large attendance. It was a series of short trance addresses exhibiting varied voices and styles. These were followed by answers to questions on spiritualistic subjects, which were interesting and instructive. There was also a large attendance at the monthly conversazione, when Mr. H. J. Browne read a paper on Psychic-Science, Superstition and Religion. Some good music, recitations and conversation followed and completed a very pleasant evening. Mr. R. C. T. Morgan, V.P., is the speaker at the next conversazione to be held on the 11th inst. Several new books including Mr. H. J. Browne's latest works have been added to the library during the last month.

Borderland for July reached us too late for notice in last issue. It is as usual brimfull of interesting matter on all subjects pertaining to the spiritual side of things; more communications from Julia, her theme being "On the losing of a Soul." Her interpretation of this however differs from the orthodox one: she does not mean that the soul is doomed to perdition or that heaven for it is permanently closed, but that people disregarding its needs and devoting all their attention to purely mundane concerns are for the time in a soulless state and lose much happiness. The Gallery of Borderlanders is illustrated this time with a portrait of Dr. Joseph Rodes Buchanan, a sketch of his life and work, including a lengthy description and extracts from his recent book on the origin of Christianity. This is followed by a *resumé* of "Psychical Research in the Victorian Era," and a series of Ghost stories in connection with haunted houses, very circumstantial, thrilling and modern, being the relations of people now living, of whom Mrs. Russell Davies is one. Some more about ghost pictures or psychic photography, with two illustrations. The chapters on "Psychic Healing" contain a biography of Signor Otto B. Hug, the well-known Swiss clairvoyant physician of Wellington-parade, some extracts from Col. Olcott's "Old Diary Leaves" (also a fine portrait), and the conclusion of Mr. Leadbeater's article on "Invisible Helpers" or guardian angels, which according to his theory are our own or some other embodied persons "double." There are a number of other short articles of which "A Manx Witch" is not the least interesting. Though treating of serious subjects there is not one page of heavy reading in the hundred or more that make up the volume.

SOME MATERIALISTIC ARGUMENTS DISCUSSED.

FOR THE *Harbinger*.

GRANTED the existence of Omnipotence, the materialistic contention that the universe could not have been created from nothing will not hold water. The converse is mathematically correct.

$$\frac{1}{\infty} = 0 \therefore 0 \times \infty = 1.$$

In plain language: Unity divided by infinity is equal to nothing, therefore nothing multiplied into infinity is equal to unity—that is, something.

It is denied that matter can have been created, because it cannot be destroyed. As a matter of fact, man cannot destroy it, nor any particle of it. But neither can man create it, nor any particle of it. Probably if he could create it he could also destroy it. To deny that any being exists who can destroy it is begging the question at issue, for if any being created it that being could destroy it.

I would here remark, *en passant*, that if, as seems possible, man can only destroy that which he can create, then as man did not create life, so neither can he destroy life. This would denote an existence after the death of the body for the inferior animals. On the other hand, if man can destroy life, then he must be potentially competent to create it. The means of so doing, and the method of their application, must be within his grasp.

If matter be increatible and indestructible, the universe must exist eternally. According to Imanuel Kant, "If we suppose that the world never had a beginning in time it follows that every moment is in eternity—in other words, that at each instant the successive state of things in the universe form an infinite series. Now the characteristic of an infinite series is this, that it can never be completed by a successive synthesis. Consequently this infinite series of successive states is impossible." (First Antinomy—Thesis). Chateaubriand says, in his metaphysical proof, "Something has existed from all eternity, and must be independent and immutable. Otherwise there would be an infinite succession of causes and effects, without a first cause, which is a contradiction." (Genius of Christianity—Appendix).

But if we admit that the universe had a beginning in time, we are confronted by a new difficulty—however remote that beginning, an eternity preceded it. The Primal Cause, after an eternity of inactivity, suddenly begins to act. The motive must have existed within himself, and must have always so existed. The contrary supposition is inconsistent with the ideas of independence and immutability. The infinite series may be impossible, but this is absurd. Is there no way out of this dilemma? Must we choose between an impossibility and an absurdity?

The whole materialistic argument, in this connection, has been based on the assumption that the universe is limited by our perceptions; that we know truth; that we see things as they really are. And yet John Stuart Mill, a materialist, wrote "The Relativity of Human Knowledge;" Kant has admitted that we have no knowledge of noumena, but are only acquainted with phenomena; Bradlaugh has said that we do not know things *per se*. Everyone is agreed that we can have no conception of infinity of duration or of extension, "though we know that they exist." How do we know that they exist if we have no conception of them? "It is a necessity of the human mind; we cannot conceive of a limit to either." This contention may avail if our conception of Time and Space be correct, so far as it goes. But we do not know. The argument may be summarised thus—We cannot conceive of a limit to a thing which we do not understand and of which we have reason to believe our ideas are incorrect.

Spiritualists affirm that in many of the communications which they claim to receive from those who have passed on to the next stage of existence, they are told that, in the spirit world, time is not measured as we measure it here. The spirits plead inability to explain the difference, by reason of the imperfection of

our language. This difference, if it exists, must exist in the organs of perception. It would appear, too, that their perception of space must be different from ours. for they claim to be able to create their own surroundings; yet the surroundings of one individual seemingly do not clash with those of another, as would be the case were such a power exercised here. A recent *Harbinger* stated that clairvoyants have seen hundreds of spirits in a room which would barely contain fifty persons These spirits, in form and magnitude, resemble ourselves, therefore, if the allegation be correct, the spiritual and material concepts of space must differ widely.

We can reason from the known to the unknown if what is known be truly known. Correct reasoning requires for its data properly apprehended facts.

Perhaps St. Augustine, whilst groping in the darkness in search of God, may have stumbled upon a truth in what he has expressed in the following passage—"Thou, who alone art eternal, didst not begin to work after innumerable spaces of time were run out; because no space of time either have passed or shall pass, either have gone or come, but what are Thy work, who abidest always the same." (Confessions, Book vii., Chap., xv.)

The existence of evil is held by many to be an insurmountable object to a belief in God. They say that a world created and governed by an Almighty, all-wise, and all-good Deity, would be free from the evils we see around us; and they ask why did a good God create evil? The error of Church doctrines give the materialist this argument. The Church has borrowed Ahrimanes from the Ancient Persians, given him a new suit and christened him Satan. The Devil, the principle of evil, has, according to this authority, an actual objective existence. But let us see.

In this world good and evil are comparative terms. Our only method of judging whether a thing be evil or no is by comparing it with something better, of which we have some knowledge. If we know of nothing better we do not consider it evil. Thus a winter spent in the Arctic regions is considered an evil by most Europeans, yet the Esquimaux think it no evil to spend their lives there. A professional man, with but three hundred a year income, is a poor man, yet a laborer who is in receipt of one-fourth of that amount is well to do, while Goldsmith's parson was "passing rich on forty pounds a year." Toothache is an evil, but one suffering in the last stages of consumption would think it a blessed change if he had but the toothache; and so on *ad lib.* Evil is purely subjective. It may be said of physical evil that whatever is not up to the observer's standard of comfort is so described, and of moral evil, whatever is below his standard of goodness.

Let us assume that two other planets—say, Venus and Mars—are inhabited, each by a race resembling in every point the human race. Let us suppose that Venus, being a younger planet, is in the condition corresponding to our Tertiary period, and that its inhabitants are in the Troglodyte stage of development, but little removed from the ape; living in caves; indulging in cannibalism, promiscuous intercourse, etc.; and that their language contains no words to signify honor, honesty, or truth, for the ideas which those words represent have not yet dawned upon their minds. The worst men in this world are good when compared with the natives of Venus.

Mars, being an elder planet, will be more advanced than our own. Its inhabitants are enjoying the fruits of a far grander and higher civilisation than ours. They realised the dream of Bellamy thousands of years ago, and have been progressing ever since The best men of this world are bad men when compared with the worst in Mars, while the average citizen of Mars possesses virtues of which we have neither knowledge nor conception.

Someone, I forget who, has said "all men are liars;" social reformers say "all men are robbers, or robbed." Let us assume for the purposes of this argument that both are correct. We know that there exists a criminal class, some of whom are murderers. On this earth, then, all are liars; a great number—say half-liars and thieves; whilst a minority are liars, thieves, and murderers. All are evil; but still, those who are merely liars will naturally be classed as good, and only the murderers, and some of the worst offenders among the thieves will be regarded as being really bad.

There is no such thing as absolute evil. Evil is merely the deficiency of good, as cold is the deficiency of heat, or darkness want of light. Many things which we consider evil are good and necessary for certain purposes, and we do not know but that all so-called evils belong to that category. This fact was admirably illustrated by "Sugkamno," in a letter on the drought, published in the *Harbinger* about two years ago and reprinted by the *Goldburn Penny Post.*

It is a trite saying that "what is one man's evil is another's good," and the shower of rain, which hinders one man's work and another's pleasure, makes the grass grow for the grazier and the crops for the farmer. The existence of evil can be no objection to the goodness of God, for evil does not exist. Spiritualism teaches that evil is undeveloped good, and, to quote St. Augustine again: "All things that have a being are good; and that evil, the origin of which I had been so long seeking for, is no substance. For if it were a substance it would be good; for it would either be an incorruptible substance—a great good indeed—or it would be a corruptible substance, which if it were not good could not be corrupted. . . therefore all things taken severally are good, and "all things together are very good." (Confessions, Book vii., Chap. xii.)

E. J. MITCHELL,
Burrowa.

HAVE ANIMALS AN EXISTENCE IN SPIRIT-LIFE?

By Hudson Tuttle.

It is a pleasing fancy that the household pets, the cat that purrs on the rug by the fire, the faithful dog or song-bird, continue to exist after death and will gladden the hearts of their owners in the next state of existence. The kindly horse that has served so well; noble in his instincts and always reliable, deserves it is said, preservation beyond this wintry world. It would be inferred that on such a subject which must be clearly known to spiritual intelligences, there ought not to be the least disagreement, and yet there are directly opposite opinions expressed. Spirits on entering the earth-sphere, are confused in distinguishing between the objective and subjective, just as clairvoyants are, often mistaking the *impression* for the object. We see this illustrated, when a clairvoyant describes a spirit, with the garments worn while on earth, for a test of identity. We cannot for a moment suppose these old garments really exist; they are subjective, that is, impressions.

I have an instance in my own experience, as a spirit appeared many different times as she was before death, aged, stooping, with a checked shoulder shawl. That was not her true appearance as a spirit, but a picture subjective to make her presence known.

Again reversing this, a spirit whom I well knew, who had dark hair, always appeared with blonde. I interpret this as a true objective vision, for although it might be an impression like the preceding, it could not have been for the same object, and would have been regarded as a failure of clairvoyant delineation.

The facts adduced in support of the continued existence of animals are not of a nature to carry conviction. For instance a German lady had a pet roebuck that was accustomed to come and rap at her door. It was very ill, and under the doctor's care, when one morning she heard its steps and accustomed tapping on her door. She, at once, supposing it had recovered, ran and opened the door, but it was not there. She then knew it was dead, and on going to the doctors found her fears realised. This is taken as evidence that the spirit of the roebuck came after death to visit its mistress. As *spirit-feet* could have made no sound, nor spirit hoofs tapped audibly on the door, that spirit-deer must have understood the laws of producing audible sounds better than a majority of intelligent spirits. Is it not more probable that the expectant ear of the mistress, struck

by some sound, was deceived, and her mind rushed to a false conclusion?

I will introduce a personal experience, almost parallel, although it was my eyes and not my ears that were deceived. It was just as the grey twilight of a late autumn day, with its dreamy yet distorting haze was settling down, that I rode on horseback into a large field of corn, from which the grain had been gathered, in search of some horses that were feeding there. Looking directly toward the middle of the field, I saw a large grey horse that had been a favorite. He held his head high up, with arched neck, as had been his style, and the white stripe down his face was clearly defined.

I congratulated myself in having found the animal so easily, and it did not occur to me that this particular one could not be there, for he had been dead some two years. I kept my eyes fixed on the object and rode directly towards it. The nearer I approached the more distinct it became, until within a short distance it resolved itself into a bent stalk of corn which made the outline of the neck, and a frost-faded leaf at the summit, which was the white stripe in the face, and the tassel which made the foretop. Expectation, obscurity of twilight, the distorting fog, had made the picture. Now had I by chance turned my eyes away for a moment, the point of view would have been changed as the appearance would have vanished. Then I might always have been able to have honestly told the story how one autumn evening I saw the spirit of a favorite horse.

When spirits enter the earth-sphere they find it difficult to distinguish the real from the ideal; that is the objective from the subjective. As earth is a part of the spheres of spirit life, they may correctly say that animals exist in the spirit-world. Furthermore, whatever a spirit craves for its legitimate happiness it may create by its desire, and if earthly pets hold it in the earth-sphere, there is a possibility of its creating them subjectively with such vivid reality that the purpose is served, until the necessity is outgrown, and the petted creations melt away with the desire.

After the interval between man and the next highest animal is passed, there is no break to the simplest protoplasmic cells. Is it not absurd to claim that these have individual immortality? A single one under proper conditions in a day will increase to a million. Are we to believe that all the insects, fishes, birds, reptiles and mammals that have lived since the first cells were evolved from the primal slime of the Diluvian Seas possessed individualized spirits which now exist? The necessities involved in such a belief demonstrate its absurdity.

It may be like an esthetic dream to believe our favorite horse awaits us in the spirit-land—saddled and bridled?—that our pet canary will sing in its cage over the door of our home in paradise; but not as esthetic to think that the ghost of bugs, flies, fleas and vermin, are to meet us there.

It may be poetic for the savage to have his dog buried by his side that he may pursue the fleet deer in the hunting grounds of the great Spirit, but we with clearer spiritual insight ought not to hold such materialistic views of the future, the spiritual glory of which is beyond mortal imagination. Because its reality is so far above and removed from mortal comprehension; because when clairvoyance or spirit intelligence endeavor to translate is glory into speech, they have to use earthly forms and symbols, there is misunderstanding.

SPIRITUALISM AND MR. WILLIAM CROOKES, F.R.S.

Miss Florrie Cook has been interviewed respecting her remarkable test seances with Mr. William Crookes, F.R.S. The following extract from the report is and will always be interesting to Spiritualists:—

'I am anxious to know about the famous experiments of Mr. Crookes, and how it happened that you were selected as the subject of them.'

'There is little to tell that has not appeared in print. But this is not generally known. I went to Mr. Crookes myself, without the knowledge of my parents or friends, and offered myself a willing sacrifice on the altar of his unbelief. It was immediately after the unpleasant incident of Mr. Volckmann, and those who did not understand said many cruel things of me. Mr. Crookes, who had had a very little experience already did not spare me with the rest, and something he said nettled me so that I went straight to him without a thought, except to put myself right with him and the world. I said, in effect, "You believe me to be an impostor. Well, you shall see. I will come to your house; Mrs. Crookes shall supply me with clothes, and send those that I come in away. You shall keep me under the closest observation as long as you like, make any experiment you choose, and satisfy yourself completely and finally one way or the other. I make only one condition. If you find I am a fraud, denounce me as strongly and as publicly as you please; but if you find that the phenomena are genuine, and that I am but an instrument in the hands of the unseen, say so honestly and publicly, and clear me before the world."

'And Mr. Crookes took you at your word, as we all know?'

'He did, and kept his part of the bargain like the perfect gentleman he is, though it cost him something to make the frank and unequivocal avowal that he did. Everyone who has the smallest acquaintance with the literature of modern Spiritualism knows what happened; how from hearing me breathing and sighing in the cabinet whilst Katie was outside in full view, Mr. Crookes and the rest of his family came to see us both, often and often in the full glare of electric light, together and at the same time; how Katie entered into the spirit of his experiments, and learning to trust him fully and freely, fell in readily with his every suggestion, and furthered his plans in every possible way in her power; how he took dozens of photographs of her alone, and the two of us together; how he satisfied himself that Katie when materialised was a woman of flesh and blood, with beating heart, throbbing pulse, and respiring lungs like the rest of us, and yet saw her melt into nothingness again and again before his eyes; how he was present at that last pathetic scene, when Katie, her work being done, bid me a touching farewell, my eyes blinded with tears and my voice choked with sobs—all this is told in Mr. Crookes' book—and the end of it was that he rendered me as ample and complete a tribute as I could have possibly expected or desired. "I wish," he said, "to make the most public acknowledgment of the obligation I am under to Miss Cook for her readiness to assist me in my experiments. Every test that I have proposed she has at once agreed to submit to with the utmost willingness; and I have never seen anything approaching the slightest symptom of a wish to deceive. Indeed, I do not believe she could carry on a deception if she were to try, and if she did she would certainly be found out very quickly, for such a line of action is altogether foreign to her nature." And he adds: "To imagine that an innocent school girl of fifteen should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and at the time should submit to any test which might be imposed upon her, should bear the strictest scrutiny, and should meet with even better success in my own house than at home, knowing that she visited me with the express object of submitting to strict scientific test—to imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms." I quote this testimony, not because of its personal reference to myself, but because of its complete vindication of Katie King, the spirit, who for three years used me for the production of some of the most marvellous phenomena on record. Mr. Cromwell Varley's famous experiments, too, led to precisely the same conclusions, but these, of course, although thorough, would not compare for unremitting and untiring watchfulness, exhaustiveness and comprehensiveness with the severe and searching tests impossed by Mr. Crookes.'

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

SUNDAY, Sept. 20th, was a Gala day at the Lyceum in connection with the ceremony of naming the infant daughter of Mr. A. C. Fletcher, the well-known and much appreciated secretary of that institution. Mr. Bernard O'Dowd, B.A., D.C.L., officiated, assisted by the Misses Stewart and a semi-chorus of young members of the Lyceum.

A Prologue, of which the following is the first verse, was read by Mr. O'Dowd :—

> We greet with flowers and song to-day
> A new recruit to Life.
> A comrade soul in work and play,
> A gleam when clouds are rife.
> Share with us without a fear
> All that mother Nature's given,
> Welcome, little seed from heaven,
> Little pilgrim, welcome here !

And the closing lines, "Sing ye Graces, muses all with a round of greeting merry, and in benediction cheery, for our naming festival," was followed by a greeting chorus by boys and girls behind the scenes. Then one by one boys and girls entered from the right and left, each depositing a little bouquet on the infant's lap saying : This is for Love, This is for Duty, This for Courage, This for Reason, This for Hope, This for Health, This for Spirituality, This for Happiness, This for Humanity, This for perfect Womanhood. Then the children forming half-circles at each side sang semi-choruses in turns. At this stage, dropping violets and baronia on the child, Mr. O'Dowd said, "With these flowers I name thee Violet Alice Gertrude Fletcher, and at the request of your father and mother dedicate you to Truth." Miss E. Stewart sang a pretty and appropriate song, entitled "Angel of Life," and Miss L. Stewart recited impressively a poem of her own composition, entitled "The Angel of Life." Some verses by Mr. O'Dowd, and the singing of "I live for those who love me" by the whole Lyceum concluded the interesting ceremony. The platform and proscenium were prettily decorated with flowers and evergreens. There was a large attendance, and the ordinary exercises of the Lyceum were gone through with considerable vim.

PREMONITION.

THE following interesting narrative in relation to the stewardess of the s.s. *Aden*, which was recently wrecked in the Indian Ocean, appears in *The Palmist* for July. From the circumstances it would appear to be an impression made on a sensitive mind by some disembodied intelligence rather than individual clairvoyant prevision as she does not seem to have had any perception of what the particular danger was only a dread of making this particular voyoge. This is the vessel referred to by Dr. Peebles in his letter which appears in another column ; it would seem that a few days delay on his part would have made him a passenger by the ill-fated vessel :—

The stewardess is a charming person of forty to fifty years of age, of the type of Jupiter and Venus, with a good deal of Luna and some Mercury. She had sailed in the ship in her last voyage before the present disastrous one, and was much and deservedly loved by all on board, being affectionately termed the "mother of the *Aden*." On that occasion she started with a light heart, being devoted to her profession, and enjoyed a delightful voyage in spite of the extreme heat of the Chinese seas, and a safe return. Soon after her return she heard the ship was about to start again on her travels over the same route as before, and that her services as usual would be required to go with her. It was then that she was seized with a most unaccountable and overwhelming dread of going again to sea in the *Aden*. She first of all used to the utmost her powers of persuasion to get herself exchanged to another ship, but she was assured by the authorities that that would be quite impossible that voyage, though on her return her application would receive due consideration. She then consulted the present writer, and was assured, as our Students of Chirology can clearly see for themselves on the accompanying drawing, that there was no mark of drowning or burning on her hands, though it was foretold of one of her shipmates at the same time, that he would not return alive from the voyage, and others of the *Aden's* crew were not to be procured so near the time of the embarkation, so as to make any comparison of signs, otherwise the chances of that disastrous voyage might have been foreseen.

Our subject then went to Captain Hill, the gallant commander of the ship, and told him and the others of the Company's service, both in and out of the offices, that she did not want to sail again in the *Aden*, but would go to her brother's house in Dublin instead, and she even went the length of saying she would rather renounce the Company's service, with all its great advantages, than sail that voyage in the ill-fated ship. But it was of no use, she was told it was impossible to alter at that late date, and go she must.

She went home and prepared to obey orders, packed her baggage and arranged to sail as directed, having all the while a great and terrible dread hanging over her like a black cloud. When the hour of departure arrived, she was ready to start, and her boxes were already being placed on the cab, when the feeling completely overwhelmed her, and she found she *could* not go. The horror was too great. She sent the vehicle away, returned to the house, and under the influence of the overmastering dread that consumed her, she committed the only crooked action of her otherwise excellent and blameless life, by allowing the ship to sail without her. She then with some difficulty made her way over to Ireland to her brother's house, and stayed there, suffering terribly from remorse, until she received the terrible shock of hearing of the loss of the vessel, with nearly all hands, in the Indian Ocean, a few weeks ago.

THEOSOPHY AND SPIRITUALISM.

IN the *Theosophist* for August, under the heading of "Yoga Instruction from Spirit-Land," appears an article by "Julian," containing the gist of "Julia's" teachings through the hand of Mr. Stead, which are spoken of approvingly. The writer complains of the conservatism of the Yogi's and "Muni's" and says :—

> "In the meantime the entities in spirit land are as anxious as ever to help mankind on their own way and according to their lights, and the latest communication of Julia shows that even Kama-lokic spirits can speak out more lucid teachings than embodied spirits with a long course of Yoga training."

This is to say good intelligent Kama-lokic spirits are an improvement upon "Astral Shells" and "Pisacha's" which we used to be told were the sole agents in the transmission of so-called spirit teaching and phenomena. We notice in the same journal an extract from a lecture by Mrs. Besant on "The After-Death State," in which she speaks of the "higher sub-divisions of the astral plane" corresponding with the summer-land of the spiritualists, where "are to be found many good and earnest souls who live very much as they did in the world among the astral counterparts of their former surroundings, their thoughts becoming objective in the astral matter."

We are glad to find our theosophic friends are abandoning their old dogmatic standpoint and assuming a broader and more rational one.

The physical world is the cradle of form. Material substance is the matrix where the force is conceived, that, when born into active existence,can withdraw itself from the attractions of the spiritual world sufficiently to maintain an existence on a distinct plane. Formation develops the forces of spirit on the lower plane by accumulating spiritual element around centres, and fixing the stability of masses of these by cementing them together by the plan of concentration through chemical combination and organisation. CONCENTRATION OF FORCE is the purpose of formation. The objects to be attained are, effectual resistance to inaction, and the development of the infinite possibilities of existence through an infinitude of spheres of life.—Mrs. M. M. KING.

PHYSICAL MANIFESTATIONS AT SYDNEY.

To the Readers of "The Harbinger of Light."

Dear Friends,—I had the pleasure last night of attending a developing circle at the house of a dear friend of mine, Mrs. Surenne, 27 Pitt Street, Redfern. Mrs. Surenne, as you doubtless know, is a wonderfully gifted Medium; and the guides make good use of her, as the following account will show.

There were only nine sitters present including myself (sitting for the first time for the purpose of development), and of course the medium. We sat in the room always used for circles, quite an ordinary up-stairs room, simply furnished and covered with oil-cloth.

The door was shut and the candle extinguished. Almost immediately the medium was controlled, and the guide "Alice" spoke to us all.

She named to us the departed friends who stood around us, and while she was speaking we could all see most beautiful lights. The guide then told us to join hands and sing.

We did so, singing "Nearer My God to Thee." The Indian guide Carparisha next controlled, and told us that there was such strong physical influence present that if we wished it, he would give us some "physical manifestations"; of course we were all anxious to have them; and Carparisha then asked us what he should bring. Some asked flowers, but he said no, he did not like flowers, he would send his brother Maroo, another Indian Guide, to fetch us something more substantial; he then disappeared, and we could distinctly see the Indian's feathers, beautifully illuminated, waving gently to and fro. The next control was Wilson, a guide of Mrs. Surenne's, he also spoke beautifully to us all in turn, and then he told us to sing while the Indian guide Maroo gave us the promised manifestations. We sang several hymns, and after singing the first hymn we heard a loud thud, quickly followed by a shower of something wet, while a strong smell of the sea pervaded the room. The Indian guides were chatting away in their own tongue the while, occasionally stopping to tell us to "sing on," every two or three seconds something heavy fell on the floor, and then a rattling noise like small stones on the ground. After a time all was quiet, and after speaking a few minutes to us, telling us that it was on account of the sympathy we had given, and consequent physical force, that had enabled the guides to give us such a beautiful test, they left the medium.

We then lighted the candle and looked about to see cause and effect. What was our surprise to find large pieces of rock covered with small shells, large shells containing living fish and sea-weed and small shells lying about in all directions.

We were all astounded and overjoyed.

"How wonderful creation is," can only be understood by God's thinking people, who give their thoughts and sympathy to their beautiful religion spiritualism.

"Ask and ye shall receive."

N.B.—I have some of the shells and sea-weed in my possession, and shall be pleased to give any information to anyone concerning this meeting.

Faithfully yours,
BELIEVER, R. H.

Pitt Street, Redfern,
Sydney, Aug. 26th 1897.

Endorsed.—Mrs. E. Martin, Mrs. A. Incher, F. Charet, Elizabeth Kenny, E. Ward, Wm. Saunders, Sissie Crimson, Emily Hughes, T. Foster, Rosa Hessin.

On receipt of the above we wrote to Mrs. Hessin, asking what precautions (if any) had been taken to prevent anyone besides the members of the circle entering the room during the seance, and what evidence she could furnish that such was impracticable. In reply we received the following:—

Mr. Terry,

Dear Sir,—In reply to your note asking for further particulars concerning manifestations, I beg to say that it was *quite* impossible for anyone to enter the circle-room besides the sitters. The room used for circles is a small upstair room, it has only one door facing the staircase, and on the staircase is a gas chandelier; had anyone opened the door, even to the extent of an inch, it must have been observed by the sitters, as the light would show from the gas on the stairs. There are two windows in the room facing the street. These were shut and fastened on this particular evening; it was a cold night and some of the sitters had previously suffered from the draught. Both windows had a dark curtain in front and had they or the blinds been moved at all, light must have at once penetrated. The fire-place is a small one, and always has a curtain in front. Facing the fire-place is the chair the medium occupies, and the sitters seated in a circle formed a ring, one of the sitters of course had their back to the door, and no one could possibly enter the room, unless the sitter vacated the chair to allow the door to be opened. Besides the sitters who signed their names to the account I sent you and the medium, there was no one else in the house, but an old servant in the kitchen. The street door was fastened, and no one could knock at the door without being heard in the circle room.

In conclusion, I am prepared to state on oath that there was no one but the sitters present at the time of manifestations.

Yours faithfully,
ROSA HESSIN.

Similar phenomena to this occurred in Russell Street, Melbourne, under strict test conditions, through the mediumship of Mrs. Paton, about fifteen years since. Rock, seaweed and live shrimps being brought into a closed room by spirit agency. Ed. H. of Lt.

DR. J. M. PEEBLES.

Dr. Peebles has arrived at his home in San Diego, California, and writes from there under date August 10th. His letter was not written for publication, but as he gives us permission to extract from it, we have availed ourselves of the same to the utmost, and extracted about ninety-five per cent of it, in the whole of which we think our readers will be interested.

My dear brother: Well, under the good care of the angels, and considerable good luck by sea and by land, I am again in my own house, and under my own vine and figtree, which in my case is literally true, for one part of the house is covered with vines, and the fig trees are full of fruit. I had a very rough passage through the Indian Ocean for four or five days. It was a monsoon, attended by thunder and lightning, wind and a torrent of rain. The most of the passengers were deathly sea-sick. The very steamer following us was wrecked and over ninety persons were drowned, several of whom were returning missionaries.

The spiritualists of London gave me a grand reception at the "Florence House." It abounded in tables laden with choicest viands and fruits and flowers. English and American flags, music, speeches, and declamations. Several Americans were present, also Mr. McLean, ex-member of the New Zealand Parliament. Among my old friends was Wm. Tebb, the anti-vaccination reformer J. Enmore Jones, author and writer, Dr. Hutchinson from Cape Town, Africa, and others whom I had known intimately for the past thirty years. Letters were received from Sir William Crookes, and other distinguished characters. It was a most enjoyable season. Mr. J. J. Morse was chairman of the reception meeting, and he fully sustained his reputation of being an excellent presiding officer. He is the proprietor of the "Florence Hotel," which is supervised by Mrs. Morse and his daughter, Florence, and it is but justice to say that it is a most admirable and home-like place for spiritualists—a place of comfort and quietness, with an excellent library, and all of the spiritualist journals.

It was not my intention to give any public address in London, as business was hurrying me homeward. But it was of no use; the leading society of Spiritualists in London insisted upon my speaking for them one Sunday, the engaged speaker kindly giving way. And I occupied the same platform that I did thirty years ago in Cavendish Rooms. The hall was absolutely packed. Mr. Everett, the husband of Mrs Everett, the noted medium, was the

President. As I had attended seances at their house, and was intimate with the family, in introducing me he referred to the many seances held when I was present, and the wonderfully rapidly written communications. It was tests similar to these that converted many noted persons to spiritualism. At the conclusion of my address, J. Enmore Jones, an old pioneer spiritualist, moved a vote of thanks by the audience rising and all lifting up their right hand. It was rather new, and all afire with enthusiasm. And yet amid this large audience their was a vein of sadness streaming into my soul, for so many of the old workers had passed over the crystal river of death. How I missed James Burns, Stainton Moses, or "M. A. Oxon," Wm. Howitt, and others. E. Dawson Rogers, with whom I had been on the most intimate terms for full thirty years, and editor of London *Light* since the departure of M. A. Oxon, was away on a month's vacation. I had only a glimpse of his good natured face, and a warm clasp of his hand. It was further my pleasure to meet that old soldier and author in our ranks, Thos. Shorter. He is totally blind, but his brain and intuitions are as clear as the morning sun.

I was deeply interested in a lecture I heard, mostly in answer to questions, from Mrs. E. Wallis, the wife of Mr. Wallis, editor of the *Two Worlds*. They anticipate a visit to America next season.

Spiritualism in London is not spasmodic and gushing, but solid and substantial, and making a most healthy progress. For the first time I had the pleasure of meeting J. Page Hopps, pastor of a large Unitarian Church, yet a straight out spiritualist, writing frequently for London *Light*. He gave a most excellent brief address at my reception. The Rev. Mr. Haweis, rector of probably the most fashionable and certainly the wealthiest English church in London, is also a spiritualist, and so announces in his vestry room, his writings, and his pulpit. Kindly state this fact to my religious friend, Incumbent, the English Churchman, with whom I had the controversy in the daily *Herald*. I look for his conversion at no distant day to spiritualism. Bigoted old Saul became a useful instrument for dissemination of truth after his conversion. May the Lord convert Bro. Brazier, and taking his feet out of the mire and the clay, place them on the Rock of Ages—spiritualism!

It is my intention to return to London next year to attend the great International Congress of Spiritualists.

My trip from London to New York was delightful. Aboard our steamer were the Chinese and Corean ambassadors, and other distinguished notables. The evenings were occupied by speech making, singing and theatrical performances.

I found my family well, and visited the *Banner of Light* friends in Boston, the *Progressive Thinker* Editor and other prominent spiritualist centres on the way to California.

The President of the spiritualist society in San Diego, called at my residence this morning, and informed me that the spiritualists in connection with the Unitarians, were going to give me a grand reception in a few days in their hall. And I stated distinctly that I did not wish it, and would not have it. I have had enough of excitement for the past year and plenty of ovations. My soul seeks rest and quiet, that I may write my book of travels, getting it before the world as soon as possible. Kindly remember me to the friends all.

Very truly yours,
J. M. PEEBLES.

A SPIRIT TELEPHONE.

The *Light of Truth*, June 17th, contains an account of the application of the Telephone to spirit intercourse, which, if thoroughly reliable, is an event of great interest to investigators. The narrator, Mr. Clarke Cornwell, after describing the circumstances under which he was invited to witness the phenomena, says:—

I have been an investigator of the Spiritual phenomena for 40 years, and have seen about all there is except type writing. Last Monday evening I was invited to a friend's house in Jackson, Mich., to see and hear something new. There were seated in the parlour under bright gas light 13 of us, including Mr. X. and his family; his daughter, aged about 18, and his son, aged about 16. All seated themselves on opposite sides of a small table. On the table was a telephone set, with battery; all connected on "short circuit." Several of us examined the set, took it from the table, examined it to see that there was no secret wires that might be used.

The young lady then picked up the receiver and placed it to her ear in the usual manner. In perhaps five minutes she said I was called for. I took the receiver and heard a few greetings, as "Good evening, surprised, ain't you, well I am here." I thought I recognised the voice, and asked who it was. It gave me the name of a friend who had passed over about a year ago. I asked how it was that Mr. X. had prophesied the last election so correctly? He said that he got it from that instrument. I asked why they took such a way to converse? He answered that the telephone was a magnifier of sound and that it took very little effort to talk in the transmitter, as the sound was so magnified that the receiver reproduced it to the ear. Its action to the ear was what the telescope was to the naked eye.

After I had asked several questions I offered to let some one else try it. Mrs. G. was asked to try it, whereupon I gave way to the lady, and she carried on quite a conversation with her sister who had passed over about two years ago.

The receiver was passed to a lady who had just returned from Germany. She had a conversation in German. Then Mrs. McG. was called for. She asked that she might take the machine on her lap and away from the table. The young lady said it would be all right; they had used it all over the premises. So she took it on her lap six feet away from the table and afterward it was passed around. Then Mr. X. disconnected the receiver from his exchange instrument and connected it with the machine. His daughter tried it, and after five or six minutes could hear in that just as well. After that it was passed about the room so that two could listen at the same time. The conversation would change from one to the other. All present except three could hear plainly. One of those could hear sounds but could not make out what was said. Two said that they could not hear anything, and said they never tried a regular telephone, as one could hear and another could not, it was suggested that the ear not being accustomed to the telephone might make a difference. Being somewhat familiar with the telephone I was very much interested, and examined the whole machine. The transmitter was different from any I had seen.

The wires are also connected differently from the regular instruments working with exchanges. The transmitter, battery, and coil are in a small box. A switch is turned to save the battery when not in use, the receivers are connected with usual cord. Mr. X. has had this machine a year. It was made for him by an electrician in Jackson and cost him $10.

It certainly looks to be the simplest way possible for communication with the other world, so I have ordered one for my own use. Mr. X. has loaned his machine out several times, so that I have confidence my new one will also work.

You or some of your readers may have had a similar experience. It was new to me.

A lady forwarding her subscription from Christmas Creek, Queensland, says:—

I am thankful to say that the cause is making progress with us here. A year ago it was only known on this creek as a delusion; now there are five families and several others interested in it, and there are some good mediums among them. Our own little girl, who is nearly 13, speaks under control, is clairvoyant, and a spirit traveller. We hold meetings alternately in one another's houses. The credit of introducing spiritualism in this district is due to Mrs. A. H. Burbank, of Castra; her labour of love is highly appreciated by those who have been led to the light through it, and they are looking forward hopefully to another visit from her shortly.

SPIRIT PHOTOGRAPHY IN THE DARK.

By Dr. Theodore Hausmann, of Washington, U.S.A.

Translated by A.M.

This article purports to be taken from the Diary of Dr. Hausmann, an octogenarian German practitioner, who in his old age learnt photography in order to make sure that in his experimental researches in the above subject mistakes and deceptions should not cloud the results. They were originally published in the *Führer*, a spiritualistic periodical appearing at Milwaukie in the German language, and having an extensive circulation among the Germans of the United States, evidently proving by this very fact that they are much in advance of their beclouded brethren in the old Fatherland. The article is remarkable on account of the brilliant results obtained by Dr. Hausmann and also his almost naive faith in the identity of the manifesting intelligences from Queen Esther, Anne Boleyn, Henry VIII., Victor Emanuel, down to the Queen of the Sandwich Islands and intimate friends from the other side.—A.M.

"When I succeeded in complete darkness to obtain photos. of the famous medium, Belle Lowry White, and of Professor Darius Lyman, it was most interesting to find that the latter, by increase of will force, was able to impart to every fresh picture an additional degree of clearness and distinctness so as to make the fourth one of perfect and striking likeness.

Professor Lyman was for twenty years head of the Navigation Department at Washington, and lost this important position at the change of Government after the election of President Cleveland. Before the Hydesville manifestations he had become convinced that the spirits of the departed can and do return to earth, and following the new light enthusiastically, was for years an ardent investigator and defender of Spiritualism. His interesting collection of spirit gifts and curiosities as well as his valuable spiritualistic library were unfortunately destroyed after his death. Partially paralysed for some years he finally left the prison-house of the body at Parkman, Ohio. Two days before the news of his release reached me by post I attended a seance held by Dr. Wilhelm M. Keeler for materialisations in a well lighted room, when I saw an arm pushed through the double curtain. I was allowed to shake hands, and immediately handing a pencil to the spirit and holding out a stiff card-board within reach of the hand I saw it write with great rapidity: "I do not know whether you are aware of my release—I am here—your old friend Darius Lyman.

On the fifth evening after Lyman's decease, I attended a seance for materialisation, this time Mrs. Maria A. Keeler being the medium. She was sitting in the cabinet deeply entranced when suddenly under loud groans from the medium, a darkish cloud came out of the cabinet and first a hand then an arm became visible. The hand grasped my own right hand, and whilst I held it, legs and the rest of the body were formed in quick succession right before me in perfect light. It was friend Lyman who had again materialised. Our meeting was a cordial and joyful one, he rejoicing in having succeeded to show himself so plainly, whilst I was delighted in seeing the poor sufferer of earth delivered of all pain and misery. We conversed for several minutes. In a clear voice audible to all present, he told me that when he awoke in the higher life he found himself supported and cordially welcomed by his wife and son who had preceded him, and also by a spirit friend of many years, the former Empress Josephine.

Experimenting with Dr. W. M. Keeler, Mr. Charles Hippert and Colonel P. E. Dye both in the light and in darkness, with varying success, I have obtained in the dark, by merely exposing sensitive plates in the camera, among many others of less note on earth, photos of Jefferson, Davis, E. V. Wilson, John B. Wolff, General Ambrosio, J. Gonzales, Edw. S. Chamberlaine, Michael Angelo, and of ladies in full figure, one of which, strange to relate, purported to be Princess Victoria, cousin of Liliuokalani, Queen of the Sandwich Istands, of my own son Otto, and of my young friend Harry Newton Stansbury, whose career as an extraordinary medium was cut short too early.

Sometimes and apparently for our instruction the spirits would cause our own faces to appear on the plates, easily recognisable, yet strangely different from what we had ever looked like before. On the 21st November, 1896, our results were specially remarkable, the circle named above having been greatly strengthened by the accession of Mrs. Marian A. Keeler.

Colonel Dye and myself had brought our own cameras, and also several plate-holders with sensitive plates, which had not been touched by any other than our own hands previous to being exposed. The cameras were placed at the distance of two feet from from each other, Dr. Keeler's in the middle, Colonel Dye's to the right and my own to the left of it.

We exposed our plates simultaneously, obeying the signals of the spirits, who directed us by knocks when to open and close the cameras. The spirit of Wm. H. Mumler, the first to take spirit photographs when on earth, afforded us valuable help in these researches.

I was especially fortunate on this occasion in obtaining one and the same picture as Dr. Keeler, the only difference being that mine was more distinct and pronounced. Another highly satisfactory result of this sitting was my obtaining two splendid pictures of women known to history. One was a magnificent likeness of Queen Esther of Bible fame, and one of the murdered Anne Boleyn, identified subsequently by no less a spirit than that of her murderer, Henry VIII. His medium, through whom he frequently manifested, the blind Helen M. Campbell alleged the spirit of Henry VIII. to be present, and among the spirit-photos I had just laid on a table on which she was sitting, to have identified that of Anne Boleyn and also one of Cleopatra, pointing out on the same picture what he alleged to be the profile of the Pharoah Mencez of Egypt.

To remove any doubt as to the genuineness of these manifestations (rather apt to arise), I must mention that Dr. K. in the experiments on this particular evening exposed four plates and received but one picture, Colonel D. the same number with none, and I six with three pictures. All plates had been carefully numbered before exposure, and were at once taken by me to Frank Johnson's photographic gallery for development. At a subsequent seance on the 6th of December two new members were admitted to the circle, and it required three exposures of plates before we got anything more than spirit-lights and shadowy forms, etc Then at the third exposure we got an astounding result, which as far as I am aware, is quite unique and has never been achieved before. One and the same face appeared in different degrees of distinctness on all three plates simultaneously exposed by Dr. K., Colonel Dye and myself. Who the photographed spirit was we have not been able to ascertain.

During the last four years I have kept a diary now numbering over 1000 pages, in which my spiritualistic experiences are faithfully recorded. From this diary the above account has been taken."

Under the heading of "Stray Notes," the Healesville *Guardian* for Sept. 10th has upwards of a column on the present status and growth of Spiritualism: in referring to spiritualistic publications, the writer gives special prominence to the *Harbinger of Light*, which he alludes to in very eulogistic terms. He correctly defines Spiritualism as more than a faith or belief, it is, (he says) "*absolute knowledge* of a life after death," and affirms the "possibility under certain conditions of seeing, speaking to, and otherwise recognising men, women and children who have passed into the other world." This will perhaps startle some of its readers who have not given the matter serious thought, but it may stimulate a few to read and investigate.

The spirit that is within thee shall live for all time. Know that thy destiny is sure; thy origin, therefore thy end, divine.

IS MAETERLINCK A SPIRITUALIST?

THE question was suggested to us by reading an article on "The Flemish Shakespeare," in the August number of the *Fortnightly Review*, from the pen of Mrs. Crawford. That he is a man of genius—which is tantamount to saying he is a medium—is now very generally acknowledged; and the only question that arises is this, Is he consciously a medium? The very strong presumption is that he is so; for this is what the accomplished lady, who is the Paris correspondent of the *Daily News* tells us with respect to Maeterlinck, whose latest work "The Treasure of Humble Folk" appears to be of singular beauty and spirituality:—"It is only by accident, as it were, that he is a dramatist. It is with the mystical side of life alone that he concerns himself; and he does so because, for him, as for every other so-called mystic, no other side of life is worth troubling about. For him the palpable material objects of the universe are unimportant unrealities; the unseen unfelt influences that surround us constitute the real facts of our existence. All else is vanity, mere futility. That which he sees with his eyes and hears with his ears is, for him, of no account. His whole consciousness is absorbed in a tense effort to realise ever more clearly that which is unseen and unspoken. In life, as in death, we are at the mercy of forces which from all eternity have shaped our destinies. . . . For the most part we remain voluntarily blind to these great truths. We prefer to ignore them; we are afraid to face them. Yet each of us is possessed of a soul—the divine sense of the spiritual in life; and if we would, we might all live in far closer union than we do with these occult influences, and with open inquiring eyes might gaze far deeper into their mysterious depths. This closer union with the unseen does not fall to the share of the worldly wise, or the self-seeker, or even of the intellectually endowed. It is the reward of pure and honest and patient striving. It is the treasure of the lowly."

We think that most persons, after reading this tenderly pathetic and touchingly eloquent appreciation of Maeterlinck, will be apt to conclude not only that he is a spiritualist, but that Mrs. Crawford must be so also. So much earnestness of feeling and such an intuitive insight into the inner nature of the Belgian poet denotes, we think, a participation, on the part of the expositor, in the views, opinions and aspirations of the thinker and writer whose ideas she is interpreting for the benefit of the British public, to whom he is very little known; although his genius has long been recognised in France.

In one respect, Maeterlinck's previsions bear a startling resemblance to certain prognostications which some of us in this city, have been listening to for the last five years; and of which not a few have been already fulfilled; strengthening the confidence of those to or through whom they have been signified, in the ultimate accomplishment of the whole. Again we quote the words of Mrs. Crawford:—"It is upon a fresh period of spiritual efflorescence and nearness to the unseen that, according to Maeterlinck, we are entering to-day—a period in which the dominion of the soul will expand, and it will stand revealed in all its strange strength. He believes that, in the near future, our souls will be able to hold communion together, without the intermediate aid of the senses, and that a transcendental psychology, of which we have at present no conception, will make clear to us the relations that unsuspected by man, have ever existed between them."

But are not these already accomplished facts? What is telepathy, what the "phantoms of the living," as they are called; what the powers of hypnotic suggestion; and what the exteriorisation of motricity and sensibility, experimentally demonstrated to be true, by Col. de Rochas, but proofs of the actual existence of this very "communion" of souls, without the intermediation of the senses, which Maeterlinck speaks of?

Mrs. Crawford goes on to say:—"For Maeterlinck, the promise of this spiritual renaissance is to be seen on every side; not only in the general revolt against materialism and in the renewed attention bestowed upon occult laws and upon all spiritualistic phenomena, such as magnetism, telepathy, and levitation, but also in the most modern of music, in the pictures of certain artists, and in a new and nascent literature, the summits of which are illuminated by a strange glow."

Now it is one of the most impressive and convincing of the manifold phenomena of Spiritualism, that in widely separated portions of the globe, and to persons wholly unknown to each other, communications have been and are continually being made, which are identical in form and substance; the one corroborating the other; and all of them indicating the perfect unity of thought, feeling and expression, which prevails among our instructors in the Unseen. It is known, for, example, to scores of persons in this city, that, from the year 1893 downwards, the declaration has been made and reiterated again and again, through three different mediums, by something like fifty different controls, that mankind, in all the more highly civilised countries, are advancing towards the most remarkable Renaissance in human history,—a Renaissance in religion, morals, philosophy, politics, sociology, art, literature, music and the sciences; and that this will constitute "the end of the world;" not, of course, in the sense of the destruction of the planet, but of a termination of the present order of things, and the commencement of a brighter and better era for the human family. And this very "revolt against materialism," this remarkable outburst of spiritual phenomena, and the first faint evidences of the spiritualisation of art, music, literature, and the drama, which are now manifesting themselves in Europe of which Maeterlinck speaks, were actually foretold over and over again in this city, and were announced as the dim precursors of the coming Renaissance. These statements can be easily verified; and it is with no little pleasure that we find a sensitive, like "The Flemish Shakespeare," impressed to write and speak of this "Spiritual Renaissance" as an impending certainty. Even those who have no belief in Spiritualism, or in anything perhaps but matter, have an uneasy feeling that the world is moving towards some great crisis in its history.

SPIRITUALISM IN ITALIAN LITERATURE.

IN the April number of the *Nuova Antologia*, one of the leading magazines in Italy, Signor Ugo Ojetti writes an interesting article on the moral and artistic work done by the Italian poet-novelist, Antonio Fogazzaro, LL.D., who is an idealist in the best sense of the word; and whose spiritualism is of the purest and loftiest character.

To the same number, Signor P. Lioy contributes a spiritualistic article, on the "Voices of the Departed."

In the June number of *La Rassegna Nazionale*, another first-class periodical, Dr. Fogazzaro writes an essay on Spiritualism, under the title of "For a New Science." He encourages those who have a spiritual conception of the human mind to undertake a severe study of psychic phenomena; believing that a new science is capable of being instituted on this foundation, if preceded by a rigorous moral preparation; and the result would be, he confidently affirms, greater light, greater strength, a richer and a nobler life, a higher moral elevation, and a science of immortality based upon certainties. Yet he does not appear to be at all clear upon the subject of spirit return—probably from the want of sufficient evidence—and he considers that the surest proof of immortality lies in the germs of superhuman potentiality, which are inherent in all men, but are so rarely called into exercise, that numbers are entirely ignorant of their existence.

The appearance of articles of this kind in the leading organs of literary and scientific opinion in Italy, is a startling proof that that country is far ahead of Great Britain in point of intellectual freedom and openness to new ideas. As to the Australian colonies, the only new ideas which are likely to find their way into the public mind are such as may be connected with an improved tyre for the wheels of a bicycle, or with the plantation of an additional bed of flowers on the crown of a woman's hat.

MINISTERING SPIRITS.

How do they come? clad in pure thoughts of peace,
To speak to some tried soul of kind release;
God's angels are his messengers of love,
To guide earth pilgrims to their home above.

How do they come? with noiseless tread and slow,
Only earth's faithless children hurry so,
They fail to see the spirit forms so fair,
Who fill with heavenly light God's realm of air.

How do they come? on thought's swift pinions sure,
To those they love who needs must still endure;
So they may bless in sorrow's darkest hour,
Or foil by thought of love the tempter's power.

How do they come? in every walk of life,
God's angels linger midst the pain and strife;
Full many a prison door they open wide,
Full many a grave an angel waits beside.

How do they come? on swift electric will,
To those who need the strength to suffer and be still;
God's angels love us so they could not stay
Far from us, but must teach our souls the way
To follow them, by thought and deed of love,
Into the atmosphere of heaven above.

JENNY WREN.

ANIMISTIC PHOTOGRAPHY.

UNDER the above caption *The Progressive Thinker* publishes a particularly interesting account of a series of experiments in Spirit Photography, made by three experienced amateurs at Washington, D.C. They worked in conjunction, each having his own camera and plates, and taking instructions (given by raps) from the spirit intelligences co-operating with them. Most of their experiments were conducted in a dark room as far as physical light is concerned, but it is stated that in a few minutes after the light was turned out "the room appeared to be filled with a light grey cloud; this floated and became more dense here and there, and then would disperse and cover the walls, furniture, and our persons and cameras. Balls of light would appear, from the size of a pea to a small orange, and disappear. These lights seemed to possess intelligence, and if spoken to would respond in a movement up and down three times." Shining faces also appeared. Messages and pictures (some of the latter recognised by friends) appeared on plates in all the cameras on some occasions, on others not a single one would be obtained. A theory of the philosophy of the production of the pictures, given by an expert is, the power of the sensitive plate to take on and record vibrations not perceptible to the human eye, as in astronomical photography stars and nebulæ, invisible to the eye through the telescope, are impressed on the sensitive plate.

GLIMPSES OF ANCIENT MYSTERIES. *

THIS booklet contains the series of articles by Alfred E. Giles, referred to in our last leader, and of which we published the concluding one. The first portion is an examination of the Hebrew Bible in the light of modern scholarship, and an analysis of the meaning of the word "Jehovah," generally presumed to indicate the Supreme Being. The labors of semitic scholars tend to show primarily that the early Hebrew, Greek and Latin translations are not reliable. The "Yahweh" of the Hebrews was the God of Israel, and a critical examination of his acts and promptings as recorded in the Hebrew Scriptures makes it apparent that he was a subordinate God, a spiritual guide of Moses and the prophets. Mr. Giles fortifies his position by references to some celebrated theologians, also from Swedenborg, but more fully from Davis's "Divine Revelations," supplemented by some of his own spiritual experiences. Though dealing largely with a theological subject the book is interesting and enlightening from first to last.

*Glimpses of Ancient Mysteries, Biblical and Classical, and of English and parental versions of the Bible and its Deity, in the light of Modern Spiritualism, by Alfred E. Giles. Boston *Banner of Light* Publishing Co., 1897.

A GLOSSARY OF TERMS PERTAINING TO SPIRITUALISM AND PSYCHIC SCIENCE.

BY HUDSON TUTTLE.

WE extract the following very useful compendium of psychic terms from the *Banner of Light* for July 17th.

There are many new words introduced by Spiritualism, and old words have been given new meanings. Not a little obscurity has resulted from the loose manner in which these are used. The following list, which is by no means exhaustive, contains the most important words, with their legitimate meanings.

Altruism: A term first coined by Comte, expressive of the theory that the duty of each is to all, and that by doing for others in preference to self, the highest good and happiness is attained. Its most perfect expression is in the Golden Rule of Spiritualism. "Do all for others."

Animal Magnetism: Another name for mesmerism, or hypnotism.

Aura: Nerve-aura, spirit-aura. An influence supposed to be thrown out from the nervous system, and to surround every individual as an atmosphere.

Automatic Writing: Writing executed by the hand, independent of the will, presumably by an independent intelligence or spirit. If this be the presumptive, the term is misleading and unwarrantable. If it is spirit-control, it is in no sense automatic, and if really automatic it must be concluded that the hand, independent of the mind, has intelligence, and often of a superior and astonishing degree. In *Automatic writing* the subject may be entirely unconscious of what the hand is writing, or he may be more or less fully conscious of the words or ideas before writing. A division may be made into independent and conscious. A test of this phase may be made by standing by a table with a pencil in the fingers, the arm being held almost perpendicular to the surface of the same, on which paper is placed. The whole arm should then be perfectly lax, and allowed to yield to the slightest influence.

Catalepsy: A state of suddenly suspended vital functions, in which it is impossible to move. The term has been given a new meaning, the cataleptic state being used as synonymous with the hypnotic or mesmeric. The two are entirely distinct in their causes and manifestations, and should not be confounded by use of misleading terms.

Charming: Fascination; mesmerism.

Christian Science: The application of this term is peculiar, inasmuch as the matter to which it is applied is not Christian in the received sense of that word, and the methods employed are the very reverse of scientific. It affirms that God is all in all, and man being a part of God, and God being incapable of sickness, there can be no reality in disease or evil of any kind. Consequently Christian Science is a series of denials as well as affirmamations. It surreptitiously brings hypnotism to its aid, and accepts a good share of spiritualism. In fact, all that is valuable in Christian Science, in Mind Cure and Metaphysics, is taken from spiritualism, and what is not thus taken is of no value.

Clairaudient: Clear hearing; the faculty of hearing voices or sounds, independent of the physical ear.

Clairvoyance: Clear seeing; a sensitive state, of all degrees of acuteness, from that where the personality predominates and modifies the perception, to that wherein the mind is independent of the physical body and its surroundings, and is in direct contact with superior intelligences. This last phase of clairvoyance is often seen in the dying, death being the separation of the spirit from the body.

Clairvoyant: One endowed with the faculty of clairvoyance.

Cosmism: Belief that the universe, material and spiritual, form a unit, the All in All.

Dematerialize: The dissolving of a materialised form.

Demon: A spirit holding an intermediate place between man and the gods. They were good and evil. The word is wrongly translated in the Bible as devil, and its use in the New Testament has given the modern meaning an evil spirit.

Demoniac : A human being obsessed by a demon.

Diakka : A word first used by A. J. Davis to designate undeveloped, ignorant, mischievous and evil spirits.

Double : Double presence ; the appearance of an individual at a distance from his physical body.

Dunamise : To mesmerise.

Ether—Psychic : A universally diffused medium similar to that of light, in and by means of which psychic influences are propagated. Its existence is proved by the harmony it introduces among the most diverse phenomena. It is superior to the laws of gravitation and physical conditions, and hence all manifestations therein are unamenable to physical laws or forces. Out of it comes life, and hence it has been termed *Psycho-ether* and *Zœther*, the life ether.

Etherealization : The correct word for materialisation, which conveys an erroneous idea of the method by which spirits may become visible to mortal sight.

Etherology : a treatise on mesmerism. This use of the word is unjustifiable.

Evolution : The theory that all forms of life on this earth are united by common parentage, and evolve by the accumulation of beneficial changes.

Fascination : The same as mesmerism ; but undesirable, because suggestive of the influence serpents are supposed to excite over birds, etc.,

Force : The energy which is cognisable to our senses through and by means of vibrations or waves which are included in the general term of motion.

Hallucination: A false perception without any material basis, being formed entirely in the mind.

Hypermesia : Fuller memory ; quickening of the mind through its sensitiveness.

Hyperœthesia : Keener sensibility ; sensitiveness.

Hypnotic : subject to hypnotism ; the recipient.

Hypnotic State : State induced by hypnotism. It is readily devisable into two stages. In the first the subject is not unconscious, and is controlled by the "dominant idea." The second is a profound state, resembling clairvoyance or trance, in which memory is lost, and the mind becomes independent of the operator, and of surrounding conditions.

Hypnotism : M. Charcot, who claims to have founded the science of hypnotism, says it is a diseased state of the soul. Prof. Bernheim says it is "a peculiar physical condition which can be provoked artificially, and which to a varying degree augments suggestibility." Dr. Forel says it is "the idea of suggestion." Dr. Luys says "It is an experimental, extra-physiological state of the nervous system." All these definitions but repeat each other. It is a strictly normal state, maybe spontaneous or induced, and it is the activity of the spiritual being more or less freed from the limitations of the physical body. It is a composite state, and it may be divided into three ascending stages—hypnotic somnambulic and clairvoyant. By mesmerism all these stages may be induced, and the mesmeric state is equivalent to them all. Hypnotism would seem to apply to a state wherein suggestion dominated, and mesmerism to a broader state wherein suggestion is not apparent. The words are used indiscriminately and confusingly.

Hypnotist—Hypnotiser : The operator ; one who practises hypnotism.

Illusion : A deceptive appearance. Illusion differs from hallucination in always being produced by a real object, which appears differently from what it is, while the latter is entirely a creation of the imagination, without external cause.

Impersonation : The control of the medium in such a manner by a spirit as to represent the appearance, character, disease, etc., of that spirit.

Levitation : The lifting or moving of physical bodies without visible means, or contact, in defiance of gravitation.

(Concluded in next issue.)

Just as we go to press we are in receipt of a prospectus of "The Grand International Psychic Circle Association," the objects of which appear to be similar to the English "Spiritualists' Correspondence Society." It is signed Prof. Henry Waterhouse, General Secretary, and the office is at 685 Bourke-street. This is the first we have heard of either the movement or the Professor. We may be able to give more information about the matter next month.

Dr. Richard Hodgson, who has had for a considerable time past the entire mediumstic services of the celebrated Chicagoan medium, Mrs. Piper, is about publishing the result of his studies and researches in the spiritualistic field, and Lilian Whiting refers to the event (in the *Daily Inter-Ocean*) as follows :—

The American branch of the Society for Psychical Research will ere long be able, by means of the profound and distinguished character of the work of Dr. Richard Hodgson, the learned and brilliant secretary, to present some very valuable new data pertaining to the science of the future life. The Society has been fortunate in many things, but most of all in securing such a man as Dr. Hodgson to prosecute its researches. A scholar, a thinker, and a keen, trained observer, he is, at once, a man who cannot be deceived by any astute trickery, or led to accept any emotional exaggerations, while he is keen to discern subtle truth, sensitive to spiritual impressions, and has that fine quality of intellectual power that swiftly discriminates between the false and the true and between the significant and the insignificant. It is no exaggeration to say that no such remarkable testimony of the life beyond death has been given since the time of Christ, as will be given when Dr. Hodgson is ready to offer to the public the results of his most recent researches, extending over a period of several months. His entire work in psychological study has extended through some twenty years. As a youth in college, in his undergraduate days, psychical problems fascinated his attention, and he is probably—take it all in all—the best equipped of any of the noted men whose names are prominent in the work of psychical research, as he, if I mistake not, is the only one to devote his entire time to the matter.

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