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ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

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An article in our last on "Magnetic Healing and Medical Arrogance" indicated the efforts that are being made in Austria and Germany by the medical fraternity to monopolise the practice of magnetism to the exclusion of those who have made it a special study, bearing the brunt of opposition and obloquy in the establishment of its reality and value as a therapeutic agent and supplement to the ordinary powers of sense. It appears that a similar course is being pursued in some of the American states, and a motion has been started to petition Congress to "take the matter under advisement," on the ground of public danger, it being assumed that the hypnotiser or mesmeriser controls the moral character of the subject and can make vicious or immoral instruments of them. A writer in *The Arena* (Marion L. Dawson, B.L.) combats this assertion in an able article on the scientific and forensic aspects of Hypnotism. Referring to the two French Schools of Hypnotism, the Salpetriere and Nancy, (the former of which insist that it is a physiological state and the latter that it is a distinctly psychical one) he laments that these two have fought rather for the supremacy of their theory than for the elicitation of truth. He then lays down the following basic propositions as essential to a solution of the question, viz. :—

First, that the human mind is composed of objective or positive, and subjective or latent faculties. That the positive faculties are those which take note of passing events through the five physical senses. They form the wakeful, reasoning, dominant mind of the individual. That the subjective faculties are those which receive impressions intuitively, suggestively, or through some higher or finer sense than any of the physical ones. That they never rise above the "realm of consciousness" except when the positive faculties are asleep, in a condition of lethargy closely resembling sleep, or in certain "extraordinary exaltations of the mind." Second, the subjective faculties alone receive hypnotic suggestion.

So far we can follow, but the eight words we have quoted in the third proposition as under, we are compelled to take exception to :—

Third, the objective faculties are reduced to a state of hypnotic lethargy "by the concentrated mental effort of the individual," aided, it may be, by external suggestion, *but capable of acting entirely independent of it*.

That "the concentrated mental effort of the individual" is non-essential, is abundantly proved by the experiments of Townsend, Teste, Esdaile, Cahagnet, Lee and Gregory, and is well-known to those conversant with the writings of these able and diligent early students of Animal Magnetism, for which Hypnotism is a modern synonym. Anyone who has access to their works will find therein numerous instances of magnetising and producing the hypnotic state at a distance, and when the subject was unaware of their intention. Also of the production of the same condition, and even catalepsy, by the administration of water that had been magnetised, even when the subject was ignorant that it was so. To demonstrate this, Dr. Esdaile, in the presence of two skeptical clergymen, and two equally skeptical fellow medicos, magnetised six gallipots of water in an apartment in the Calcutta Hospital, six boys were sent with them into an adjoining ward, and gave the contents to eight patients to drink, in four of these cases catalepsy was induced, and the others were more or less affected.*

We have in our own experience given magnetised water to persons who were ignorant that it was such, and produced marked physiological effects, in one instance where the subject was blind, and in an early instance where it was purely experimental on our part (we having no idea what the result would be), the subject first detected a peculiar taste in the water, and then experienced a marked sensation in the seat of pain, before he was informed that the water had been magnetised. We take it that the writer has confined his investigations to the modern manifestations of hypnotism and theories connected therewith, or he would not have attributed the "hypnotic lethargy" solely to the concentrated mental effort of the

*Mesmerism in India, Jas. Esdaile, M.D., Longman & Co., 1846. (p. 261-2.)

individual or the voluntary abstraction *think of nothing* of the two French Schools. He is, however, fortified in his opinion by Professor Bernheim and other experimentalists of the new school. The argument taken up by the writer is "that the power of hypnotic suggestion for immoral or criminal purposes, broadly speaking, depends *upon the moral tendency of the hypnotised subject.*" In support of this he says:—

Those whose lives are vitiated and whose tendencies are criminal may unquestionably be induced to commit either moral or legal crime by the influence of hypnotic suggestion. In this case the individual is told to do only what is congenial with his tastes and habits. On the other hand, when the criminal suggestion is addressed to one who is fortified by a pure heart and sound morals it will find no lodgment in his mind. No suggestion can overcome the silent but resistless influence of an enlightened conscience. In the deepest state of somnambulism this divine spark burns with a steady lustre, flooding the soul with a pure and heavenly light. He who has endowed us with innate consciousness of right to guide us through the labyrinth of temptations which beset our footsteps, and who has given us a free will to resist the foes to morality that ever lie in ambush for us, has not given any one individual the power so to deprive another of conscious responsibility that that other may be forced to leap at one bound the wide gulf which separates vice from virtue.

This he fortifies by admissions made by Moll and Hudson of subjects resisting suggestions that would make them appear ridiculous, and in another instance declining to reveal the secrets of masonry, showing that the moral sense overcame the power of suggestion. The conditions of "parlour experiments," where the results upon which the alarmists have based their opinions are obtained are shown to be untrustworthy as a basis for scientific calculation, the subject knowing that he is simply being experimented upon, and having no idea of opposition. Our own experiments tend to show that the moral faculties are quickened by mesmerism, and whilst a strong minded operator might temporarily dominate the will of his subjects and compel them to do his bidding, the moral sense of the subject would re-affirm itself at the earliest possible opportunity. The same thing commonly happens in the normal state, the strong-minded terrorising and temporarily controlling the weaker. Mr. Dawson does not appear to have studied the spiritual philosophy, but he sees possibilities in Hypnotism or Magnetism and refers to them as follows:—

Many of the problems concerning the relationship of the mind and the soul about which philosophers have wrangled so continuously, and with so little benefit to mankind, will doubtless become simplified. Who knows but that then the mysterious veil which no mortal eye has yet pierced, the veil which separates the material from the spiritual, the animal life from the soul life, may be lifted, and the wonders of the unseen universe revealed to man? Thus may death be unmasked, the grave robbed of its terrors, and physical dissolution prove to be but a transition state more to be desired than feared—who knows?

We can answer his question. Firstly: The old Magnetists, Cahagnet, Teste, Billot, Elliotson, Ashburner, Gregory and others whose magnetic experiments developed clairvoyance in their subjects and enabled them to see beyond the veil which he assumes "no mortal eye has yet pierced." The physical eye may not have, but the spiritual eye of the mortal has by the very method he suggests solved the mystery and "revealed the wonders of the unseen universe." Secondly: The experimental spiritualists who by individual and combined human magnetism and sometimes by the direct magnetic action of discarnate spirits have liberated the inner vision from the trammels of the flesh, and obtained the same results, viz.: clear vision of the spiritual side of things. Mesmerism wisely used is one of the most reliable bridges connecting this world with the next, and revealing to man his true nature and destiny.

OUR FOREIGN EXCHANGES.

An Aspiration.

L'Hyperchimie (Paris) which is the organ of the Alchemical Society of France, publishes, in its October number, an article on the necessity of popularising such of the truths of Occultism as would be apprehensible by "the man in the street," for example. Society, the writer observes, is menaced by three dangers, Socialism, Anarchy, and Theocracy; and to combat these, it is contended, a vigorous propaganda should be instituted, for the purpose of bringing mankind to a conception and comprehension of the idea of their essential Unity. To that end, it is proposed to establish cheap libraries, and hold public meetings; and to found a popular spiritualist journal, to be issued weekly at first, and then daily. "We should thus struggle—not with equal, but with superior, forces," the writer remarks, "against the three pests which are withering the minds of men:—Materialism, Sectarianism, and Tyranny; and we should hasten the advent of the Kingdom of Certitude and Unity,—Unity of Religion, Unity of Societies, Unity of Individuals." It is a noble aspiration, and all the great reforms which have been effected in the world, have originated in aspirations.

The "Devil's Sonata."

Il Vessillo Spiritista recalls to recollection a memorable incident in the life of Giuseppe Tartini, of Pirano, in Istria, the greatest violinist of the 18th century, who was born in 1692 and died in 1770. Being a man of genius, he was necessarily a medium; and in the year 1713, he wrote the celebrated "Devil's Sonata," the original manuscript of which is preserved in the library of the Paris Conservatoire. In his sleep he was visited by a spirit, who playfully professed to be the devil; for, as a good Catholic, Tartini would probably have discredited his communicant, who doubtless was his chief control. But this was what was related by the violinist, to his friend Lalande, the famous astronomer; and by him published in his "Voyage d'un Français en Italie;"—"I thought I gave him my violin to see if he could succeed in playing me some choice airs, but what was my astonishment when I heard a sonata so singular and beautiful, executed with such superiority and intelligence, as I had never conceived of anything to equal it. My surprise, pleasure and rapture were so great as to take away my breath. The violence of my sensations awakened me, and I immediately seized my violin, hoping to recover a part of what I had just listened to. But it was in vain. The piece I then composed was, certainly, the best I had ever written, and I still call it the "Sonata of the Devil;" but it is so very much beneath that which had struck me, that I should have broken my instrument, and abandoned music for ever, if I had heard it again."

All musicians who have passed into the higher life corroborate the testimony of Tartini, with respect to the transcendant quality of "the music of the spheres." Thus a German composer speaking in a private circle, of which the present writer formed one, on the evening of the 14th of November, said:—"There are many kinds of music, of which the human mind cannot form the slightest conception, because they are indescribable by any terms of human speech; untranslatable by any system of notation now known to you; incommunicable to you through any earthly voice or instrument. But what a comfort for those who have felt the inspiration of this music, without being able to utter it in any form, to know that it will find its full and perfect

expression here. And, by and bye, when finer and nobler instruments are given to the children of men, the lovely music of the spheres will be transmitted to your world. I, too, may be permitted to come back, and to give many original compositions through human channels, which those channels will very likely call their own. But this will matter not, so long as they find adequate expression."

Troubles Ahead.

Predictions emanating from the spirit world require to be received with the utmost circumspection, inasmuch as we can rarely test the credibility, the knowledge, and the authority of those who utter them. Therefore, in quoting the following portions of a communication received in a private circle, in Paris, by M. Casimir Mottet, a recent arrival from Brazil, and supplied to *Le Progrès Spirite*, by request of its editor, M. A. Laurent de Faget, we do so, because they are almost identical in substance, with no less than twenty-three prognostications of coming calamities, received through the mediumship of the late Mrs. Burbank, between the 14th of July, 1893, and the 26th of July, 1895. Whether they will be verified, or not, must be left to the decision of time. "The Spirit of Truth," is the name assumed by the control who speaks through a medium in Paris, and says:—"The times are fulfilled. Very soon, great and profound convulsions will be produced on your planet. Famine and pestilence will decimate its peoples; earthquakes will unite their desolations with those of epidemics; and there will be a material decrease in the actual number of its inhabitants. The good alone, or those who are capable of speedily becoming so, will be either spared, or will return and be reborn in the midst of you; the evil will be struck down and will be reincarnated on lower planets. It is thus that the transformation will be effected, by the elimination of the evil element from among you. It is thus your salvation will be accomplished. In the new social era, there will be no more kings, emperors, or popes. All such distinctions will be effaced by the law of love becoming universal. There will be no superiors, nor inferiors. All will be equal. For the more mankind shall progress, the more will the powerful recognise the duty of loving the feeble, and the more will they delight to serve them." It may be interesting to add that as far back as the 6th of April, 1893, the following announcement was made by the highest of Mrs. Burbank's controls, and was repeated frequently afterwards:—"Now, also, hath the Father, in His infinite wisdom decreed that another planet shall be evolved out of space to serve as a habitation for those earth-bound spirits, who have been obsessing mediums, and making such sensitives too often the instruments of baseness and cupidity. These spirits will be removed to that planet, and you will see that the mediums of to-day will not be, as they were ten years ago, and that obsession will be far less frequent than heretofore; for the darkened spirits will be translated thither, and will have opportunities afforded them of being cleansed from their impurities." The foregoing coincidence is curious, to say the least of it.

Spiritualism in Brazil.

We have received the August number of the *Revista Spirita do Brazil*, published in Rio de Janeiro and founded in 1887 by the Sociedade Academica Deus-Christo-Caridade. It is the central organ of a powerful combination of spiritualists in the Brazilian Republic; and we observe that this comprises nearly eighty associations, actively engaged in the propagation of the truth; that the central directory of the Union contains the names of two University Professors, and of two members of the medical faculty; and that in a list of spiritualistic works published in Brazil, as many as seven are from the pens of physicians; and one entitled "Spiritualism in Brazil and Portugal," is written by Professor Angeli Torteroli. In the present number, the co-editors publish an article both in Portuguese and in French, on the Universalisation of Spiritualism, the writers of which invite all the spiritualistic journals published throughout the world to exchange with the *Revista Spirita do Brazil*, to contribute spiritualistic literature to the library of the Union; and offer in exchange to undertake gratuitously the agency in Brazil for such books and periodicals as are published abroad; so as to strengthen the ties of fraternal solidarity which should bind together the whole body of spiritualists throughout the entire world. Nor must we omit to mention one significant fact, which illustrates the social status and perhaps the political influence of spiritualists in Brazil; and that is that on the 17th of July in the present year, the Government of the United States of Brazil, announced, in the *Diario Official*, that a reduction of 50 per cent. in the railway fares, and passage money by the ocean steamers would be made to all spiritualists who may be proceeding to Paris, to attend the great Congress of 1900.

Death a Rebirth.

The *Revista de Estudios Psicologicos*, of Barcelona, quotes the following eloquent passage from the second of Castelar's "Letters to a Bishop":—"Man would be an everlasting buffoon if we were unable to suppose at least one sublime and solemnly tragical incident in his existence,—death. We fear it, because we do not look at it face to face; and because we have determined to forget it in the din and turmoil of the world. But death does not destroy, does not annihilate us. It is a birth into another life, and appears a decomposition, because there can be no sprouting forth of the green shoot, without the decomposition of the seed; nor any fruit without the withering of the flower; nor any new form, without the effacement of old forms, in the growth and progress of all beings. Without death there could be no renovation; nature would be a stagnant and putrid pool; and humanity an impotent and prejudiced old crone. The sepulchre is a cradle. While we weep over a corpse as the personality so painfully conquered, we are unable to discern in it a recent birth into other existences; inasmuch as life is infinite. And whilst we have sorrow and death, we have also religion. At the gates of the sepulchre, logic will stand motionless, while faith will spread her luminous wings. If we take away sorrow, if we take away death, mayhap faith will disappear also. For, in the absence of grief and death, we shall convert the world into a vicious harem, and man into an eternal Sultan, but a Sultan reduced, by the opiate of pleasure to be a perpetual imbecile. A life in which no tear would be shed, would resemble one of those deserts upon which no drop of water ever falls. It would engender serpents only."

Castelar a Spiritualist.

That the greatest living Spaniard should be also a spiritualist, is only natural; and we find an interesting confirmation of the fact in the *Revista Espiritista*, of Mendoza, which cites the following passage from an obituary notice, contributed by the famous orator, writer and statesman to the *Ilustracion Española y Americana*, which occupies the same position in Spain and the Spanish colonies, as the *Illustrated London News* does in Great Britain and her dependencies:—"The infinite charity of Alvarez, the relief he has afforded to so many afflicted souls, the good he has performed on his passage through life, the wise counsels and the virtuous examples he has left behind him, cannot be lost, either here, in the material finite, where a brief existence is undergone and vanishes; nor there, in the moral infinite, where we find God and eternity. I see in the other planets so many other altars of genuine expiation, where souls darkened by evil and afflicted by sin, while subjected to human limitations and contingencies, may be redeemed and purified by luminous ideas and good works. I recognise that all great inspirations resolve themselves into answers to prayer, just as the resin burnt in a censer descends in perfume on the person of the thurifer. . . I believe that with all the beings I have loved and lost, during my sorrowful pilgrimage through life, I communicate and converse." There could be scarcely a more straightforward or explicit declaration of Señor Castelar's conviction of the truth of spirit return and of spirit communion than is to be found in the last sentence.

DR. PEEBLES AND THE ANTI-SPIRITUALIST CONVENTION OF AMERICA.

Spiritualism has got such a strong hold in America, and has become so aggressive that preachers and church-members, becoming alarmed, have organised a National Convention to devise means for putting it down. This is surely a most favourable sign of the times. No truth was ever "put down." Temporarily eclipsed, it always rose again in increased splendour.—ED.

In a private letter from Dr. Peebles he says:—"The theological cauldron is boiling just now rather violently. Right here in Indianopolis, Spiritualists recently bought the Lutheran church-edifice, a very fine, commodious building. They have a large organ, Lyceum, &c. Twenty-eight miles away at Anderson they not long ago finished their elegant temple or church edifice, and so the good work goes on. In fact, Spiritualism is making such rapid strides in America, taking members out of the Churches and enlightening the people, that a National Convention of priests and sectarists has been organised to check the "spread of the delusion," to "expose all the mediums," and "demolish the devilish doctrines of spiritualism." As a watcher on the tower, as well as that earnest and able worker, Moses Hull, I was on hand taking notes.

The following is a condensation of a pamphlet entitled "The First General Epistle of Dr. Peebles to the preachers and members of the National Anti-spiritualist Convention." Commencing with a fraternal greeting, he remarks:—

"Where there is no vision," say the scriptures, "the people perish." Do you, beloved brethren, have visions? If not, is it not one reason why your churches are so empty on Sundays. Paul declared that he "was not disobedient to the heavenly vision." Signs, trances, visions, clairvoyance, and the "discerning of spirits" accompanied the apostles, disciples and primitive Christians for three hundred years after Christ. Then there came a "falling away" of Christianity. It became political, commercial, worldly, creed encrusted—in a word unspiritual. And you Christians, because of your schisms, sectarian creeds and scheming worldliness have lost the gifts of the spirit—spiritual manifestations; and you seem to be mad because spiritualists, or anybody else have these gifts, and hence the inauguration of this unchristian "anti-spiritualistic" movement.

Accustomed as I am to associating with physicians, cultured scientists and the learned literary bodies of this country and Europe, I say it with sorrow, I have not in years heard such coarse profanity as I heard in the pulpit of the "Church of God" on Thursday and Thursday evening last. Listen, "Hellishness," "The Hell-holes of seance-rooms," "Damnable teachings," "devilish doctrines of spiritualism," if mediums are influenced it is by "the devil and his imps," "Vipers of hell," "Damnable heresies." Such pulpit profanity shocked my sensitive nature aflame with love and charity. Beloved brethren, try and shun such profanity, such un-christian and uncharitable language. When rude street boys use such words as "hellishness," "hell-holes," "devilish," and "damnable," it is called swearing. Dear brethren, give heed to Paul, "But the fruit of the spirit," that is spiritualism, "is love, joy, long-suffering, gentleness, goodness, meekness," etc.

You repeatedly declared that the Bible, the infallible Word of God, condemned spiritualism. But if infallible, how dare you revise and correct it. What audacity to revise the infallible Word of God! But what Bible, dear brethren? The Douay version of the Catholics, King James protestant version, or the revised version, where devil reads "demon"; hell, "hades;" damned "condemned;" and heresies read "factions." And then there was published in England the "Breeches Bible," the "Vinegar Bible," the "Wicked Bible" from the printers carelessly omitting the word "not" from the 7th commandment. And there was also the "Molasses or Treacle Bible," arising from translating "no balm in Gilead," there is no *treacle* at Gilead. The Woman's Bible is now attracting a great deal of attention. But the most bran new Bible the "Polychrome Bible," is being brought out by Professor Paul Haupt, with his assistants, of the John Hopkins University, Baltimore. But which—which of these Bibles, brethren, do you choose—which do you select as the word of God? Not one of them condemns true spiritualism. They sustain it. They condemn the false just the same as they condemn the priests—the fraudulent priests of old. Listen to the Hebrew prophet, "Oh priests, ye have been a snare on Mizpah. . . ye teach for hire and the prophets thereof divine for money."

"Spiritualism is of the devil," you said, and "would live as long as the devil lived." I deny the existence of a personal devil. What do you preachers know about him? If he exists, what did God create him for? He certainly did not create himself, because self creation is self-stultification. Where is the devil? Who has seen him? Can you bring him on to your platform, something as you challenged mediums to bring spirits there? You are in want of money; now then, I will give you my cheque for $1,000, the moment you will give us a visible manifestation of that devil that you believe in. Bring him out. You certainly have good conditions, profanity is one, slander is another, and hypocrisy still another.

If a personal devil exists, and is rapidly converting so many millions, and among them multitudes of Christians to spiritualism, as the Rev. Mr. Hagaman admitted—if he is roaming about ruining souls why don't God kill him at once? An all-powerful omnipotent God can destroy the devil, but will not; or he would destroy the devil but cannot! How is it brethren? I see no use in the world for the devil, do you? Preaching him does not scare people as it once did, and neither does the preaching of hell.

While you padlocked the lips of Moses Hull, myself and all others who were not members of your anti-spiritualistic convention, you challenged spiritualist mediums to come onto your platform under *your* conditions and give tests, demonstrations, and spiritual manifestations.

Swords have two edges, shields two sides. I propose to test you; propose to weigh you in Christ's own scales. Jesus said, Mark 16-17, "these signs shall follow them that believe." What signs, what tests? They shall cast out demons, speak with new tongues, take up serpents, drink deadly things, lay hands on the sick, etc. Brethren you say you are believers in Christ—do these signs follow you? No twisting or dodging! Last night you offered to give thousands upon thousands of dollars to any medium who would come on to your platform and give a spiritual manifestation. I follow your example. One of the signs, one of the tests of a believer in Christ is to "take up serpents." Now, I will put a box of rattlesnakes on to your pulpit-platform. And if you Christ-believing preachers will thrust your hand into that box and take up those serpents, I will give your convention $1,000; or if your preachers, professed believers in Christ, will drink such "deadly things" as prussic acid, carbolic acid, belladona and strychnine, a vial each, which I will hand you, and not be hurt, I will give you my cheque for $5,000.

Beloved brethren, you say you wanted money to carry on your work. Now, by drinking these poisons, and taking up these rattlesnakes—if not hurt—you will accomplish two objects, viz.: get money and prove that you are—really *are* believers in Christ. Will you do it? Will you? Dare you try? Last year 3,000 died in India through cobra and other snake bites, and among them was one Lutheran missionary on the Malabar coast. His belief in Christ did not save him, the promised "sign" did not follow him. How do you account for it, brethren?

Your work in exposing fraudulent mediums is very commendable. Moses Hull, myself and other true spiritualists, bid you in this, God speed. But why did you not so extend the exposing as to take in fraudulent preachers and fraudulent church members? This very hour I read in the *Indianopolis News* that the Rev. E. L. Prather, of Crawfordsville, Ind., had been arraigned and found guilty on "eight charges of gross immorality." Yesterday's dailies from the great cities had accounts of three preachers and two Sunday-school superintendents

arrested for different crimes. I have a printed list of over 2,000 preachers and Sunday-school superintendents that in serving "the world the flesh and the devil," have in the past been arraigned, convicted and sent to jails and penitentiaries. How many that ought to have been there, have escaped justice, I am not prepared to say. And yet, you speak of the "demoralising influences of spiritualism." . . Yes, yes brethren, let us unite and expose these hypocrites, these "frauds" and fraudulent Christians before they further disgrace Christianity.

Spiritualism, while inhering in and originating from God who is Spirit, does not rest merely upon phenomena, but upon Spirit—upon the spiritual and moral constitution of man, which constitution requires such spiritual sustenance as inspiration, prayer, faith, vision, music, trance, clairvoyance and heavenly impressions from the divine spheres of love and wisdom.

Spiritualists, many of them, open their seances with prayer. They sing hymns. They cultivate the higher spiritual graces. They cherish that charity which is of more importance than faith or hope. They see in every crystal stream a flowing Jordan; in every verdure-clad mountain a present Olivet; in every well cultivated prairie a Canaan flowing with milk and honey. They consider true Christianity and true Spiritualism to be in perfect accord. And ignoring all blood, and all blood atonements, whether pagan or Jewish, they teach deeds —good deeds, rather than creeds. They teach salvation by character, or by the life, as did Paul, who said, "being reconciled we shall be saved by His life." (Romans 5, 10.)

Then after referring to a number of eminent scientific and literary men, who are spiritualitts, he continues :— Dr. Adam Clark, the great Methodist commentator, says, pages 208, 209 : "I believe there is a supernatural and spiritual world in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may . . . have intercourse with this world and become visible to mortals." The Wesleys had noises, raps and spiritual manifestations in their house for years. Surely, brethren, Bro. Hagaman would not brand Wesley's home or prayer-room a "hell-hole of the devil and his imps," if spirits did not manifest?

He commends the conduct of the rector of the local Episcopalian church who refused to take part in the unchristian tirade against Spiritualism, and concludes as follows :—

Beloved brethren, of this Convention, your unbelief, your materialistic infidelity, is to me exceedingly painful. To wit: you cannot believe in the present ministry of spirits, in clairvoyance, clairaudience, vision, trance, in brief, *spiritual manifestations* though witnessed and attested to by your neighbours, friends and many of the most eminent men in the country. Yet, at the same time you believe that "The Lord took off the Egyptian's chariot wheels." Believe that the "Lord made woman out of one of Adam's ribs." Believe that God "wet Gideon's sheep-fleece." Believe that "Abraham was circumcised when ninety years old;" that the "Lord sent lying spirits to Ahab;" that the "Lord wanted offerings of ram's skins dyed red and badger's skins;" that the "sun and moon stood still;" that "Samson chased and caught the foxes;" that the devil "carried Jesus up into the mountain," and that the "Whale swallowed Jonah." Yes, you believe, piously believe all the above things, though reported to have occurred two or three thousand years ago among those old semi-barbarous Jews Indeed, facts have to be some two thousand years old before they can make entrance into your hard, bigot encrusted craniums. May God have mercy on your cold, skeptical souls!

Spiritism is a fact, and so acknowledged by psychic research societies and the most erudite men of the age. It is a fact freighted with many frauds and fraudulent mediums. Let them be exposed—all of them be exposed. Let the tares be pulled up and cast into the fire. I repeat, let them be exposed whether fraudulent mediums or fraudulent Christians in pulpits wearing the livery of heaven. In this matter we are a unit, dear brethren.

But as the heavens are higher than the earth, so is spiritualism higher than spiritism. Spiritualism is a truth, and all truth is immortal. "I am the way and the truth and the life," said the Christ of Nazareth. Spiritualism is also a religion and a philosophy. It is the complement of primitive christianity, and the antidote to materialism.

Spiritualism, with its loving Father in Heaven; its brotherhood of man; its present and perpetual ministry of spirits; its fatherly chastisements for wrong-doing; its open heart towards all reforms; its sweet charity for human misfortunes; its encouraging, inspiring words to the sick; its comforting voice to the mourner, and its musical whisperings of love and precious memories from those who have crossed the crystal river, putting on immortality and summering in the eternal verdure and bloom of those elysian fields of the blest where souls never lapse nor suns never set—is of God. I repeat, this spiritualism is of God. It has come to stay and it will stand forever.

Grace, mercy and peace be unto you, brethren, farewell.

J. M. PEEBLES, M.D.

INTERESTING PHENOMENA AT SYDNEY.

Mr. Hessen, who contributed an attested account of phenomena occurring through the mediumship of Mrs. Surenne to a previous issue, writes us the following account of some manifestations given unexpectedly at their developing circle the other evening :—

We were only few in number last Wednesday evening and were sitting composedly as usual, while the different controls addressed a few words to us. I was feeling very ill and low-spirited, and I asked the physical Indian Guide "Caparisha" if he could not give us a slight manifestation of some kind; but he replied no! he could not. However I still pleaded and asked him to bring only a flower or a leaf or anything. He replied it was the guide "Kate Fox" who brought flowers; he would ask her; this guide then took control, and told us the weather was not very suitable for physical manifestations, but she would do her best.

We all joined hands, and were singing "Shall we gather at the River," when I felt something fall on my head, and behind my chair, then in my lap, and at the same time could feel and hear falling flowers; the perfume was lovely.

After a time, the guide asked us to close the meeting and to keep the flowers for a link. Caparisha came for a few moments and told us he had helped the guide bring the flowers. We closed the meeting and lighted the candle, and then found lovely flowers scattered all over the floor; large dark roses, tuber roses, lilies, etc. I had put in my lap a spray of real Eucalyptus, evidently brought to me for a medical purpose. We found the medium still unconscious, and perceived that she had been fastened securely to her chair by her wrists—her arms were crossed and wound round with a silk pocket handkerchief, this was converted into a kind of rope, and so tightly was it tied that I had much difficulty in cutting through this handkerchief with a penknife, and her wrists were much swollen in consequence. Needless to say no physical hand had so bound the medium, and we could only surmise that the Indian guide Caparisha had so bound her in order to prove to the sitters that there had been no deception. I always think myself that unexpected manifestations at a private circle are a much better test of their reality than are pre-arranged ones, for if neither the medium nor the sitters know anything of the coming phenomena, how can they be accused of fraudulent intentions?

For the good of the cause, and as a slight recognition to the guides for their kind help, I feel such beautiful work should not pass by unnoticed by the witnesses, and have therefore thought it incumbent upon me to bring this before your notice.

Faithfully yours,
ROSA HESSEN.

P.S.—I might add that the handkerchief used belonged to a gentleman who some weeks previously had left it in the circle room as a link to prevent him from a coming accident.

THE CHURCH OF THE FUTURE.

The following paper was read by Mr. James Smith at the monthly conversazione of the Victorian Association of Spiritualists, on the evening of the 8th of November :—

Spiritualism will become the universal religion of the world, and will supersede all other religions. The Church of the Future will be a purely spiritual Church, and will absorb all other churches.

Why do I speak so confidently about a matter, of which, personally, I can know absolutely nothing?

Because I am offering you the concurrent, emphatic, and incessantly reiterated declarations, or predictions, of at least twenty different controls, whose truthfulness, trustworthiness, and wide and deep spiritual knowledge, have been abundantly manifest to me, during a period exceeding a quarter of a century. It is only within the last two years, however, that they have begun to speak definitely and distinctly with respect to the nature, purpose and organisation of the Church of the Future.

In the first place—and here I will quote from a communication received as recently as the 15th of August last—"there has been no spiritual Church upon the earth since the crucifixion of Jesus of Nazareth. He came to found such an one; but his career was cut short before he could accomplish his purpose, and therefore the Founder of Christianity neither instituted a Church, nor erected a temple, nor founded a ritual. He would have done all three, but that his life was prematurely closed; and ye know not the grand and noble thoughts concerning these, which were surging in his brain. And inasmuch as his ministry was abruptly terminated by the malice of his enemies, he is now coming to the earth again, in this nineteenth century, to proclaim to mankind that he is not God, nor divine, but one of the messengers of the Most High, to the children of the earth; and human, like themselves. He will preach the Fatherhood of God, the brotherhood of man, the immortality of the soul, and the reality of spirit return, in the very temples of which I have already spoken to thee; and in these temples shall men's longings for spiritual and material beauty be fully gratified; for these, indeed, are not two but one; inasmuch as that which is truly beautiful in the material world—whether in painting, sculpture, architecture, poetry, music, philosophy, literature or Nature, is but the expression of spiritual beauty; and all that is lovely, pure, grand and glorious in the works of human art, is pre-existent in the spheres; for ours is the world of causes, and yours is the world of effects. All such things are externalised symbols; and while the spiritual nature in man is clothed upon by a material form, he must have symbols; and therefore he must have a symbolic religion, with its temples, priests and rituals."

On the same evening, Bramante, the architect of St. Peter's at Rome, spoke to me of a temple which is to be erected in Melbourne, the form, material and decorations of which he had previously given me by impression, and had shown them clairvoyantly, to four different mediums, independently of each other. He said :—"Were I on the earth again, I feel that I could erect such domes as would be the envy of Michael Angelo, himself,—domes of purest marble, decorated internally with frescoes, and adorned with such beautiful statuary as should thrill the minds of all beholders, with a deep feeling of their consummate loveliness. . . I will give thee the plan of a temple, which shall be erected in thine own city; and the structure shall eclipse that of St. Peter's in Rome. For all that Nature and Art can contribute to the construction and adornment of a temple dedicated to the worship of the Most High, and in which His messengers and ministers shall speak the language of inspiration, will we bring together; so that architects, sculptors and painters shall combine for the erection and dedication of a building, before which, the Roman Basilica shall pale its ineffectual grandeur. Thou hast already been told that unlimited wealth will be available for the purpose. It is coming, and it must come. . . We are all working for this end. The angels are co-operating with us; and God is over all. I, Bramante, architect of Florence, am the builder of this Temple; and, in it, will the oracles of the Most High, be given forth through mediums, chosen and purified for the purpose, and whose office and functions will resemble those of the prophets and seers of old. This will all come to pass in the near future."

A few days afterwards, the front elevation of the Temple was presented so vividly to my mind that I was compelled, as it were, or, in other words, powerfully impressed, to sit down at my desk and place it upon paper. I may add that I never learned drawing; that I never made an architectural design in my life; and that I have no knowledge of the technique, or practical part of architecture. This, however, is a rough draft of what was mentally shown me. (*Exhibiting the design*). I was impressed that the lower range of columns should be Doric, the next above it Ionic, those still higher Corinthian, and those around the domes Roman Composite; that above the portico should be placed marble statues of heroic proportions; Jesus of Nazareth in the centre, with Pythagoras, Buddha, Zoroaster, Confucius, Socrates and Mohammed on either side; and that something like a hundred other statues representing the chief benefactors of mankind should ornament the exterior of the edifice. The central dome would cover the Temple proper, consisting of a vast amphitheatre; and beneath the smaller domes, would be galleries dedicated to the cultivation of art, music, philosophy and literature.

Some will ask, "Where is the necessity for such a Church?" I think this question has found an effectual answer, in a communication, bearing upon this very subject which I received on the 16th of last month: and will now transcribe :—"The Church of the Future will bring together, by degrees, all those who are craving for the light. And such changes are always wrought by degrees; for Nature never works by leaps and bounds, but by order and gradation. Those who are nominally spiritualists will say "We want no church, no ritual, no ceremonials; but only the philosophy and science of Spiritualism." They forget, however, that human nature *is* human nature; and that the world is not to be regenerated by running full tilt at existing institutions, and turning them topsy-turvy; but by attracting from the different religious denominations the whole of their spiritually-minded members. For the really spiritual portion of mankind is to be found within the pale of the various Churches. I speak of those earnest souls who, although mistaken in their creeds and dogmas, are leading truly spiritual lives. To these you must offer something like what they have been accustomed to;—noble architecture, sublime music, exquisite sculpture, beautiful pictures, and emotional singing; for, by such means, we shall imperceptibly wean them from their old modes of worship; giving them all that was most attractive in them; with spiritual truth superadded. . . Our plan is to allure people from the various churches; and not to force them out of their old communions. Just imagine what will take place in this city, when that Temple, which has been designed by Bramante, and is already in existence with us, offers to the people the attractions of magnificent architecture and statuary, an impressive ceremonial, superb pictures, the grandest of music and the finest of singing; and when it is announced that Pythagoras, or Zoroaster, or Buddha, or Socrates, or Jesus of Nazareth, will speak through a fitting medium! Why, the Churches would be deserted and those who came once, would come again and again. People on the earth, as you well know, are the slaves of custom, prejudice, usage and routine, and they will not forsake their old places of worship until something much better is offered them. Neither will they be suddenly converted to Spiritualism. All this may have a very worldly sound to you, but Spiritualism—or, in other words, the Religion of the Future—will have to be established by material agencies, and according to material methods; the motive—and in our world the motive is everything—being a spiritual one. Some may exclaim, "O! this is too business-like." Granted; at

the same time, the attractive forces I have enumerated above, cannot lower, but may or must, raise the minds, and elevate the feelings of those who repair to such a Temple. No man, entering an edifice of this kind, could leave it, uninfluenced by the æsthetic sentiment which the structure, the statuary, the pictures, the music and the singing, would infuse into his mind, even if he should fail to be touched by a spirit of devotion." The control, after animadverting upon the absence of any genuine organisation of a comprehensive character among spiritualists, and their want of union, went on to say :—"There is no other remedy for such a state of things than that of gathering into one communion all the spiritually minded persons who are to be found in all denominations. Into such a Church, where everyone would obtain the spiritual good he requires, there would and will be a continued influx of numbers upon numbers, until it will eventually comprehend the whole of the principal sects in Christendom, as well as every purely spiritual association." "My own work," he added, "is material ; but it is for spiritual purposes ; and I have to look after the every day things of life, with a view to spiritual results."

Now this, as it appears to me, is a communication replete with practical good sense, shrewdness, and *savoir faire* ; and although Spiritualism, both here and elsewhere, is making rapid progress, in a subterranean kind of way, yet to all outward appearance, it is in a state of stagnation. We know that its doctrines and principles are true ; and that apart from its divine philosophy, Spiritualism has a scientific basis of adamantine strength and stability. But it does not appeal, by any external agencies, to the popular imagination, as the Roman Catholic Church does. It lacks warmth, colour, beauty and picturesqueness. It does nothing to attract the attention and arouse the interest of that very large number of intelligent persons, whose desire for some assurance of the after life,—for some convincing proof of spirit return, of spirit communion and of the close connection between the seen and the unseen worlds, finds no satisfaction in any of the churches ; although they continue to attend them ; partly from the force of habit ; partly because they feel that they must have a religion of some kind ; and partly because they like the music, the singing, the pleasing platitudes of the preacher, and the social and neighbourly feelings which arise among persons who meet Sunday after Sunday, underneath the same roof, to engage in the same form of worship. But how many of them, except the ignorant, the indolent, and the uninquiring, honestly and sincerely believe in the incredible dogmas and obsolete doctrines, to which they profess to subscribe ? They hunger and thirst for something better than the empty husks and innutritious draff of a worn out and discredited theology ; and where are they to find it ?

Spiritualism, and spiritualism only, can supply it. But so sublime a truth needs to be presented with splendid adjuncts so as to captivate men's imagination while it is addressing strong appeals to their reason. If you possess a magnificent diamond you do not have it set in a brooch or ring of brass, or of gunmetal, by some inartistic tinker ; but you spare no expense in having it handsomely mounted. And Spiritualism deserves and should obtain just such a costly and beautiful setting. But I will substitute "will" for "should," and will confidently assert that the Temple I have spoken of, will be commenced in the near future, and completed within the next thirty years.

Let us not forget that one of the most beautiful temples of antiquity—that of Jerusalem—was planned and erected under direct inspiration. I am not sure that it was not, also, one of the earliest instances on record of automatic spirit-writing. For the writer of "The Book of the Chronicles" tells us that David gave to Solomon "the pattern," or design of the Temple he was to build, even to the minutest details, which he had received "*by the spirit*" "All this," added the aged King, "the Lord made me understand *in writing, by his hand upon me*, even all the works of this pattern." By a not unnatural error, David attributed to God, as Moses had done before him, when receiving the two tables of the Law, what was really the operation of a powerful control, acting in obedience, I do not doubt, as all the higher intelligences do, to the command of the Supreme Being.

But the erection of this magnificent edifice, like that of the temples of Chaldœa, of Persepolis, of Egypt and Greece, of Mexico and of Peru, was a response from the spirit-world to one of the instincts of the human soul,—the longing for divine worship. And so men were inspired to build structures of vast magnitude and of transcendant beauty, and to dedicate them to the service of the sun, or of Bel, or of Isis, or of Jupiter, or of Jehovah, each of whom embodied the highest conception which the people of that time and country could form of the Most High. And centuries may elapse, perhaps, before the great bulk of mankind will have reached such a stage of spiritual development as will qualify them to understand that the truest service we can render to God is the unselfish service of our fellow creatures ; that the purest worship we can offer Him, is unfaltering obedience to His divine law of Love ; and that the noblest of all faiths is unswerving and implicit trust in His infinite wisdom and goodness.

But, in the meanwhile, there must be temples, and ceremonials, and instruments through whom the living Word can be spoken to man. Do we supply these agencies ? We invite a spiritually minded Roman Catholic, let us say, to embrace what we know to be the truth. We ask him to relinquish his worship in a stately edifice where the imposing architecture, the emblazoned windows, the carved altar pieces and statuary, the incense, the embroidered robes, the pealing organ and the voices of trained opera singers and choristers, interpreting some of the finest music ever composed, all combine to quicken whatever æsthetic faculties, and devotional feelings may be lying latent in his nature ; and what do we offer him in exchange ? A seat upon a hard form, in a barn-like building, with a small stage and a harmonium at one end of it, and not a single object of architecture, painting, or sculpture, upon which the eye can rest with a feeling of pleasure and satisfaction. We cannot even draw to it more than a fraction of those who share our own convictions.

But this state of things, it has been determined upon by those who are working for the regeneration and the uplifting of mankind, in the Unseen, shall not be of long continuance ; and I cannot do better than conclude this paper by reading a portion of a communication, received in a small circle on Sunday evening, the 10th of October, from a control, who has always shown himself deeply interested in this movement :—

"The Church of the Future will include all men on the ground of their common brotherhood. And there shall be not one but many temples in which men and women shall worship the one true God, according to their own perceptions of their Infinite Father. Let the most depraved, wretched and miserable of human beings enter such an edifice, and will not the grandeur of the architecture, the loveliness of the sculpture, the beauty of the paintings, the sublimity of the music, the charm of the poetry that is being sung, the sweetness of the voices through which it finds expression, the splendour of the ritual, and the divine truths which will flow from the lips of inspired mediums, have the effect of lifting such an one—if only for one brief hour—into heaven ? Will they not be as a balm and a solace to his weary soul ? Will they not speak to him of higher things, and of a brighter, better, purer life ? And will he not turn his steps homeward, when he leaves the building, tranquillised in mind, imbued with tenderer feelings towards his fellow-creatures, and touched, perchance, with a beautiful sense of the nearness and dearness of that Divine Father, who is in all, above all, and with all, God, blessed for ever ?"

While pure spiritual inspiration is not at all subject unto reason, it will still always coincide with, and be instrumental in producing the most exalted reason of which man is capable The highest inspiration never enters the outer world. God's voice cannot be heard by outward ears.—CHAS. LINTON.

WHY LINGER ON THE THRESHOLD.

By Prof. J. R. Buchanan.

In the *Harbinger* of August 1st, your correspondent, A.M., says :—"These are the outlines of the revelations we are now receiving from the spirit-world. The question—'Is Spiritualism a religion?' is surely answered by them. It is impossible, to construct out of all the material offered by past and present religions, a higher and better one. From the blurred records of Christ's teaching, transmitted to us by theology, we might reconstruct a new Christianity by the aid, which Spiritualism gives us, and this new Christianity alone, purged of all theological elements, would be found in accord with Spiritualism. Such reconstruction would indeed be the second coming of Christ. But would theology permit it or once more crucify the Saviour?"

What A.M. says "might" be done has been done, and as an independent inquirer he should know it and fearlessly announce it.

The founders of Christianity have done all they can to introduce "this new Christianity," and to neglect or overlook their message is to unite with stagnant conservatism.

Conservatism is the desire to hold fast to whatever is established and inherited from age to age by national ignorance. It clings to the established church with all its Pagan Traditions—its Hell and its Hell-God, who had no other leading aim than to produce infinite and eternal agony for mankind—an insane conception which has brutalized the Caucasian race, and filled the world with war, slavery and bloodshed.

All despotisms in the world (of the white race) stand on the Biblical foundation in the Pauline Epistles of the church, which always has been and still is, the foe of liberty, and to-day smiles with approbation on the shameless butcheries and other outrages employed in Cuba to suppress the development of human liberty.

Spiritualism has demolished the chimeras and malignant doctrines of the church, and yet spiritualists, as if they had not fully recovered their manhood, speak with bated breath and in deferential manner of the church of delusion, which has been the greatest curse ever inflicted on the human race, and is itself but a continuance of the most ancient superstitions of the barbaric ages, cunningly disguised as Christianity.

The conservative and unreflecting who have never studied the history of the church and know nothing of the fraudulent origin of the Bible must be shocked by a bold statement of the historic truth, but in "Primitive Christianity" they will find enough to change their cherished opinions.

The enlightened reader will no longer stand in timid suberviency before this ancient imposture as if unconscious of its bloody history and insane theology, and seeing those church people behave pretty well to-day, think that if their Pagan ends were modified by the impossible introduction of Spiritualism, all would be well, though spiritualism and orthodoxy are as incompatible as fire and water.

For eighteen centuries the founders of Christianity have looked on in sorrow at the destruction of Christianity by the Papacy, and been unable to speak to a deluded and demoralised race, and tell them that the Christianity of Jesus the Christ tolerated neither war, nor slavery, nor despotism, nor avarice, nor the hierarchy, nor the poverty of the laborer nor the power of the aristocracy, nor the long public prayers and ceremonies, nor the insane doctrine of hell, nor the triune Godhead, nor the Garden of Eden and the six-day creation, nor Christ's three-day visit to hell, nor the Jewish fables of Adam, Eve, and the snake, whereby man fell under eternal wrath, nor eating the flesh nor drinking the blood of Jesus thousands of years after every atom thereof has disappeared—for all these are only Pagan myths, well established all over the world five thousand years before Jesus was born, the evidence of which is before the world in "Primitive Christianity."

But the founders of Christianity could not be heard on earth, for the Rome-born Pagan imposture fortified itself well by prohibiting all intercourse with the higher world, from which the truth could be learned, and by hanging, drowning, or burying alive more than a million of those to whom the angels endeavoured to approach, for the artificial crime of witchcraft; and still, though not allowed to hang or burn the heavenly messengers, the same malignity (vented chiefly in slander) pursues every medium of angelic wisdom.

In the drowsy morning waking of the world from the long dark night of superstition, men are becoming slightly acquainted with their ascended friends—but chiefly with earth-bound spirits, who have not ascended to higher realms, who retain the ignorance of earth life.

The dense atmosphere of earthly selfishness and strife repels the higher beings whom so many centuries have elevated into higher spheres, and they cannot approach the average denizens of the earth, nor are the thoughts of men in harmony with their high realm, nor are they eager to learn angelic wisdom. Hence the holy spirits of antiquity are excluded from earth life.

Never until the closing years of the nineteenth century were they asked for the record of the mission of Christ, or for the truth as it is known in the higher heavens, and never until 1880 did they deem it possible or wise to present the truth to mortals after being repelled.

But when they found that spiritualism was opening a broad highway, and that Dr. Buchanan had established the power of the soul (calling it Psychometry) to explore the higher realms independently, and that he was not only eager for divine truth, but in full sympathy with the religion taught by Jesus, and able to indicate its claims as a portion of Cosmic Anthropology, establishing all on a scientific foundation, then they came to speak, knowing that Dr. Buchanan was entirely fearless, and would give the world all the truth that he could present.

St. Paul had made attempts, but never found it possible to reach human society in a world governed by an apostolic church, and St. Paul was rejoiced in the new opportunity, and has spoken freely, condemning the vile impostures which have been forced upon the world by the sword as the Epistles of St. Paul, in which his eloquent and truthful teaching, like that of Jesus, has been debased by the worst theology ever known on earth, perfected now as the Westminster Confession.

Most unexpectedly to me did St. John come to assure me of success when all looked hopeless; and about the same time came John the Baptist and Moses, as unexpectedly. All three came separately, expressing themselves by spirit power in written messages and pictures, which I have good reason to believe are faithful portraits of John the Baptist and of Moses, and twelve years later, at my request, St. John the beloved disciple came and presented his spirit form (unseen to mortal eyes) to be portrayed by a photograph.

Thus has the angel world spoken and proven its presence and its authentic messages. Most patiently have they continued their ministrations, revising all the corrupted writings, anonymously put forth by the church, a hundred years after the death of the apostles, as sacred gospels—containing a wretched mass of fictions and forgery, disgusting to a rational mind, mingled with correct records and the pure teachings of Jesus.

They have carefully expunged these forgeries and left gospels of unsurpassed beauty. There is no religious writing in the world comparable with the purified gospel of St. John in the first volume of Primitive Christianity, and the second volume will contain the sublime and eloquent teaching of St. Paul, with the only complete record ever made of the entire mission of Jesus, of which the three gospels omit one fourth, as their writers were not present at the beginning in Nazareth and Jerusalem.

The world now has in this work the grand religion of Spiritualism—not the mere sentimentalism of mediums, but the grandest expression that ever came from the heavens by him who "spake as man never spake" according to the testimony of His enemies.

And with this will be presented the perfect demonstration that all which has been called Christianity since the first century was a corrupt and criminal imposture, to perpetuate Paganism.

It is utterly impossible to reform and civilize the church while it adheres stubbornly to the corrupt Pagan

bible and its despotic heirarchy, with their unchangeable and absurd creeds which totally reverse the religion of Jesus.

Christianity is now restored in its records, and the age of universal peace and brotherhood will begin when men begin to introduce justice in government, law and social institutions to which they have long been a stranger. But to mention fully the initial steps of the reform would exceed the limits of a newspaper.

The two measures on which I have insisted as obligatory on all who believe in the love and brotherhood taught by Jesus are the restoration of the land to the people of the entire nation by a rental tax, making the nation the landlord, and the guaranteeing to every citizen of the right to employment at just wages, so that the disemployed can produce wealth for the nation when their labour is not needed for the supply of private consumption. This is the doctrine—an INDUSTRIAL ARMY for productive labour, now boldly advocated by a brilliant magazine at Chicago, *The New Times*, edited by J. W. Adams, a vigorous writer, and B. O. Flower, the famous editor who established the *Arena*.

New Christianity is not a ceremonial religion. It is not in church services, but in work for humanity, that it is to show its power; for Christianity is an intensely practical religion, and does not, like sentimental Buddhism, shrink from the scenes of this life, but goes forth like the Apostles in fearless heroism for reform; and there is more Christianity in any true party to reform than in the entire church.

When Christianity is restored, the world will have universal prosperity—poverty and famine being unknown—universal peace, universal brotherhood, universal enlightenment, with neither a king nor an army, nor an arsenal nor a fort, nor a navy, nor a cannon, nor a musket, nor a jail, nor a lunatic asylum, nor a home which does not welcome the angels.

All ancient superstitions will rest harmless in the tombs of mythology, and the Old Testament fables will be read only by Archeologists.

MARRIAGE OF MISS MARY MUELLER.

Though as a rule we do not take notice of marriages in our columns, we make an exception in that of Miss Mueller, because she is the daughter of the septagenarian spiritualist, Dr. A. Mueller, of Yackandandah, who, writing under his initials, A.M., has been for many years a valued contributor to our columns. Miss Marie Mueller, now Mrs. E. B. Fitts, is also favourably known to the general public as one of our most promising young Australian songstresses, whilst Mr. E. B. Fitts, a stepson of Dr. Hewlett, of Fitzroy, has already made his mark under engagement to Messrs. Williamson and Musgrove as an excellent baritone singer. We understand that the young people intend to follow the theatrical career together, Miss Mueller having being brought up for it, and being passionately fond of it, and Mr. Fitts also preferring it to the practice of his profession as a dentist, though at present he retains his business in Collins-st., to be carried on by his partner, Mr. Stoddard. We wish the young couple all the success they deserve, and with their united talents and efforts are likely to achieve. The marriage ceremony was conducted by the Rev. E. Toomath at St. Mark's, Fitzroy, on the 29th ult. It was strictly private, only a few relations and friends being present.

We are in receipt of a new monthly magazine entitled *Mind*, devoted to Science, Philosophy, Religion, Psychology, Metaphysics and Occultism, edited by John Emery McLean, and published at New York. It contains articles by such able writers as Julian Hawthorn, Dr. Alexander Wilder, and B. F. Underwood. Dr. Macdonald also contributes a timely article on "Metaphysical Terminology," which, if his fellow "Metaphysicans" would take to heart and profit by, would lead to a kinder reception of their teachings by rational students of psychology. The magazine, which contains 64 pages of original matter, is well got up and printed in good type.

THE KNIFE AND THE BOOK.

By J. BOWLES DALY, LL.D.

(Concluded.)

MEDICINAL PLANTS.

One day, bathing in a pool below the rampart, I got my ankle slightly scratched. A couple of hours afterwards I felt a stinging pain, and on looking at the foot it appeared red and inflamed.

"What is it?" I asked the boy near me.

"Poison," he replied, "from a weed growing on the rocks."

Can anything be done to arrest it?

"Yes. There is a plant which grows on the rampart. This will check it at once, you must keep me magnetised or I'll not know it if I wake." I did so. He brought a small handful of green leaves, which were pounded, and when applied gave immediate relief. Next day there was no pain, nor was the skin discoloured. I showed the plant to several Vederalis or native doctors who knew nothing of it. There are several useful medicinal plants in Ceylon, their healing properties are kept a profound secret. I heard of a man who was successful in healing fistula. I sent for him, but no entreaty would induce him to divulge the secret. In the interest of humanity I felt justified to extract it from him without his consent. I ordered the clairvoyant to read his mind and tell me the name of the plant and the method of applying it. "Pomegranate leaves dried in the sun and ground to powder. The same applied to the open wound will in three days give relief." The efficacy of this cure can be tested. A very interesting study which I should recommend to psychic students is the study of the aura of plants and minerals. These should be examined in a darkened room, and at various periods in the month; the aura is more perceptible at full moon, it would appear that the sap rises and falls, strong at one time and weak at another, it can best be seen when the sap is at its highest. The slightest mental worry or disturbance disperses the vision. The flesh-eating Aristolochia Jigas has a deep red aura; the leaves would be useful in cancer or skin diseases. There is also another plant, which has decided magnetic properties. If a twig of it is broken, the hand receives a shock resembling that produced by an induction coil, if a compass is brought near it the needle vibrates. The energy is strongest at 2 p.m., it loses all force at night. No bird or insect is seen near it. There is no iron cobalt or metal in the soil where it grows. Some plants have a faint metallic colour, others a pellucid green of the richest shade. The range of colours that appear to the clairvoyant are more numerous than the ordinary sight can apprehend. I devoted a good deal of time to this study, but I regret to say that beyond a few hints for diseases of the country, I have obtained only a small deposit of positive knowledge. The subject required more care and attention than I could afford. This hint, however, may be enough to set others on the track.

OPENING THE WINDOWS.

In developing a clairvoyant, great care must be taken lest the delicate faculty be injured or destroyed. At first only a few questions should be asked, and these strictly limited to the state of his health. I induced the faculty in several without going into trance, one was able to see fairly well objects at a distance, only that his ordinary senses conflicted with his vision, concentration was well nigh impossible. In order to correct this I tried the hypnotic method, giving him a bright object to look at until the optic nerve was exhausted; at the stroke of a gong he went off at once into trance, and he became a perfect automaton. He believed himself a soldier, an actor, a singer, a child, a girl and a dog, and tried to act up to the character of each according to his ability. The spectacle afforded me no grastfication, on the contrary a spasm of pity thrilled me at the exhibition of such helplessness, especially as his power of vision was entirely obliterated, and nothing I could do would revive it. His health, however, did not suffer. Two or three other cases confirmed the impression that while hypnotism is useful for restoring health, it is positively harmful to the inward vision. I may be old fashioned in clinging to

the fluid theory, but the evidence of most of my best subjects leaves me no choice. With the greatest respect for the valuable labours of Messrs. Liebeault Bernheim and Kingsbury, I am disposed to believe that these gentlemen set too high a value on the power of "suggestion," and overlook entirely the faculties of the magnetiser and the potency of the induced sleep. I have taught several to magnetise who had no clairvoyant faculty, they operated on patients successfully before me but not one of their subjects showed any symptom of lucidity. Of course I may be mistaken in this impression. I only hope by sufficient tests that this question may be placed outside the region of conjecture.

HOW THE CLAIRVOYANT FEELS.

Seeing objects at a distance, diagnosing disease, and observing entities on another plane of existence are at first fatiguing operations. A species of indescribable awe and terror takes possession of the subject, to be hastily questioned is nothing short of agony. Time is necessary to permit the subject to grow accustomed to the new situation which is Protean in its form. A curtain of thick darkness is constantly present, for ever hiding the vision; ribbons of light, red, blue, green and gold, faint stars like butterflies floating through the twilight of a drawing-room occur before forms appear. A deep sense of the unknown, largely augmented by masses of delicate vapour, shifting, moving and melting perpetually is a common occurrence. The magnetised subject is not conscious of a physical body that has dissolved with the clouds. The Ego feels free and untramelled, but is as liable to motion as liquid mercury. He is also aware of some thinking entity separate but belonging to him, coldly watching his movements and interjecting words of advice and warning. The complexity of his nature now dawns on him with the vividness of an electric light in a dark place. The subject clings nervously to the voice of the magnetiser with a tenacity proportionate to the sense of its unstable condition. The magnetiser's slightest request exercises on him a mighty influence, a ship guided by its helm presents but a feeble parrallel, a dry leaf whirled by a March wind through an eternity of space is a more appropriate figure. The subject requires to be kept in hand, and his attention gently but firmly directed. Without this guiding power he drifts and wanders into a region of oblivion; for picture after picture and scene after scene is kept revolving before his inner sight, until his head grows dizzy. In this new condition and plane of existence he is as helpless as a lobster when he throws off his old shell, and as liable to as many fierce and remorseless enemies. A variety of questions put to the subject in this stage mentally jolts him; the effect is similar to plunging his body to the depth of the sea and then tossing it to the clouds. There is no figure to describe the annoyance and perplexity endured. The soul, Ego, sub-conscious self, whatever name it goes by, is supported and helped by the Ego of the magnetiser, though the latter may not be aware of it. The potentialities of the soul vary with the possessor. There is no knowing what form the clairvoyance may take, seeing in the distance, diagnosing diseases, sensing objects, discernment of spirits. knowledge of the future, property of plants and minerals. The vision is invariably confined to one or more of these, but rarely includes all. One of the great difficulties is the danger of mediumship. When this takes place the magnetiser's work is immediately arrested.

MEDIUMSHIP.

The danger of this state has frequently been pointed out. No one should rashly undertake mediumistic responsibility who has not well weighed the consequences. It may be the greatest blessing, or the ruin of body and soul. Independent clairvoyance has no connection with mediumship, though both faculties are often combined, there is no reason why they may not exist separate. It is needless to say that both the magnetiser and the subject should live the purest life possible, paying strict attention to food, drink and clothing. That mind and body re-act on each other is a saying which has grown trite by parrot-like repetition, for which only the thinking few really lay to heart. As wine savours of the cask where it is kept, so the Ego receives a tincture from the body through which it works. A low ignoble life and mean thoughts draw round the subject influences of the worst kind, which are quite perceptible to many clairvoyants, while to give without discrimination, this Comus rabble, a voice, a tongue, or a hand to communicate is the maddest act of insane humanity.

CONCLUSION.

It is three years since I left Ceylon, where the above experiences have been derived. Since coming to India I have gone back to my old profession of Journalism, which has kept me busily employed. Except during the last three months, I have had no time for psychic study. Within the latter period I have been residing with a family in Calcutta who are keenly interested in this pursuit, one of the ladies is an automatic medium. We adopted a course of borderland reading which proved highly interesting, and I renewed my healing practice with tolerable success. The members of the family and some of the visitors benefitted and were duly impressed with the healing gift. Two of the family and two visitors developed clairvoyance, only one of the four going into trance, the exception being a young naval officer, a most sturdy, upright character; owing to an accident his head received an injury which affected his hearing. I cured this defect while he went into deep sleep, developing remarkable clairvoyant powers. The other was a school boy of fourteen. A young lady visitor acquired the gift of discernment of spirits, with only the slightest magnetism. The family belongs to an old East Indian stock of the highest respectability. The house and grounds are well laid out, with a large tank in the centre of a handsome flower garden. One of the most remarkable instances in our study is that from four independent sources I have been able to get confirmation of the strange disclosures of the Ceylon clairvoyant. In developing the clairvoyance of the four mentioned, my greatest difficulty was to drive away undeveloped spirits who kept interfering with my pupils. Fortunately each of the four could see and warn me of the interruption. I successfully drove these intruders off, and ordered them into the tank, chaining them to the place by an effort of will. This was witnessed and vouched for by each of the psychic students. I do not for a moment believe that this power is an exclusive property in me, anyone with a trained will, who has practised concentration of mind can be equally successful. There is much more on this subject which I could relate, but I fear the paper has grown far too long, and may test the patience of the editor. I conclude by saying that magnetism or hypnotism presents a useful handle by which the mechanism of our being may be explored. It can shift the threshold of consciousness, and afford glimpses into the complex nature of man, and may ultimately prove of great value to humanity.

School of Arts,
Pitt Street, Sydney, N.S.W.,
February, 1897.

TRUTH LONG SOUGHT.

O Truth, long sought! with longing infinite
Have we desired to know Thee, and adore,
But out, alas! a veil hides Thee from sight,
Now, as in dark time-buried days of yore.

On rock and temple wall, from age to age,
We fondly feign Thy features to portray:
We write Thy name on many a sacred page
Only to see it fade with time's decay.

System and creed, as vesture, waxeth old,
As outworn raiment are they laid aside:
Oh! are we fated never to behold
Thy face while here, in sorrow, we abide?
Our heart's desire, beloved Truth, art Thou:
Oh! lift Thy veil and show Thy radiant brow.

ANDREW WELLS.

OUTSPOKEN THOUGHTS AND COMMENTS.

"Fin de Siecle" Review.

In the closing years of a century, more especially the present one, the human mind, if alive to its higher interests, feels naturally impelled to look back upon the great uphill road, assigned to us for our earthly pilgrimage, to estimate the distance we have travelled on this road during the period named and to count our losses and our gains. This task suggests itself more especially to the spiritualist and is a comparatively easy one to him, for he is in the very vanguard of the great army of spiritual progress, and from the vantage-ground he has gained can pass in review the whole of this army, even the sluggards and laggards in the rear. Though the steep and stony road of evolution rises before him to heights that appear almost unattainable, he has been successful in gaining a moderate eminence on this road, from which the vast panorama of our human world, the seething and struggling millions of human toilers can be viewed and their condition ascertained by him with far more ease and precision, than it can by those in the body of the army, in the world and of the world.

It is intended in these pages, which will extend through several issues of the *Harbinger*, to present the reader with a faithful picture of this world, as it appears from the spiritualistic point of view. However interesting such a picture may be it can hardly be edifying in many of its details, for we are living at present in one of those painful transition-periods of history, in which the old dies and the new is born, in which old and obsolete ideas must perish and be consigned to oblivion, in order that newer and truer ones may take their place. Hence we are everywhere surrounded by the groans and the death struggles of the old as well as the birth-throes of the new, and unless our souls are lulled to sleep in the embrace of the senses, we must necessarily participate in this struggle and suffer to some extent. Before, however, we contemplate the religious and social condition of the world at the present most critical period by mixing with the vast multitude we see before us, let us from a birds-eye view ascertain its most characteristic features. As the most prominent of these we notice a feverish unrest, an utter dissatisfaction with the past and the present and a universal impulse to move on, move at any price, out of our present all but unbearable conditions, though the direction and aims of this onward move are but dimly perceived and would land us into anarchy and chaos, if not wisely directed from on High by that unerring law of evolution, which ever points upwards. By the motley crowd we see before us this upward road, which, if followed, would lead them at once into brighter and better conditions, seems entirely disregarded. They are running hither and thither, seeking eagerly to improve their earthly condition and vainly imagining, that with this improvement, with the acquirement of the means of bodily comfort their craving for happiness and content ment will also be satisfied. Having lost the landmarks that would direct their movements, they fancy themselves at their journey's end with nothing to strive for above and beyond their limited surroundings. But the illusion is short with the better class of these loiterers by the road-side, for the happiness they deem their own to-day, eludes their grasp to-morrow and again the impulse to move up higher seizes them. One by one they leave the common crowd and guided by an unfailing intuition, quickened from Above, they find the right road and commence their ascent. It is steep in some places, and though the air becomes clearer with every mile's ascent and the outlook brighter there are not wanting those, whose courage fails them and who would fain halt by the road-side or even retrace their steps back into the cold and misty valley, where their toiling brethren still abide Many no doubt would do so, but for the succour they receive from those who have preceded them on the road and who tell them of the bright realms of peace and happiness they will reach by steadily following the course before them. These brave heralds of progress descend in numbers from the heights they have made their home, not only to encourage the stragglers on the road, but also to proclaim the glad tidings of great joy to the vain toilers in the valley. Undeterred by persecution, by taunts and gibes of the common crowd, they pursue their mission and fresh numbers constantly emerging from the latter and commencing the ascent testify to the success of their labours.

But besides this crowd, representing the world, lost entirely in the pursuit of wealth and of pleasure and utterly oblivious of any higher aim of life, our birds-eye view presents to us another multitude, more orderly, than the first, but apparently less inclined, to follow the irresistible impulse of evolution and proceed on the uphill road before them. They appear to have settled peacably by the road-side, divided into numerous communities, separated from each other by high pallisades. Every community deems its own settlement the best, but all seem agreed that they must quietly abide in them and that any further progress is impossible. They are in fact told by certain officials, who claim Divine authority for their utterances, that even looking beyond their own pallisades is forbidden by God and that leaving them will entail the direst calamities on the transgressors. But pallisades and dogmatic utterances notwithstanding the great law of evolution asserts itself even among these creed-bound communities. They learn with surprise that the road in which they dwell, but which they are forbidden to follow will lead them on to undreamt of happiness and contentment, in which new views and new aspirations will be constantly opened up before them, and they will feel nearer to their God than ever they did in the narrow boundaries hitherto assigned to them. Thus then in viewing them, we see restlessness and dissatisfaction also spread among them. The timid souls and the sluggards only cast furtive glances over the enclosures, obstructing their sight of the outer world and the road which some of the bolder spirits have already ventured to explore without any of the alleged calamities befalling them. They return charmed with the exercise of their newly found liberty and extending their excursions from day to day they finally find themselves in the eager throng of travellers, all impelled onwards and upwards by Supernal powers they feel, but know not of.

It is no exaggeration to assert that this little army of pioneers, increasing with amazing rapidity, carries within its ranks the destiny of the whole civilised world. It is the only bright side of the picture on which the eye can rest with pleasure and satisfaction, all other features of it being repulsive and ugly in the extreme, resembling nothing so much as an immense hospital ward, resounding with the groans of the sick and the dying. Were it not for the hope we are justified to place on it for lifting humanity up to a higher plane than that now occupied by the restless, disorganised crowd depicted above,—we might well despair of the human race and even the Providence that has thus far guided its course and fly to dreary, hopeless Pessimism as the only possible view of life.

But from this error, this all but universal disease of our time our only safeguard is the conviction, that as far as we can trace the development of the human race back into savagedom and animalism, from which it arose, it has been a wisely directed upward course, not a fall, a descent from angelhood to its present imperfect condition, but a steady ascent from lower to higher planes of being. Though in this ascent of man we see whole nations perish and sink back into semi-barbarism after attaining a certain degree of culture and civilisation, the race as a whole was nothing the worse for their downfall, for posterity profited by the lessons it taught. Whatever therefore may be the fate of our Western civilisation, whether legitimate but slow and gradual reform will change its present worn-out and obsolete religions and social institutions, or whether all will be swept away by one violent catastrophe of revolution, blood-shed and war—we may rest assured that the ultimate outcome of the movement now being inaugurated will be a rise on the ladder of evolution, which an inscrutable law, or in other words, the will of

God, ever places before us, in this world as well as the next.

But we may equally be assured that the essential indispensable condition of our progress is individual regeneration. The units must change, before the mass of which they are the components can rise to a higher plane, and this change must come from within. Were it possible to realise the dreams of the Socialists and give to the present generation in equal shares all the external comforts which wealth and civilisation can procure, leaving them at the same time their selfishness and their greed, their denial and utter disregard of all, that is not of the earth earthy, of the spirit-world surrounding them on all sides and the soul within them ever asserting its presence by the still, small voice, is it likely, that an improvement in external conditions of life would be followed by their regeneration and lasting happiness or would, on the contrary, comfort and ease not be calculated in their present condition, to retard their spiritual developement?

There has never been a period in human history in which dissatisfaction with present conditions, feverish unrest and a blind impulse to move on at any price, were as universal throughout the whole so-called civilised world, as they are now, nor in which the human mind was in a condition of such disruption and painful disharmony. The fall of Imperial Rome, the reformation, and last but not least, the French revolution at the end of the last century, may be compared to this present period, but all were more or less local movements. Now the whole of Europe is in a state of feverish ferment and unrest, with Anarchists and Nihilists plotting for the complete overthrow of all social order and a Pandemonium, to follow, a human hell on earth. which God forbid. These desperate, ill-advised men and women, though not likely to succeed in their mad schemes of destruction, are terrible signs of the times, and at no very distant date they will have to be reckoned with. Not unlike millions of rats they are indefatigably gnawing at the pillars of our political and social institutions, and as these supports are rotten to the core there is no telling what sudden, unexpected collapses the weird efforts of these dark, subterranean toilers may bring about. Successful or not, however, their very existence is one more and an important one of the symptoms denoting deep-seated, desperate and dangerous disease in the body, social and political, which has to be traced back to its source, its fons and origo, if a remedy for it is ever to be found.

What then is the cause of this most deplorable state of the average public mind, of the wide-spread scepticism and agnosticism, that has placed the highest object of life, the attainment of spiritual truth, altogether in the background, by either denying it completely or at best representing it as an idle pursuit, lying beyond the scope, within which the human mind can profitably exercise its faculties, of the consequent removal of all those higher motives that should guide human action and build up human character and the general advocacy of that baneful philosophy, expressed by the old prophet in the advice: "Let us eat, drink and be merry, since to-morrow we die," a philosophy adopted as the highest wisdom of life by the great majority of our fellow-men, though its fallacy is proven by its failure to satisfy the cravings of the human soul and by the general dissatisfaction with present conditions and the feverish, almost delirious desire to escape from them, that prevail and are the understone of all social life?

The cause of all this mischief is easily explained. It is simply the fact that religion has lost its hold on man's minds, that the theology, which is still imposed on the masses as religion pure and undefiled on the plea of infallible authority, having been stationary and unprogressive for many centuries, has by degrees become in conflict and irreconcilable contradiction with a higher evolution of the human mind, with all or nearly all our scientific and ethical attainments, that consequently it has been weighed in the balance and found wanting. Though still upheld by vested interests it has lost its spiritual authority and power and is no longer man's counsellor and guide. As religion is, however, a necessity of man's nature, and as of those who discarded authoritative faith in obsolete dogmas only a certain number make the joyful discovery that they have not discarded religion at all, but rather found it afresh, the rest must necessarily drift about for a time without helm or compass on the sea of life. It is from these unfortunates who vainly seek for a haven of shelter and rest that the end of the 19th century receives its tone and its colouring.

In further discussion of this subject the writer cannot refrain from quoting what he expressed in a lecture 15 years ago:

"The phases through which the human mind has to pass in the course of its evolutionary development, succeed each other in strict order of cause and effect and are foreshadowed by those of the individual mind, if it arrives at the highest expansion and maturity attainable at the time. One of these phases is authoritative faith, defined as the acceptance of a number of propositions as absolute truths on alleged Divine authority Certain fundamental questions will present themselves to the human mind, as soon as it is capable of reflection, but a satisfactory answer to these questions by self-thought only requires on the part of the individual a degree of mental development, which is to be acquired by arduous labour only and in the slow course of time. Here then authoritative faith steps in as a substitute for self-thought, supplies the deficiency and the answers, absolute and positive however deficient and even objectionable, are received on alleged Divine authority. On the same authority rules are furnished for regulating human conduct, laws by the observance of which the individual can at least mitigate that craving for higher moral perfection, which even in the most perfect of human beings is never thoroughly satisfied. Thus authoritative faith constitutes an important and indispensable link in the chain of human development, a valuable and in the infancy of our race most necessary guide on its assigned course. But it is only the means towards an end, not the ultimate end and object itself. The mental horizon of humanity is constantly widening, and science with her indefatigable researches is ever augmenting our stock of knowledge; even the moral standard becomes an ever higher one. It is then that the answers which authoritative faith gives to certain always recurring questions are by degrees found to be unsatisfactory, that the alleged authority is seriously questioned, that submission to it becomes a merely passive habit, gradually assumes the form of indifference and ends in open defiance.

To those who can read the signs of our time, it must be evident that this estrangement is actually going on, that the discrepancies between our vast stock of general knowledge and the teachings of the pulpit are becoming manifest in their effects, that, in short, there is an ever widening breach between religion as taught by theology and represented by authoritative faith and all the other branches of human knowledge and human thought.

To give theology its due, whether conscious or not of the tendencies of the age, it is indefatigable in its efforts to preserve faith in and respect for established authority. Four millions of sermons are according to recent statistics preached annually in England alone. The *Saturday Review* may be too severe in stating that the recipients of this vast amount of eloquence generally oscillate between two mental conditions, that they are either carrying on a gallant struggle against a tendency to sleep, or are tormented by a fidgetty desire to argue the other side of the question. Certain it is that all this preaching in and out of England, throughout our so-called civilised world, if it has not an opposite, most decidedly has not the desired effect. To regain its hold on the hearts of man theology must revise its doctrines. Whilst in all other departments the human mind has almost unceasingly developed its inexhaustible resources, theology alone has remained stationary in its form and its doctrines, and in one church at least bids fair to remain so for centuries to come. Undoubtedly all revelation direct from God must be truth, but theology must concede that whatever is not truth but self-contradictory and absurd, cannot be a revelation,

and instead of constituting itself the sole arbiter of truth, it should allow science, logic and common sense to have a voice in the decision, instead of assuming the false guise of the absolute in a world where all is conditioned and relative and trying in vain to bury the living spirit of God in dead letters, our quondam guide theology must admit that from a religious point of view every truth, no matter how it came within the compass of human knowledge, must necessarily be considered as a revelation from the infinite source of all truth, that the whole history of mankind is one uninterrupted revelation that the Creator is constantly creating, the Revealer continually revealing a revelation, which commenced on earth ever since human understanding existed to receive it, which is at all times adapted to this understanding, and will go on higher and ever higher in the march of time. It is not until theology has reconstructed its doctrines on these principles that religion will comprise the whole of human life and the church be that all-embracing mother, where the learned and unlearned can alike express their devotion and strengthen their hearts in the love of the true and the good. The nature of the change, which religious sentiment is now undergoing is opposed to any authority except that of reason. A mere exchange of one authority for another one as the basis of faith is easily enough accomplished, but no authoritative faith of any kind will ever meet the requirements of the future. What we tend to now and what will be the final outcome of the mental anarchy now prevailing, is a faith founded on knowledge and self-thought, not in contradiction of but in strictest harmony with all our scientific and ethical attainments with the whole of that civilisation in short, which we have acquired. But such a faith cannot be assumed and put on like a garb. Simple as it appears to be, it requires on the part of each individual a degree of knowledge and culture that will enable him or her to take in at a glance the whole sphere of human knowledge and strictly to define its limits, those important limits, where knowledge ends and faith assumes its place. It requires on the one hand that implicit and absolute love of truth, which will reject error, no matter on what authority it is presented as truth, and on the other hand that modest and reverential spirit. which conscious of the range of the phenomenal and consequently knowable, will lead safely through the errors of the school in which a material universe without a God is proclaimed as the highest and final result of human wisdom. And not, until each individual or at least a prevailing number of individuals have acquired these qualities, will the unthinking, passive submission to antiquated dogmas and institutions, will the mental anarchy cease, that forms so characteristic a feature of this age and religion once more and for ever resume its place as the guiding principle of human life."

The baneful effects which the weakening of this principle and its partial or complete withdrawal have an individual character, and social life will be considered in a future article.

Mr. W. C. Arthur, of Bairnsdale, formerly of Sandhurst and sometime conductor of the Richmond Lyceum, passed to the spirit world on October 15th. He was an earnest advocate of Spiritualism and Temperance for the past five and twenty years, was mediumistic and sometimes spoke under spirit control. He was a man respected by all who knew him, whether co-religionists or not, being charitable in the expression of his opinions and tolerant of those of others.

Mrs. A. H. Burbank has returned to Brisbane from the Christmas Creek district, where she has been on tour for some months past, during which she has delivered eleven lectures on Spiritualism to appreciative audiences awaking quite a lively interest in the subject. The child Buchanan, whose early development as a medium we alluded to recently, gave a thirty minutes' lecture to an audience at Maroon; she is only twelve and a half years old.

OCCASIONAL NOTES.

A well-read and much travelled man, once fervidly religious, an ex-Baptist to boot, who has exchanged the *rôle* of preacher for that of teacher, lately expressed himself with much boldness, thus:—"I have studied the Bible from end to end, at first as a child, then as a student, and lastly as a critic. There is nothing in 'Christianity' of permanent value to humanity; it is but a passing phase of religious development. As for its being a gospel of love, it is and always has been a gospel (?) of fire and brimstone, bribery and corruption, and sophistical chop-logic, that has demoralised every nation tainted by it. What is wanted is not a purer religion, but no religion, if mankind is to be wholly free, true and good. No morality that fears consequences, hopes for reward, or anticipates future recompense, is worth a straw. 'Put thyself in his or her or its place, and act accordingly,' is the one and only creed." This good man, if he continue to develop at his present rate of progress, will soon become either a St. Joseph Symes, or perhaps even a spiritual sage, able to see visions, smell miasms, and dream dreams!

"It is fashionable to praise heathen religions; but I believe that the religions of heathendom came up from hell, and have damned some of the greatest nations on earth. Some people are apt to say that Buddhism is of God; but I can never believe that." So quoth the Rev. Mr. McKie in a speech at a meeting of the Presbyterian Assembly in Melbourne, the other day (*vide The Age*, November 20). Now it would be a pity to spoil that charming specimen of genial "Christianity," by one word of comment, but the question might be ventured, would anyone care to waste upon the McKie a copy of Mrs. Besant's "Four Great Religions," or of Dr. Carus's "Gospel of Buddha"?

In consequence of "bad times," the Australian Church (Dr. Strong's) is losing the services of its assistant pastor the Rev. Norman Davies, M.A., B.D., who has started for Cairo to join Professor Flinders Petrie's Egyptian exploration expedition. Mr. Davies, though lacking brilliance as a pulpit orator, is a gentleman of high attainments and amiable personal qualities, and has won many friends and admirers. We wish him some lucky "finds" in the East; for instance, the Gospels in the original! Our Unitarian friends on the Eastern Hill, who have so often been in the position of a flock without a shepherd, are about to find one in an English preacher of some repute, the Rev. R. H. Lambley, M.A., of Glossop, near Manchester.

Dr. Strong has been publicly referred to as one of the Unitarian preachers of Melbourne; whilst, on the other hand, many of his friends have repudiated his being a Unitarian. It has certainly been felt that a little plain speaking by the rev. gentleman himself on the subject would be desirable. In the November issue of his *Australian Herald* Dr. Strong says that he has a decided objection to the term "Unitarian" as "misleading," and as "failing to accurately express the attitude of modern liberal Christianity towards the theology of the past, or its positive aspects as a broad spiritual movement," and that the name Unitarian "seems to many liberal Christians to savour too much of theology, and of old controversy and sectarian antagonism, and so to be a stumbling-block in the way of progress and unity." Probably the good doctor is every whit as much a Unitarian as is James Martineau who, while preaching and supporting Unitarianism, objects to his church being labelled with a *sectarian* name.

One searches in vain in the two great astrological publications of the year—"Zadkiel's Almanac" and "Raphael's Prophetic Messenger," for any fore-hint of the calamitous fire that has just visited Melbourne. "Zadkiel," referring to the conjunction of Mars with Saturn on the 27th ult., amd to the conjunction of the Sun with Saturn on the 25th, and with Mars and Uranus on the 21st, says, "At Melbourne there is a satellitum of planets in the ninth house, which appears to indicate

a great religious movement or revival, much work for the lawyers, and changes in the laws; also a great storm is likely to cause much damage on the Australian Coasts." Anyone so disposed can doubtless find events to fit in with the prophesies; but what about that fire? "Raphael," taking a wide survey for November, writes, "In London, the West of England, and the States, much crime will occur, and many disastrous fires." Right for London; but what about this city?

According to an analysis in the *Age* our Legislative Assembly, "the popular house," of 95 members, is thus constituted as regards sundry burning questions:—Woman suffrage: for 49, against 29, doubtful 17; Scripture in State Schools: for 24, against 51, doubtful 20; "One man one vote:" for 68, against 21, doubtful 6; Referendum: for 57, against 18, doubtful 20; Protection: for 71, against 24.

An attempt is being made to re-form the once-powerful Secular Association here, and in fact two small societies have already been started. A good, well-managed Freethought organisation in Melbourne is to be desired. At present, however, some of the essential elements of such are sadly wanting. X.

PHOTOGRAPHS OF HUMAN PSYCHIC EFFLUVIA.

About two years ago Dr. Baraduc presented a series of photographic impressions produced by projecting his magnetic aura on to sensitised plates, in a dark room. These experiments were subsequently confirmed by Dr. M. Adam. The latter discovered that similar images were produced by exposing plates over the blood of recently killed animals. Commandant Tegrad of the French army experimented the effect of placing his fingers in contact with sensitised plates immersed in a bath of hydra quinone, and obtained stronger imprints in this manner than had been obtained when holding the fingers at a short distance from the dry plate. Dr. Luys, the well-known authority on hypnotism and nervous diseases, then look up the experimentation, in conjunction with M. Daniel, the chemist of the celebrated state Gobelin works of France. They obtained a series of images which were submitted by Dr. Luys to the academy of medicine and the Societe de Biologie. Dr. Luys enlarged some of the impressions obtained. They showed a peculiar fluffy, white radiation from the finger ends, and in some cases little crater like eruptions were thrown off. He also showed that the effluvia from the thumbs of the two hands tended to flow into each other as De Rochas had shown occurs in the effiuvia from the two poles of a magnet. Unfortunately Dr. Luys died, but M. David, who had worked with him, carried on the researches, in conjunction with M. Ch. Brant, head of the radiographic laboratory of Paris.

These gentlemen have obtained the photographic image made by the field of a magnet. The impression is similar in form to that produced by a magnet on a layer of iron filings, and displays the lines of force in the magnetic field. They obtained a very similar impression by holding the fingers of the two hands in contact with the glass side of a plate, immersed in the bath, and at a little distance from each other. The radiations thrown off from the fingers present a very similar image to that caused by the effluvia from a magnet. Commandant Tegrad also obtained a very similar image.

These facts confirm the theory of Dr. Luys, who maintained that human magnetism was very similar to that of magnets. It also confirms the teachings of Reichenbach and of De Rochas, based upon the descriptions made by sensitives of the luminosity of the aura thrown off by human beings and by magnets.

Some of the images obtained by M. Daniel and M. Brandt have been published in the *Radiographic*, 7 Place d' Italie, Paris. A few of the impressions obtained by Commandant Darges and Dr. Adam will be on view at the office of the paper.

These mechanical demonstrations of the human psychic aura are of great importance to Spiritualism. It will be remembered that M. De Rochas has shown that the human psychic form or double is constituted of this auric emanation. The experiments with Eusapia Paladino showed that the phenomena produced through her were constituted of these effluvia and the movement of objects at a distance was effected through the same medium or force. It has since been shown that spirit raps have been produced through a mesmerised subject by means of this exteriorised radiation. Dr. Moutin has even determined the movement of objects at a distance through some of his magnetised subjects. Another mesmeriser has effected the "apport" or transport of letters and other objects for a distance of several hundred miles. Baron du Potet shows in his "Magic Unveiled" that it is human magnetism that constitutes the basis of magic and of sorcery. The existence of this magnetic emanation has long been denied. It is still questioned by the leading hypnotisers of the Nancy and Sulpetriere schools who attribute all such phenomena to "suggestion" pure and simple. But some of the leading authorities such as Professor Janet admit that the phenomena of Deleuze have never been surpassed, and that sleep is produced by passes now as of old. A new school of neo magnetisers has arisen in France, led by such authorities as De Rochas, Professors Boriac and Delboeuf, by Dr. Barety, etc. Now comes the photographic demonstrations of human magnetism in support of their position. Dr. Luys, Dr. Barety and Dr. Durand de Gros have shown that so-called magnetism is a vital radiation from our nervous system, carrying polarity and luminosity, while De Rochas has shown that it carries feeling and perception; that it constitutes the psychic double which may detach itself temporarily from the organism, and enter into relation with discarnate states, thereby implying that the same part of man which carries thinking and feeling may also detach itself permanently from the body at the death of the latter and survive.

QUAESTOR VITAE.

Mr. Edward Maitland, the celebrated author, spiritualist and mystic, passed to the higher life from the residence of his friend, Col. Currie, Tonbridge, Kent, England, on October 2nd. Spiritualism came to Mr. Maitland about twenty four years since whilst writing "England and Islam," and he elaborated his belief in a work called "The Soul and how it found me," published in 1887. He had previously become acquainted with Anna Bonus (afterwards Dr.) Kingsford, who developed remarkable powers as a medium. She was, however, somewhat mystical and peculiar in her beliefs, and Mr. Maitland's unbounded faith in her caused him to accept unhesitatingly much that seemed unreasonable to the unbiassed reader. They worked together with great earnestness, and subsequently wrote and published a remarkable book entitled "The Perfect Way, or the Finding of Christ," the teachings in which are something between Christian Spiritualism and Theosophy. His last important work was the life of his co-worker, Anna Kingsford (who preceded him to the spirit world by about five years) a large two volume book, embodying their joint mystical work. Mr. Maitland was deeply in earnest and became a Vegetarian in 1874, believing it would facilitate his spiritual work. There are some beautiful teachings in both "The Perfect Way," and "The Life of Anna B. Kingsford," but faith in the reliability of some of them is shaken by others that are to say the least grotesque, nevertheless, when read with discrimination, there is much to be gained from them. At the period of his decease Mr. Maitland was about 73 years of age. *Light* for October 16th contains an excellent portrait of him from a photograph taken some few years since; he had a fine mental conformation.

The Academy says—"Immersed in what has been called the spiritual movement, he was eclectic to a fault, and abandoned 'theosophy' while claiming to be a reincarnation of the soul that was in John the Baptist; similarly, he dissociated himself from spiritualism so-called, though it is in evidence that he, by means of private mediums, evoked the shade of Mrs. Kingsford whenever, after her demise, he needed instructions about carrying on the work of social reform and hermetic philosophy to which they had jointly devoted their lives."

A STARTLING PHENOMENON.

In the *Grand Journal*, a daily paper, founded in Paris, by M.M. Villemessant, Dollingen and Albéric Second, all three of them famous men of letters, in the year 1863, there appeared on the 4th of June, 1865, the narrative which we are about to translate. It was from the pen of the third of the writers just named; not one of whom had the slightest belief in Spiritualism. In fact, the presumption is that all three of them were more or less tinged with the materialism so prevalent among French authors and journalists. But, coming from such a source, the narrative is all the more trustworthy; although it is so circumstantial in all its details, as to exclude the possibility of doubt as to its accuracy and trustworthiness.

"Every publisher and amateur of music in Paris knows M. N. G. Bach, pupil of Zimmermann, and first prize man at the Conservatoire, in the pianoforte competition of 1819. He is one of our most highly esteemed and honoured professors of that instrument, and is the great grandson of the famous Sebastian Bach, whose illustrious name he worthily bears.

"Informed by our mutual friend, M. Dollingen, director of the *Grand Journal*, that the apartment of M. Bach had been the scene of a veritable prodigy, during the night of the 5th of May last, I asked Dollingen to take me to M. Bach's house, No. 8, Rue Castellane, where I was received with exquisite courtesy. It is needless to add, I think, that it is after having obtained the express permission of the hero of this marvellous narrative, that I allow myself to make it public.

"On the 4th of May last, M. Léon Bach brought an admirably carved spinet† to his father. After long and minute researches, M. Bach discovered inside the case that it had been manufactured in Rome, in the month of April, 1564.

"M. Bach passed some portion of the day in the contemplation of his precious spinet. He thought of it when he went to bed, and when sleep closed his eyes, he was thinking of it still.

"It is not surprising, therefore, that he should have had the following dream. In the midst of a deep sleep, M. Bach saw at his bedside the figure of a man with a long beard. His shoes were rounded at the toes, and had large bows above; his breeches very full; and his doublet had tight sleeves, slashed near the shoulder; he had a large ruff round his neck; and his head was covered by a pointed hat with broad brims. This personage, leaning over M. Bach, spoke to him as follows:—

"The spinet which thou possessest, belonged to me. It has often served to beguile my master, King Henry the Third. In his early youth he composed an air with words, which he liked to sing, and which I often played to him. He composed both the verses and the music in recollection of a lady whom he met while he was out hunting, and fell in love with. He was separated from her; and it is alleged that she was poisoned. The King was deeply grieved, and, as often as he felt sad, he used to hum this romance. Then, to divert his attention, I would play upon the spinet a saraband of my own composition, of which he was very fond. Thus these two *morceaux* were always associated, and I never failed to play the one after the other. You shall hear them."

"Then the man in the dream went to the spinet, struck a few chords, and sang the air with so much expression, that M. Bach woke to find his eyes streaming with tears. He lit a candle, looked at the time, and saw that it was two o'clock a.m. Presently he fell asleep again. And now comes the extraordinary part of the story.

"On awakening, next morning, M. Bach was not a little astonished *to find upon his bed a page of music covered with very fine writing and microscopic notes.* It was with difficulty, being short-sighted, that, by the aid of his glasses, he succeeded in deciphering them. In the next instant, he seated himself at his piano, and played the piece. *The romance, the words and the saraband were in exact conformity with those which the man in his dream had sung and played to him during his sleep!*

"Now M. Bach has never been a sleepwalker; has never written a single verse in his life, and knows nothing whatever of the laws of prosody.

"Here is the refrain and the three verses as copied by us from the manuscript. We preserve the original orthography, which, we may remark in passing, is quite unfamiliar to M. Bach:—

J'ay perdu celle
Pour *quy j'avois* tant d'amour;
Elle *sy* belle
Avoit pour *moy* chaque jour
Faveur nouvelle
Et nouveau désir.
Oh! *ouy* sans elle,
Il me faut mourir!

Un jour pendant une chasse lointaine
Je l'aperçus pour la première fois
Je *croyois* voir un ange dans la plaine,
Lors je devins le plus heureux des rois!
Je *donnerois* certes tout mon royaume
Pour la revoir encor un seul instant;
Près d'elle assis dessous un humble chaume
Pour sentir mon cœur battre en l'admirant,
Triste et cloistrée, oh! ma pauvre belle,
Fut loin de *moy* pendant ses derniers jours.
Elle ne sent plus sa peine cruelle;
Icy bas, hélas! je souffre toujours.

[The words italicised in the above are those which are spelled as they used to be in the reign of Henry the Third.]

"In this plaintive romance, as also in the joyous saraband which follows it, the musical orthography is not less archaic than the literary orthography. The clefs are formed differently to the way in which we are accustomed to indicate them in our days. The bass is written in one tone and the song in another. M. Bach was good enough to play me these two pieces, the melody of which is simple, naive, and penetrating. Moreover our readers will soon be able to form their own judgment of them. They are in the hands of the engravers, and will be published in the course of the week by M. Legouix, No. 27, Boulevard Poissonière. [In the meanwhile, the composition was reproduced in the *Grand Journal.*]

"The Journal of Estoile [a French chronicler, whose work is one of the most precious histories of the 16th century], tells us that King Henry the Third was violently in love with Marie of Clèves, Marchioness d'Isles, who died in an abbey, in the flower of her age, on the 15th of October, 1574. Would not this be "the sad and cloistered beauty," mentioned in the King's verses. The same journal likewise informs us that an Italian musician, named Baltazarini, ‡ came to France at that epoch, and was one of the King's favourites. Was it the spirit of Baltazarini, who wrote the romance and the saraband? A mystery which we dare not dive into."

Here ends the circumstantial narrative of M. Albèric Second; which naturally attracted the attention of "Allan Kardec," who was then editing the *Revue Spirite*; and he called upon M. Bach who corroborated the statements given above, but made the following corrections as to dates:—

"Everything passed, he said, in the dream, as indicated; but it was not on the same night the paper was brought to him. Next day, M. Bach endeavoured to recall the air he had listened to; seating himself at the spinet, and succeeded in noting down some of the music, although imperfectly. About three weeks afterwards, the same individual appeared to him a second time. This time he sang the words as well as played

† Spinets were invented in the 15th century, when they were generally called clavichords; and they were not superseded by the pianoforte until the beginning of the present century. The key-board contained from four to five octaves. Ed. *H.L.*

‡ Baltazarini, whom the French called Beaujoyeux, was the best violinist of his epoch, came to France in 1577; was appointed superintendent of the court-musicians by Catherine de Médicis; and had the arrangement of all the royal fêtes during the reign of Henry the Third. He was also the inventor of the Ballet. Ed. *H.L.*

the music, and told him he would give him the means of fixing both upon his memory. It was then that, upon awaking, he found the music on his bed. As soon as he got up, he interpreted the air upon his instrument, and recognised that it was precisely the same, as well as the words, as those of which he only retained a confused recollection."

We should like to hear of any explanation of the above phenomenon that is even plausible, other than that supplied by spiritual intervention. Could "unconscious cerebration" compose the air, the words, and the saraband; and, having composed them, could it manufacture the paper, the pen, and the ink, write down the notes and the words, and then deposit the document upon M. Bach's bed? Could telepathy, mind reading, or hallucination? Perhaps some sceptic will favour us with a reply.

As the spinet, described above, must be still in existence, might we suggest to M. Laurent de Faget, of *Le Progrés Spirite*, to secure the services of some gifted and trustworthy medium, possessing the psychometric faculty, and get him or her to read the past history of the instrument; and we venture to predict that it would reveal a chapter in French history more interesting and picturesque than anything to be found even in the pages of good old Pierre L'Estoile. For all the annals of the past have yet to be written—as we are being repeatedly assured—by psychometric agencies; and those annals will possess the rare quality of accuracy and authenticity; which is more than can be said of the fictitious narratives—both sacred and profane—that have hitherto been, and still are being, accepted as trustworthy histories and biographies.

A SPIRIT COMMUNICATION FROM THE LATE DR. CYRIAX.

TRANSLATED BY A.M.

Dr. Cyriax, the late lamented editor of *Spiritualistische Blätter*, who has repeatedly communicated with earth since his demise, gave the following characteristic account of himself on the 1st of August last in a private circle at Berlin through the trance medium Maria Liebig. It was published in Zeitschrift für Spiritismus of the 14th August, for which paper it was specially given, showing the noble old doctor with his character and amiable qualities and aims of life just the same as he was on earth.—A.M.

"I willingly comply with the request to furnish a contribution to this paper, but must ask the medium not to withhold it from publicity like previous ones given through her.

It is extremely difficult for me on this occasion to avoid hurting the feelings of either of the two parties, that have formed lately. It would be foreign to my inclination and character to do so. Whilst expressing my deep gratitude to my collaborateur of many years, with whom I stood in close union during life, I must at the same time express my regret at the rupture, which took place after my death and resulted in two opposing parties confronting each other, when all should have been peace and harmony. I am also very sorry that so much should have been published of my private affairs, though I might have rested perfectly satisfied in this respect, my private life being known to everybody and having always lain before the public like an open book. What pained me most was the fact of my nephew Kayser with whom I had lived for many years and finally died, having been so much compromised, though many of the published statements about him were perfectly true. But we will let by-gones be by-gones and pass over to more agreeable subjects. All I wish is, that both parties will shake hands ere long and become friends and brothers again, as spiritualists always should be. In the meantime I wish to both parties success and an ever increasing perception and demonstration of truth, for with papers of this kind it is rather difficult at times to steer the right course.

As regards myself I had very little difficulty in adapting myself to the new conditions of life in the spheres. Yet a great deal had to be overcome and learned afresh, even down to the altered way of locomotion in walking or flying. I felt at first not unlike a drunken man, reeling forward, backward, and sideways, until by an exertion of will-power I managed to steady myself and move on freely. Thanks to the help I received from spirit friends and my dear wife, whom I call again by her old familiar earth name—Emily, I have already enlarged my knowledge of the beautiful surrounding me on all sides.

One is indeed perfectly new-born here, with new and far more perfect organs of sense, than those of earth ever were. What I most delight in is my sight, enabling me to see to great distances, and then everything I look at shines in radiance and beauty indescribable.

Here all is progress; stagnation or standing still for any length of time is impossible to the spirit when once released out of the lower spheres. No matter how peaceful a valley may shelter us, how beautiful our surroundings in it may be, a vague feeling of unrest will steal over us at times, ever drawing us upwards, ever urging us afresh to renew our ascent to celestial heights, to the source of our being, God. Yet there are halts allowed us for rest and enjoyment, and these halts we can prolong at will, and in accordance with our individual proclivities.

But all is not happiness and beauty on this side. I have seen the reverse of the picture drawn above—spirits living the life of mere animals in dark and loathsome places.

My favourite occupation is still the same as it was on earth, namely, to assist the unfortunates, whom their own fault or their misfortune have left below me on the ladder we have all to climb. I minister to the spirits in the lower spheres, I speak to them of God, of the Light eternal, that will shine into their darkened souls, if they will but seek and pray for it. The hopeless despair, the death-like lethargy of their spirit is thus relieved, and they are enabled to receive within themselves sparks, however tiny, of the truth I reveal to them.

In this blessed and beautiful occupation my own life flows on peacefully like a silver river, and the more I give, the more I receive, though at times my work is arduous and difficult and its results not always commensurate with my desire. There are many, however, in these lower spheres, who receive the joyful gospel of Divine Love and Goodness with avidity, and with these I have the unspeakable joy and satisfaction of finding them in a brighter and more cheerful spiritual atmosphere, when I visit them again, and by slow degrees seeing their spirits freed from their bondage of evil, enlightened and purified for an ascent to a higher sphere.

Yes, truly it is ever the same eternal and inexorable law of the spirit world. Whatever we are guilty of at death in the way of commission and omission, of shortcomings on earth, whether owing to our own fault or that of others, through ignorance or wilful perverseness on our part, it has all to be atoned for in suffering naturally flowing from it and intended for corrective ends. From this law there is no exception, no vicarious atonement can suspend its action.

Therefore I say to all my dear brethren and sisters on earth:—"*Work together in kindness and love to gather spiritual knowledge and cultivate your spiritual nature so that you may come to the portals of the spiritworld as progressed and ennobled spiritual beings and your lot may be a blessed one here. You cannot strive too much while on earth for the light and knowledge of the spirit.*

With this earnest wish and appeal, I ever remain,

Your brother

CYRIAX.

We had the pleasure of an hour's chat with our old and respected friend Col. Olcott, during the half day he spent in Melbourne on his homeward journey. He is very kindly disposed towards Spiritualism, and desires that Spiritualists and Theosophists should live in greater unity; in this we heartily concur. We don't find fault with Theosophists so long as they are not dogmatic (which unfortunately many of them are), but friend Olcott's lecture on "Spiritualism and Theosophy," which is reprinted in *The Theosophist* for November, from the *Dunedin Evening Star*, is unexceptionable.

To Correspondents.

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

WORK IN NEW ZEALAND.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—We are all so glad to read your welcome pages, and must express our appreciation of your helpfulness to us all. We are still trying to unfold spiritual love, harmony and power, helped by our unseen friends. The six weeks of mission services in the Theatre concluded on Sunday last with a memorial service to Henry George, the author reformer, which was given by William Denton and very well received.

Now we return to our own hall in Ghuznee Street for a time. We anticipate a visit from our brother-worker, Mr. Rough, of Dunedin, when Mrs. Harris hopes to visit Auckland. I have just returned from a visit to Dunedin and Christchurch, where I received a warm welcome from the kind hearts there, who also wait our promised mission among them early next year. Their medium, Mr. Rough, has labored long, and is tired, though faithful. So we will try to give him a rest, and conduct a spiritual mission in those towns during the summer. We will have completed our year of engagement here on Dec. 1st, after which we will be free to accept engagements in other places. Loving souls here desire the service of a good speaker, and if any of our Australian platform mediums would like a trip to N.Z. during the lovely summer months, they would be warmly welcomed in Auckland and Wellington. More workers are urgently needed, but the labourers are few. God bless you all, and give you Christmas blessing of peace and good-will to all.

A. RENOUF.

HIGHER SPIRITUALISM.

The Rev. T. Ernest Allen contributes to the *Banner of Light* an article running through three of the September issues, entitled "Measures which will help to make the spiritualistic movement capable of satisfying the Highest needs of Humanity." It is an appeal for the purification and elevation of spiritualism, suggesting some practical though somewhat arbitrary methods of doing so. Speaking of the necessity of exercising discrimination in connection with investigation, he says :—

> Experience and reflection have satisfied me that there is no use in investigating psychical phenomena with the aid of mediums of a low moral calibre. It certainly is distressing, to say the least, for one to feel that he must be on his guard every moment, and that the instant he relaxes his vigilance he may be imposed upon. In addition to this aspect of the case, I am convinced that it is not reasonable to expect the kind of coöperation that will yield valuable results from spirits of low moral development. Even if they are not actuated by a desire to deceive, they lack that earnestness in the interest of truth that must necessarily characterize useful co-workers in the spirit-world. Under the great law that like attracts like, such spirits are just the ones most likely to be attracted by and to manifest through the kind of mediums we are considering.
>
> The truth is, that corresponding to the heavens and the hells of the other world, there is an angelic Spiritualism and a diabolical Spiritualism. How could it be otherwise, when the spirit-world is constantly being peopled from earth? The time has come when vigorous measures must be taken to separate the two. The higher Spiritualism must be protected from the profanation of devils in the body and out of it. It is impossible to suppress the lower Spiritualism at once. All of the conditions of life on earth must be vastly improved, a labor of centuries, before that can be accomplished; but it is possible to do a great deal through organization. By it, Spiritualists can protect each other, and point out to investigators a good path to follow to find the light they seek.

Mr. Allen thinks that by strengthening and supporting the National Association much can be done to discourage fraudulent and incompetent mediumship, and by giving facilities for the cultivation of higher gifts, a better class of mediums may be developed. He has still an inclination to Christianity of the Unitarian type, and thinks that it and Spiritualism harmonise.

NEWCASTLE SPIRITUAL RESEARCH SOCIETY

ADVANCE OF SPIRITUALISM.

"The cry is still they come," in this district. Our Sunday evening services are more largely attended than ever, our members' roll constantly increasing, and our Thursday evening circle more numerously visited by inquirers. The family circles, too, are gradually increasing in number, and the mediums becoming more developed, whilst our spirit friends are constantly extending their influence by taking control of new mediums.

In response to my appeal in last month's (November) *Harbinger* to wealthy spiritualists to help us to form a Library, Mr. Joubert, of Hunter's Hill, Sydney, has very generously presented to us 35 volumes of Spiritualist works, with some numbers of *Borderland* and copies of *Universal Truth*. At our members' meeting last Wednesday evening it was unanimously decided "that the Secretary write Mr. Joubert and convey the hearty thanks of our Society to him for his very liberal gift through Mr. White." Other friends have kindly promised to donate to us spiritual books, so we shall soon possess a good library for the use of our members.

On Wednesday evening, Nov. 3, the concert and social tendered by our Society to the writer, was a great success for which the ladies forming the committee of management—Mrs. Butler, Mrs. Johnstone, Mrs. Plant, Mrs. Bishop, Mrs. Coutes, Mrs. Carline, and Mrs. Wilson—deserve great praise. After all expenses were paid, there was a credit balance of £6 1s. 6d.

Prince of Wales Birthday was spent by us in having a Picnic to Waratah Botanical Gardens. The gardens were in first-class condition, plenty of shade, and beautiful weather, so children and adults alike thoroughly enjoyed themselves.

The *Newcastle Evening Times* gives full and fair reports of our meetings and lectures which materially assist in the spread of our grand cause.

Mr. Stephenson, clairvoyant, of Sydney, gave us a visit last week and held two interesting public seances and gave some good tests of clairvoyant power. His time was much occupied the few days he was here giving private sittings.

ROBERT WHITE.

Teesdale Terrace, Wood St.,
Hamilton, Newcastle, N.S.W.
Nov. 16th, 1897.

The *Newcastle Times* gives an excellent report of Mr. White's lecture on "John Wesley and his times" (which shows that the founder of Wesleyanism was a spiritualist); pressure of space prevents our reproducing it. ED. *H. of L.*

The Hall occupied by the Melbourne Progressive Spiritualistic Lyceum for the past five years having recently been sold, and the purchaser having other uses for it, that Institution has rented the Hibernian Hall, Swanston-st. (above the Public Library) and held its first session there on the 21st ult. Though the removal was not generally known, there was a good attendance, and everything passed off satisfactorily.

The address on this occasion, which was given by a young lady member of the Lyceum, Miss Edelsten, was on "Love," and considering her youth was a very creditable essay. In it she traced the growth of love from the love of and for animals, and the love of the florist for his plants, or the artist's love of the beautiful, to parental and filial love and the love of good or God, and finally to Universal love. Her language was well-chosen and adapted to the comprehension of the young folks, which should be the primary consideration in this institution.

The Lyceum Banner for October is a good number, and is illustrated with a portrait of Mr. Walter Booth, a rising young Yorkshire Lyceum worker, and conductor of the Openshaw Lyceum. This is an excellent journal for the young, and should find a place in all spiritualistic families; it is published by J. J. Morse, Osnaburgh St., London.

SHADOW LAND, OR LIGHT FROM THE OTHER SIDE.

A wonderfully interesting book is in the press, and is probably by this time published. It is no less than the spiritualistic autobiography of Mrs. E. de Esperance, the world-famed private medium; with an introduction by Professor Alexander Aksakof, who has followed her career and witnessed most of her most marvellous manifestations, the most recent of which (the dematerialization of the lower part of her body, whilst the upper portion remained in a sentient state) was investigated and reported upon by him. Mrs. de'Esperance's preface is so brief and to the purpose that we give it complete.

This book has been written at intervals during several years. I intended to hand over the manuscript to someone to publish after my death; but now having finished my work as a medium, I have come to the conclusion that I have no right to place on the shoulders of another, a burden of responsibility, that I would wish to escape bearing myself, and have decided that it is better to have the opportunity of defending the truths which I have here attempted to record rather than to leave the work to others.

A more weighty reason is the fact that suicides are increasing and I have never known a single instance of a sane man throwing his life away, when once he not only believed, but *knew*, the truths which have been part of my everyday life since childhood.

Some months ago Stafford wrote an article on materialism which was reproduced in several German newspapers and a few weeks afterwards I received a letter from Baron X saying, he had just lost a law suit which to him meant the loss of everything. He had decided there was nothing left to live for and was arranging his affairs prior to taking leave of this world, when accidentally the newspaper containing Stafford's article came into his hands. He read it, wrote to thank the author, and decided to give life another trial.

This circumstance encourages me to hope that by making my experiences known that some others of my fellow-men may pause and consider whether earthly existence ends all and whether, in throwing away the great gift of life, they are not making a mistake, which, a few moments after they would give worlds to have the terrible deed undone.

From the book, which is in narrative form, we find that Mrs. Esperance was a born medium or sensitive, seeing from early childhood what she called "shadow people." The pleasure she derived from this faculty was, however, marred by the incredulity of her parents and friends. First she was punished on the assumption she was telling untruths, and subsequently, when the doctor was appealed to, the prospect of incarceration in a lunatic asylum loomed up before her and made life miserable. She, however, married early, and her husband apparently gave her freedom to investigate Spiritualism; this she commenced with some friends by the simple and now unpopular means of the table; in her case (as in our own) it was adequate to open up communication with the spirit world, and bring her into rapport with reliable intelligences, who gave some convincing tests, communicating facts unknown to anyone present. This was followed by exhibitions of the phenomena of matter passing through matter, Clairvoyance, and Spirit Drawing, one of the illustrations of which is a beautiful female bust, said to have been drawn in about thirty seconds. At about this juncture Mr. Barkas, F.G.S., joined the circle, and was much impressed by conversations he had with one of the controlling spirits (Humner Stafford) on scientific subjects. He brought other friends who were compelled to admit the superior knowledge of the controlling spirit who wrote through Mrs. E. Travelling on the continent, she made the acquaintance and secured the warm friendship of the late Professor Zoellner, and having an introduction from him to Dr. Friese, of Breslau, whose friendship for the Professor had been seriously impaired through the latter's public acceptation of Spiritualism, she succeeded whilst a guest of the Doctor's in thoroughly convincing him of the truth of Spiritualism, upon which he (like the late Professor Hare) publicly announced his belief in Spiritualism, and followed it by tendering his resignation of his Professorship at the University, feeling that with his new light he could not consistently uphold the teaching of the Church, which was an essential of his office. Directly Zoellner heard of this he came to Breslau to congratulate his old friend, and their re-union was a happy one. Materialization, the production of plants and flowers, and spirit photography, were subsequently developed through Mrs. E.; the phenomena are marvelous, and the details particularly interesting, we cannot attempt to relate them here, they are presented in the volume in a clear attractive and withal most modest form. Two chapters entitled "From Darkness to Light," and "The Mystery solved," wherein the mystery of life, and the relation of this world to the next is beautifully illustrated in a vision, are intensely interesting, and full of instruction. The book, which is elegantly printed and profusely illustrated, is printed (in English) in Gothenburg, Sweden, and it is probable copies will be obtainable here in the course of next month.

A CATECHISM OF PALMISTRY.*

Palmistry is attracting considerable attention in England at the present; it has a society who practice and illustrate it by scientific methods. This society publishes a monthly journal which besides being ably conducted, gives some very striking evidence from time to time that there is at least a substratum of truth in their theory, whether it is a science must be determined by investigation; few who have paid any attention to the subject will deny that "there is something in it," and that something is we think worthy of attention.

The latest book dealing with it just issued from the press by George Redway, of Bloomsbury, London, is written by a well known lady practitioner, Madam Ida Ellis. The form is somewhat unique, comprising a very exhaustive series of questions (over 600) on every possible subject connected with the human hand, comprising the various types of hands, palms, thumbs, fingers, nails, mounts, lines, etc., and their significance: The relation of Palmistry to other sciences and the utility of it in determining the trade or profession the individual is most fitted for. There are eighteen illustrations of the human hand, with the lines and mounts numbered, and the various areas mapped out which represent the material, intellectual, and moral qualities. It seems to be one of the most complete instructors, a regular *vade mecum* for anyone purposing investigating the interesting subject with which it deals.

* A Catechism of Palmistry, the sciences of Chirognomy and Chiromancy explained, in the form of Question and Answer, by Ida Ellis, Illustrated, London, Geo. Redway.

The Two Worlds for October 8th is a double number, printed with new type and with larger pages. It contains contributions from J. J. Morse, Walter Howell, J. B. Felton, Hudson Tuttle, and other well-known writers, and the cover is illustrated with portraits of Mr. and Mrs. Ashworth. This journal has a large and growing circulation, and is doing much to deserve it.

The *Light of the East*, Calcutta, which devotes a liberal share of its space to spiritualistic matters, has just entered the sixth year of its publication. It has some extracts from *Borderland* in the October number, articles on Pythagoras, Mormonism, and the continuation of a series on Religious Evolution in Ancient India, which are interesting.

NEW BOOKS AND NEW SUPPLIES.

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