



THE

# Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM,  
AND THE HARMONIAL PHILOSOPHY.

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

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All this is very true, and although the author does not write as a Pessimist, the inferences to be drawn from his writing are anything but cheering to those not cognizant of the counteracting influence of modern Spiritualism, which is giving rational stamina to the Spiritualism of the churches, and combating Materialism by manifestations of spirit on matter, producing physical effects not traceable to mundane causes.

This is the only antidote to the growth of Materialism, and the decadence of ideality in art and poetry. The materialistic mind is impervious to spiritual ethics. Spirit *per se* is undemonstrable to it; it is only through effects that a cause other than material can be either inferred or demonstrated, and whilst we fully recognise that the forcing of this knowledge upon a hard-shelled Materialist will not spiritualise him, the admission of the fact by him, if he has any *status*, will influence many others not so indurated, to profitable investigation, and check the flow of the materialistic tide in his vicinity.

Herein lies the value of such mediums as Mr. Eglington, Fred Evans, and Mrs. Foy; through them are given phenomena for which the candid Materialist can give no rational theory when brought face to face with the facts, and even though he will not accept the spiritual one, his inability to suggest a better one weakens his material foothold and so strengthens the spiritual position. Exposures, real and sham, may be published; Seybert committees may present their negative results to the world; but the solid evidence of Spiritualistic facts goes on accumulating in quantity and quality, and cannot fail when critically examined to impress any candid mind with its weight and soundness.

The enlightened Spiritualist has no need to take a Pessimistic view of things, or to dread either Materialism or dogmatic Christianity; his illumination makes him an Optimist, and brightens what would otherwise be dark portions of his journey. He may not, and we must admit does not, as a rule, live up to the light he has; this, however, is not peculiar to him, but the result of defective development; the tendency of his spiritual knowledge is decidedly optimistic, and necessarily cheering.

A more general study of Psychology, the practice of

The *Atlantic Monthly* for August contains an able and philosophical article on the Growth of Materialism, which is evidently written by a natural Spiritualist. He may not be a believer in spirit phenomena, but he recognises in the ideal and spiritual qualities of man the essential principle of progress, and in the scientific Materialism now so prevalent, the central element of decadence; indeed he asserts that among the leaders of scientific Materialism may be seen men of genius who unconsciously derive from the idealism of their ancestors an imaginative force and brilliancy which they employ in the destruction of the influence furnishing their strongest and most effective weapons." In this he is probably correct, though it could be hard to convince the men he refers to that it is so; with them genius is an efflorescence of "mind stuff!" and soul or spirit a nonentity.

The writer's views are the antithesis of this, and thus he expresses them: "Abstract the spiritual qualities from man—throw him back altogether upon his instincts—and he does not sink merely to the level of the beasts; he becomes their inferior. For if the beasts are 'vacant of our glorious gains' in intelligence, at least their instincts guide them more surely than the partially atrophied instincts of man guide him. The beasts know when they have enough; man never does. The beasts avoid excess; man does not. The beasts recognise the things in nature which are for their good; man has no such gift. Take from man, therefore, his spiritual part, and his course is endangered—perhaps brought to a standstill, perhaps even turned back. But the spiritual side of man is at present quite generally neglected, and all the energy available is being expended on the education of his lower—that is to say, his material—side."

Mesmerism, or Hypnotism, and the development of lucid Clairvoyance by intelligent operators, will exert a most powerful influence in the demonstration of the independent action of the mind, and the power of the soul or spirit, to see and comprehend without the aid of the physical senses. There is already a vast amount of evidence of this power, but it is hidden to all but the seekers for it; the mass needs constant agitation and augmentation. A really active Psychological Society is wanted for this work.

#### OUR FOREIGN EXCHANGES.

At last H. P. Blavatsky has arrived at the tardy conclusion to answer T. Subba Row's article which appeared in the *Theosophist* of May, 1887, under the heading of "The Constitution of the Microcosm," pages 504—511. Three months is a somewhat lengthy period of time to consider over an eight-page essay for so clever an authoress as H. P. Blavatsky is; but that already too long space of time becomes at least twice as long when we take into consideration that H. P. B. has the unrivalled advantage of the very convenient and often useful advice of the Himalayan Brothers in general, and of Koot Hoomi in particular. Perhaps the Mahatmas and Koot H. were absent on important business of their own at the time; perhaps, also, the fraternity cannot so regularly communicate with their dear sister since she shifted her quarters to that moral mudhole so appropriately and prophetically called *Lutetia Parisinorum*, alias Paris, by the Roman conquerors.

But leaving all perhaps, and surmises, on one side, we shall enter the *sanctum* of H. P. B., and looking over her stooped shoulders sitting at her desk (provided she does not stand up to it), and see what she is writing after a matured consideration and three months of thought on an eight-page article.

We notice H. P. B. stating right in *limine* of her answer to T. Subba Row, under the caption of "Reclassification of Principles," August, 1887, pages 651—656: "My first thought was to leave his 'answer' without reply." What, not reply to T. S. Row at all! Would that have been gentlemanly in a woman? Would that have been fraternal for a sister to do? Would such a line of conduct be suitable for a theosophist? No, certainly not; "therefore," goes on H. P. B., "upon reading it carefully (*sic*) over, I have come to the conclusion that perhaps it *would not be safer to do so.*" That is, it would not do to leave T. Subba Row's trenchant criticism unanswered, no matter how unanswerable his charges against H. P. B. might be.

First thoughts are generally reckoned the best, and I reckon it would have been far *safer* not to stir up dirty water with a T. Subba Row for an interested spectator and witness at the bottom of it. But Madame was too knowing a bird, and not to be caught with any ordinary birdlime. So by some clever editorial and fraternal manipulation the three months were deftly utilised, and things were so arranged that not only Madame's reply to Subba Row's May article appeared in the *Theosophist* of August, but also Subba Row's rejoinder to it, as well as the continuation of his critique, "The Constitution of the Microcosm," which should have appeared in the June number.

Well, such tactics as these are equally discreditable to all parties concerned in the literary sham-fight, and I don't see how the cause of Indo-European and American Theosophy can be promoted by such transparent tricks of the press trade. But to cap the whole affair, W. Q. Judge, the American editor of *Path* appears in the background as impartial arbitrator between the two contending parties; but his judgment is so peculiarly worded that in order not to offend Madame and her seven principles, nor Subba Row with his four principles of man, he says he prefers personally to stick to the old-fashioned three principles according to Paul and the Hebrew Cabalists. And so do most of us.

But enough of these theosophical antics and capers of this clever trio of divine clowns! *Risum teneatis amici.* Don't laugh, my dear friends, for this divine comedy is enough to make the angels in heaven weep for joy. Still, as the blackest cloud is said to have a silver lining, so also is there a redeeming feature in the communication of William Q. Judge, the above-mentioned arbitrator between our Madame and the pundit T. Subba Row, and his article which was originally intended, under the heading of "Theosophical Theories of the Microcosm," to pour oil on the troubled waters which began to run mountain-high round the camp of the Theosophists, finishes off—*monstrum desinit in piccem*—with a beautiful passage on the poverty of the English language when dealing with psychological disquisitions and discussions; and as the sentiments expressed in that passage by so high an authority as W. Q. Judge is, agree with my own in all their graphic details, I shall give the *passus* in full, fully persuaded that it will tickle the refined sensibilities of all genuine John Bulls and admirers of Shakespeare and Milton.

Here it is: "English is a language that has come up out of piracy, brigandage, and war. Very true that it has taken over words from almost all languages, but for what purpose? To suit the uses of nations bound on the path of self-aggrandisement, of mere money-getting, of individualism."

Yes, W. Q. Judge is perfectly right with regard to his estimate of the character of this Babel of an idiom, this sad confusion of languages; from A to Z all words are pilfered from Danes, Angles, Saxons, Germans, French, Latin, Greek, etc., etc.; and as Rome's Pantheon, now the Church of Santa Maria Rotonda, was erected by Agrippa, son-in-law of Augustus, 27 years B. C., for all the gods then on earth, in order to accommodate the religious instincts of all the conquered nations of the then known world, so John Bull has constructed a Babylonian tower of a language, the eighth wonder of the world, to enable the conquered nations of the British Empire, in which the sun never sets, to do business with him.

In consequence of trying to submit as complete as possible a *resumé* of the world's spiritualistic literature to the readers of the *Harbinger of Light*, and to give all nations who have any idea at all of Spiritualism a chance to make their voices heard, I was compelled last month to leave out an account of the principal items of interest contained in the *Sphinx* of July and August.

In the July number appeared an article continued and concluded in the August number, from the pen of Hellenbach, entitled "The Ether as the Solution of the Mystic Riddles." Having found it impracticable to build up the human body from the germ-cell, Hellenbach casts about to find a material, a substance, out of which he could construct a dwelling-place for what is called imperfectly "spirit." This substance he found, or says he found, in ether, and out of this ether he makes his meta-organism, the astral, sidereal, or spiritual body of man, in a most elaborately scientific manner. Without this metaorganism and its existence as a mediator, Eliphas Levi calls it *le médiateur plastique*, the birth, life and death of man, remains an insoluble enigma.

But the author concludes his essay with the significant confession that he does not know of a single fact or case in the whole domain of mystical science which cannot be satisfactorily explained with the aid of the hypothesis of the *etherleib*, or ethereal body.

Of the article in the July number, "Spirits or Hallucinations," by Eduard von Hartmann, all I have to say is: *vox et præterea nihil*, which translated into Shakespeare's dialect is: "words, words, words." I can see no advance in this latest attempt of Hartmann's to solve the spirit riddle on his celebrated (?) pamphlet, *Der Spiritismus*, which appeared nearly two years ago. H. is still labouring *unconsciously* under the *hallucination* that the middle and lower portions of the brains of autosomnambule mediums are quite sufficient to account for all spiritualistic phenomena without spirits.

The editor of the *Sphinx*, Dr. Hubbe-Schleiden, follows up Hartmann's tiresome essay with a most painstaking postscript headed by the motto, *qui bene distinguit*,

*bene docet*, he who makes good definitions makes a good teacher, leading to the obvious inference that Hartman's *forte* does not lie in the direction of scientifically exact definitions, and that consequently he is only a poor teacher of—Spiritualism.

I am unable to deal in this issue with the continuation of Dr. du Prel's essay on the "Scientific View of the State after Death," and its conclusion in the August number I have not yet had leisure to peruse.

It is a pity that the *Sphinx* is not published in English instead of German, for I have no doubt the journal would receive a far better support and meet with a far more intelligent and numerous circle of readers amongst the English-speaking races in Great Britain, India, Australia, and America than it does in Germany. This much only by way of a speculative hint.

*Light*, London, is without doubt the best Spiritualistic publication in the English language on both sides of the Atlantic, India and Australia included, *facile princeps*, and the second best after the unrivalled *Sphinx* in the world's Spiritualistic literature.

"A Vision of Death," culled by M.A. (Oxon.) from the pages of the now extinct *Psychological Review*, June 1879, appears in *Light* of July, 1887, and seems to be fully and candidly endorsed by the celebrated author of "Spirit Teachings," even by the earnest and always progressive pupil of "Imperator."

In this grand essay, and in a grand and eloquent passage, the author sets aside the usual ranting nonsense about messages, etc., from spirit-land, in the following words: "The usual idle chatter about the state of the spirit, its little messages—so frivolous in many cases, so little satisfying in almost all—where it is pretended that it still communicates with earth, I put aside. I know full well that some do cling to earth; and believe unquestionably (unquestioningly?) that many do seek speech of those who still remain behind. I have no doubt that many gain this communion—a blessed one to some and a snare and delusion to others. But I should not desire, Spiritualist as I am, that they whom I love should be held in bondage here unless it were that they might so gain experience that might be serviceable for them."

"That is one of the things that I do not know. I emphatically believe that progress is the law. How that may best be gained I do not know; but I hope not by those methods which seem to find favour with some Spiritualists." (!)

Most beautiful again, in this article, is the graphic account of the last 23 hours of the death-struggle of a dear friend, at which the sympathetic author was present, and in which he says: "Yet the marvellous ebbing and flowing went on," etc. "And in this connection I must confess that many a time when sitting here on the shores of the roaring ocean, the 'polyphloisbri thalasses,' lost in lovely musings about infinity and eternity, do I look upon the ceaseless play of the restlessly pulsing tide as God's most plainly revealed and most imposing symbol and illustration of the ever coming-in tide of life, and of the constantly receding tidal wave of death."

And again most beautiful and most true seems to me the passage where the writer says: "Problem upon problem crowds upon the mind. Was our birth into this state preceded by a life and a death analogous to what I saw? Have we been creatures of another life, or of many others! Are we so to account for the different stages of progression in which we find even those who are born in a similar condition of life and society? Do we arrive at the plane of incarnation previously equipped in consequence of the use or misuse of previous opportunities? And is progress in the future a matter of similar growth, vigour, and decay, to be followed by Death, and subsequent change of life and state?"

Luci Grange, in my translation of "Successive Existences, in the present issue of *H. L.*, answers most if not all these questions in a telling and forcible manner; her words are worth weighing carefully.

Before concluding my remarks upon *Light*, I must direct our readers' attention to a most able, inspired address of Mr. Charles E. Cassal, also on the subject of "Death," given at a late *Conversazione* of the London Spiritualistic Alliance. The president of this Alliance,

Mr. Stainton Moses, introduces Mr. Cassal in the following loving and truly fraternal, if not even paternal, terms: "I claim my friend as an old pupil, in the moulding of whose mind I had some small share. It is a sincere gratification to me to think that among *my boys*, as I like to think of them, are many who (not by any proselytising influence of mine), are numbered among those who interest themselves in the problems that we here deal with, and among them there is none who has found his way by force of brain and keenness of perception more directly to the truth than Mr. Charles E. Cassal. He will tell us, I have no doubt, that he has looked into these things for himself. He is no mere fancy critic, no retailer of other men's thoughts. He is competent to tell us from personal investigation that the faith which we profess is founded on a firm basis, and that *the hypothesis of the Spiritualist is the only one that will cover the facts.*" That what a man thus grandly and feelingly introduced to that grand assembly of distinguished Spiritualists present at the L. S. A. *conversazione* has to say on so important a subject as "Death," must be of great value, goes without saying; and I trust that our appreciative editor of *H. L.* will find space in the columns of his next issue for a full reprint of this magnificent essay.

Unfortunately, again I must leave unnoticed so much of our contemporary literature which lies in heaps before me, coming from all parts of the world; and my solemn promise that justice shall be done to the—in one sense—only Foreign Exchanges in French, Spanish, Portuguese, Dutch, German, etc., when next I appear before my kind readers in November, must on this occasion do duty for real performance, and my will must be taken for the deed.

C. W. ROHNER, M.D.

Phillip Island, 23rd Sept., 1887.

#### A STUDY OF PRIMITIVE CHRISTIANITY.\*

THIS book consists of a series of lectures given by Dr. Janes before the adult class of the Brooklyn Unitarian Church. The lectures were so highly appreciated that their author was urged to publish them. Amongst those who recommended this course was Mr. John J. Chadwick, pastor of the first Brooklyn Unitarian Church, who in a brief preface to the first edition, says of the lectures: "They are a wonderfully clear and strong expression of the best results of the higher criticism of the New Testament, and the origins of Christianity." This we cordially endorse. Commencing with a historical sketch of Palestine in the Roman period, and the social and religious conditions which preceded the advent of Jesus, Dr. Janes analyses the evidences of his existence at the time attributed to him, and the reliability of the Gospel records. He admits the paucity of direct evidence of the birth and missionary work of Jesus, but relies upon the evidence of the very general and undisputed acceptance of it during the second century as proof that Christ did live and give the foundation to the religion which at that time had spread over a considerable area, having its churches and bishops in some of the most distant parts of the Roman empire.

His examination of the religion of Jesus, though dispassionate, naturally exhibits him as a Unitarian, but he is constrained to admit that if the Gospels are correct, Jesus believed in a hell or a place of suffering for the ungodly. The teaching of Jesus he shows from quotations to be, that salvation depended not upon faith, but upon righteousness. A critical comparison of the four Gospels exhibits the unreliability of the fourth, as being out of harmony with the other three, and out of accord with the character of Jesus as gathered from them. The latter chapters include the labours and theology of Paul, and bring down the history to the time when Christianity became the State religion.

Dr. Janes is a clear, logical, and pleasant writer, and evidently well read on the subject he writes about. His book should be read by religious freethinkers.

"Tamar," Held over.

\* A Study of Primitive Christianity, by Lewis G. Janes, second edition. Chicago, 1887.

## VICTORIAN ASSOCIATION OF SPIRITUALISTS

THE Annual Meeting of the above Association was held at 84 Russell street, on Thursday, Sept. 1st; Mr. Heath, (the retiring president), in the chair.

The secretary, Mr. White, read the report for the past year, which stated that through an attack of paralysis which occurred shortly before the last annual meeting, they had lost the valuable services of Mr. Thomas Lang, and this together with the closing of the Association Sunday services to make way for Mr. Chainey, led to a decadence of the vitality of the Association and great falling off in its revenue. In the absence of a secretary, Mr. Terry had called the members together, in March last, to consider the position of the Association, and it was there and then determined to carry on and endeavour to revive its vitality. Mr. J. White was elected secretary, and he and the president were appointed a committee to collect information as to the best means to register the Association and report to next committee. A number of difficulties intervened to the accomplishment of this object, the principal one being the necessity for the appointment of a recognised registered head, whose authority was essential to the registration of trustees. Mrs. Ballou had been nominated for this office, and papers had been prepared by the secretary, but up to the present time had not been presented as all the necessary signatures to them had not been obtained.

During the whole of the past year the Association had done nothing in the way of regular Sunday evening services or occasional conversaciones; the Chainey's held meetings up to June, and Mrs. Ballou took up the Horticultural Hall platform on their departure, endeavouring to infuse new life into the meetings. The Association subsequently undertook the management, Mrs. Ballou accepting as remuneration the nett proceeds after payment of expences. The returns, however, were so small that there was little or nothing left for her, and the meetings were brought to a close.

Mr. Terry was in communication with the celebrated Inspirational speaker, Mr. J. J. Morse, who was willing to come here to lecture. Such a speaker would gather together the scattered members of the Association and inspire all with fresh vigour, and with the Association incorporated we should become a solid, flourishing body again. The large number of members who had severed their connection with the Association during the past eighteen months (many of them owing several quarters' subscription) accounted for the present low state of the finances. The report concluded as follows:—

Several suggestions have been offered for the consideration of the new officers and committee for the new year upon which we are entering. First, at all cost effect the Registration of the Trust, so that we may secure to ourselves whatever property we may accumulate. Second, endeavour as soon as possible to build a Hall for ourselves, so that we may not be subject to the effects of circumstances which often make it difficult to get a decent Hall for our lecturers to speak in and prevent us from filling it on account of the inconvenient situation. Third, let us all be faithful to the cause we love—to ourselves, to each other, and to each one connected with us. Let us work in harmony together, neither seeking his own aggrandisement, but the greatest good for the whole, each one content to be a quiet, willing worker. Let us be single in harmony, truth, and charity, and we shall accomplish all we wish, and overcome all difficulties.

The report as read was adopted.

The Treasurer's report and balance sheet showed a debit balance against the Association of £21 19s. 11d. Messrs. Veevers and Debney were appointed auditors.

Nominations for officers for the ensuing year were then presented, and the following were elected:—

President, Mr. J. Henshaw; Vice-Presidents, Messrs. E. Gill, J. Rutherford, and J. Veevers; Treasurer, Mr. E. L. Heath; Secretary, Mr. J. White; Members of Committee, Messrs. Debney, Codling, Davis, Thompson, Clay, Weeks, Lang, Homeyer, Walsh, and Terry.

To be Registered Trustees, Messrs. A. J. Hall, J. Henshaw, and J. Ross.

The question of the Registered Head then came before the meeting. Mr. Heath gave as his reason for refusing to sign the application papers that they were not certified by a lawyer. A discussion ensued, in the course of which a general feeling was expressed against the appointment of a religious head, the only necessity for the appointment of a registered head being as a stepping-stone to the appointment of trustees. It was proposed and carried that as the attempt to register Mrs. Ballou (by the last committee) had failed, that her election be considered lapsed, and that Mr. Heath be elected for registration as such head, (he promising to resign when called upon as soon as trustees were registered).

Mr. Morse's letter, *re* a course of lectures in Melbourne, was read by Mr. Terry, but could not be entertained on account of the low state of the funds. Some arrangements were made for members to meet in the Library during the discontinuance of Sunday services.

Thanks were given to Mr. Terry for his services as Foreign Correspondent, and he was asked to continue to act as such. Votes of thanks were passed to the retiring officers and committee, and the meeting closed.

## SPIRITUALISM IN SYDNEY.

DURING the last three or four months there has been quite a revival of Spiritualism in Sydney. The morning meetings of the Spiritualists' Association have been largely attended by intelligent and appreciative audiences. The services have been generally interesting and well sustained.

Mrs. Hubbard, on a visit here from America, has given some very accurate and reliable clairvoyant readings of the spirit friends of several among the audience at some of the meetings. This lady has certainly assisted the cause by her presence. Mrs. Massey has also done much to help on the movement by her forcible and descriptive addresses. Messrs. Westman and Haviland have been most active and untiring in their exertions on behalf of Spiritualism, and the committee generally of the Association have worked well together—the result being that Spiritualism is brought prominently and creditably before the public of Sydney.

Often the question has been asked, "What good has Spiritualism done?" A practical and unequivocal answer was given to it on Sunday, September 11th, at our morning service, when Mrs. Hubbard stated that the spirit poet Kendall appeared to her and informed her that his aged mother was starving for want of the necessaries of life in one of the suburbs of Sydney. He gave her correct address, and to test the statement, and if need be to render assistance, Mrs. Hubbard and another lady went as directed, and found the poor old woman nearly dead with cold and hunger. They at once procured her some food and clothing.

Mrs. Hubbard, at the above-named service, made an appeal to the audience to contribute for the immediate requirements of the poet's mother, when the sum of £3 was at once collected. It is intended that something shall be done to permanently relieve the poor old lady from want.

Some months ago the Governor, Lord Carrington, unveiled a monument to Kendall, when speeches were delivered by our leading men on the services of the "Australian poet" to his country. And to duly recognise these services, this stone was erected at the cost of a very heavy sum of money. But none of these wealthy admirers of Kendall ever bestowed a thought, or word, or action for the welfare of the being that gave him birth. It may be that they did not know of her destitute condition, or of her existence at all; but thanks to Mrs. Hubbard and to Spiritualism, both are now made known.

ROBERT WHITE.

The Boulevard, Burwood, Sydney.  
September, 1887.

WE observe that the Publishing Office of the *Carrier Dove* has been removed from Oakland to 32 Ellis street, San Francisco.

## THE SEYBERT COMMISSION ON SPIRITUALISM.

MUCH capital has been made by the secular and religious press of the preliminary report of the above commission, the assumption, of course, being that the members of it, being scientific men, are particularly competent to investigate and determine upon anything, whether they have studied it or not. As a matter of fact, however, the materialistic scientist is eminently unadapted to solve anything of a psychological nature. He has decided *a priori* that all phenomena are due to natural causes, and he therefore starts with the determination to find a physical cause for any phenomena that may be evolved in his presence. In addition to this his positive mental sphere is powerfully antagonistic to the evolution of phenomena. The slightest knowledge of Mesmerism or Biology would make this apparent. The gentlemen who form the investigating committee appear to be about the most unfit for the purpose that could possibly be found, and were objected to as such before they commenced their investigation, as will be seen from the following extracts from the *Banner of Light*. It appears that Mr. Seybert had commissioned his friend Mr. Thos. Hazard to act as counsellor and adviser to the commission, and in the opening of the report the commission acknowledge him as such. It will be seen, however, that his counsel was not taken.

"In the Philadelphia *North American* of May 18th, 1885, Mr. Hazard states for what reason, and under what conditions he accepted the position above-mentioned. He says:—

'Mr. Seybert had repeatedly solicited me to become his representative and assist in the proposed investigation, which request I always declined for reasons given, until a few days before his decease, when I was called upon by a special messenger from Mr. Seybert asking me to come to his home and meet Dr. William Pepper, the Provost of the University. Shortly after my arrival at his house, Mr. Seybert earnestly renewed his request, which I finally consented to comply with, with the full, distinct understanding that I should be permitted to prescribe the methods to be pursued in the investigation, designate the mediums to be consulted, and *reject the attendance of any person or persons whose presence I deemed might conflict with the harmony and good order of the spirit circles.*'

However "fortunate" the Commission may have considered itself in having Mr. Hazard as a counsellor, it did not choose to accept his counsel, as we will proceed to show.

In stating the condition upon which the gift of sixty thousand dollars was accepted by the University of Pennsylvania, they fail to include words that are of much importance in their connection. From Mr. Hazard's statement we learn that for some weeks previous to his decease Mr. Seybert was in the practice of consulting him regarding his establishment of the "Adams Seybert Chair," both before and after the arrangements were completed, and the sixty thousand dollars offered by letter was or is to be paid over to the trustees of the University, only upon the condition that the incumbent of the said chair "either individually or in conjunction with a commission of the University Faculty, shall make a thorough and impartial investigation of all systems of morals, religion, or philosophy which assume to represent the truth, and particularly of Modern Spiritualism."

The italicised words in the above are omitted in the condition named in the report. This may seem a small matter, as it would naturally be presumed by all honest-minded persons that gentlemen holding the positions of those on the Commission would be "thorough and impartial" in their investigations. Yet how far they were or could be *thorough* may be inferred from their own recently published statement that they are "men whose days are already filled with duties which cannot be laid aside." With what degree of thoroughness can we suppose men whose time is already filled with duties perform additional duties? As to their impartiality, let

us see: It was understood that Mr. Hazard, being duly qualified by his long study of and experience with spirit phenomena and their prerequisites, should be permitted to reject the attendance of any person or persons whose presence he deemed might conflict with the harmony and good order of the spirit circles. If in availing itself of the "fortunate" fact that it had Mr. Hazard for a counsellor, they had accepted his counsel on the matter, the Commission would have had an experience during its investigations more satisfactory to its chairman, more enlightening to themselves, and more in conformity with that of tens of thousands of their fellow citizens.

Mr. Hazard was determined at the outset to be true to the trust reposed in him by his friend Seybert, who, on the day previous to his decease, earnestly interceded with him to do all in his power toward having the proposed investigation fairly conducted. He therefore studied the mental proclivities of the gentlemen at that time composing the Commission, namely, Dr. William Pepper, Dr. Joseph Leidy, Dr. George A. Koenig, Prof. Robert Ellis Thompson, Dr. H. H. Furness, and Prof. George S. Fullerton; and in May, 1885, used the following forcible language as a summing up of his best judgment concerning them:—

"Without aiming to detract in the slightest degree from the unblemished moral character that attaches to each and every individual of the Faculty, including the Commission, in public esteem, nor to the high social and literary standing they occupy in Society, I must say, that through some strange infatuation, obliquity of judgment, or perversity of intellect, the Trustees of the University have placed on the Commission for the investigation of Modern Spiritualism, a majority of its members whose education, habit of thought and prejudices so singularly disqualify them from making a thorough and impartial investigation of the subject which the Trustees of the University are obligated both by contract and in honour to do, that had the object had in view been to belittle and bring into discredit, hatred, and general contempt the cause that I know the late Henry Seybert held nearest his heart, and loved more than all else in the world beside, the Trustees could scarcely have selected more suitable instruments for the object intended from all the denizens of Philadelphia than are the gentlemen who constitute a majority of the Seybert Commission. And this I repeat, not from any causes that affect their moral, social, or literary standing in society, but simply because of their prejudice against the cause of Spiritualism."

He therefore counselled the Trustees to strike from the Commission Messrs. Fullerton, Thompson, and Koenig. This request of Mr. Hazard was, strictly speaking, the command of one in authority in accordance with a verbal agreement with Mr. Seybert, in presence of Mr. Pepper, as we have previously shown.

Following this, Mr. Hazard gave a part of the evidence he had in support of the statement he had made. He cited Prof. Geo. S. Fullerton as having said in a lecture delivered by him March 3rd, 1885, at Cambridge, before the Harvard University Club:—

"It is possible that the way mediums tell a person's history is by the process of thought transference, for every person who is thus told of these things goes to the medium thinking of the same points about which the medium talks. . . . When a man has a cold he hears a buzzing noise in his ears, and an insane person constantly hears sounds which never occur. Perhaps, then, disease of mind or ear, or some strong emotion, may be the cause of a large number of spiritual phenomena."

This, bear in mind, was Mr. Fullerton's expressed opinion—it reads more like a guess than an opinion—after having served twenty months on the Seybert Commission.

Dr. Geo. A. Koenig was by Mr. Hazard quoted as saying to a representative of the *Philadelphia Press*, about one year after his appointment on the Commission:—

"I must frankly admit that I am prepared to deny the truth of Spiritualism as it is now popularly understood. It is my belief that all of the so-called mediums are humbugs without exception. I have never seen Slade perform any of his tricks, but from the published

descriptions I have set him down as an impostor, the cleverest one of the lot. I do not think that the Commission view with much favour the examination of so-called spirit-mediums. The wisest men are apt to be deceived. One man in an hour can invent more tricks than a wise man can solve in a year."

The position of Prof. Robert Ellis Thompson, Mr. Hazard judged of by the following, which, he learned from what he considered to be a reliable source, appeared as an expression of his views in *Penn's Monthly*, February, 1880:—

"Even if Spiritualism be all that its champions claim for it, it has no importance for any one who holds the Christian faith. . . . The consideration and discussion of the subject is tampering with notions and condescending to discussions with which no Christian believer has any business."

So far as we have information no notice was taken of Mr. Hazard's appeal—certainly no action was had, for the members above quoted remain on the Commission to this day, and their names are appended to this Preliminary Report; Prof. Fullerton, in fact, was and now is the secretary; one hundred and twenty of the one hundred and fifty pages of the volume before us are written by him, and exhibit that excessive lack of spiritual perception and knowledge of occult, and we might also say natural laws, which led him to inform an audience of Harvard students that "when a man has a cold he hears a buzzing sound in his ears"; that "an insane person constantly hears sounds which never occur," and suggest to them that spiritual phenomena may proceed from such causes!

We consider that the Seybert Commission's failure to follow the counsel of Mr. Hazard, as it was plainly their duty to do, is the key to the entire failure of all their subsequent efforts. The paucity of phenomenal results, in any degree approaching what might be looked for, even in a sceptic, which this book records, is certainly remarkable. It is a report of what was not done, rather than what was. In the memoranda of proceedings at each session, as given by Prof. Fullerton, there is plainly seen a studied effort to give prominence to everything that a superficial mind might deem proof of trickery on the part of the medium, and to conceal all that might be evidence of the truth of his claims. Dr. Furness, in the exuberance of his mirthful disposition, appears not to have taken any serious view of the matter; to him it was mere pastime; and though he appears to have done more than all the others of the Commission in the way of experiments as a member, and as an individual for his own gratification, he was constantly approaching the mediums with what might be called, and what possibly might be, under some circumstances, an innocent form of deception, and then, receiving the same in return, he concludes that all the mediums are tricksters, all the phenomena the result of their trickery, and Spiritualism the delusion *par excellence* of the nineteenth century!

It is mentioned that when certain members of the Commission were present all phenomena ceased. This substantiates the correctness of Mr. Hazard's position; and there is no one who has had an experience with mediums sufficient to render his opinion of any value, who will not endorse it. The spirits knew what elements they had to deal with; they endeavoured to eliminate those that rendered their experiments nugatory; they failed to do this through the ignorance, wilfulness, or prejudice of the Commission, and the experiments failed; so the Commission, very "wise in its own conceit," decided that all was fraud.

"The influences affecting phenomena," says Epes Sargent in his excellent work, *The Scientific Basis of Spiritualism*, "are extremely subtle and imperfectly known. But I have repeatedly learned this from practical study and experience: The unuttered thoughts, the will, the *animus*, of persons promiscuously present at a sitting for phenomena, have an effect upon their character and facility of production which is none the less potent because occult and incredible to the unprepared mind. I have known a medium—whose honesty was never questioned, and in whose presence the most indubitable phenomena would readily occur under the severest test

conditions—to be medially paralysed by two or three persons, each bringing perhaps an adverse spiritual environment, all vehemently opposed to the success of the experiment, and not only intent on the detection of fraud, but earnestly hoping to find it."

We think Spiritualists need not trouble themselves about the failure of this class of men to elicit demonstrative phenomena, and it is sheer folly of any but the most positive of mediums to submit themselves to their control. The laws of mediumship are sufficiently well known, and if mediums ignore their experiences in the hope of either gaining notoriety or even furthering Spiritualism, they have only themselves to blame for the result.

#### THE VICTORIA STREET BRIDGE TRAGEDY PSYCHOLOGICALLY CONSIDERED.

BY "BETA."

"THERE is a far deeper meaning in Astrology"—says my spirit-guide—"than you recognise. I could tell you facts pertaining to this science that would astonish you." None can deny the antiquity of the subject, for among nearly all the peoples known to us historically it figures very prominently, in fact, is the very life-principle of their religious thought and systems; for, although the earliest belief of man was undoubtedly cosmistic in its tendencies, the heavens and the wonders thereof have always exercised a great and occult fascination over mankind.

According to the laws of Astrology, this earth is in close and sympathetic rapport with all its fellow-planets, and by some occult electric or astral fluid or force they influence each other (and consequently their inhabitants), in obedience to their coming immediately within the radius of any of the given signs of the zodiac. This power is made manifest in the presence of waves of great prosperity and depression, social and spiritual advancement or retrogression, suicidal tendencies, periods of mental activity, and cravings after abnormal nervous excitement, as illustrated in the spectacle of 30,000 people making holiday over the recovery of the body of the victim of the present tragedy; while another phase of the same development is the sudden and mysterious impulses that seize people by which they outrage not only the ethical principles of the community but their own moral natures, without any apparent justifiable cause: evidence of the latter being presented in the mystery at present interesting public attention, and known as the Victoria Street Bridge Tragedy, the particulars of which are these:—A man and woman are standing upon the bridge, quarrelling. They are an engaged couple, but he has broken off the match. Various people pass them and notice some of these facts. A few minutes later she is in the water, he on the river banks. She floats down the stream and is drowned. He says she jumped from the bridge, points out the spot, and the newspapers report another suicide.

There can be no doubt but what the opportunity creates the occasion; hundreds of people are honest and good, because the opportunity has not offered to be otherwise.

If the mental depression and attendant rush of blood to the head consequent upon the sudden impulse, stimulated by evil controls, had overtaken this woman amidst less favourable conditions, it would have spent itself in tears and complaints. A moment's calm reflection would have overcome the temporary fit of insanity, and she would be still of the earth. Situated as she was, circumstances favoured her sudden resolve, and almost before it was fully realised it was accomplished and repented of (if the screams mean anything). Whether the astrological theory be correct or no, I cannot but be deeply impressed with the evils attendant upon the general ignorance of the science of spirit-control, and while I am fully persuaded that a more comprehensive knowledge of Spiritualism will not alone tend to minimise self-murder, but will, in the course of time, by demonstrating the awfulness of the after-suffering when a full consciousness of the deed is realised by the disembodied spirit, make

"us rather bear the ills we have" than seek by so cowardly a method release from present difficulties, nearly always of our own creating. Another strong incentive to pause awhile in such cases is the fact that at all such times we become the easy prey of mischievous and vicious spirits. The spirit-world is really a reflex of this, only with larger opportunities, and an infinity of purpose; but there is no Lethean pool of "sweet forgetfulness," nor any Lamb's Blood of miraculous cleansing properties at or immediately after the process called death—"with all his imperfections on his head" the man goes down to rise again.

By the inevitable law of gravitation—manifested, though imperfectly, in this world—minds of similar calibre and thought are drawn together into communities. Hence in the spirit-world there are companies or bands of larrikin spirits, whose only difference from those of earth is in the absence of materialised body. And so nearly all instances of violent temper, and impulses that culminate in murder and suicide, are really cases of obsession. "To be beside yourself with rage" is an old saying, being a survival of the primitive belief in the power of "demons" or "familiars" to expel the spirit, and take temporary possession of the body. The victim is for the time being the mesmeric subject of the spirit operator, who, often actuated by revenge for supposed wrongs perpetrated upon him during his earth-life, is only too ready and anxious to vent his bad desires upon those he can control. "Keep an even mind," writes an Eastern philosopher: of what great moment the meaning of those four words is.

Psychometry teaches us that all Nature is a perpetual photographic apparatus—that the "aura," or astral fluid, of the Theosophist, is so sensitive that it absorbs and retains for ever every impression thrown upon it. It is even held that this "fluid" has a certain power that it can and does exercise upon the thoughts and lives of those with whom it comes in contact—this being illustrated in the antipathy shown by some people to certain houses, localities, other people, furniture, and even food. Granting this, then the present tragedy must leave an influence about that locality that will demonstrate its presence at some future time upon an equally susceptible subject. Hence may not some previous victim have unconsciously stimulated, by this very aura, the present one to the committal of the deed? We have but scarcely gained the threshold of the occult that who can tell?

It was no doubt a rude sense of justice, perhaps, as much as fear, that made the olden people so adverse to rescuing a drowning man, believing as they did that the unfortunate person was not only seized by, but was the legitimate victim of the "indwelling Spirit of the River." Scott, in the "Pirate," makes the pedlar refuse to save a drowning man, as does Dickens in "Pickwick," although the refusal in the latter case is actuated by revenge; but this belief is very general, not only in Europe, but in India, America, New Zealand, China, and even in Australia it was or is present.

Whether it was this that deterred Capt. Moore from plunging in to the rescue or not I cannot say, but am inclined to the belief that his hesitancy was the inverse manifestation of the same power that impelled his affianced to act; the same magnet, nay, the same current, will attract and repel—the same power reversed operates diametrically opposite. All that force—put into motion it is true by her own will—that was pushing her on to the committal of the deed, would naturally from certain derangements of the currents by the absence of sympathy (as the quarrel instances) repel him.

Mesmerically or magnetically they were too much alike in temperament to affinitise except by the conscious and persistent negation of either. The tension necessary to preserve this unity would be immediately destroyed the moment either assumed their naturally positive disposition. Hence quarrels which would be inevitable to them would in reality mean a great deal more than an ordinary discharge of electrical ill-humor, and would have an after-friction that would militate against a renewal of the former seeming love bond. As this was not the first quarrel, the knowledge of the bad effects to follow may have just weighed sufficiently with the other

causes to decide her immediate action. Then, again, no doubt, his actions are registered psychometrically, and may result in others pausing and waiting when a life depends upon promptitude of action.

But all this teaches a most practical lesson, and shows the absolute necessity that there exists for a most thorough investigation into the laws of the spiritual, and the importance of giving more attention to the methods and purposes of spirit-control.

Just in the same way that the boy is father to the man, so can we teach disembodied spirits whilst we are learning Nature's grandest truths by their aid. Greater facilities are given in the spirit-world for the progress of the human soul than on earth. Spirits have long recognised, what we have yet to learn—that crime in all its phases is but a disease, and that it is curable if treated pathologically and psychologically, and further that all our jails should be "hospitals for the cure of souls." I do not believe any criminal is irredeemably bad—there is a little fountain of goodness in every heart that wells up in response to some dear memory, some kind word, or pure thought. This little crystal spray may by proper treatment be developed to such gigantic proportions that it will not alone cleanse and make pure and holy the Spirit to which it belongs, but help in the purification and spiritualisation of others. If gaolers were only physicians, with an accurate knowledge of phrenological and psychological truths, they could heal many a wounded and bleeding heart, and help many a wayward spirit into the peace and quiet of well doing. Much of this truth can be grasped in the thorough and comprehensive study of physiology. There is no grander or diviner axiom than that which says: "Know thyself." But there is a spiritual physiology also; combine the two, learn to recognise the latter by your knowledge of the former, remembering always those wise words of old Plato:—

"Keep your feet warm and your head cool,  
And while you attend to the body, never neglect the mind."

## FRED EVANS.

### *A Brief Sketch of his Life and Mediumship.*

BY THE EDITOR OF THE "GOLDEN GATE."

FRED EVANS was born in Liverpool, England, June 9th, 1862. He is rather under medium stature, is youthful in appearance, with pleasant features, and of fine health and physique. He was subject in early life to strange psychical experiences, which indicated his mediumistic nature, but concerning which he then had no knowledge.

At the age of thirteen he entered upon a seafaring life. He was then a bright, active, muscular boy, quick to learn, and perfectly fearless of danger. He soon became thoroughly familiar with his duties. No old sea dog could "shin up" a rope quite as rapidly as Fred, and none more ready to respond to every call of duty.

This period of his life, from the age of thirteen to twenty-one, was one of unusual hardship and danger. His first venture was upon the bark "Lorraine," which was wrecked in the English Channel, and our sailor boy barely escaped with his life. His next venture was upon the steamship "Teutonia," which is unmarked by any important event. His second voyage by the same steamer was one of continued accident and danger. A fearful gale was encountered off the coast of Spain, the vessel lost her propeller, the sails were blown away, and for nine days the ship drifted at the mercy of the wind and waves. In endeavouring to land in small boats several of the crew lost their lives. A harbour was finally reached, repairs made, and the ship set sail for Havana. Before reaching its destination the propeller again dropped out, an accident which our young sailor foretold, and warned the captain to prepare for, but his warning was unheeded.

But without attempting to follow him in all of his voyages, or note the many important incidents in his seafaring career, we will touch only upon the more important points.

In a voyage on the bark "Cynosure," from London to Australia, the cook, who had been acting strangely for several days, after preparing the evening meal ready for serving, jumped overboard and was lost. Lots were cast to supply his place, and Fred was elected. On entering the galley to serve up the food, the dishes began to clatter and skip about in an unaccountable manner, and he fled in dismay to the deck; but he soon overcame his fears and returned to his task, when he found everything quiet.

It was during this voyage, in a fearful storm, that a wave broke over the ship washing Fred overboard. A few moments afterwards, by the lurch of the vessel, or possibly by the aid of those powers which ever attend him, he found himself again on deck and uninjured. In fact he seems, in his perils by sea, to have borne a charmed life, as we doubt not he did. The storm raged with great fury for many days. During its progress, when the crew were all on deck working for dear life, to save the ship, he was sent into the fore-castle on an errand. The place was quite dark, but light enough for him to see a strange man standing there, who showed him a knife wound in his breast from which the blood was flowing. Fred noticed his dress and appearance, but did not stop long enough to make his acquaintance. He told his shipmates what he had seen, and on the following day he was sent for by the captain and requested to recount his experience. He was informed that his description tallied exactly with that of a Spaniard who was stabbed and killed in a personal affray during a former voyage, and concerning which young Evans knew nothing.

This voyage lasted eighteen months, and was a series of accidents from first to last. He was warned by the invisibles not to ship in the vessel again, and although the captain, who had treated him very kindly, urged him to do so, he refused. In her next voyage the ship was wrecked off Cape Horn and all on board lost.

Our young sailor's next voyage was on the "Shatamuc" to New York. This vessel was water-logged, and for eleven days the crew were obliged to sleep in the rigging where they subsisted on a cracker a day to each man, and a little water which they had been able to secure.

Evans is an expert swimmer, strong of limb, and perfectly cool in time of danger—qualities which have enabled him to rescue several persons from drowning. In March, 1881, a labourer fell from the dock in Bramley Moore, Liverpool, and would have drowned but for the timely assistance of Evans, who sprang into the ice-cold water and bore him to the shore. A few days later a man fell from the Husskisson dock, Liverpool, whom he also saved from drowning in like manner. But the most noteworthy incident of this kind occurred in April of the same year. Mr. Evans was a passenger on a steamer on an excursion trip on the River Mersey. There was a crowd of young people on board, who, on the return trip, and when nearing the wharf, became quite boisterous. One of the gangway fenders became displaced in their roistering, and a young lady was crowded overboard. Mr. Evans, who was standing in another part of the boat, on hearing the cry, "A man overboard!" was suddenly impelled by a mighty impulse to leap to her rescue. He did so, notwithstanding he was encumbered with heavy clothing. Seeing a white object floating near, he seized it. It was the form of a woman, who, fortunately for the brave swimmer, was insensible. It was ten o'clock in the evening, and the night was very dark. All was confusion on board, the boat was stopped and an effort made for their rescue. But they were lost in the darkness, and it was supposed that both were drowned. Evans bore up the fainting woman and manfully struck out for the shore, which he reached in safety. For this act the Liverpool Shipwreck and Humane Society voted him the thanks of the Society for his bravery, with a present of two pounds. The Society's certificate, which he has framed, is one of his most cherished treasures.

Mr. Evans' next venture was in an old bark in the cotton-carrying trade, which was wrecked in the mouth of the Mississippi river. Next in position of quartermaster, on board the steamship "Arabic," he made a

voyage from Liverpool, *via* the Suez Canal, to India, and thence to China and Japan, and thence to San Francisco, where he was honourably discharged.

He was afterwards engaged for two years as quartermaster on various steamers in the coasting service, running to Victoria and other ports, and making two trips to Alaska. This ends his nautical career, which is quite enough for a young man then only twenty-two. He has some eight or ten honourable discharge papers, with several personal cards of merit, which he highly prizes.

In 1884 he commenced the investigation of Spiritualism, his first experience being at one of Mrs. Foye's public test sésances given at Washington Hall, on Eddy-street, in this city. Venturing in there one evening, from curiosity, with a shipmate, his companion was dumb-founded by hearing a name given known to no one present but himself, with a description of the manner of his demise, when, where, etc. Evans became much interested. He visited several mediums, all of whom assured him that he would be a powerful medium himself if he would only sit for development. He finally consented to do so, and after sitting every evening for about three months, and when about to abandon the effort in disgust, he received the gift of independent slate-writing, together with that of clairvoyance, clairaudience, and other phases.

In February, 1885, he gave his first professional sésance, since which time he has been constantly employed. At that time his means were exhausted, and it became necessary that he should receive pay for the exercise of his gifts.

On the 21st of June, 1881, Mr. Evans went before the Society of Progressive Spiritualists, where his guide, Spirit John Gray, produced over thirty messages between a pair of sealed slates in the hands of a committee chosen by the audience.

In March last, the editor of this journal went with him before a large and intelligent audience in the city of San Jose, where under crucial test conditions he produced about eighty messages upon five slates—the slates being prepared and held by a skeptical committee. A few weeks after the writer accompanied him to San Diego, Los Angeles, and Santa Barbara, in each of which places—before critical audiences; and in like manner as at San Jose, he never failed to produce from four to six slatesfull of messages, including several pictures of prominent deceased Spiritualists. (A full account of this trip and the public meetings held, appeared in these columns at the time; hence we will not repeat it here.)

We have held many experimental sésances with this medium, and have obtained through his guides some of the most remarkable manifestations. We have received as many as nine slatesful of writing at a single sésance, and on other occasions some excellent sketches and pictures, all of which have been produced independently, and under conditions to satisfy the most skeptical mind of their genuineness.

In these sésances we have diligently sought to solve the mystery of the power that works through him, or in his presence. His psychographic control, John Gray, has demonstrated himself to us as a living personality, distinct and separate from the medium. He gives a history of his life, when and where he passed on to the other life, the nature of the work in which he is engaged, etc. He tells us that he has controlled various mediums, finding his present medium a better instrument than any he has hitherto used. Spirit Stanly St. Clair, who first came at one of our private experimental sésances, is also a living personality to us. He says he was an artist in earth-life, and his work, independently, upon the slates bears out his claim.

Mr. Evans' future work will no doubt bring him prominently before the public in other parts of the world, as he is the only medium of which we have any knowledge who can perform such wonders in the presence of a promiscuous audience, and under like conditions.

We may add in closing that Mr. Evans is happily united in marriage with a lady who is herself an excellent medium, and their young lives have already been blessed and saddened by the birth and loss of a beautiful daughter.

## SUCCESSIVE EXISTENCES.

Translated from "La Lumière" of May, 1887, for the  
"Harbinger of Light,"

By C. W. ROHNER, M.D.

NEXT to the certainty we acquire of the possibility to communicate with our so-called "dead," and next to the undeniable proofs of the immortality which supply us with courage and consolation, there is no more instructive and engaging question than that of reincarnation.

It is not a sentiment full of curiosity and poetical reverie only which pervades the earnest thinker in connection with this subject, and which leads his mystical contemplations beyond the sidereal worlds concerning spiritualised life, and across our world and its untold ages concerning human life; no, it is the positive and mathematical work of cool reason which desires to measure, to count, to analyse, the various capacities and to learn their tendencies by searching for their origin; it is, moreover, the research of the conscience which, discovering no apparent justice in the functions of our social world, demands, so to speak, a reason for it from God, raising itself in thought to the ethereal sublimity of creative thought itself.

There can be no doubt that variety entered into the design of God, but can this term be synonymous with injustice? Why should man be compelled to obey inexorable laws which lead to his unhappiness? Why should he be exposed to the capricious current of a blind fate? The plants are what they must be, and the breeze caresses them, and the dew strengthens them: and man should remain deprived of the blessings of life, be weak and desolate until his body is again returned to the earth to fertilise it, to give new life to shrubs, to cypresses, to chrysanthemums, until nothing more could derive fresh growth from it? The trees and the flowers become trees and flowers again; and man should not again become a man? The plants grow on their appropriate soil, and to man nature is expected to remain ungrateful and unpropitious? The orange tree and the olive tree spring up on sunny slopes, marsh lands are full of plants and trees suitable to the humid ground which agrees with them; the water-lily is beautiful in the pond, the golden genista flourishes on the sides of rocky mountains, the tall poplar, the weeping willow, the hardy pine, the shady and sweet-scented linden tree, the sheltering and beneficent acacia, the strong and sturdy oak, grow on ground congenial to themselves, and can be useful to man only if not transplanted to climates contrary to their growth; and man alone is supposed to have fallen from heaven fortuitously, like a stone, to remain stuck and buried in the bowels of his stepmother, earth!

Why should man be placed by fate into less harmonious conditions than those surrounding simple plants? Is it not far more rational to believe that we carry in our vital principle, in our soul, the elements which shape our ends, and that our feelings meeting with their natural affinities prepare our very environs? Yes, our soul has a special emanation which forms an atmosphere circumscribed by a circle which radiates to a greater or lesser distance. We have all observed that some persons render the air around them heavy, whilst others make it lighter and spread about them serenity and good feeling, as if a sweet perfume was exhaling from them.

Disease and vice are certainly accidents and not fatal decrees of destiny; we can certainly triumph over them. To triumph over them is to form a spiritual atmosphere around ourselves, to render ourselves inaccessible both physically and morally to mephitic exhalations of the earth. The material principle and the spiritual principle render one another mutually perfect by entering into an intimate solidarity: by growing good we also grow beautiful.

We too often see a beautiful soul in a suffering and frail body not to have the proof that harmony is not established in the course of one existence, especially if the equilibrium has been violently disturbed. It is always necessary to put one portion down to the account of the mysterious unknown, and to reserve our opinion concerning certain apparent anomalies; for with the aid

of time and light from on high, we shall always succeed in getting the right key to the otherwise unfathomable mysteries. We don't know where God is, what He is, what we are in relation to Him, and why He has created us; but we know that our tendency is in the direction of final harmony, that we attain to this harmony by degrees, and that diverse existences are required to accomplish this work of progress, and that our happiness is the result of our own efforts.

We represent a large family of men the members of which are in reality living separate from one another; but we nevertheless have all of us the same rights and privileges with respect to the divine inheritance. Our energy must come to the aid of our intelligence, and we must seek and find in our own hearts the necessary incentive and stimulant for the perfection from which happiness is born.

Mr. Samuel Smiles has related in his beautiful book, "Self-Help," translated by M. A. Talandier, examples illustrative of the spiritual ideas which proclaim the equality of all men:—

"The great learned men, the great literary genius, the great artists, those who devote themselves to the apostleship of the highest truths, and those whose nobility consists entirely in the valour of their hearts, have, properly speaking, never belonged to any given class, to no one degree of the social hierarchy. They have indiscriminately proceeded from all classes, from all ranks, from the shop and from the farm, from the cottage and from the palace. Some of the greatest apostles of God have issued from the lowest ranks of the people. The lowest have sometimes taken the places of the highest, and no difficulties, however apparently insuperable, were able to block their path. These very difficulties themselves were in many cases their best auxiliaries, for they compelled them to show all their capabilities of work and endurance, and they have put life and activity into faculties which would otherwise have lain dormant for ever."

And the author relates the lives of many celebrated men who were of low birth. The principal ones were Copernicus, the son of a baker; Kepler, the son of an innkeeper; d'Alembert, a foundling, brought up by a glazier; Newton, the son of a small property holder of Grantham, England; Laplace, the son of a poor peasant in Normandy; Gassendi, the son of a poor peasant in the Basses-Alpes; René Just Haüy, the son of a weaver in Picardie; Vauquelin, the son of a Norman peasant; the academician Fourier, the son of a tailor of Auxerre; Christophorus Columbus, the son of a wool carder of Genoa; Cook, a shop-boy of Yorkshire; Livingstone, a cotton-spinner; Haydn, the son of a poor wheelwright, etc., etc.

It appears that the incarnations of men of genius in the lower orders of society are required to demonstrate at the same time our equality and fraternity, the necessity of an equal education to enable any gifted child to raise itself to the level of its aspirations by dint of tuition.

The aristocracy of birth is very illusory in the face of the aristocracy of merit, and we can say without fear of contradiction, and without hurting the feelings of any person, that a valet might have been a prince, and a prince a valet.

It is easy to prove by the logic of facts and reason the truth about the plurality of existences; the contrary proposition is hard to maintain and barren of results. Some persons have frequent reminiscences of their anterior existences, but we must be on our guard against the *fata morgana* of occult suggestion. In every other respect this study is far from being merely a question of childish curiosity, but it is the principle only which we must keep constantly before our eyes. History furnishes abundant proofs of the most remarkable precocity in certain individuals. I shall confine myself to quoting in this place only a few examples thereof:—

Sanderson, born in 1682, in Pennistone, Yorkshire, son of a simple custom-house officer, having obtained his elementary education at a poor village school, learned by his own sole efforts to read the classics in the original Greek and Latin languages, and made himself familiar with the works of Euclid, Archimedes, Diophantus, and Newton, and all this before he had reached the age of

twenty years. At twenty-five he was appointed professor of mathematics and physics, at the university at Cambridge; at thirty he graduated as doctor of sciences, and was elected a member of the academy. He threw light on many scientific questions, such as the laws of light, the solar system, the theory of the rainbow, on all of which subjects he lectured with the greatest clearness and precision. He died at the age of fifty-seven years.

Jean Philippe Barratier, the son of a French pastor and refugee, living in Bavaria, spoke French and Latin at the early age of four years. At seven he knew Greek and Hebrew; at eleven he had already compiled a Hebrew lexicon, and at thirteen he published a translation from Hebrew of the "Narrative of the Travels of Rabbi Benjamin Tudela." He died nineteen years old, after having published his last work, *Disquisitio Chronologica de Successione Romanorum Pontificum*. (Chronological Researches about the Succession of the Roman Pontiffs).

Ericson (1), born in 1803, a celebrated engineer, of Sweden, whose genius for the mechanical sciences was such that at the age of twelve years he was inspector over the works of the great Swedish sea canal, with 600 laborers under his charge. In 1826 he went to England to improve himself, and obtained in 1829 the prize for the best locomotive. He was then only twenty-six years old. It is Ericson who, since 1833, first entertained the idea of utilising the heat of the sun as a motor force. During the last years of his life, about 1866, he returned to his pet scheme and perfected his solar heat machine.

M. Monuchot, who lately, in France, has designed apparatus for utilising the solar heat, may have been guided by the antecedent labours of Ericson, or perhaps inspired by an intuition analogous to that of Ericson in 1833.

We may safely say with Dr. Wahu, "I defy any one to give a satisfactory and really tenable explanation of the phenomenal intellectual precocity of Sanderson, Barratier, and Ericson." Had not these men already largely developed their intellects in preceding incarnations, they would never at so early an age have arrived at results which clever and singularly gifted individuals attain only at an advanced period of life, and after a great many years of hard work and steady application.

In a publication entitled, *Celebrated Musicians from the 16th Century to the Present Time*, by Felix Clement, Paris, 1868, we also find numerous proofs supporting the fact that knowledge acquired in past existences manifests itself in new ones by way of reincarnation. (2).

The author enumerates thirty-five musicians of celebrity, and amongst them, Haydn, Handel, Sebastian-Bach, Mozart, Beethoven, Paganini, Meyerbeer, etc., almost all of whom have proved themselves consummate musicians from their earliest childhood. The majority of them have commenced to give proofs of a veritable musical talent between the ages of five and sixteen years.

As precocious instrumentalists of our times we may mention the name of Theresa Milanollo, who from the age of nine years was the object of admiration of all the great masters, of whom the famous violinist, Baillot, said, "One might think that she had played the violin before her birth."

Some will perhaps say that these musicians had innate ideas (3) with regard to composition; but how can the thing be explained in a rational and plausible manner by innate ideas if only terrestrial existence is admitted? And since some of these musicians have brought new ideas and improvements in music with them to our globe (4), could we not say that several of them having been instructed in previous incarnations on more advanced planets than ours have demanded to be incarnated on this earth to disseminate their new ideas with regard to music?

With regard to the Materialists, they will doubtlessly say that in all these men the brain secreted musical and other thoughts earlier and better than in that of common men, because their brain substance was more refined. They will perhaps also say the same thing concerning the fact which follows and which in itself would suffice to prove the reality of reincarnation.

In the *Journal des Beaux-Arts*, of Belgium, 15th September, 1874, M. A. Siret, a member of the Academy of Sciences and Fine Arts, has published the biography of a young and already famous landscape painter, who died on the 12th August, 1873, at an age of ten years and eleven months. Here are a few extracts from this work:—

"Frederic van der Kerckove was born in Bruges on the 4th Sept. 1862. He was congenitally of a frail and delicate constitution of body, but his spirit was enlightened and strong. From the day of his birth to the hour of his death his life was an uninterrupted chain of sufferings. He had perhaps not one single night of complete rest, and his life was only preserved by dint of unrelenting care and delicate attention. About his seventh year his intelligence made a sudden upward start. The exact sciences had no attractions for him; his thoughts often soared beyond the boundaries of this earth-life; he sought for instructions on the future life. He often asked whether he was going to die. This mental preoccupation which absorbed his spirit was to his unfortunate parents a cruel torture. He vainly strove to hide this his aspiration from his parents; he was constantly soaring aloft on the wings of his high thoughts, and the more he rose into ethereal space, the more his tenderness for his own family increased. From the very first years of his childhood, as soon as he learned to speak and understand, his thoughts were about God—that God who had made the heavens, the trees, the water, and the flowers. Very early, like all tender and elevated souls, he loved the poor with a strength akin to passion. Very often, unknown to the servants, did he to their advantage relax the reins of authority in the house of his father and mother, who themselves were already exceedingly generous in their dealings with domestics and the poor generally. In the evening he went all round the neighbourhood to visit his poor, to live amongst them and to entertain them with the loving intention of rendering their hard lot a little more bearable. He fetched them little pictures made by himself, besides victuals and even sweetmeats and toys. Whenever the dear and sympathetic child entered under the shadow of the poor cottagers' roof, a ray of sunlight entered with him, and everybody felt warm, cheerful, and comfortable."

"One day Frederic did not come. He was dead. An attack of cerebral congestion had carried him off. . . . The whole city of Bruges that knew him and loved the tender-hearted child, not on account of his talent, but for the beauty and goodness of his character, bore the expenses of his funeral, having spontaneously voted the necessary funds for it."

"When only seven years old, *without having had lessons in drawing*, Frederic made a whole series of little landscape sketches, perfect in all their details. From eight to nine years he amused himself with copying in oil steel engravings of landscapes. Never did these pictures resemble the originals. The child always introduced something of his own sentiments into the work which manifested itself in a peculiar *tone* in colouring. All his little pictures breathe a depth of melancholy never attained by either modern or ancient artists before his time. The view of every landscape upon which his sad eyes fell either elevated or depressed his spirits. What did he see in this reproduction of nature? What song of sadness and suffering had filled this soul that made it overflow thus with tears and elegies? His work has covered more than 350 little pieces of canvas. He sometimes made several of them in one day. His family has in its possession about 150 of these works of art."

Frederic never could paint anything else but landscapes, which he projected, so to speak, on his canvas at one effort or sitting, as we know from those who have watched him at his work.

On the 31st August, 1874, Eduard Richter, a renowned French colourist, on one occasion happened accidentally to see about a score of Frederic's pictures, and he complimented their owner for having so large a number of Theodore Rousseau's sketches. It was only with great difficulty that Richter's mind could be disabused, and when he learnt the truth he could not help shedding a

tear over so great a career having been cut short. All the studies of Frederic constitute for the thinking artist the most profitable lessons he can get, for in them can be seen that which has never yet been produced, viz., "the manifestation of an intelligence in its native purity, an intelligence which had never undergone the often injurious influence of external contact."

"M. A. Siret, the author of the preceding extracts, has, in October, 1874, made a verbal communication to the Academy of Belgium (in the class of Fine Arts, about young Frederic van der Kerckove. He showed twenty of his pictures, which have produced a lively emotion and enthusiasm, to which the Academy gave expression by passing a vote—that the works of art of this too early departed genius should be publicly exhibited in Brussels." (Spiritism in ancient and modern times, by Dr. Wahu.)

Could we forget to mention, in company with all these prodigies, the young Ernest Schelling, who figured already in the programme of a concert in Philadelphia from the age of four years? (5) This youthful wonder, our little friend, who at present travels about giving concerts, has astonished us not only by his precocious talent of technical execution, but also by his spontaneous musical inspirations on the piano, both in light and in darkness. His talent is particularly personal or individual, and his execution and improvisations are by no means due to mediumship. He entered life, so to speak, steeped in the sound-waves of harmony which laid hold of his soul and made it their property.

And Jesse Shephard: this incomparable prodigy, who not only has the art born in him and with him, but who has also exhibited it with *eclat*, and without the requisite special education during his present phase of existence! Jesse Shephard, extremely advanced and developed in his anterior musical accomplishments during a previous incarnation, as shown by Professor Rawlin, doubles his personal power of the marvellous gift by the aid of a providential mediumship. Invisible spirits make themselves heard around him with a fullness of voice as powerful as it is life-like. These spirit-concerts are revelations to the people of this earth, and may be intended for their deliverance and happiness. This *ensemble*, spirits and mortals, link together in a firm solidarity, and in a wide bond of love—harmonies of sound-vibrations—in order that we may labour unitedly and harmoniously together at the impending palingenesis of human society and its mutual progression. Across time and space are we gravitating towards the ideal of the good and the beautiful, which will finally ripen into the reality of happiness in a triumph of eternity.

LUCIE GRANGE.

Phillip Island, 11th Sept., 1887.

#### NOTES.

(1.) John Ericson was one of the most distinguished engineers of modern days. It is to him that steam-navigation owes the screw-propeller. In 1839 he went to New York, where he brought out his improved caloric engine, a hydrostatic gauge, a pyrometer, a new sea-lead, and other mechanical novelties. He constructed the "Monitor," and other vessels for the navy. He was a kind of forerunner of Thomas Edison, who was born forty-four years after Ericson.

(2.) This early precocity of what we are accustomed to call genius, may also be accounted for by inspiration of these clever departed spirits, so that the mantle of one prophet may, so to speak, fall upon the shoulders of another.

(3.) Galton, most likely, would suggest that his principle of heredity suffices to explain the whole of this mystery, but how can it do so when we take into consideration how many great men had sons most unworthy of their fathers? in fact, so much so that it has become proverbial to say of the sons of heroes—*heroum filii novae*, the sons of heroes are good-for-nothings. Bacon, Shakespeare, Newton, Goethe, Napoleon I., and so many other great men, if they had any sons or daughters worthy of their sires, the world has not heard of them yet.

(4.) Richard Wagner with his music of the future is an eminent case in point. Where did R. Wagner pick up his new ideas? Not from his father!

(5.) No Victorian fond of music need here be reminded of our own little musical prodigy, the boy Hutchinson, who, not so long ago, astonished Melbourne musical audiences with his unparalleled piano performances at the early age of five years.

## MESMERISM AND SPIRITUALISM.

BY PROF. J. W. CADWELL.

From "Facts."

I HAVE been requested by a gentleman who is interested in mesmerism to give my views on its connection with Spiritualism in *Facts*.

I consider your magazine one of the best means for the dissemination of modern Spiritualism that I know of. *Facts*, well authenticated, of spiritual manifestations, published in book form, that are accessible to the masses, are just what is needed now.

The church, Catholic and Protestant, seems to be making an extra effort to spread the gospel of eternal misery for all who do not believe as they do. Your magazine came none too soon, and fills the chasm between theology and rationalism as no other publication can. Fate, or an overruling providence, prepared a Whitlock at the right time.

Fate, or providence, prepared a Mesmer at the right time also. I am, as you well know, a mesmerist, and realise more and more that it is the grandest science the world has ever known. But few intelligent people doubt the fact that one person can influence another. Probably not all your readers know that fact for a certainty. One of the best evidences that I can now offer to substantiate the truth concerning mesmeric influence is this: On the first day of this year (January 1, 1887), I accompanied two ladies to the dental office of Dr. D. S. Fernald, No. 261 Middle Street, Portland, Me.; and after they were seated in his operating chair, I by mesmerism alone rendered them so entirely insensible that one had eight upper teeth extracted, the other six; the time required for each, in turn, not requiring as long as for administering gas. Neither knew anything while the teeth were being extracted, or sensed pain during the operation. One of those teeth came so hard that Dr. Fernald was unable to extract it alone; and while two men were exerting their combined strength the tooth broke off, and the remaining portion was crushed, requiring the united efforts of both men; and the fragments (one piece excepted) were removed. The doctor remarked that he had never seen people more insensible under the influence of gas or other anæsthetic, or ever so little flow of blood where so many teeth were extracted. A much lengthier account of this case appeared in the *Portland Daily Advertiser*, Jan. 5., 1887.

I think that I can furnish all the evidence that any number of the most skeptical people on earth could demand to establish the great fact of mesmeric influence. That "fact" being established, we are prepared to consider the most important questions that I can conceive of.

What influences, and what is influenced? The mortal body is, as most people know, made up of the particles of matter that have been taken into the stomach, and consists entirely of so many pounds and ounces of bread, meat, etc., that is all. Do these things think? Can they by any possible means be put together to enable them to see, to hear, to love, or hate? Do they possess mentality? Can they act of their own free will on other inert matter? That which controls the human body must of necessity be superior to the body itself. What controls? Mind, says the materialist. What is mind? Is it the result of the accumulation of food particles?

As is well known, the body is undergoing a constant ceaseless change,—the bones entirely, once in about seven years; the flesh in about one. Although small portions of the body daily disappear by insensible perspiration, as new takes its place, it is not destroyed. It is eternal in its nature, because possessed of indestructible properties. That which controls these changing atoms while in human form is possessed of qualities which mere matter is not,—the power to act, the ability to think, and that property must be as indestructible in its nature as is visible matter itself.

Animal magnetism is the motor power, enabling me, the indwelling force, which I call the spirit, to control the body and limbs,—the house or machine in which I live. These eyes are not, as has been affirmed, windows

through which I see the outside world. They are like the lens of a reflecting telescope, only receivers of ethereal waves, called reflected light, on which are mirrored the outer objects; and the optic nerves communicate to me, the spirit, the nature of those images by wave motions of magnetism. The ears are but mechanical devices, telephones only, and the auditory nerves, like telephone wires, connecting them to my spirit ear, or sense of hearing in the brain. The ear does not hear, the eye does not see; they are but parts of the wonderful mechanism that help make up the house I live in.

As stated in my book, "How to Mesmerize," the *N.Y. Tribune*, May 24, 1881, while referring to some experiments performed by Dr. G. M. Beard, at the Academy of Sciences in that city, says that a lady, who was formerly one of my mesmeric subjects, was able to read whilst blindfolded the title-page of a book which he took from his pocket, and to accurately name cards drawn at random from the pack, and held by the doctor on her forehead. After detailing other experiments of as wonderful a nature, the *N.Y. Tribune* gravely asks: "What is it that sees without the aid of the optic nerve or retina?" and adds: "Here is a question which opens a wide and interesting field for speculation."

I could relate many marvellous incidents wherein my mesmeric sensitives, while mesmerized, and by that developed to do so afterwards, have been able to see and hear without the use of eye or ear. Indeed, more wonderful than that, for they have been able to foresee and hear events days before they transpired. One or two illustrations must suffice for this time.

On the last day of December, 1886, a lady called on me at the United States Hotel, Portland, Me., and requested that I accompany her to the house of a friend whom she wished me to mesmerize, a Mrs. Kennedy, residing at No. 16 Mechanic Street. I think she had never been mesmerized or seen others, and never been entranced. I mesmerized her in the presence of several ladies. Hardly had I put her into an unconscious state before a disembodied spirit, or what claimed to be one, took control of her, and said that I was going to mesmerize another lady tomorrow, who would have her teeth out; that the dentist would have to get another man to help him, and would not be able to get one piece; but we need not worry, as it would eventually work out itself. The very thing predicted happened on the following day, Jan. 1, 1887. At the time of the prediction I did not know that the lady referred to had teeth that needed extracting. The full statement, including the names of the ladies who were present at the time of the prophecy, and their residence, appeared in the *Portland Daily Advertiser*, in connection with that already given in this article. After the prediction was verified I returned to the house of Mrs. Kennedy to learn the names of the parties who heard the prophecy, and they were given at my request in the *Advertiser* of the before-mentioned date.

While there the second time I mesmerized her again, on which occasion, in the presence of other witness, she gave as correct an account of what would be the West Springfield, Mass., railroad disaster as I have seen in print since it happened. The Railroad Commissioners attributed that accident to the breaking of a journal; but, if I could be allowed to do so, I think that I could prove satisfactorily that that was not the cause; and I believe that, under similar circumstances, another accident like that one may happen at the same place at any time.

I am writing this article during my spare moments, in Greenfield, Mass., while filling a three weeks' engagement for the Spiritualist society of this town. Mr. Bishop A. Beals is also here, as their speaker on Sundays. At his request I made an engagement many years ago to give entertainments in Gowanda, N. Y., for two spare evenings that I had before going to Buffalo. After being well advertised in that town, a spirit took control of one of my mesmeric subjects in Dunkirk, where I was then giving entertainments, and said that I must not go to Gowanda; that if I did I would never go to Buffalo. I was already advertised for an engagement in that city,

where I subsequently continued for four weeks. At the earnest solicitation of that controlling spirit I wrote to the postmaster at Gowanda, who was the agent of the hall in that town, that I should be compelled to cancel my engagement there. Had I gone as I intended I would have been on my way to Buffalo in the train that was thrown off the Bridge at Angola. I could not have taken an earlier train; and a later one would not have landed me at my destination until too late to commence my course of lectures there. But for a spirit entrancing one of my mesmeric subjects I certainly would have been in that fearful wreck where so many were crushed and burned beyond recognition. Mr. Beals assures me that he distinctly remembers my making the engagement, and of the reason why I cancelled it.

I have been asked why, if spirits could save my life, they did not all the others on that train also? In the present limited knowledge that the world has of spiritual phenomena, how could they? Not all are sufficiently susceptible to be affected by them, or by a mesmerist. Therefore, it is not possible that everyone in danger can be warned of it. And with the bitter opposition and insolent sneers that are sure to assail anyone who might be able to do something in this direction, it is only martyrdom to attempt it. Suppose I had been fully informed of the impending Angola disaster. Suppose I had walked into the railroad office and announced that, at a given place and time, a train would leave the track and be hurled into the bed of a creek, a hundred feet below; what would they have said to me? "Crank," undoubtedly! and after it had happened had me arrested and imprisoned for life as the cause.

On questioning a spirit that subsequently controlled one of my subjects, he assured me that it was foreknown in the spirit-world, as other events are, before a mortal can even see a connection between the cause and effect.

Mesmerism has done far more for humanity than many realize as possible. It has prepared the way to scientifically understand mediumship and spirit-control. It has demonstrated the one great fact that one mind, while in the body, can influence not only the muscles of its own tenement, but other human organisms also, and be able to control a medium after it enters the spirit world. That is the key that opens the door between earth and heaven: between those who still live in the mortal body, and those who live after the machine that they once manipulated—calling it my body, my limbs, my head, my hands, my feet—is changing back, not to dust, but to its original and invisible condition, preparatory to again becoming parts of other similar machines, for other spirits to inhabit and control here in the nursery condition of the soul, on the material earth. If this mortal life is all there is of life, a hundred times better had we never lived. The pleasures of the fortunate will not compensate for the sufferings of the unfortunate in this life. If there is another, the pleasures that await the unfortunate ones of earth must exceed those of the more favored here by the contrast. God makes no mistakes. It would seem He did if death ends all.

Mesmerism, as no other science can, proves the possibility of a continuity of life for the spirit that so intelligently controls the temple in which it dwells until summoned by the kind and beneficent angel of death to a higher and more progressed state of existence.

GREENFIELD, MASS., June 13, 1887.

The statement relating to me, in the article on the Angola R.R. disaster, is substantially correct as given by Prof. Cadwell.

BISHOP A. BEALS.

A correspondent at Stratford, Taranaki, writes: "Spiritualism is looking up again in this district. One of our greatest materialists has just become a convert to it, having received most convincing proofs, and several fresh circles are now being formed, and so the truth speaks, and the good work goes on."

## SEEING WITHOUT EYES.

## A BLIND MAN'S WONDERFUL POWERS.

*How Henry Hendrickson, Totally Deprived of Sight, Perceives All that is going on—A Remarkable Case that Baffles All Attempts at Solution.*

"HERE is a man who is totally blind, but who nevertheless can see," said A. S. White in introducing Henry Hendrickson to a visitor yesterday. And so it appeared. Mr. Hendrickson can see, or rather discern objects, although he was deprived of the sense of sight when he was six months old. He was born in Norway forty-three years ago, and has lived in America forty years. He was educated at the Institution for the Education of the Blind at Janesville, Wis., and has, since leaving that institution, followed various industries, notably that of broom-making, and is the author of a book entitled "Out of the Darkness." This work is somewhat in explanation of the second sight, with which he is becoming endowed, although he finds himself unable to account for it in any manner satisfactory to himself or conformable to physical science.

He is well educated, a somewhat brilliant conversationalist, and with glasses which hide his completely closed eyes, one would scarcely recognize him as a blind man. For the last twenty years he has seldom used an escort, except when in great haste and when going on territory entirely strange to him. It must be remembered that he is totally blind, and has never seen the light since he was six months old. Nevertheless, he can tell when he comes to a sudden rise in the sidewalk as well as one who enjoys complete sight; can turn a street corner, tell when he is passing an alley, closely approximate the height of the buildings along the street with accuracy and apparent ease, but he cannot tell when he comes to a sudden depression in the sidewalk. For this he is unable to account. Many people who have observed the facility with which he moves from place to place doubt that he is totally blind, but he has been put under the severest tests, and those who have made the investigations are convinced that he cannot see.

Yesterday the *Herald* reporter spent some time with him at Mr. White's office at 102 Washington street, and made a test of the blind man's wonderful second sight.

"When in a train at full speed," he said, "I can distinguish and count the telegraph poles easily, and often do it as a pastime or to determine our speed. Of course, I do not see them, but I perceive them. It is perception. Of course, my perceptive faculties are not in the least impaired on account of my blindness. I am not able to explain it, but I am never in total darkness. It is the same at midnight as at midday. There is always a bright glow of light surrounding me. Once, on being stung by a bee, I became for the moment stunned, and consequently blind, or, I should say, in total darkness. That is, I could not perceive or discern anything."

A practical test of this unaccountable second sight was made in the presence of the visitor. A thick, heavy cloth was thrown over his head as he sat in the chair. This hung down on all sides to his waist. It was impossible for any one to see through it. Then before him or behind him, it mattered not, an ordinary walking cane was held up in various positions. To such questions as:—"Is it perpendicular or horizontal?" or "In what position am I holding it?" he gave prompt and correct answers without a single mistake, sometimes describing acute or oblique angles. The test appeared so unaccountable that Mr. Hendrickson hastened to assure the guest that there was nothing supernatural about it. "It is wholly a matter of the perceptive powers," said the blind man, "but I cannot explain it further than that." Now this covering is simply a formality; it is nonsense. I have never by the ordinary sense of sight seen an object in my life, not the faintest glimmer of one. My sight or discernment does not come in that way. This will prove the idea to you. Take me into a strange room, one that I have never been into and never heard about, and no

matter how dark it is I can tell you the dimensions of the room very closely. I do not feel the walls; I will touch nothing; I see nothing; but there is communicated to me by some strange law of perception the size and configuration of the room.

"In 1871," he continued, "I went to New York City and called upon Brick Pomeroy at his office in Union Square. There was a number of persons there, and we had a pleasant chat. I had no escort. Mr. Pomeroy asked me to his house, and inquired if I thought I could find my way. I said I could, from the description he gave me, but his visitors laughed. Then a wager was put up, and I started out on foot—the others followed; some in carriages and some on foot. I walked straight to his house in Forty-first street, a long distance, with several turns, and did not make a miss. In fact, I knew the house when I came to it. I did not see it, and yet I did. I won the wager. I am studying short-hand with Mr. White, and as my hearing is very good, I expect to become an expert. I had a little trouble with my writing at first—but am now able to write very well."

"Why do you know," interjected Mr. White, "that when I stand up here in the room and with my projected forefinger make motions like one beating the time for a church choir, but describing phonetic characters, he can tell the characters I am making or describing without seeing them and can interpret them?"

"Let us have a test on that line," requested the visitor.

"With pleasure," responded Mr. Hendrickson with a smile. The guest further requested that while he did not doubt Mr. Hendrickson's total blindness, he wished to have him blindfolded for the test.

"Certainly," said the blind man, and the robe was again brought into use. Then Mr. White stood up and cut the air rapidly, making certain phonetic characters.

"Well you have asked me this," said Mr. Hendrickson, lifting the robe to get a breath of air, "Can you see what I am saying? I answer no and yes both. I don't see, but I know."

At this juncture the visitor bethought how the two might have put up a job or a joke upon him, and he suggested that he be allowed to write certain words upon a slip of paper, that Mr. White should repeat them phonetically by his forefinger, as before, and if then Mr. Hendrickson could tell what they were blindfolded, as a mere matter of precaution, the proof would be conclusive.

"Let us have the test most certainly, and with pleasure," answered the blind man. The visitor wrote down the following upon a leaf from his note-book, and passed it over to Mr. White.

"What are your politics?"

Mr. White struck off the question by ariel slants and curves and hooks. He had scarcely finished when Mr. H. slapped his hands with a laugh, and responded:

"Republican, of course."

"By the way," added Mr. Hendrickson, "I'm a very good skater, and can, when gliding over the ice swiftly, see every particle on the ice, every crack and rough spot, no matter how small or indistinct. The faster I go the plainer I can see. Well, I don't mean that I can see, but I perceive, or something. It is light to me, and I discern everything."

"Have you ever found yourself mistaken in depending upon this kind of sight?"

"Never. I was fooled once, but it came in this way: Once when I was at Prairie du Chien, where I received a considerable sum of money for some 600 dozen brooms which I sold, I got under the impression at night that I was being robbed. I saw the robber enter the bed-room door with a knife and a pistol. I laid quietly. He slipped his hand under the pillow, took the pocket-book and then ran out. I followed him and screamed. The house was immediately awakened. I said I had been robbed, but we could not find the robber. After breakfast it occurred to me that it was all a dream, and I returned to my room and found my pocket-book and the money where I left it."

Mr. Hendrickson is a wonderful man, and if his second sight is by some sleight-of-hand art it is very cleverly done.—*Chicago Herald.*

COMMUNICATION GIVEN IN TRANCE AT A  
MELBOURNE FAMILY CIRCLE.

OUR spirit-guide controlling:—My dear ones all, good evening. I am pleased to be with you again to-night; we come to you with love; allow that love to be as a beacon, guiding you on to the better world and existence. I am grieved to say that we sometimes lose sight of the Father above, and of His love for us, in the maze or labyrinth of temptation.

I have brought G. T. with me to-night, and I need not say that he is longing to have a chat with you all; so I will not take up your time this evening, but rather allow my noble and esteemed friend to preside over you.

G. T. controlling:—Good evening, my dear friends. We have a very harmonious circle to-night. I came this evening because I knew I would be welcomed, and it would give me pleasure to be introduced to any new "circle."

Your guide was talking with me *re* Mr. W.'s question, about the growth of little children in spirit-land. We have both arrived at the same opinion from experience, which teaches me, and I pass it on to you—that when a little child leaves the earth, or passes its soul from the body to the spirit casement, it still progresses, it still flies higher, its little mind expands to influences of knowledge, until it has arrived at mature age, and I might call it its prime. All things are beautiful where the radiance of love shines; all things as well as the soul expand to the sun of love; we all must progress; we all must reach, or recede, to our prime. For instance, if a man or woman passes away at the age of 70, he must recede until he arrives at his prime of life, the prime of the faculties, the bloom of all the intellect, at which all the faculties are strongest and best; there is no old age in the spirit-world, with its sorrows, anxieties, and troubles; if there were we should not wish to enter it, we would have no longing to go to that place of trouble.

The meaning of the word Heaven may be given as a place of perfect peace and contentment—that is heaven. You can have a heaven upon earth in your home of peace; let home be made up of all those beautiful things which combined together may be condensed into the word "Heaven"—contentment, peace, love, all good; therefore do not wait to make a heaven above, you have time to make it here. I have in my earth-life looked forward to my heaven above, but I have not reached it yet; I am only striving and trying to lead my feet step by step to all that is good and noble: by these means I will in time attain my haven of rest, the home prepared for me and mine.

Live in love, my friends, try and make your lives as pages to be scrutinised and looked over without blushes from your fellow men; try and make your lives as clean as the white sheet of paper before it is written upon. I cannot say that you will succeed, but I recommend you to try. There is One above who will help you if you only wish it, if you only bow your soul before Him and ask His guidance to help you. Father is an empty word in itself, but that Father above is all that is perfect, full to overflowing of love for humanity.

Ah, my dear friends, let these words from a spirit to you remain in your minds, let them not slip away and be forgotten. I was upon the earth, I acted as you have acted, but thank my Father that it has all passed, that I have no need now of throwing temptation to one side, for I have no temptation to thrust away so long as I wish to be what my Father wills me. How different the world is now to the ancient picture! We have progressed undoubtedly; by hard work and study we have arrived at that stage where we use our own judgment, a thing the generality of mankind never did in past centuries: they seemed to throw all the burden of their brains upon their priests and pastors; we have grown wise in using the judgment and reasoning power that God has given us. I can only liken the people of past ages to a child when told by its elder that "such and such is the case;" without more ado the little brain believes it; without going farther it takes down as gospel the word of that elder. The former men and women have allowed the priests to

judge for them. Of course this is nothing new to you all, you know it as well as I, it seems to be only lately that they have risen; they are actually giving forth ideas from their own brains and not leaving it to others. A man should not put forth his hand and say, "I take this as gospel because you have said it;" he would be despicable now to do so; let him say "Hold, I will use that instruction that has been given me, and if it leads me to believe that which you say is true, I will hold forth my hand and say, I believe!"

A serious subject is worth serious thought; we should not come to a conclusion too quickly; more precious is that which is withholden, and when it has been given it finds appreciation. I don't hold with people believing all they hear, there is more or less deception in the world; only pluck out the weeds and leave the good plants growing. The same with your Bible, pick out all the beautiful and worthy parts—those that make you pure and noble in the sight of your God and yourself. Man, know thyself, and then you will be able to sympathise with your fellow-creatures. Not one man in a thousand knows himself; if he did the world would be—well, not the earth it is now; it would be ennobled, for then man would be able to feel for his brother, he would be able to hold a helping hand to him, he would not be the selfish being he is now.

I speak as if with you, but on second thoughts I know that I can never re-inhabit this earth, and it does not cast one particle of gloom over my future; I only wish to return for the benefit of my fellows, and to give them the end of the chain that I can carry, so that in my efforts to bring them upward they will not stumble; that by that connection they will see the light beyond glinting over that chord of attraction until it reaches and permeates the soul of the keeper. God will receive the pearl of priceless value, and that is—the wish to be what He has intended; and, my dear ones, every good wish from you to us is another ray to our rainbow. Good night!

Circle held Aug. 25th, 1887.

A WORD TO WOMANKIND FROM A SISTER  
IN THE SPHERES.

PERCHANCE thou art a Spiritualist? Thou believest in the ministry of angelic visitants, and to thee there is no death, but rather an enlargement of, a wider development of life in all its beauty, power and progress. No fears for the future oppress thy spirit, because to thee has come the blessed realisation of the Eternal Fatherhood the universal care of a God as wise as He is loving; and to thee life itself is as a placid lake, within whose crystal waters is ever reflected the "smile of God." It is well with thee, child of earth; yet, to thee we would come with a message of love, seeking to uplift the spirit to a yet higher sense of the beauty and power of life, yea, of that hidden life which is the heritage of the pure in heart—the portion of those who, as "little children, seek to do his will, that they may know of the doctrine."

While bathing thine own soul in the sense of beauty and peace which passeth knowledge, we would not have thee unmindful of the responsibilities of life, and while thankful for every fresh ray of light flashing from the spirit-world upon the earthly path, and filling life with new joy and added vigor, we would remind thee of the higher obligations these precious gifts incur upon thee, and urge thee to improve every passing hour and strive to embody these precious truths in a life of love, sympathy, and usefulness. Do not leave all the work of ministration to the angels, since thou also art a servant of the truth. For the Lord hath need of thee also, and of all thy sex, because to woman hath He committed this sacred trust, even the redemption of her children.

Let thy spirit be like an Æolian harp, whose sensitive chords vibrate with every gentle breeze, filling the air with melody; even so, let thy soul be ever responsive to the Divine influence, and the fellowship of the pure and true, the noble and unselfish, shall ever bless thy life; and to thee shall be given the highest blessing, that of

helping others to progress in the path of love and duty, and thou shalt become a co-worker with the angels. But in thy nearest, dearest relationships, beloved, see to it that thou art ever ready to fulfil the holiest obligations of Nature, and that thou fail not to be in very truth a "soul-gatherer" for the harvest of Eternity. Consecrate thy deepest affections to the cause of truth and love, cultivate to the utmost whatever gifts thy Father hath endowed thee with for the purpose of transferring to thy children a heritage that shall be of more value than the gold of a thousand mines. Lift thy spirit ever heavenward in earnest aspiration, and thus invoke the aid of those who will inspire thee with pure and noble thoughts, filling thy mind with lofty desires, and ever presenting before thee a high ideal of excellence that shall be to thee as the light of the morning star, and awaken thy soul to a true sense of the divine nature of humanity. Thus shalt thou become the recipient of those holy attributes that are necessary for the development of a lofty womanhood, and can alone fit thee for the sacred office of maternity. Walking daily with the angels, thy unborn children shall receive the guardianship and blessing of these heavenly visitants, and so shalt thou become the instrument of good to all humanity, in conferring upon the world the priceless gift of heaven-born souls; noble characters, matured by angel ministries, and endowed with heavenly gifts by the constant, ever-sustaining care of Him whom thou hast sought in humble faith, and shalt ever find loving and true. Study Nature's sublime teachings, and fit thyself to fulfil thine holy office by devoting thy entire being to the promotion of the cause of truth. Purify thy life by constant obedience to the laws of health and moral culture, and ever seek the aid of higher powers than thine own to help thee in this blessed service.

Woman! the angels are looking to thee for co-operation in the work of redemption, for by thee must be nursed the reformers of thine age, the labourers in the wide field of progress, who shall win the freedom of humanity from error and sorrow.

Raise thyself, therefore, and put on thy beautiful garments; come forth in grace and fealty to meet the bridegroom, with thy lamp brightly burning, and thy vessels full of oil. So shalt thou enter with joy into the heavenly mansions, and rejoice with thy children in the salvation of humanity.

(Received impressionally from a loving spirit, calling herself "Alcestis.")

Thames, July 9th, 1887.

JENNY WREN.

#### THE "GNOSTIC."

The above journal has resumed publication, and No. 5, which reached us a few days since, besides containing some highly interesting matter, has a fine photograph of Mrs. Chainey, and is very handsomely got up on toned paper with ornamental gilt cover.

In the first article entitled "Intuition," the writer, Mr. Chainey, defines a Gnostic in this wise, "Whoever seeks to walk in the light of his own soul rather than follow the external standards of creed and dogma, the same is a Gnostic." With this liberal definition, the rational Spiritualist or religious Freethinker can, therefore, claim to be of the cult.

The articles in the present number comprise Divine Science, Psychometry, Inspiration, Great Souls, several appropriate extracts, and a chapter embodying Prof. Chainey's first lecture and lesson on Psychic and Physical Science. There is also a congratulatory address to subscribers on the progress made under adverse circumstances.

We presume the journal will continue to be published monthly, as at first.

"LIGHT," of August 13th, has a twelve-page supplement containing an open letter to Professor George S. Fullerton, the secretary of the Seybert Commission, wherein that gentleman's disingenuousness and unfitness for the position is made clearly manifest.

#### PROFESSOR WALLACE'S SEANCE WITH FRED EVANS.

BY J. J. OWEN, EDITOR OF THE "GOLDEN GATE."

THE most remarkable séance for independent slate-writing we ever witnessed occurred on Friday morning, May 27th, in presence of the eminent scientist, Dr. Alfred Russell Wallace, his brother, Mr. John Wallace, of Stockton, Dr. David Wooster, one of our leading physicians and a member of the Academy of Sciences, and the writer—four persons in all besides the medium, Mr. Fred Evans.

We arranged for this séance with Prof. Wallace, to come off at nine o'clock in the morning of the day mentioned, at the residence of Mr. Evans. It was fully half-past nine when we reached the residence, at 1244 Mission-street, where we were pleasantly received by Mr. Evans, and conducted to the séance room, which is a small front room directly over the hallway. The morning sunlight was streaming in at the window, and the room was as light as noonday.

Mr. Evans took a seat at a table with his back to the window. Prof. Wallace and his brother sat at the opposite side of the table, Dr. Wooster sat behind the Professor, and the writer behind and a little to the right of Mr. John Wallace, the object being to give the brothers the fullest possible benefit of the séance.

A pair of medium size folding school slates, brought by John Wallace, who had never witnessed any experiments in psychography before, was placed upon the table, together with two pairs of other slates, and a few minutes later a single slate with cross lines thereon to indicate that the coloured writing usually produced in this experiment is written over the cross, was placed upon the table. The slates were all thoroughly cleaned and examined by the brothers, and were, from first to last, directly under their hands and sight.

Without giving the experiments in the order in which they were produced, or even reproducing the numerous messages written (as they were mostly of a private or unimportant character), we will speak more especially of the manner of their production.

As we have frequently described in these columns, the messages through this medium are always given under what may be regarded as absolute test conditions. All being done in the light and above board, with the slates in the hands of the investigator, there is not the slightest suggestion or possibility of deception. And such was the case in this instance.

The influences worked readily, and in a few minutes several messages were written in the ordinary way, to the delight of Prof. Wallace, who expressed his admiration of the prompt and perfectly fair manner in which they were produced.

The Professor then enquired of the medium if writing could be produced upon paper placed between the slates, when he was requested by the spirit control to tear off six sheets from a common writing pad of white paper at hand and place them between a pair of slates; which he did. In a few minutes we were assured by the medium that the forces were at work upon the paper, and soon it was found that upon each of five of the slips of paper was a finely executed crayon sketch of a prominent Spiritualist passed to spirit-life, representing them as they appeared in earth-life, viz., D. D. Home, Dr. Benjamin Rush, Dr. Robert Hare, Jonathan Pierpont, Mrs. S. F. Breed, and upon one slip an unknown spirit picture not as well done as the others.

It is a significant fact that these five sketches named were improved copies of pictures taken upon the slates upon former occasions by the spirit artist, Stanly St. Clare, through Mr. Evans' mediumship, and who also drew upon a slate, at this séance, the picture of Father Pierpont, which we reproduce upon our first page. (The artist produced this picture at our recent reporters' séance in Los Angeles, and it was retained by one of the reporters present.) And yet it was seen that the crayon sketch of the latter was not an exact copy of the slate picture produced at this séance. If it is of the former picture we have no means of knowing. They were all with the exception of the spirit picture referred to above,

pronounced by Prof. Wallace to be artistic and meritorious sketches.

Perhaps the most remarkable test given at this séance was the writing in five colours by the medium's control, produced on the under side of the slate with the cross, the writing appearing *over* the white lines. The colours used by the spirit in this experiment are remarkably brilliant. In fact it is the best sample of coloured writing we have yet seen through this medium. The message reads as follows:—"Dear friends,—I am pleased to meet you all here, and to you, Professor Wallace, I must express my deep admiration for the noble stand you have made in bravely advocating that which you believe to be true, namely, the truth of spirit return. Alas! too many are bound down to accept that which they do not believe in, merely because it is not fashionable to doubt it. I mean orthodoxy. But the time is fast approaching when all will only be too glad to embrace a belief in Spiritualism. I must leave you now with the glad thought that I will one day welcome you all to the spirit side of life.—Spirit Guide, JOHN GRAY."

Another most remarkable experiment was given as follows: The medium placed a sheet of white paper over a slate lying upon the table, on which slate it was seen there was no writing. He raised the slate level, touching his forehead with the edge, when in less than half a minute there was found upon the upper surface a finely written and beautiful message of one hundred and forty-seven words, signed "Elizabeth Wallace," the name of a sister of Prof. Wallace. This message must have been almost instantaneously stamped upon the slate, and yet the writing is, to all appearances, the result of the attrition of a slate pencil over the surface of the slate.

The last, and to the scientist perhaps the most satisfactory experiment of the séance, was the production of writing on the two inner surfaces of the folding slates brought by Mr. John Wallace. Upon one surface was a message by Spirit John Gray, and upon the other a message signed "T. V. Wallace," the name of the father of Prof. Wallace. This writing was absolutely conclusive of the existence of an independent occult intelligent power capable of performing such wonders.

We will add, in conclusion, that a slate placed upon the floor contained four short messages to the writer—one from John Gray, the others from three spirit friends, and is a *fac simile* of their familiar chirography. The number of slates written over, including the one with the picture, is eight, containing in all thirteen written messages, which, with the slate picture and six crayon sketches, we consider the most remarkable result ever obtained at a single séance with any slate-writing medium. The duration of the séance was less than one hour.

The above appears to me to be a correct account of one of the most remarkable and convincing séances I have ever attended. I have never on any occasion witnessed phenomena of so wonderful a character appear with such rapidity and in a manner so entirely free from suspicion.

ALFRED R. WALLACE.

I agree with the remarks of my brother,

JOHN WALLACE.

I entirely agree with Prof. Wallace in his estimate of the phenomena and the perfect freedom from any suspicion of fraud in their production.

D. WOOSTER.

#### COMPULSORY VACCINATION WITH A VENGEANCE.

By C. W. ROHNER, M.D.,  
Health Officer for Phillip Island Shire.

ACCORDING to promise I shall continue my late crusade against the Compulsory clauses of the Vaccination Act, as well as against the salaried tools who make a living by this filthy Jennerian rite *per fas et nefas*, many of these tools being well aware of the life-long mischief and injury which they are inflicting on innocently and helplessly suffering humanity.

My text on this occasion shall be taken from a recent decision of the Supreme Court in connection with the unseemly and irrational persecution of Mr. Graham Mitchell by the Government, alias the Central Board of Health.

Mr. Graham Mitchell, in 1881, had at the request of the Victorian Government introduced animal vaccination by calf-lymph, but is now somewhat mysteriously supposed to be incompetent to tell what constitutes a case of successful vaccination. On Monday, September 12th, 1887, an appeal was heard in the Supreme Court, before Mr. Justice Williams, Mr. Justice Holroyd, and Mr. Justice A'Beckett, in a case of Willett v. Allkins, involving the question as to the validity of certificates of vaccination given by medical practitioners who had not performed the operation of vaccination on the child in respect to whom the certificate was given.

From a report in the *Argus* of 13th September, "Mr. Graham Mitchell and the Vaccination Act," we quote the following brief statement concerning the matter here under discussion:—"Mr. Fredk. Allkins, defendant, was summoned to the St. Kilda Police Court to answer an information alleging that on the 27th May last, he being the parent of a child called Lilly Allkins, born in Victoria on or about the 10th September, 1886, and after notice in writing, as prescribed by the 17th section of the Compulsory Vaccination Act, had been given to him by the deputy-registrar of births and deaths in and for the district in which he was then resident, did unlawfully neglect to cause such child to be vaccinated according to the provisions of the act. The neglect complained of was that the defendant did not within six months after the birth of the child, take it or cause it to be taken to one of the public vaccinators duly appointed in and for the district in which the child was then resident, for the purpose of being vaccinated, the said child not having been previously vaccinated by some legally qualified medical practitioner, or by some other public vaccinator in Victoria, contrary to the said act. The Justices at St. Kilda dismissed the information, and the informant appealed."

To cut the affair short, the three Justices justly took the same common sense view of the case as the Justices of St. Kilda, the lowest court for once agreeing with the highest court in the land on a subject patent *a prima vista* to any one not struck with total blindness, or a species of moral *strabismus divergens*, which has its eyes on the right and left breeches pockets simultaneously, and is consequently bound to squint audibly in the Supreme Court and even in the Superior Court, *id est*, before High Heaven.

So Mr. Justice Williams wound up the whole sorry legal, or rather illegal, farce of pseudo-sanitation by telling Mr. Hodges, who appeared for the appellant, that he and the other Justices thought that the decision of the St. Kilda Justices is correct, and that the child being duly vaccinated could not be vaccinated again, and that consequently any operation performed now on the child would be mere torture and Star Chamber practice in a country which boasts of living under democratic institutions and a Christian dispensation, which, however, does not seem to dispense with cruelty to animals on two legs and without feathers.

Now, in my humble opinion, it is about time that such official medical despotism should be put a stop to with as little delay as possible, especially since the people of Victoria have been threatened since the above case of Willett v. Allkins was heard in the Supreme Court and decided against the Central Board of Health on account of the inherent absurdity, not to say cruelty, of the proceedings against poor Allkins, that our Vaccination will be amended in the direction desired by the Central Board and its subservient instruments, the public vaccinators of Victoria, namely, that no one but a legally qualified medical practitioner shall be allowed to successfully poison the blood of innocent and pure-blooded infants. But I shall lay down my pen here, for enough for the day is the evil thereof.

Phillip Island, 20th September, 1887.

## CONVERSAZIONE OF THE LONDON SPIRITUAL ALLIANCE.

THE London Spiritual Alliance held a very successful Conversazione in July last; the proceedings thereat, together with an address by Mr. O. E. Cassal (son of the late Professor Cassal), are fully reported in *Light* of July 9th. Commenting on the meeting, M. A. (Oxon.) says:—

"The attendance at the last meeting of the London Spiritualistic Alliance was very gratifying. It is not easy to attract a body of people such as attended in St. James's Hall on a sweltering night at the close of June. No special efforts had been made to bring people, but the Banqueting Hall was full, and the interest in Mr. Cassal's able and powerful paper was thoroughly maintained. His address, printed in this number, reads even better than it seemed when spoken. It is an outspoken and straitforward utterance: the work of a man who has a mind, and who has made it up; refreshingly free from that verbal criticism and hair-splitting which we have come almost to expect of late in any dealing with Spiritualism. Excellently robust, sound, and true is such a passage as this:—

"We assert, then, that there is an abundance of objective phenomena which go to prove that man survives the dissolution of his physical body. We are rallied on being the defenders of gyrating tables, floating fiddles, and dancing chairs. We have been represented in the pages of *Punch* decorated with the heads of geese, while Mr. Foxer, a medium, is engaged in deluding us by the grossest fraud. We are told in effect that the trundling of a mop with a sheet round it about a room is sufficient to delude and dismay us. And so forth, and so on. Very good. I am far from denying the existence of fraud and the prevalence of idiots, but I would venture to point out, with all humility, to some of our critics, learned and not learned, that an argument or a fact cannot be disposed of until it is met at its best, and if you were to fill the shelves of the British Museum with records of frauds and the methods of carrying them out, you would burn the whole collection on the occurrence of a single positive irrefutable result on the other side. And I would further venture to congratulate them on assuming the attitude that has always been assumed by official learning towards anything new or strange. Our critics are the true descendants of those who dubbed Galvani the dancing-master of the frogs; of those who denied the rotation of the earth, the circulation of the blood, the undulation of light, who raised a shout of laughter at the discovery of steamboat navigation, and who demonstrated first that the locomotive could not exist, and then that it could not travel more than twelve miles an hour. I need not proceed; the indictment is a long one, and those who figure in it are eminently respectable!"

"My learned don, I know you by these tokens—  
What you can feel not, that can no one feel;  
What comprehend not, no one comprehend;  
What you can't reckon, is of no account;  
What you can't weigh, can no existence have;  
What you've not coined, that must be counterfeit."

An article in the *Evening Herald* of September 24th, under the heading of "Exposed Spirits," is amusing from the utter ignorance of the writer of the subject he writes about. All he seems to know is that a commission connected with the Pennsylvania University have published an adverse report stigmatising Spiritualism as "humbug and jugglery." This fact stirred up with a good dose of assertion, invective, and denunciation is supposed to "set at rest any doubts as to the absolute fallacy of the whole business," and the report referred to "explode one of the greatest fallacies of modern times." If Spiritualism is the "fallacy" (¶) referred to, it has not "gone off" yet, and we rather think the report of the Seybert Commission will explode first. C. C. Massey, Hudson Tuttle, and Thos. Hazard have burst up most of it already.

## SPIRITUALISM AS AN IDEAL OF LIFE.

I.

"Velled by the shadows of obscurest night,  
All Dian's host are shining unrevealed,  
Save one fair star on heaven's unbounded field,  
All lonely, lovely, fascinating, bright;  
How clearly tremulous it hails the sight!  
As if 'twould smile away the clouds that lie  
Athwart its glorious sisters of the sky,  
Prohibiting our earth their holy light."

—J. C. PRINCE.

THAT system of philosophy, science, or religion which will meet and satisfy the greatest number of man's wants while in this world is self-evidently the best. And that ideal of life which holds the greatest inducements for men and women to lead high, noble, and useful lives, and cause them to restrain their passions and cultivate their affections; to control their impulses and develop their self-control; to eliminate the old Adam, and bring out the angel of their nature, is undoubtedly the one which it would be well to follow.

It is true that a great number of men have no ideal of life, no set system of conduct. They are like so many ships on the broad ocean without helm and compass. They are urged on to actions, both good and bad, by instinctive promptings. In fact, these instinctive promptings—these impulses to act without thought—play a far more important part in all of us than we are generally aware of. If any one were to carefully and critically analyse his actions done during one year, he would certainly be astonished to find how few had been performed in a deliberate manner. To a far greater extent than most of us are conscious of, we only utter the words, think the thoughts, and perform the actions which our forefathers have done for centuries.

It is very easy to repeat or to imitate, but it is most difficult to originate or to strike out a new line of thought and conduct. The cause of this is instinct—the oldest, lowest, and most general directing power of our nature; by it we are connected with the lower forms of life around us, and the entire past of our race. Rationally speaking, reason is but a recent development, therefore it is most difficult to constantly direct our actions by it. Every time we make a conscious, deliberate effort to do a good deed, or speak a kind word, or originate a new thought, it is a distinct gain not alone to self but to the whole race.

We ought, then, to have a definite purpose in view, as far as we possibly can, in all that we do. And to help to accomplish this it is absolutely necessary to have an ideal of life. Better have a poor one or low one than none at all. In this respect all the religious and philosophical systems of the world have been aids to human progress. They have been necessary links in the evolution of thought, and in proportion as they have done good we should respect them.

Looking around us at the present time in Australia, and in fact wherever the English language is spoken, there are three clearly distinctive ideals of life, namely, Christianity, Materialism, and Spiritualism. Each of these systems claims certain advantages over the others to its followers; so it may be profitable to briefly but critically examine them. I have had the advantage of believing in and living according to the doctrines of each, so should be able to offer an opinion as to which affords the greatest amount of happiness. This I will leave for another issue, as I do not like long articles.

ROBERT WHITE.

The Boulevard, Burwood, Sydney,  
September, 1887.

"LIGHT," of August 30th, contains an interesting chapter from an unpublished book written by Mr. James Curtis, of Ballarat, and entitled "Rustlings from the Golden City, and over the Great Sea" (of death).

COLONEL and Mrs. Bundy (of the *Religio Philosophical Journal*), celebrated their silver wedding on the 29th of August last. The colonel has for many years past exchanged the sword for the pen, fighting valiantly and successfully in the army of progress for the enlightenment of the human race. We trust he and his worthy partner may live here to celebrate their golden wedding.

## NEW BOOKS.

- Bad Times: An Essay on the Present Depression in Trade and its Remedy, etc.; by Alfred R. Wallace. 3/
- Life Beyond the Grave, as Described by a Spirit. 3/6
- Readings for Public Worship and the Home; by Rev. J. P. Hopps. 2/
- Through the Gates of Gold: a Theosophical Fragment of Thought. 6/
- The Perfect Way, or the Finding of Christ. 14/
- Natural Law in the Spiritual World; by Professor H. H. Drummond. 4/.
- Other World Order: Suggestions and Conclusions thereon; by Wm. White. 3/6
- Spiritual Harp and Lyre: Collection of Hymns, etc.; by J. M. Peebles and J. Barrett. Cloth. 3/6
- Zoroaster: an Occult Romance; by F. Marion Crawford. 3/6
- Stars and the Earth, or Thoughts upon Space, Time, and Eternity; by Richard Proctor, B.A. 1/3
- Romantic Love and Personal Beauty: their Development, Causal Relations, Historic and National Peculiarities; by Henry Finck. 3 vols. Cloth, gilt. 20/.
- Notes on the Amended English Bible, with Special Reference to Certain Texts in the Revised Version bearing upon the Principles of Unitarian Christianity; by H. Jerson. 3/
- Realities of the Future Life. 2/3
- Origin of Worship, and the Genesis of Belief; by J. W. Mitchiner, F.R.A.S. 1/6
- Isaac Tablet of Cardinal Bembo: Its History and Occult Significance; by W. Westcott, B.A.; with Steel Engraving of Tablet. Cloth, gilt. 15s. Paper, 12/6
- Book of Enoch: Translated from the Ethiopic, with Introduction and Notes; by Rev. G. Schoedde, P.D. 8/6
- Chemistry of Foods, with Microscopic Illustrations: comprising Milk, Butter, Cheese, Cereal Foods, etc.; by James Bell, P.D. (South Kensington Museum Science Handbook) 4/
- Sakya Buddha—Romantic Legend of: From Chinese Sanscrit; by D. Beal. 13/6
- Whitman (Walt.) Poems; abridged. Cloth, gilt. 1/3
- Art of Fiction: A Lecture; by Walter Besant. 1/3
- Tobacco: its effects on Human System; by Dr. Alcott. 1/3
- Physiognomy; by Dr. Jepson. 8d.
- Pocket Manual on Phrenology. Illustrated. 3d.
- Grey's Elegy. Illustrated by Woodruff. Cloth, gilt. 1/3
- Australian Heroes. Burke and Wills. 6d.
- Byron's Poems. 1/3
- Witches' Frolic (Ingoldsby Legends). Cloth. 6d.
- Fruits of Christianity; A. Besant. 3d.
- Was Jesus Insane? by G. W. Foote. 3d.
- Poverty; by C. Bradlaugh. 3d.
- Folly of Prayer; by G. W. Foote. 3d.
- Heaven Opened, or Messages from our Little Ones in Spirit Land; by F. J. Theobald. 6d.
- Spiritualism: Some Aspects of Comfort; A. Watts. 3d.
- Science and the Phenomena termed Spiritual; by Major-General Drayson. 4d.
- Application to Spiritualism of Scientific Research; by O. C. Massey. 4d.
- Some Thoughts on Mediumship; by Mrs. De Morgan. 3/6
- Faiths of the World: A Concise History of the Great Religious Systems of the World. Half-bd., gilt. 6/6.
- Graphology, or the Mysteries of Hand-writing; by Henry Frith. 1/3.
- Fingers and Fortune: a Book of Palmistry; by Eveline Farwell. Cloth. 1/3
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