

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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It is a not uncommon complaint amongst Spiritualists that Spiritualism is not progressing as it should do. They who complain (in common with its opponents) estimate its progress by its external manifestations and the number of its avowed adherents. This method may be applicable to business concerns or church organisations, but only applies to Spiritualism in relation to that class of people who, admitting the possibility of spiritual intercourse, are called Spiritualists, in the same way as many who nominally accept the leading dogmas of the Christian church, without reference to its ethics, are called Christians. The conviction of the fact of spirit intercourse by a thousand persons who were not prepared to utilise the knowledge, would imply no progress; whilst the impartation of the knowledge to a score who were able to realise its significance and apply its ethics and philosophy in their every day life, would represent much, for every one who does so becomes—consciously or unconsciously—a lever to raise his fellows on to a higher plane of thought and action. The utility of phenomena and public agitation is to draw greater attention to the subject, and thereby influence a larger percentage of minds who are ready to profit by the knowledge, but the same work can be done by the wider diffusion of literature and the silent influence of a spiritual life. An absolute knowledge of Spiritualism indeed is not essential to development: the cultivation of a high morality, a tolerant spirit, and the practice of the virtues which result therefrom, will inevitably lead to the spiritualisation of the individuals, rendering them unconscious mediums of inspiration; and a good Christian in this respect exerts a more powerful and beneficent influence than half a dozen nominal Spiritualists. Indeed Spiritualism only excels other religions in its naturalness and freedom from dogmas. Pure and simple, it has nothing to do with such, though many of its votaries are everlast-

ingly trying to weight it down with them. The work of Spiritualism is primarily to cheer and comfort the mourner; to make life and its trials seem trivial in comparison with the glorious hereafter which it reveals; to link together the present and the future, and open up a vista of eternal progress, the contemplation of which naturally refines and elevates the individual.

Man is not elevated by extraordinary or external means; his expansion, progress, and development are from within, but the innate germ is quickened by spiritual influx; the "still small voice within" speaks whenever called upon, and directs us to the upward path. If Spiritualism is a truth (which those who have examined it in its phenomenal and moral aspects know it to be), it cannot die, but must be recognised and accepted in extended ratio as the minds of the public are brought to bear on it, and all that is incumbent upon us to do is to direct the attention of others to the light of truth which is shining into our souls. How better can this be done than by manifesting in our lives and actions its beneficent effects. If those who go about repining over the apparent inertia or slow progress of Spiritualism, turned their attention to self-development and the dissemination of light amongst those who are in spiritual darkness, Spiritualism would progress more rapidly, and their trouble would disappear. Great and beautiful things are usually slow in their growth and development, and Spiritualism is no exception to this rule. Our experience of spiritual intercourse has convinced us that the movement is directed by wiser minds than ours, that it is progressing satisfactorily to them, and that so long as we individually perform the duties pertaining to it that present themselves to us, the time will come when we shall realise that everything has been wisely ordered to a corresponding consummation.

Speaking with our contributor, "Jenny Wren," on this subject, her facile pen and equally ready inspiration responded with the following verses, which exactly accord with the leading ideas we have given expression to.

PROGRESSIVE SPIRITUAL THOUGHT.

Not with heavy boom of cannon  
Shall the victory be won;  
Not by worshipping of Mammon  
Shall the Master's work be done.

Not in blood and fire of battle,  
Not in strife of creed and form ;  
Not by blindly driven cattle  
Shall the martyrdom be borne.

Not by divers signs or wonders  
Shall the angels strive to win ;  
Not by strength of flaunting numbers  
Shall the faithful enter in.

Heaven lies around us ever,  
Angels wait to lead us there ;  
Beckon us across the river,  
Bridged by loving deeds of prayer.

'Tis the slow and steady progress  
Of our angel guided band ;  
'Tis the deep soul-toned religion,  
Binding brothers hand in hand.

'Tis the inward voice of reason  
Speaking with the loved unseen,  
That shall bring us to love's heaven,  
Face to face, no veil between.

#### OUR FOREIGN EXCHANGES.

A GREAT change is coming over the secular press on the continent of Europe as regards its attitude towards Spiritualism. For example, an important newspaper, published in Brussels under the title of *Le Soir*, contains an eulogistic review of the *Analyse des Choses*, by Paul Gibier, one of the foremost of French Spiritualists, of whom it speaks in the following terms :—

"M. Gibier is a distinguished *savant*, formerly a house surgeon in the Parish hospitals, assistant naturalist in the Museum of Natural History, officer of the Academy, chevalier of the Legion of Honour, etc. These enumerations should serve to assure the crowd that a *savant* thus accredited cannot be either an imbecile or a charlatan."

The writer goes on to remark that the facts related by that gentleman are so completely outside of our every day experience that it is impossible to read his book without experiencing some kind of emotion, and continues :—

"M. Gibier, completely *au courant* with the theories and exigencies of science, and pursuing his argumentation with unequalled lucidity and logic, proclaims aloud the results of his experiences, and declares that he has established scientifically the materialisation of spirits, the spontaneous movement of objects without contact, the phenomena of levitation, etc."

His researches have fully confirmed the discoveries of Dr. Crookes, and he has vigorously demonstrated the reality of those spiritual manifestations which have been so stoutly denied and so superciliously scoffed at by those who have never investigated them.

We are glad to learn from the *Messenger*, of Liege, that Spiritualism is making steady headway in Belgium; and that about 200 persons took part in the proceedings of the annual district Congress which was held on the 26th of May, at Poulseur, where the *Esperance* circle, numbering thirty members, meets once a month. At a lecture on Spiritualism given by M. Paulsen, at Dolhain, near Verviers, 400 persons were present, and listened with the deepest attention to his able exposition of the principles and philosophy of Spiritualism.

According to *La Fraternidad*, of Buenos Aires, numbers of persons are becoming converts to Spiritualism in that city, and fresh circles are formed almost daily for the investigation of the phenomena. A member of the Senate holds a seance twice a week, at his house, and as his sisters are excellent mediums, they pass under control with the most gratifying results to the members of the circle, to which only the personal friends of the senator are admitted.

At Paranagua, in Brazil, Spiritualism is also spreading apace, and many journals devoted to the cause are published in Parana.

The *Revista de los Estudios Psicologicos*, of Madrid, mentions the arrival in Grenada of the celebrated medium, Antonio Ismenez Cavalero, who speaks under control, and has excited the utmost astonishment and an amount of enthusiasm that is represented as indescribable by the communications received through him by

the living from those who have passed away. His first seance commenced at 7.30 p.m., and did not close until midnight. Joy was depicted on every countenance, and the sitters appeared to be quite reluctant to leave the room, which they quitted with real regret.

M. Macdonald, a traveller who had spent many years in Southern Africa, has contributed to the *Revue Scientifique* an account of the customs of the natives of Zululand and Natal; in which he states that the religion of those people is based almost exclusively upon the belief that their forefathers constantly intervene in the affairs of their descendants. The mediums are regarded as sorcerers.

One of the leading journals in Lima—*El Sol*—is edited by an earnest Spiritualist, Senor Carlos Par Sildan, who devotes a portion of his space to Psychological and magnetic subjects; and he recently dedicated a leading article to an admirable definition and defence of Spiritualism, concluding it in the following words, which show that he has the courage of his convictions :—

"With pride and satisfaction we have written our name on the roll of Spiritualists, after making a conscientious study and rational experiments in connection with the subject. And we dedicate ourselves to its propaganda in Peru, in the firm belief that we are thereby rendering a positive benefit to our country."

No doubt of it; for what greater good can a writer do than to disseminate a knowledge of the incontrovertible, and indeed the only proofs we possess of personal immortality, of the reality of the after-life, and the nearness to us of those who have passed into the unseen world, but can still communicate with those who remain in the flesh? What an immensely moralising agent is Spiritualism capable of becoming whenever it is generally recognised that our actions are discerned and our very thoughts are read by our guardians and friends in the higher life! What restraints upon evil conduct, and what an incentive to virtue and purity, are supplied by the knowledge that, according as our thoughts and deeds are good or bad, we attract to us beneficent or maleficent spirits, who can either strengthen us in our upward path, or drag us down the opposite descent to moral turpitude.

We observe that at the Odéon, in Paris, a drama in three acts and four tableaux, entitled *L'Amour*, has met with a brilliant success. It is from the pen of M. Leon Hennequin, who, like his famous *confrère*, Sardou, is a pronounced Spiritualist.

The *Luz del Alma* (Buenos Ayres), publishes some interesting conversations between a spirit and a sitter, in which the former replies to the questions of the latter with respect to the organisation of spiritual beings. It is explained that vision, although accomplished without a retina and without an eyeball, is far stronger and deeper than with us; and that there is no necessity for either the faculty of speech—except when communicating with mortals—or the sense of hearing, because each can read the thoughts of all others.

The *Reformador*, a Portuguese paper, published in Rio de Janeiro, as the organ of the Brazilian Spiritual Federation, contains a report of a seance held in the house of Colonel Villela, at Montalegre, in which many persons of high social position were present, the medium being a psychographic clairvoyant. So many and such convincing messages were received from friends and relations who had passed into the spirit-world, as to carry conviction of their genuineness to the minds of all inquirers. Mental questions were asked and answered with the utmost promptitude, to the entire satisfaction of the querists.

The *Constancia* (Buenos Ayres), pays us the compliment to translate into the language of Cervantes an article on slate-writing by spirit agencies with coloured pencils, which appeared in the *Harbinger of Light* on the 1st of April last, showing how vigilantly our esteemed contemporary watches what is going on in the remotest parts of the world.

*Le Spiritisme* (Paris) contains a valuable contribution from the greatest living dramatist in Europe, Victorien Sardou, who, it is well known, is an enthusiastic Spiritualist, in which he shows by extracts from the writings

of Plutarch, that he also believed not only in Spiritualism but in reincarnation. There are two curious facts recorded by the great Greek writer :—

“It is related that when Julius Caius, the stoic philosopher, who was put to death by Caligula, was on his way to execution, he said with an air of the greatest tranquility, to Antiochus of Seleucia, one of his friends who accompanied him, that he would come and speak to him on the following night, and reveal to him some important matters. He added that Rectus, another of their friends, would be put to death by Caligula, three days afterwards. That double prediction was fulfilled, for Rectus was killed three days later, and Antiochus declared that Caius did appear to him as he had promised, had discoursed with him concerning the immortality of the soul, and of the eminently pure light in which he found himself enveloped after quitting the body.”

“The Italian Euthynous was the son of Elysus, a man pre-eminent in his country on account of his virtues, his wealth, and the consideration by which he was surrounded. The young man died suddenly, and the cause of his death remained a mystery.”

“Believing him to have been poisoned, the father resorted to a certain place in which it was customary to evoke the spirits of the departed, and falling into a trance the spirit of his own father appeared to him and rebuked him for his grief and anxiety; adding “Receive from him the explanation of the cause of sorrow,” at the same time pointing to a youthful figure who somewhat resembled his son in age, stature, and countenance. Elysus asked who he was, and he replied, “I am the genius (angel or *daimon*) of thy son;” and placed in his hands a written message, which was to the following effect:— “Imprudent demand! O ignorant mortals. The decrees of destiny are a mystery to you. It would have been bad for him and for his family if Euthynous had been permitted to remain any longer on the earth.”

With respect to reincarnation, Plutarch reminds us that the Greek word, Truth, (*aletheia*), denotes very clearly that knowledge is recollection; inasmuch as that word is compounded of a deprivative, and of *lethe* (forgetfulness). The name of the mother of the Muses, Mnemosyne means the art of recollecting; and Plato states that all knowledge and all ignorance are really memory and forgetfulness respectively; while he demonstrates that we should be unable to deduce one idea from another if we did not possess the knowledge acquired in previous existences. And in proportion to the number of these existences, and of the ideas accumulated on earth, is the grade of intellectual advancement which we have reached in the present one. The mental giants of our race are simply those who are a few hundred or a few thousand years older than ourselves. The ignorant multitude are merely in the babyhood of their intelligence, and will reach their intellectual maturity after the lapse of many eons.

The *Annali dello Spiritismo in Italia* contains the following letter, which has been addressed to Professor Rossi Pagnoni, of Pesaro, by Signor Fontana, superintendent of the lunatic asylum of that place:—

“On the 2nd January, 1890, I magnetised for the first time, by way of experiment, a young girl, fourteen years of age, whom I put to sleep on seven consecutive evenings. On the eighth, while in a hypnotic sleep, she cried out with every sign of alarm, ‘Oh! what an evil looking fellow!’ I asked her what it was, and she replied, ‘I see there a bad man, who looks at me with a forbidding countenance.’ ‘Ask who he is and what he wants.’ ‘He says his name is Antonio, and wants you to pray for him.’ ‘Kindly ask him to tell you his family name, as there are so many Antonios.’ At the same moment it struck me that it must be Antonio N.—, recently deceased, who had communicated with me through another somnambulist, when my reflections were cut short by this reply: ‘He calls himself Grilli.’ At first I was surprised; I could not recollect to recollection any one of that name. After an interval of hard thought I called to mind a certain Grilli, of whom I only remembered the family name, who died in the asylum at Pesaro while I was inspector of it. I enquired by way of eluci-

ation, if he had been a painter. An affirmative reply confirmed the fact that it was the same Grilli, and when I had promised to pray for him, he departed. Next morning I searched the registers and ascertained that he had entered the asylum in 1873, had died there the same year, and that his baptismal name was Antonio. He had therefore ceased to exist before the somnambulist was born. Hence she could have had no knowledge whatever of Grilli.”

*La Revue Spirite*, for the month of August, is the best number that has appeared for a very long time past; and almost every article is exceptionally interesting. One on the subject of “Unconscious Cerebration” we have translated elsewhere.

#### THE LATE MR. WILLIAM MATHEWS.

MR. WILLIAM MATHEWS, Pianoforte Maker, late of Clarendon-street, South Melbourne, passed on to a higher sphere on the 8th of August last, at the advanced age of 79 years.

It may be interesting to many of our readers, to whom Mr. Mathews was well known, to give them an account of how he was first induced to investigate Spiritualism. As far back as the year 1851, Mr. Mathews, then a resident of Toronto, Canada, was reluctantly persuaded to attend a seance, by his wife (the mother of Mr. J. H. A. Mathews, of South Melbourne), who was already investigating the then new science. The medium was a Mrs. Petrie; Mr. Mathews was of course a thorough skeptic.

The medium soon became controlled, and after various table-tapping, spirit knocks and other manifestations, the controlling spirit desired Mrs. Mathews to go and play the piano. Mrs. Mathews could not play the piano in her normal state, and her husband well knew this, although she was a good vocalist. However she had to go. When she sat down, her hands were placed on the keys, the fingers commenced to move gently over the key board, and presently played a selection from a well-known opera; at the conclusion of which, her hands dropped to her side—she was asked to play again, but could not do so.

Mr. Mathews was so convinced that there was something in it, that he began to investigate for himself, and soon became a confirmed Spiritualist. Mrs. Mathews passed away Feb. 14th 1859.

Mr. Mathews, two years later, visited England, where he remained other two years actively pursuing his researches into the mysteries of his new religion. He then returned to Toronto, where after a sojourn of six years, his health failing through the extreme cold and long winters, he finally left America for Australia, landing in Melbourne Dec. 24th, 1869.

He soon became acquainted with the leading Spiritualists here. He was appointed the first treasurer for the Society of Spiritualists, who engaged the late Mr. John Tyerman, and continued to take an active part in all spiritualistic movements, till he lost the use of his legs through rheumatism. Being now unable to attend meetings, lectures, etc., he spent his time in reading spiritualistic publications.

For the past six years he resided with his only surviving son, Mr. J. H. A. Mathews, Nelson-road, South Melbourne.

Lately he suffered a great deal at times from bronchitis, and it was an attack of that, together with inflammation of the lungs, which finally carried him off.

Sep. 13th, 1890.

FROM a letter received from Mr. Fred. Evans by last California mail, we were pleased to hear that his family circle has been enlarged, Mrs. Evans having presented him with a daughter. Both Mrs. Evans and the infant were doing well.

ERRATUM.—In last month's *Harbinger*, “Why good Resolves so often end in Failure”—line 61, for “Assert thyself” read *Assort thyself* (to be in accordance with).

ABSTRACTS FROM *SPHINX*,

WITH REMARKS

By A. MUELLER, M.D.

DR. CARL DU PREL'S contributions to *Sphinx* are always worth recording in these pages, as they are always excellent. Even when dealing with subjects that have no direct bearing on Spiritualism, they are generally replete with sound philosophical thought, in thorough accord with our philosophy.

This is eminently the case with the article entitled—*Die seelische Thätigkeit des Künstlers* (The soul-activity of the artist), which I propose to make the subject of these remarks.

The highest aim of the artist, be he painter, sculptor, or poet, is the portraying of the soul-life in man as traceable in its external manifestations. The value, therefore, of any work of art representing man is in proportion to the degree in which this aim has been accomplished. Man, the highest terrestrial product of nature, is as such the highest problem of philosophy, and the highest subject of art. But art, to portray man fully, must portray him with all the faculties—sensation, volition, and thought—that constitute his soul-life, and distinguish him more than his external form, from other living creatures.

The truth of these axioms it is easy to exemplify. Of all the forms of beauty that delight the eye of man, what can be more beautiful than a beautiful woman? Yet we often see both in nature and art the most perfect symmetry of form, the most faultless outlines of figure and face combined with entire absence of soul-expression, and we gaze on these apparently soulless forms as we would on dolls; they cause no emotion within us, or at best appeal to the lowest instinct of our nature only. But where a beautiful soul speaks to us out of a beautiful form, where, for instance, we stand rapt in contemplation before the Madonna of a Raphael or Michel Angelo, we are inclined to say with Mr. Crookes, in describing his angel visitor, Katie King:—

“Such overpowering presence makes us feel  
It would not be idolatry to kneel.”

Even where the form is not faultless, the face will always be the truthful indicator of the soul's development, and become unconsciously moulded by it, virtue and goodness imparting a beauty of their own, whilst selfishness, passion and vice leave their indelible marks of defacement.

This unconscious moulding of the body by the soul can only be explained on the supposition of the soul being the organising principle within us as well as the thinking one. In last month's Abstracts this truth was pointed out as underlying all organic life, and as the only means of explaining it. Du Prel fully endorses it, and this part of his article is so interesting from a philosophical point of view, that I will translate it verbatim. To guard, however, against any misunderstanding, a few preliminary remarks as to the meaning of the term Spiritualism that occurs in the translation, are necessary. Du Prel is so fully in accord with what we call Spiritualism, that we may be sure he uses the term as synonymous with metaphysics, the philosophical system, that assumes the soul to be an immaterial entity, and attempts to prove its existence from within, by dissecting and analysing consciousness. Though it is called Spiritualism, in antithesis to Materialism; we have a right to protest against the continuance of the term, not only because it leads to confusion to call two philosophical systems that differ essentially by the same name, but also because metaphysical Spiritualism is completely obsolete and defunct, and experimental Spiritualism has taken its place. Even the word “metaphysical,” if it ever had any meaning, has now completely lost it. The domain of nature extends throughout the physical and spiritual, the seen and unseen universe, and we know of nothing beyond it or supernatural. Supersensual is the only term we can consistently apply to phenomena that lie beyond the sphere of our ordinary sensual perception.

But to return to Du Prel, he writes:—

It would be impossible to account for the undoubted

influence which the soul has over the body, if besides its known functions, of which our consciousness informs us, it did not exercise another and most important one, acting beyond our consciousness, namely, the organising function. Our consciousness developing gradually, finds the body already existing at its advent. It knows nothing of the manner and the means by which the body has been built up, nothing of the silent work of the soul that must precede consciousness and constantly accompanies it.

The doctrine of the Spiritualists, who make of the soul merely a thinking, immaterial entity, is therefore like separating the head from the trunk, and undoubtedly insufficient. Still more unsatisfactory is the Materialist's view of the soul, as being a mere function of the body.

Spiritualism (alias Metaphysics) and Materialism really need not to be refuted, for they refute each other most successfully. There are facts of almost daily experience that speak for Materialism; there are others that speak for Spiritualism. Every bodily ailment is accompanied by a corresponding disturbance of consciousness, and diseases of the brain confuse and may even obliterate thought. Therefore—so at least it would appear—our consciousness is a function of the body. On the other hand, every change of our consciousness is followed by a corresponding change in the body. Grief depresses bodily functions—joy heightens them; we grow pale with fright, and blush with shame or confusion. Therefore—so at least it would appear—the bodily condition is the function of our consciousness.

Experience, therefore, speaks partly for Materialism and partly for Spiritualism. Both, however, fundamentally opposed to each other, cannot be true. As they refute each other, both must be false. Both assume a causal connection to exist between body and consciousness, and therefore such connection cannot exist. The relation between the two is merely one of co-ordination. They can only be explained by a third factor, that is the cause of both of them. This third factor must be able to explain the body, and therefore it must have organising force; it must also be able to explain consciousness, and therefore it cannot itself be unconscious. To designate this third and most important factor we may retain the good old name—soul, but we must take it to be the supreme organiser, and also separate its consciousness, both qualitatively and quantitatively, from the brain-consciousness, which latter is undoubtedly depending on the organs of sense and the brain, both in quality and quantity.

This doctrine of the soul or psychology we may call the monistic one, because it explains body and mind on purely monistic principles.

It may easily be seen why the old metaphysical psychology failed to produce proofs of the existence of the soul that were safe against materialistic refutation. In attempting to prove the existence of the soul by an analysis of consciousness, it simply explored a smaller circle in the vain endeavour to discover a larger one within it. The soul, the larger circle, is not circumscribed by consciousness, but extends far beyond it.”

Monistic psychology, on the other hand, takes all its axioms and deductions from well observed and established facts, and thus presents to us a complete science of human nature. These facts are to hand in abundance in the rich annals of mesmerism, clairvoyance, and spiritualism, and may be studied and verified by any one who investigates them with an open mind, a sincere desire to be informed and a firm determination not to be turned aside from the path of exploration by difficulties, perplexities, and disappointments that may and probably will beset it. If he but unflinchingly pursues that path, the blissful moment will surely come for him in which the first touch of a vanished hand, the first unmistakable manifestations of intelligence, apparently human, yet not emanating from any human brain, will reward him for his toil.

“Mind independent of brain, yet showing all the attributes of mind—this will be the first lesson he learns, his first achievement in monistic psychology. If, an earnest truth-seeker, he has waded in vain through all the sys-

tems of philosophy and finally settled down into an hopeless agnosticism, the momentous nature of this his first discovery will force on him the conviction that in it he has found the key to the great problem of life; to Hamlet's "To be or not to be." With every step he takes forward now, with every new fact he encounters bearing on this important question, his conviction will deepen that the soul is the real man, the body but its terrestrial tenement.

Clairvoyance will teach him the folly of trusting to the evidence of his senses as final arbiters of the real nature of things. It will teach him that it is not the eye that sees, but the soul that sees through the eye, and is rather limited in its vision when using this instrument. Dispensing entirely with it, the soul of the clairvoyant with his eyes closed will read sealed letters through the envelopes, will see through walls as if they were of glass, and extend its vision to distances almost unlimited.

Mesmerism will show him the power mind can exercise over mind, even by silent suggestion—the complete control it can take of bodily function, and the organic changes it can produce at will.

As he passes on to the deeper mysteries of Spiritualism, the organising faculty of the soul will be demonstrated to him in the wonderful process of materialisation. In less time than is required for description, in the twinkling of an eye, an immortal soul will clothe itself before his very eyes with a human body, as natural apparently and as solid as his own. A little cloud-like vapour, not as large as a child's hand, will rise before him and expand rapidly, assume the outlines of a human form, and presently step forward an apparently perfect human being of solid flesh and bone, and not unfrequently of ideal, almost celestial beauty. If conditions are favourable he will be allowed to convince himself by actual touch of the perfect reality of this strange apparition, and may even be favoured by it with a brief conversation. But almost ere he has time fully to realise this extraordinary miracle of the 19th century, the strange visitor will wave a hurried farewell, dwindle down into ever smaller dimensions, and disappear from his sight.

Thus by slow degrees, but sure ones, by a strictly scientific method of reasoning from undoubted facts, "a new heaven and a new earth" will gradually be opened before him until that serene calmness of conviction which is the indispensable condition of true happiness becomes permanently his own.

Where his own researches are not sufficient to establish this conviction, he has but to refer to the concurrent testimony of numerous witnesses in all parts of the civilised world deposited in thousands of volumes and an ever increasing array of periodical literature. This literature and the number of converts to the facts and the philosophy it proclaims, counting by many millions within 50 years, are increasing at a rate unprecedented in the history of the human mind.

Our philosophy, which we may proudly declare to be the loftiest idealism ever conceived, resting on a solid basis of fact that no amount of skepticism can shake, is not the work of one mind. Thousands of devoted and industrious workers have helped to construct it, but they were merely the instruments of higher powers. The plans of the noble edifice, that is intended to embrace and unite the whole human race, as one universal brotherhood, were not made on earth, but in the spirit-world, and to its aid and constant co-operation our marvellous success can alone be ascribed. The work is of God, and human opposition only hastens its progress.

It is beyond the scope of this journal, and also beyond the space I can claim in it, to follow Du Prel in applying the principles of psychology herein set forth to the artistic faculty, to the creations of genius, be it understood, not to those of the mere copyist. I must, therefore, content myself with merely indicating his general line of argument.

In the productions of genius, Du Prel contends, the thinking and organising faculties of the soul go hand in hand. But as its organising powers in their ordinary exercise of this function do not enter the sphere of consciousness, so likewise in art the highest results are the work of unconscious activity, of a mental condition in

which consciousness is more passive than active, receiving rather than creating, whilst the creating, organising principle of the soul is in full play, producing results not only equal to those of nature, but often even idealising, transcending them.

That in the creations of the true artist, his mind is in an attitude very akin to this, and that he only realises the full extent and value of his work when it is finished, goes without proof. He tells us that it came to him he knows not how. Given a certain degree of mental exaltation, and much of his activity runs off in the sphere of the unconscious. His pictures, his statues or his poetical productions are exuberant of ideal life and beauty, far exceeding the conceptions he had of them when entering on his task.

The process of art, therefore, is strictly analogous to the process of nature; and the soul of the artist displays its organising, vitalising powers in creating the children of his fancy in the same manner as it would in creating real, natural ones.

That this analysis of the artistic faculty is sound and highly philosophical must readily be granted.

One objection, however, presents itself to its unconditional acceptance as applying, exclusive of any other factor, to the production of works of genius in art. This the reader will surmise is the theory of inspiration. We have such abundant proofs of the reality of inspiration, that to exclude it altogether as superseded by Du Prel's theory would be as illogical as the attempt of the Psychological Research Society to explain Spiritualism without the spirits. Du Prel does not state that he claims for his transcendental subject, the synonym he proposes for the human soul, all our masterpieces of art, and we may therefore fairly give him the benefit of the doubt as to this exclusive claim, more especially as his theory does not necessarily exclude inspiration.

### To Correspondents.

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

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—The following extraordinary phenomena took place at 237 Elgin-street, on Sunday evening, 7th instant, about 7 p.m. As the family were sitting round the fire the lady of the house saw a portrait of an old lady friend of hers—Mrs. Smith—appear on the side of the stove, quite distinctly. She called her husband and daughters to witness it; they also saw plainly the portrait, and were very much startled.

On the following Thursday, 11th inst., about 1 p.m., while at dinner, an old clock, quite out of order, struck 'one' very loudly, which caused great commotion amongst the members of the family.

On Friday afternoon, the lady sent her son to request me to call upon her. I did so, and she then related the above circumstances. I advised her to mentally call the spirit of the lady friend; which she did, and then and there appeared the same distinct portrait. I kneeled or stooped down towards it and saw it quite plainly; it appeared of a brownish tint, but changed to a pale and deathly hue. Her friend was about 80 years old.

Faithfully yours,

H. J. BRUN.

Carlton, 13 | 9 | 90.

### MATERIALISATION IN BIRKENHEAD.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Some months since, you published an account of a materialising séance at Leichhardt, through the mediumship of Mr. Jas. Hackett, and communicated by Mr. White of Tempe. As there has been much comment upon that and subsequent sittings, I have much pleasure in forwarding an account of an impromptu sitting we had in our house with the same medium on August 24th. Whilst enjoying a social chat, we were impressed to take our seats at the table. There were

present, the medium (Mr. Hackett), Mrs. Hackett, my wife and four children, and myself. We sat in subdued light and were plainly visible to each other. Almost immediately beautiful lights floated over our heads, resting upon various members of the circle, Mr. Hackett became entranced, and four or five figures materialised in rapid succession. My little boy aged 6 described the color of hair, and lace on the dress of one materialised spirit-child; he was enabled to describe the hair through clairvoyant powers which are showing great promise. Whilst every member saw these figures (which were within two feet of myself the whole time), the medium sat beside me and was likewise plainly visible the whole time, with his hands folded before him.

This sitting has been most invaluable to us, proving beyond all doubt the reality of materialisation, and proves also that Mr. James Hackett is a wonderfully gifted medium for materialisation.

Believe me,

Faithfully yours,

Berwick-st., Birkenhead,  
Sydney, Sept. 16, 1890.

J. CROSS.

[My husband omitted mentioning that we had not a cabinet.—AIMIE CROSS.]

#### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

THE Annual Meeting of the above Association was held in the Library, 126 Russell-street, on Thursday, Sep. 18, the President, Mr. W. H. Terry, in the chair.

After the confirmation of the minutes of last general meeting and other preliminary business had been disposed of, the following Report of the retiring committee was read, received, and adopted:—

#### REPORT OF THE COMMITTEE OF THE VICTORIAN ASSOCIATION OF SPIRITUALISTS FOR THE YEAR ENDING 31st AUGUST, 1890.

The Committee acted on the advice given in last year's report—they have, during the past year, endeavoured to do their duty, and left the results in the hands of One wiser and more powerful than themselves. They have not been disappointed.

They have held twenty evening services in the Horticultural Hall, Victoria-street; at four of these, addresses of a most interesting character were delivered by our intelligent fellow citizen, Mr. Charles H. Bamford: at thirteen, the addresses were given by our loving and earnest friend and co-worker, Mrs. Harris (Jenny Wren); and three lectures of a highly intellectual character were given by the Rev. Geo. Walters, Unitarian Minister, Sydney. The committee cannot but congratulate Mr. Walters on his having had the moral courage to face public opinion in thus appearing on the platform of the Spiritualists to advocate opinions on religious subjects common to both parties. He did not deem it necessary to express his belief in, or his disbelief of, the phenomena of Spiritualism; for he had ample field for discoursing on the higher aspects of religious and philosophical Spiritualism common to all true religions.

The committee propose to continue the Sunday evening lectures for a time. Mrs. Harris resumed lecturing on Sunday, 24th, and the committee cannot but congratulate her on the more powerful assistance from above which she has been receiving lately. One of her recent lectures given under the influence of our old friend William Denton, was full of practical wisdom, of noble sentiments, and advanced ideas, such as to cause a thrill of sympathy to vibrate in the hearts of those who listened to this discourse.

The committee also expect that Mr. C. Bamford will by and bye resume his series of intellectual discourses on phases of Spiritualism, which always command the attention and respect of intelligent Spiritualists, and which Mr. Bamford makes it his special duty to investigate.

The committee arranged several monthly meetings of a friendly and social character, which were held in the Thistle Company's Hall. The proceedings at those meetings consisted of music, singing, readings, recitations, short addresses, and conversation, and in all cases were well attended by Spiritualists, and proved to be most enjoyable.

The committee call attention to the generous gift of 134 acres of land bestowed upon the Spiritualists during the past year by one of the oldest and most respected Spiritualists in Australia.

The details concerning the gift are embodied in the minute of committee, dated 29th May, 1890, and may be thus related: In 1854, this gentleman lent the sum of £5000 to Robert Lyon Milne, the proprietor of 134 acres of land, near Port Adelaide, in South Australia. When he attempted to realise on the land in 1863, the mortgagor instituted a suit in Chancery, London, where the matter has remained to this day, and the title deeds are still in court. It has been ascertained that these might be released from Chancery by incurring an expense of about £50; and the Spiritualists of Adelaide, who are joint recipients of the gift, having subscribed one half, proceedings are now being conducted by our solicitors, Messrs. Morgan and Gill, to obtain possession of the title deeds. It is almost superfluous to remark that the possession of such a property (which though much reduced in value at present, may by and bye become very valuable) would strengthen the hands of the Spiritualists very materially, and enable them to do more good work.

The Spiritualists have long had in view the advantages to be derived from having a building of their own in Melbourne. The Lyceum have a fund of £315 deposited for this purpose, and this Association has £91 deposited for a similar purpose, and would be glad to receive further donations from those who possess the means.

The committee observe that the usual numbering of the people will take place in 1891; and they respectfully urge upon all Spiritualists that they should register themselves faithfully under the designation "Spiritualists." About ten years ago, an impression prevailed that Spiritualism was not a religion, though it was acknowledged to be the foundation of all religions; and in 1880, very many Spiritualists were recorded as "Freethinkers." The committee do not dictate in this matter, but let every one be persuaded in his own mind.

As regards finances, the vidimus of affairs shows that the number of subscribers is only 49, and the income small; but yet with care and economy it very nearly met all expenses. We do require some more subscribers very much.

W. H. TERRY, President.

The Treasurer's Report and Balance Sheet showed the receipts for the past twelve months to be £133 16s. 9d., and expenditure £133 19s., leaving a balance in hand of £52 17s. 6d., representing the amount subscribed to meet legal expenses connected with the proceedings to obtain the title to the Adelaide land referred to in committee's report.

The balance sheet was adopted and confirmed.

Mr. Terry, in acceding to a unanimous request that he should re-accept the office of President, hoped that ere-long they would find someone capable and willing to relieve him from the responsibilities of the situation; meantime, he would endeavour to further the interests of the Association and the cause as far as the means available would admit.

The following officers were then elected:—

President, W. H. Terry; Vice-Presidents, F. W. Debney, J. Henshaw, C. H. Bamford; Secretary, A. C. Fletcher; Treasurer, Thos. Lang. Committee: Messrs. E. Gill, W. Brown, D. Clay, A. J. Hall, R. C. Morgan, W. Overton, R. Oliphant, R. Weeks, W. J. Coates, Robertson, Nicholson. Mesdames Aston, Debney, Peddington; Miss Dwight.

THE monthly Conversazione of the Association was held in the Thistle Company's Rooms, on the evening of the 16th ult. There was a good attendance. An interesting paper was read by Mrs. Harris; some information on spirit-writing (supplemented with an illustration) was given by Mr. Lang; and excellent music, both vocal and instrumental, given by members and friends. The meeting, which was pleasant and sociable, terminated shortly after 10 p.m.

## DEATH'S SHADOW, OR THE FATAL WARNING.

WHEN I was a divinity student at the university, my most intimate friend was Jarvis Blair, whom I loved with the devotion of a brother.

There was one subject, however, that we frequently discussed, and which was a great cause of difference between us. He believed that departed spirits sometimes returned, while I discredited such a possibility. When I was about to leave college, he brought up the old discussion again, and promised to prove the truth of his belief by coming to me should he die first.

We separated from that day and I only heard of him by letter. Then I married and settled down. In the postscript of one of his letters I read this :

"My dear —, you may see me sooner than you think. I intend to visit Virginia."

I was greatly pleased, and so was my wife, for I had talked to her of Jarvis very often. In expectation of his coming she now furnished our spare room, and one day called me to look at it.

"Do you think Jarvis will like it?" she asked.

"How could he help it?" I answered, kissing her. "Your hospitality is something he will appreciate, you dear little Virginia woman, even if he does not understand the beauty of the chintz and the delicacy of the embroidery on the pillow cases."

My wife was contented.

However we waited two or three weeks, and heard no more of Jarvis Blair.

One Saturday night it occurred to me to add something to my sermon. I felt that I had not quite expressed my thought. My wife retired early, and the children were always safe in bed at nine o'clock. I heard old Minty fastening up the shutters, and afterwards creak up the stairs to a little attic bedroom she had, and Sam, her son, with a small boy Bill, were whistling their way to their sleeping-place in the coach house.

All was very quiet except for an occasional shriek of the train. There was a station less than a mile away, and I was writing rapidly, when a sudden impulse made me turn my head, and I saw Jarvis Blair standing in the doorway.

He had arrived, and been admitted by Jim without my knowledge, I thought; and I was about to rush toward him, but found myself incapable of moving.

For his part, I noticed now that he was curiously pale.

"James, you believe it now, don't you?" he asked.

"What?" I gasped.

"This," he said. "I am not dead yet, but I am going to die. I have slipped out of the body. They think me asleep, but I can return to it for a little while. I was on my way to see you, but at Richmond fell ill. If you travel fast you may reach Richmond before I die."

He was gone. A horror passed me that I never felt before in all my life, and I rushed away to my room, leaving the sermon on the study table, and my lamp still burning.

In the morning I told my wife of the event.

"I know it was a nightmare now," I said, "but it seemed very real to me."

To my surprise she answered :

"My dear, I think you must go to Richmond at once."

"At once?" I said, "Why this is Sunday morning."

"Mr. Garner will preach at any time for you." (Mr. Garner was an old clergyman who was too feeble to take charge of a church, but who liked to be called upon to read a sermon at times. He was our neighbour).

She took out her watch, called Jim, and sent him with a note to Garner's. An answer was returned at once.

"The thing is done now," she said. Go, my dear; the train starts in twenty minutes; the carriage is at the door. I'll get a lift from somebody."

"This is preposterous," I said.

"My dear husband," she answered, "there is no doubt in my mind that your dying friend has called you."

Accordingly, I was on my way to Richmond in half a hour. I felt ashamed of myself, but, after all, if nothing came of it, I knew the secret would be between Kitty and myself.

When the train reached Richmond I alighted, and took my way straight to the hotel where travellers from the North usually stopped. The clerk was an old acquaintance of mine.

"How do you do, sir?" he called to me.

I advanced, and with curious feeling of certainty that the reply would be in the affirmative, said :

"I am told a friend of mine, Dr. Jarvis Blair, is here. Is that so?"

"Yes, sir," he answered gravely; "but I am sorry to say he is very, very ill."

"I should like to see him," I said.

The clerk called a waiter, who led me along the halls and up the stairs, until I reached a certain room, on the door of which he rapped softly. A nurse opened the door. To my whispering inquiry she replied :

"Going fast."

And entering, I saw my old friend once more, lying motionless on his pillow, his eyes closed, his face pale as in my vision the night before.

"He may not awaken again," said the nurse; "but we thought him gone last night, and he returned." She paused and gave me a peculiar, half-frightened smile. It seemed like a return rather than an awakening," she added.

"Perhaps it was," I said.

The tears filled my eyes. I took my dear friend's hand and touched my lips to it. It closed on mine, and his eyes opened :

"James," he said, "that wife of yours is a good creature. Tell her I am glad she hurried you, or else I should not have seen you again. God bless you—and me."

With these words on his lips he closed his eyes again. This time he never returned. I have had no more experiences of the sort; but I never scoff at those of others now, however impossible they may seem.—

*Golden Gate*

## CONFERENCE OF SPIRITUALISTS,

HELD AT THE CO-OPERATIVE HALL, MANCHESTER.

A LARGE Conference of Spiritualists, called together by Mrs. E. H. Britten, Mrs. Wallace, Mr. J. J. Morse, and a number of other well-known Spiritualistic workers, was held at the Co-operative Hall, Manchester, on Sunday, July 6th. There were about 50 delegates present, representing several counties, besides representatives from London and Glasgow.

Mrs. E. H. Britten opened the proceedings with an Invocation.

The first resolution, moved by Mr. J. J. Morse, and carried unanimously, was as follows:—

"That this assembly of representative Spiritualists of Great Britain and Ireland is a necessity of the present position and importance of our movement."

Mr. H. A. Kersey (Newcastle-on-Tyne), then moved :

2. "That whilst we deem the phenomenal and religious aspects of our movement as of equal importance and essentially necessary each to the other, yet we strongly deprecate the habit of holding circles on Sunday evenings—a practice tending to draw off the interest of inquirers and Spiritualists from the Sunday evening public services, thereby limiting the usefulness of spiritual societies' efforts to present the religious and philosophical aspects of the cause."

The object of this was to focalize interest in the Sunday service. The feeling in this direction appeared pretty unanimous, but Mr. Wallis offered an amendment to the effect that circles for phenomena might with propriety be held after the close of the public services: this was added as a rider to the resolution, which was then carried unanimously.

At the afternoon session Mrs. Britten moved the following resolution:—

3. "That the time has come for a greater unanimity of opinion concerning the fundamental basis of our philosophy, so that "Spiritualism" and "Spiritualists" may be associated with an accepted and definite significance."

Mrs. Britten delivered an impressive speech in support of this resolution, urging that Spiritualism was a religion **FOUNDED ON FACT**. She said further, that she could not transcend the summary of religious faith her spirit-friends had given her when she had to lay the foundation stone of the Oldham Spiritual Temple, namely, that religion consisted in the doctrines of :—

“The Fatherhood of God,  
 “The Brotherhood of Man,  
 “The Immortality of the Soul,  
 “Personal Responsibility,  
 “Compensation and Retribution hereafter for all the good or evil deeds done here,  
 “And a path of Eternal Progress open to every human soul that wills to tread it by the path of eternal good.”

The resolution was enthusiastically supported and carried with acclamation. Also resolution :—

4. Affirming “That the position of Spiritual Societies and Spiritual Mediums before the law is unsatisfactory, and demands amendment.”

Resolution 5, moved by Mr. E. W. Wallis, was as follows :—

“That considering the number and importance of Spiritualist Societies now existing, the federal unity is desirable and expedient, but that such unity shall in *no case* involve a sacrifice of *local self-government or freedom of action*.”

The 6th and final resolution was a request that next year's Conference Committee should gather the opinions of Societies, representative workers, and Spiritualists upon such subjects as were suggested in the resolutions, and report thereon to next annual meeting.

The report, which is published *in extenso* in the *Two Worlds*, for July 18th and 25th, concludes as follows :—

“The whole proceedings were characterised by goodwill, enthusiasm, forbearance, sympathy, and fraternal feeling. The speeches were admirable, brief, pointed, and free from dictatorial arguments, fads, or personal opinions. The friends had evidently met to work, to do their best for Spiritualism, to make it a power in the land to effect practical good—and right well did they carry out that intention. As the chairman, Mr. Lamont, said in response to a well-deserved and enthusiastic vote of thanks—he firmly believed the whole proceedings had emanated from, and been inspired by, the spirit-world, and every one was asked to send out their thoughts in thankfulness to those true friends of mankind who have been the originators and upbuilders of the modern spiritual movement with whom it is a privilege and an honour to work.

#### A NEW SPIRITUALISTIC SOCIETY IN SYDNEY.

A MEETING of Spiritualists was held at the Foresters' Hall, Sydney, on Thursday, 18th September, Mr. Robert White in the chair, when it was decided to form a Society for the holding of general and special circles, to be designated the Society of Psychic Culture. Mr. W. D. Campbell, of 46 Leicester St., was appointed Honorary Secretary and Treasurer; Messrs. Aylward, Ewart, Slocombe and White, and Mrs. Edwards and James, and Mr. and Mrs. Havee were elected Members of Council. (Mr. Robert White was subsequently elected President, Mr. Thos. Slocombe, Vice President.) A draft of the Rules for the Society was considered and referred to the Council. The Society proposes to confine its attention to the organisation of circle work, and endeavour to be the means of linking together independent investigators and establishing the feeling of brotherhood among them, as well as affording enquirers a means of becoming acquainted with the more developed phases of spiritual communion, such persons to be admitted by a card of invitation; and the Secretary desires us to state that he earnestly hopes that all those interested in Spiritualism will join and promote the objects of the Society.

“LIGHT,” for August 9th, contains a list of attested, remarkable cures by Mr. Milner Stephen, who is still practising in London. One of them is the lengthening and muscular development of a leg which had been contracted and wasted for thirteen years.

#### THE SPIRITUALIST MOVEMENT IN SPAIN.

THE growth and expansion of Spiritualism in the Peninsula are something marvellous. There are eight periodicals exclusively devoted to it in Spain, and the same number in Spanish possessions abroad. There are five regional federations, namely those of Valencia, Catalonia, Castille, Arragon, and Andalusia; and these again are combined in one great national federation. In Barcelona, Tarassa, and Sabadell, Spiritualism has taken such deep root and numbers so many votaries, that the soirées are often held in the theatre. At Saragossa there is a federation called ‘La Solidaridad,’ organised as a propaganda, which issues gratuitously a monthly publication. In Barcelona, the Spiritualists own a large hall, café, and reading-room, which serves as a place of rendezvous for the members, whose wives and daughters have founded a society for the protection of poor infants; and at the cemetery of that city a splendid mausoleum is being erected by public subscription in memory of the apostle of Spiritualism in Spain, Don José Maria Fernandez.

#### A MONUMENT TO MESMER.

ON the 26th of May, as we learn from *La Revue Spirite*, the first monument to Mesmer was erected at Dresden; the ceremony having been conducted by a congress of magnetisers from all parts of Europe, and a large gathering of people distinguished in the ranks of art, literature and science. Among the telegrams of adhesion received by the committee entrusted with the management of the fête, were messages from the Emperor of Austria, the King and Queen of Saxony, the Kings of Sweden, Roumania, and Wurtemberg, all the Sovereign Princes of Germany, and last but not least, from Prince Bismarck.

How the spirit of Antoine Mesmer must rejoice in the triumphant vindication of the principles for the proclamation of which he was exposed during his lifetime to so much obloquy and ridicule by a large section of the medical faculty in what claimed to be the most enlightened countries in Europe!

#### A DREAM STRANGELY VERIFIED.

*Oil City dispatch to the Pittsburg Commercial Gazette.*

A REMARKABLE case of the realisation of a dream is related by L. H. Thorp, a well-known business man of this city. Some five years ago Mr. Thorp, who was then interested in oil matters, had a dream in which he saw distinctly a peculiarly-formed piece of land, upon which he dreamt that he located five wells, one at each corner and the fifth in the centre upon the top of a hill.

Nothing more was thought of the matter until about six months afterwards when Mr. Thorp again dreamed the same thing with greater distinctness of detail. This time he was somewhat impressed, but business cares soon drove the dream from his mind and it was forgotten again until two years ago, when a third time he had the same dream. When he awoke he made up his mind that if he ever came across such a tract of land he would possess himself of it. Time passed, and one day while at Greenburg he drove over to Mt. Morris, in Greene County, and the moment he came in sight of the piece the dream was recalled. There were the identical houses along the road, the hill rising abruptly to a sharp peak, the two streams of water at its base, and everything he had first seen in the dream years before.

Upon going to the spot where his first well had been located in his dream to his surprise Mr. Thorp found that George P. Hukill had drilled his first well, which proved a very good one. The second well had also been put down by Hukill, at the place dreamed of, but was dry. Carrying his investigation still farther, Mr. Thorp climbed the hill and went directly to the place where the fifth well should be; but he tried to buy or lease the land without avail. Mr. Thorp had never before been in the vicinity of Mt. Morris, and did not know there was such a place until the visit which recalled the dream.

## LECTURE ON SPIRITUAL EDUCATION.

BY JENNY WREN.

If from a spiritual standpoint you look upon the necessity of education, and regard the inculcation of spiritual truth in the minds of the young as the foundation of the world's great social fabric; seeing that all reforms have their birth in the development of man's better, higher nature, we as Spiritualists must prize the Lyceum system of education, and spare no effort for its advancement.

Seeing that in the past, Christianity has enforced the necessity of infusing the minds of children with the orthodox ideas which lay the foundation of religious thought; surely it behoves us, from a more enlightened standpoint, to seek the mental culture for our children that will ensure them the advantages of progressive thought, by enlarging their field of knowledge, and entirely removing all existing barriers of creed, or dogmatic teaching. Thus shall we also be laying the foundation of a new system of ethics, which shall be to our dear ones a citadel of power, a very stronghold against evil, a strength in sorrow, a divine consolation under pain or trial.

The Lyceum system of education by the inculcation of the most beautiful thoughts of earth's noblest minds, without question of church or creed, tends to promote a broader liberality of thought, a more thorough appreciation of beauty and truth wherever found. The Saviours of our race have left behind them records of struggles against self, victories over evil, and emancipation from error through the experiences of suffering, which form invaluable lessons for young minds, just entering the broad arcana of spiritual effort. Our Lyceum should be the nursery of beautiful souls, the child-angels whose lives of happy, unselfish ministry to humanity should prove more than all the teachings of the creeds, the power of truth to save human souls from sin, and consequent suffering.

The harmonial philosophy, comprising as it does, the most perfect code of ethics, the most elevated system of educational unfoldment, combined with the pleasurable results of an harmonious blending of the physical with the spiritual education, supplies a need long felt by certain of our more advanced thinkers, who in their revulsion from the teachings of a narrow creed, shrank from contact with that religious training for their children which would introduce to their young minds the very errors it may have taken years for their parents to conquer, the very ideas which would retard their mental progress to higher planes. The receptive soul of a child naturally loves the beautiful, even as a flower turns its unfolding petals sunward, so does the child spirit, retaining even yet the reflection of Paradise, instinctively love the demonstrations of goodness in any form. So that it can understand the divine principle of eternal good in all things, and be taught that all good is the outcome of love, the manifestation of love, in all, throughout all, towards all.

The old doctrine of original sin has rendered this difficult for the adult mind to conceive; but the little child with its heart full of trustful confidence, ready to love the beautiful, pure, and true, unquestioningly receptive of the truths inculcated by those it loves, is more readily reached, and the foundations of future loftiness and nobility of character is laid, which renders the growth of ideas easy through coming years of progressive thought. It is our desire as far as possible to produce a corresponding code of teaching to that carried on in the Lyceums of the summer land, where the spirit children are being trained and developed under the care of judicious loving guardians, known as spirit mothers and fathers; whose love for the little ones is their great incentive to effort, and their sole anticipated recompense the love of the sweet angels who thus progress under their gentle tuition, until they pass on to the higher spheres of useful labor and missions of love to earth or other worlds within the vast universe of God. Here, in the homes of the summer land, the little pilgrims of earth life, often weary and worn with sickness and pain, or perhaps coming from loveless homes where childhood's joys were unknown, where harsh words and hard blows were more frequent than loving caresses; or perhaps the little, ignorant, uncared for, city arab, whose precocious mind has only

been developed under the most painful circumstances of necessity. All these are lovingly received and welcomed by the angel guardians to the summer land. Here they are educated kindly, wisely, not as in earth life's schools; there being no laborious toil connected with the acquisition of spiritual knowledge. Their better feeling, dwarfed may be by earth life associations, are here expanded under the influence of divine love, their affections become twined round those who are so gentle with them in their wondering, questioning attitude; until a great desire for the acquisition of knowledge absorbs their natures, and they are indeed born again into a new life where they find happiness and useful labor.

Children here are educated under the influence of the beautiful. Beautiful flowers, beautiful homes, beautiful sounds, beautiful pictures, refined conversation laden with love, interspersed with instruction as naturally as the air is laden with the sweetest perfumes, so that they instinctively attracted by the beauty of their surroundings, become at length a part of it themselves, in turn contributing their meed to the general happiness of all the bright child spirits who inhabit this beautiful sphere. So we would have our Lyceum system one of harmony and beauty. Teaching the children to look upon God as their father, to love him through the medium of his beautiful works, the manifestation of his paternal care over all his creatures, and more than all, for the glorious gift of immortal life conferred upon his children, which proves at once his power, his wisdom, and his love, infinite and divine. We would teach the little ones perfect trust in this loving father, and in those beautiful angels whom he appoints as our guardians and guides. We would teach them the nearness of heaven, the possibility of communion with its inhabitants; the necessity of cultivating our spiritual natures and psychic power in order to attain perfect correspondence with divine harmonies, and raise our minds to meet half way the spirit guides who wish to assist us in our earth life, and develop our mediumistic powers for the good of humanity. We would teach our children that death has no terror for the Spiritualist, that to us there is no separation from our loved ones, seeing that a bridge spanned by angel footsteps is cast for ever across the gulf men call Death. We would teach our children to know that angel eyes are ever watching their every action, reading their thoughts and motives, so that as a loving child fears to wound or grieve a beloved parent, so may they fear to cause the shadow of regretful pain to fall over the loving spirits of those dear ones who have passed on before.

Surely this would help to guard them in the hour of temptation, the love they bore the dear ones on the other side would surely act as an incentive to greater effort to preserve their moral and spiritual status, so that they may attract unto them bright, beautiful influences, whose inspirations will enrich and ennoble their own lives, shedding a halo of beneficent influence over all they meet or mingle with in their daily life. These are some of the aims of our Lyceum system of education. Not a holding forth of rewards or punishments, but a learning to love beauty for beauty's sake, to love God as the great first cause of good, and feeling the grand throbbing of that universal soul within their own natures, learn to assimilate their own thoughts with the influences of heaven, thereby ensuing their present and future happiness, as well as assisting to produce the ultimate of human perfection. Endeavoring to induce the children to give out their own thoughts, and encouraging the questioning attitude of mind that betokens a progressive growth of soul, we would strive to instil clearer ideas of the future life, with its inevitable law of results, teaching the children the true principles of salvation from evil, suffering and sorrow. Showing them in simple language how each soul forms during earth life its own heaven or hell, in other words, how the spirit, on its transition to a higher life, finds itself in just that sphere for which it has fitted itself, finding the corresponding influences to his own character, and being surrounded by those elements which he had loved on earth. Teaching them also that no man lives to himself; that it is not possible for a soul to be lost, or banished for ever from the presence of the Father; but that a progressive life of atonement and compensation

awaits each human soul on its entrance into the mystic life of the future.

Thus shall succeeding generations rise above the level of the errors of the present, and the inevitable result of the reception of higher truths be, the redemption of the race from the effects of violated spiritual law, and the spiritual, mental, and physical perfection and happiness of humanity.

This is a work in which angels love to engage, and which mortals would do well to share. Therefore, we ask your sympathy and co-operation in our Lyceum labors of love, sure that in assisting in the spread of the harmonial philosophy, you will find the sweetest recompense, even the recognition of your efforts by the angel world, and the 'Well done, good and faithful servant' of our Heavenly Father.

## NATURE'S MODEL WIFE AND HUSBAND.

(PART OF AN UNPUBLISHED PLAY.)

- D. 'Tis to fulfil my promise that I come. I knew that I should find thee at this hour alone.
- L. Right welcome art thou!
- D. Now for my model wife!
- L. Paint her not in *too* glowing colours lest I fear to take her for *my* model.
- D. Nay, charming lady! if I paint at all I must be true to nature; and 'tis nature's model that I shall hold up to thee. The true wife should be comely of form and fair of feature: let no man choose other for his mate. With symmetry of form you may expect a mind symmetrically proportioned too. Such being the case, mind and body balancing each other, health will be the result.

Hygea and Hymen should go hand in hand:  
Where Hygea reigns not, let not Hymen stand.

- L. Why then, friend, not half the human race would e'er be wed.
- D. And if not wed, what matter? Surely a useful life might still be spent. Better to go down childless to the grave than leave a sickly progeny to mourn their fate; perpetuating crimes and fleshly ills, resultant of a mind diseased. My model wife shall be large of heart, with love for husband, and for all that needeth help; her children shall rise up and call her blessed: for does she not with kindly sympathy bless all around? Hers is the helping hand that doeth good, that raiseth them that fall; hers the magnetic hand whose touch doth heal; within her own dominion she is the true physician and the friend of all.
- L. Now, stay thee, stay; to be all this she must be more than human.
- D. Granted; must be God-like; filled with love and charity divine; unselfish, ready to deny herself for others' good. A mind, too, she must have so strong that troubles shall not bow her down. If sickness come or loss of wealth, or of *all* that earth holds dear, her husband's hands are doubled, for are they not through life to walk as one?

Her cheerful voice upholds his heart;  
Together they are strong.  
Although all ills on earth betide,  
Husband and wife are side by side;  
Naught, even death, can them divide.

(Enter Salanio, a friend.)

- S. By my soul, my friend, thou hast drawn a pretty picture. What would I not give to have such a wife?
- D. Perhaps, my friend, thou dost not deserve such a wife. A husband, remember, has his part also to do. What thinkest thou, my fair friend?
- L. I think, and hope, that my husband that is to be, will be such a one as thou wouldst like to paint.
- Sal. Well, having heard, tho' all by chance, thy lips portray a wife such as I would have mine to be, perhaps thou wouldst not object to paint the

other part of the picture, and give us Nature's model husband.

- D. Thy wish shall be gratified, even though thou mayst thyself be put somewhat in the shade by the contrast. The man, then, that Nature would require for Nature's wife, must be, what thou art not—otherwise he'd be no mate at all.
- Sal. Perchance I had better not have spoken. Nevertheless I'll hear thee out.
- D. Well, he must be stout of limb, of muscle, and of bone; fairly proportioned; his brain, therefore, well balanced. With these requirements his past life must bear inspection. Naught must there be to cast a shade or sully the first pages of the past; no vice to make a blot thereon. He must be woman's champion, the lover of her rights; truthful and frank as Nature is herself; sympathetic and kindly at all times; not over-exacting, willing to make allowance for the failings of others, even as he'd have allowance made for him—for none are perfect. Courtyly of manner and address, thus ne'er o'er-riding the liberties of others; willing to make sacrifices for the welfare of others; and in sickness, tender, kindly affectioned and ready with a helping hand. Thus walking through life, his strong arm upholding her, the mother of his sons and daughters fair, he finds when Nature's kindly hand closes his eyelids here on earth, a brighter home upon the other side, where all that he held dear shall join him, and the joy of that man shall be great, yea, greater than the joy of him who on earth hath been called "Conqueror."
- L. Thanks to thee, my friend; thou hast indeed drawn both portraits with skill; unpractised as I am my heart doth tell me that much.
- Sal. Well, for my part, not being much of a judge, I will withhold my opinion.
- D. And wiser, too. For they who cannot judge of work of art, nor yet tell right from wrong, are safest if they silence keep; the weak may then be strong in something, e'en though it be in silence only, which, know, is often deemed a virtue.
- Now, my dear young friend, I feel that I must go.
- L. Adieu! adieu! thou art a faithful friend and true.

E. V. S. K.

Castlemaine.

## RELATION OF SPIRITUALISM TO CHRISTIANITY.

*Anniversary Address at Sturgis, Mich., June 29th, 1890.*

By J. M. PEEBLES, M.D.

*From Banner of Light.*

THIRTY-TWO years ago this sunny month of June, I delivered, by invitation, a dedicatory address at the opening of this house of worship, erected and furnished by Spiritualists of Sturgis. The day was fair, the fields were green, the atmosphere was heavy with the odors of flowers; the desk (neatly trimmed) was fragrant with roses, and the auditorium was literally crowded with sincere and earnest worshippers. The very air on that memorable occasion seemed afire with enthusiasm, and the heartfelt *amen* rung out audibly and often from the glad worshippers in attendance. It was an hour of triumph and inspiration—a day of baptisms and angel benedictions.

There were present Judge Coffinbury, Joel Tiffany, Selden J. Finney and other distinguished exponents of the Spiritual Philosophy, the majority of whom, now clothed upon with immortality, have gone to increase that ever-attending cloud of witnesses mentioned by an ancient apostle. Some remain. Before me are the Hon. J. G. Wait, the venerable Harrison Kelly and a few others. These were men of faith, men who never shirked responsibility nor faltered in the defence of their convictions. Their presence to-day is an inspiration for the good and the true. And bending as they now are under the weight of years they look westward toward life's

golden sunset in peace and joy. They know that death is but the masked angel of life; they know that the morning gates of immortality stand for them ajar, and that the white hands of their loved ones are kindly beckoning them over the river to the land of the fadeless for ever.

This house was dedicated not to occultism, atheism or any form of agnosticism; but to the elucidation and dissemination of such uplifting principles and religious teachings as the Fatherhood of God, the brotherhood of man, the demonstrated ministry of spirits, and the necessity of free thought, intellectual growth, and spiritual culture. These principles, as rational as they are beautiful, will live in increasing moral splendor when this structure shall have crumbled to dust.

Since that dedication, thirty and two years, with their sunshine and their shadow, have rolled back into the abysmal past! And watchman, what of the night? Their lessons, whether of joy or sorrow, have not been lost. Only the evil perishes. The stinging bee may have perished, but its honey sweetened some well spread table. The faithful horse that died had lightened many a toiler's task. The uncouth caterpillar ceased to crawl, died, and rose a beautiful butterfly. Upward all things tend.

These thirty years and more, as such, are dead; and yet out of them have leaped new thoughts, new discoveries, new inventions, new methods, new sciences, and new ameliorating movements for the elevation and perfection of humanity—all these, and more; out of them have sprung a thousand joys for a single sorrow, and ten thousand smiles for a single tear. Days and years, like seeds and showers,

"Go underground to dress, and come forth flowers."

Thirty years! Permit me to go back not only thirty years, but over two-thirds of a century, to 1822, the year in which I was born, away down by the Green Mountain foot-hills of Vermont. James Monroe, author of the Monroe doctrine, was at that time President. The population of the country was about nine millions, and the Union comprised seventeen States, slavery existing in all of them except Maine, Vermont, New Hampshire, and Ohio. What astounding changes since! Kingdoms have become Republics, islands have risen from the oceans, and time and space by steam and electricity have been nearly obliterated.

And though to-day upon the border land of seventy, my memory of prominent events occurring sixty years ago and more is vivid and clear as crystal. Agriculture was then the chief source of profit. The old wooden plow with an iron point broke the soil. Labor-saving machinery was almost unknown. Our fathers raised the sheep and the flax, and our clothing was spun, woven, and made by our sterling mothers. In the place of a piano was heard the hum of the spinning-wheel; and instead of a brass band of music on each recurring Fourth of July we had the fife and the drum, with ginger-bread four cents a cake, and hard cider a cent a glass. Everybody drank—priests and people. At the ordination of the Rev. Jonathan Edwards, the great expounder of Calvinism, "John Loomis gave half a bushel of malt; Matthew Grant two quarts of rum, and John Stoughton a sum of wine money." And in the Rev. Edward's account-book occurs this record: "Bought of Joshua Loomis seventy nine and one-half barrels of cider;" which in the shape of "brandy he sold to his own parishioners the next year." (See *New England Magazine*, April, 1890.) This was a bad mixing of rum, hard cider, brandy, and Calvinism. It may be added that this Rev. Edwards, as did Presbyterians generally, preached the damnation of both non-elect infants and Pagans. The first minister that I remember of hearing was Elder Lamb, a stern close communion Calvinistic Baptist. He preached in hollow, sepulchral tones the hissing gospel of hell-fire, election, and reprobation, and the eternal damnation of the heathen. He was a ghostly terror to me. Sulphur in its crudest form, now used as a disinfectant, was then employed religiously and freely as a means of grace.

Many preachers sixty years ago preached the doom of the heathen, infant damnation, drank brandy, and engaged in the lottery business.

*Trinity Record* publishes the following extract from a letter written in 1763 by the Rev. Samuel Seabury, of Hempstead, L.I.: "The ticket No, 5886, in the Light-house and Public Lottery of New York, drew in my favor, by the blessing of God, five hundred pounds (of which I received four hundred and twenty-five pounds, there being a reduction of fifteen per cent.), for which I record to my posterity my thanks and praise to Almighty God, the giver of all good. Amen."

Farmers that period thrashed their grain with flails. Candles were employed for illuminating purposes. Open wood fire-places were used for heating and cooking; and heavy, clumsy stage coaches for general public conveyances. Steam had not been applied to the promotion of our industries. I must have been nearly twenty years of age before the first steamer crossed the ocean. Now, George Francis Train, by steam and rail, girdles the globe in some sixty-five days.

The Erie Canal, completed in 1825, was considered at that period a rapid and luxurious method of travel. When the first American Railroad was constructed (1826) I must have been about four years old; now, in round numbers, we have one hundred and fifty thousand miles of railways, with their circuitous branches intersecting and spanning the continent.

A summary of modern inventions, comforts, improvements and conveniences, such as stoves, hot air, steam, gas, electric lights, the telegraph, the Atlantic cable, the spectroscope, the telephone, the photograph, the phonograph, phrenology, psychometry, with other scientific discoveries coming into practical use during the last fifty years, almost seem to me for the moment, with my vivid recollections of boyhood times, like the fairy tales of the Arabian Nights. And yet, they are not only tangible, every-day realities, but are considered by most of the busy, thinking masses as absolute necessities.

There are lost arts. And there have been many golden ages of history, the Ptolemies in Egypt, Pericles in Athens, Augustus in Rome; but our golden age, the last half of this century, resplendent with art, science, research, discovery and religious aspiration, was a befitting time for the re-discovery and propagation of Spiritism. I say re-discovery, for to agnostic materialists and Protestant Christians Spiritism, demonstrating conscious communications between mortals and the over-arching invisible worlds of immortals, was literally a discovery, a new revelation.

The world moves in cycles. And this upward-tending progressive world of ours, constantly moved upon by the Divine Spirit, was now ripe and ready for the "Rochester rappings." They came—came naturally, causing excitement even to consternation in social, sectarian and scientific circles. The wonder grew, and no Samson was on hand to solve the riddle.

The Buffalo "toe-joint" doctors, who pretended to expose the marvels, died, as might be expected, from taking their own doses. Investigations and prejudicial reports, instead of putting down the spirits, only gave wings to their manifestations. They had evidently come to stay. They have stayed. And they will stay manifesting in some form so long as this earth remains a race-bearing planet. These spiritual intelligences from different spheres were and are to-day God's living witnesses of the soul's future existence.

The fact of spirit-intercourse in 1848 was not absolutely new, however, for every student of history knows that all ages and races had in some form witnessed and echoed these phenomena. They were considered at different periods miracles, magic, possessions, apparitions, oracles, special providences, witchcraft, demons and angels. Their persistence, surviving the decay of thrones and empires, is, according to Herbert Spencer, a proof of their reality and their value. One of our poets has said:

"If ancestry can be believed,  
Descending spirits have conversed with man,  
And told him secrets of the world unknown."

Well do I remember a conversation when in Canton, China, (the guest of Dr. Kerr, both physician and missionary,) upon mesmerism and Spiritism. When I had got well warmed up in my description of American spirit-manifestations, he coolly exclaimed: "Why, sir, these

manifestations are very old in this country. China is an empire of Spirits;" and to prove it he took me out to temples, shrines, shrines and booths, where I witnessed spirit-writing and other forms of mediumship.

Spiritism is never to be used interchangeably with *Spiritualism*. For weary years I have pressed this point—in my books, essays and lectures. Spiritualism inheres in and originates from God, who is Spirit; and therefore naturally and necessarily refers to man as a spiritual being, the offspring of God. Spiritualism, then, from Spirit and Spiritual, is the direct antithesis of materialism, which posits the origin and present condition of all things in matter, *plus* some unknowable potencies. Like the Greek arch, materialism rises only a little above the earth to come back to it again—and so death ends all!

The terminologies of Spiritualism and Spiritism absolutely necessitate, as every scholar knows, different meanings. Chinese, Indians and Utah Mormons are Spiritists, believing in spirit communications. Most of the African tribes of the Dark Continent worship demons and believe in spirit converse—but certainly they are not intelligent Spiritualists. Correct definitions, ever indispensable to the elucidation of truth, would, if properly heeded by our writers and speakers, save a vast amount of unprofitable discussion, if not of non-fraternal feeling.

Spiritism, like anatomy and telegraphy, is a fact—simply a *fact* of physical and mental science; and properly and religiously studied, ought to lead up to Spiritualism. But it necessarily belongs, with such kindred subjects as mesmerism, to the category of the sciences; while Spiritualism, rooted and grounded in man's *moral nature*, is a fact, and infinitely more—a fact *plus* reason and conscience: a fact relating to moral and religious culture—a sublime fact, ultimating in consecration to the good, the beautiful and the true. Spiritualism proffers the key that unlocks the mysteries of the ages. It constituted the foundation stones of all the ancient faiths. It was the mighty uplifting force that gave to the world its inspired teachers and immortal leaders. The spiritual is the real. God is spirit.

Pythagoras, the famous Samian, taught that angels and spirits exercised a guardian care over mortals.

Socrates had his ever-attending spirit-helper to whom he listened.

The Apostles healed the sick, saw visions and witnessed the Transfiguration.

Constantine saw a flaming cross in the heavens with the ominous words: "In this sign shalt thou conquer."

Joan of Arc saw visions and conversed with risen saints.

Torquato Tasso frequently heard the voices of spiritual beings.

Antony of Egypt met angels by the wayside, and had holy visions.

St. Francis of Assissi put down demons and talked with angels.

George Fox, the Quaker, was entranced, and had the spiritual gift of healing.

The Wesleys heard spiritual sounds and mysterious noises in their home when at prayer.

Baron Swedenborg conversed with spirits and angels during twenty-seven years of his eventful life.

Savonarola, Bruno, Boehm and Roger Bacon were Spiritualists, inspired and possessed of mediumistic powers.

John Bunyan and Richard Baxter were Spiritualists. Just before Baxter's death he published his work: "The Certainty of the World of Spirits Fully Evinced by Unquestionable Histories."

Dr. Adam Clark declared his belief that there was a "spiritual world in which human spirits both good and bad lived," and that "these spirits have intercourse with this world, and become visible to mortals."

The French President, Thiers, said: "I am a Spiritualist, an impassioned one; and I am anxious, I repeat, to confound materialism in the name of science and good sense."

Senor Castellar, Professor of History, in a Spanish University, is a Spiritualist. "I believe," said he, "that I commune with beloved ones lost to my sight during this my troubled earthly life."

M. Camille Flammarion, the French astronomer, is an avowed Spiritualist.

John Bright, the British statesman, said to me in his own mansion, in presence of Mr. Bailey, a poet of some note, that he had witnessed "marvellous manifestations with D.D. Home and others, that he could account for only upon the hypothesis that the agencies were spirits."

Ex-Premier Gladstone, who has investigated the spiritual phenomena, said: "I know of no rule which forbids a Christian to examine into the signs of preternatural agency in the system called Spiritualism."

While lecturing several months in London upon Spiritualism and cognate subjects, I had no more patient listeners than A. R. Wallace, the naturalist, and C. F. Varley, the electrician.

Memories of the past remind me that in other lands I sat in séances with Victor Hugo, H.R.H. the Prince of Solms, William Crookes, F.R.S., Leon Favre, Consul-General of France, and other eminent statesmen, scientists, *savants*—all Spiritualists! What a chain of testimonies stretching in golden links adown the ages!

My thought this hour is fully expressed in the clear-ringing language of that eminent English naturalist and scientist, Alfred Russel Wallace, F.G.S.: "*My position, therefore,*" says he, "*is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences.*"

The consensus of opinion through the enlightened world to-day admits, no doubt, the verities of Spiritualism. The battle, however, is not yet fully fought. Far from it. There is commotion and mental warfare in the very air. And the great moral and religious battle-ground in the future will be, *not* between Spiritualism and Christianity, but between Spiritualism and Materialism. The bitterest and most merciless opponents to-day of Spiritualism are such prejudiced scientists as Haeckel, Lancaster and Huxley. And the Psychological Research Investigators are not much better. Their pseudo-methods lead to Sadduceism, Agnosticism, and bald Materialism.

It requires no proof that a perfect circle can have but one centre; no proof that space *is*; no proof that God exists. Intuition feels, consciousness knows. If my physical body had an earthly father, it is just as certain that my spiritual nature had a spiritual father. That which is spiritual is spiritually discerned. The blind cannot see the sun. It is their misfortune. They require optical treatment. Saying nothing of not seeing angels and spirits, the gross, dull physical senses do not see such potent forces as cohesion, attraction, gravitation, sounds, thoughts, principles. What do the senses know about life? about vitality? Love, hope, thoughts, cannot be measured by yard-sticks, nor can ideas be melted with a blow-pipe. Spiritual realities and spiritual beings are seen and sensed through clairvoyance, clairaudience, consciousness, intuition and the more refined and etherealized senses of the inner spiritual man. Does the Materialist say: "I never saw a spirit"? Quite likely. Did he ever see an atom? Did he ever see the unit of matter? "The ultimate unit of matter," says Spencer in his Principles of Psychology, "must remain absolutely unknown." And yet, while the atom, while the unit of matter, is by confession unknown, these arrogant materialists talk learnedly about "thought being a property of matter," and about "intelligence being evolved from matter and force"—evolved to flicker a few years and then die away into nothingness. Thinkers are tiring of such dogmatic babble!

If reason and logic mean anything, non-intelligence cannot produce intelligent and rational beings. The effect cannot exceed the cause. Just what is put into matter can be gotten out of it, and nothing more. Involution necessarily precedes evolution. When materialists in their reasonings put force, life, thought, consciousness into matter, they unwittingly put God into it, for God is the infinite consciousness, the absolute will, the absolute soul of the universe. And we are made in the image of God—we are birthright citizens of the city of God—and our aspiration is the measure of our destination.

It is not matter nor sea-lime nor protoplasm that constitutes the basis of life, but spirit: that is to say,

spiritual or divine substance. Spiritualism is the substantial reality. And man is a spirit *now*—a spirit living in a material body, which body bears something of the same relation to the real, conscious, invisible man, that the husk bears to the corn. Evidently man is a trinity and a unity. He is constituted of a physical body, a spiritual body, and a conscious and undying soul—trine here, dual over there, and *one* uncompounded, indestructible *divine substance* in his inmost, forever.

I repeat, man is a spirit now, and spirits are but men and women divested of their mortal bodies. They have taken with them consciousness, memory, reason, sympathy, *character*. And they walk by our sides, often felt and yet unseen. Philosophically considered, there is but one world, and that *one* world embraces the yesterdays, the to-days and the innumerable to-morrows of eternity. And mediums stand midway between the visible and invisible states of existence. They are conscious and unconscious sensitives; they are mesmeric instruments most delicately tuned; they are towering palms that catch and reflect such morning sunbeams of light and love as gladden other spheres; they are the trumpeters upon the mountains; they are the message-bearers of immortal truths from gods and angels to men; and to be successful in their missions of good tidings they need the most pleasant surroundings, the most perfect conditions. Doubtless there are "frauds." Such is the case in all life's callings. Let them first be reprimanded in private, then reproved more sternly, and then punished. And the proper ones to do this are kind, generous, full-orbed men, and genuine Spiritualists, rather than pretentious, unprincipled thugs. The greatest frauds among Spiritualists are the fraud-hunters. They get out from a séance just about what they take into it, and so fools are answered according to their folly. If these fraud-hunting psychical researchers had been among the night-watching shepherds of Palestine, instead of looking up trustingly, joyfully at Bethlehem's star, and listening to the songs of the angels, they would have been ogling around some old Syrian stable, scenting out the odors of the offal—that would be their natural element!

Mediumship is innate in all human organisations, awaiting development, and demanding the most careful culture. It should be relegated to where it naturally belongs, the select séance, the quiet family, the religious home circle. Judge Edmonds opened his séances with prayer. And mediums should be guarded and surrounded by kind, sympathetic and calm religious influences; then would there come, continually come, richer and still grander pentecostal outpourings of the spirit from the heaven world.

Spiritualism has not only demonstrated a future life, but it has explained the philosophy and psychic methods of spirit-intercourse; it has liberalised the public mind; it has encouraged the philanthropic reforms of the age; it has given us a revised geography of the heavens, and disclosed some of the transcendent beauties awaiting us in the many-mansioned house of the Father. It does not say "good night" in the hour of death; but rather gives the glad assurance of a welcome "good morning," just across the crystal river. It does not drape the mourner's home in gloom, but lifts the curtain, permitting us to hear words of undying affection from those we love. Oh! let us rejoice, then, and be glad in these Easter years of Spiritualism, for they give life a new meaning. They put new courage, new strength, new intelligence into our daily tasks.

Spiritualism, the complement of Christianity, sweetens the bitterest cup, helps bear the heaviest burden, lightens the darkest day, comforts the saddest heart, and gathering up the kindly efforts we make in behalf of our fellow men, transfigures them with its brightness, ennobles them with its moral grandeur, and throws around them the circling aureole of fadeless splendors. And further, by and through its holy ministries, we know that the grave is no prison-house for the soul, but that life, progressive life is ours, eternal in the heavens.

As to organization, State and national, Spiritualists have made a signal failure. They never can organize permanently. There are too many diverse opinions, too many materialistic tendencies, too many opposite teach-

ings, and too much mulish individualism. What, then, have they done? Much every way. They have proved a future life, fought old-time errors, grappled with bigotry, dethroned superstitions, liberalised thought, inspired reforms, and diffused the life-giving, spiritualizing principles of Spiritualism through the minds of millions. The sheaves of their precious sowing are already in sight. The denominational churches are gathering them in. They have been long hungering for a better, higher grade of spiritual food. Calvinism is no longer digestible. And accordingly Spiritualism is now being preached in many church edifices under the euphonious phrase of "angel ministries."

Neither their workmen nor their works die. Demosthenes and Cicero live in their masterly orations; Apollonius lives in his travels and spiritual marvels; George Fox and Ann Lee in the truths that streamed like pearls from their lips; Judge Edmonds lives in his judicial decisions and spiritual visions; Robert Dale Owen lives in his "foot-fall" echoes along the shores of immortality; Brittan lives in his spiritual relations of man; Denton in his "Soul of Things;" Newton in his sound and substantial essays pointing to the "Better Way;" Fishbough in his sermons, visions and unpublished writings; Sargent in his proof palpable; Mrs. Farnham in her ideal attained; Mrs. Mary F. Davis in her poems and self-sacrificing deeds and sweet saintly life: *These* and many other Spiritualist workers, live not only in memory, not only in their surviving books and kindly work of good to others, but they live as conscious men and women disrobed of mortality, live in and among that ever increasing throng of witnesses that minister to mortals.

Though many of the fathers in our Israel have passed to the higher life; though National and State organizations have perished, will Spiritualism die? *No!* a thousand times *no!* Never a truth of God died. It may assume other clothing, it may be presented in a different form and under different names, but the truth itself is imperishable.

Spiritualism, under the guidance of God and angel hosts, has never made such rapid strides as it is making to-day. And all the concentrated and malicious potencies of earth, and demons—all the infernal machinations of Hindu occultism, German materialism, religio-nationalism, psychical-researchism, and a score of other beggarly isms, floating like dead wood upon the great agitated ocean of thought—cannot check the onward, upward march of true Spiritualism. God is in this universe of ours, and governs it too, pessimism to the contrary notwithstanding.

*Concluded in our next.*

#### ADELAIDE SPIRITUALISTIC ASSOCIATION.

THE A.S.A. held their monthly social and lecture on Wednesday, September 3rd. There was a good attendance of members and friends. The Committee have found this combination more attractive than the lecture alone. The Association have made very fair progress, in addition to the library and furniture the piano will soon be paid for. The circles so far have not been very successful, it is so difficult to induce the sitters to conform to necessary conditions. The monthly meetings are free and *no collection*.

Mutual Chambers, King William-st.,  
Adelaide, 12/9/90.

THE "HERALD OF HEALTH," an old established Hygienic journal, published in London, comes to us in a new form and under new management, the editorship having been assumed by Mrs. Chandos Leigh Hunt Wallace (the well-known authoress of *Physianthrophy*), whose portrait adorns the first page of the July number, which contains general rules for the maintenance of health, Cookery for Areophagists, articles on Suggestion, Massage, Anti-Vaccination, etc. The journal is an excellent one for Hygienists and food reformers. It is published at 23 Oxford-street, London, and the English price is 2d. per copy.

## OCCASIONAL NOTES.

MUCH satisfaction may very properly be felt at the progress that is being so generally made by the Anti-Vaccination movement. In our own midst good and steady—all the better for being steady—work continues to be accomplished by the Melbourne Anti-Compulsory Society, of which Mr. A. A. Parrett, Clifton Hill, is the energetic Hon. Secretary. In New South Wales there is no compulsion, nor will the temper of the public and the legislature ever be likely to yield to the efforts of a few official busybodies and medical partisans there to bring about the establishment of a tyrannical law. In Tasmania, also, a comparatively speaking satisfactory state of affairs exists. A bill to abolish compulsory vaccination has been repeatedly passed by the Lower House, but rejected by the Legislative Council. This year the measure again passed the Assembly, but was thrown out in the Council by a majority of one! The Premier, however, who is the only member of the Tasmanian Ministry\* in favor of compulsory vaccination—a circumstance not much to be wondered at, seeing that he is also President of the Central Board of Health—has given his pledge that vaccination in that colony will not be enforced until the result of the Royal Commission of Vaccination, now sitting in England, shall have been made known.

Touching the Royal Commission aforesaid, there is cause for congratulation among lovers of freedom. The first report was issued early in the present year, and portions of it were eagerly seized upon by supporters of the old medical school to show the virtues and value of vaccination; and so some sort of a case was made out, generally by carefully suppressing the evidence elicited in cross-examination. Now, however, the second report has been made public, and it is a genuine “eye-opener.” After its revelations, for compulsion to remain much longer on the British Statute Book seems impossible. The fatal admissions, and the discomfiture, of official and other medical witnesses, at the hands of Messrs. W. J. Collins, M.D., B.Sc., J. A. Pixton, M.A., M.P., Chas. Bradlaugh, M.P., etc.; and the closely-reasoned testimony, adverse to Jenner and “lymphing,” tendered by Dr. Chas. Creighton, M.D., the very distinguished pathologist, ought to suffice to put vaccination to an open and everlasting shame. Part 3 of the Commission’s report has just been issued, and is of special value. It contains *inter alia* the evidence of eminent anti-vaccinationists, such as Dr. Alfred Russel Wallace, the foremost Naturalist of the day; Professor Edgar Crookshank, M.B., Professor of Comparative Pathology and Bacteriology, in King’s College, London; William Tebb, President of the London Anti-Compulsory Vaccination Society; Alexander Wheeler, and others. It will no doubt be another year, at least, before the labors of the English Commission are ended.

“First laughed at, then looked at, then loved”—such is the history, amongst many other subjects, of Hypnotism (which is simply Mermerism writ wrong). The medical world has of late been much concerned with the peculiar class of phenomena referred to; doctors of eminence assert their reality, and very respectable journalists write more or less fully, but always feebly and foolishly, as to the facts and their bearings. But they say nothing new that is true, and nothing true that is new. Acquiescence is expressed in the occurrence of phenomena proving clairvoyance, and awed attention drawn to possible dangers from a perverted use of weird powers: all as if the world had lighted upon a new fact. But it is all as “old as the hills.” Binet and Féré, Luys, Milne-Bramwell, and Lloyd Storr Best, have nothing to say that has not long since been said, and said better, by Ashburner, Elliotson, Esdaile, Gregory, Deleuze, Lee, and Townshend, many decades back, and even in our own colony by Drs. Williams and Mueller, and writers in the *Harbinger*.

\* The Attorney-General, and the Minister of Public Works, are open violators of the established law as to Vaccination; the Colonial Treasurer and Minister of Education, also the Agent General of the colony, Hon. E. Braddon, brother of the Novelist, are against compulsion.

Mr. Julian Thomas, better known in literary circles as “The Vagabond,” has been having rather a bad quarter-of-an-hour in the correspondence columns of the *Age*. The gentleman has seen fit to repeat some unsavory charges against the Wesleyan Missionaries in Fiji, but, challenged to prove his allegations, he resorts to bluster, bad language, evasion, and flight! Eleven years ago Mr. J. T. made a vicious attack upon Henry Slade and mediums generally. The terrible castigation he then received from the late Mr. Harold Stephen, of Sydney, in a pamphlet entitled “Vagabonds and their Dupes,” should have proved a permanent lesson to him.

After years of estrangement, John Henry Newman, the Roman Catholic Cardinal, and Francis William Newman, the Freethinker, became reconciled, and it is said that the two brothers met and associated on terms of affection not many weeks before the former’s death.

## PASSED ON.

WILLIAM HARRIS the eldest son of our much loved friend and fellow worker “Jenny Wren,” passed on to the spirit world after a brief illness on Sunday, Sept. 7th. He was of a singularly quiet and amiable disposition, very ingenious in mechanics, and gave prospect of being a clever artisan, but it appears that his friends on the other side have better work for him to do, and were anticipating his transition before the illness which carried him off manifested itself. His body was interred in the St. Kilda Cemetery on Monday, 8th, and though the notice was brief some sixty or seventy friends attended, many of them bringing floral tributes to the grave. Mr. Terry commenced the service by contrasting the dark and bright sides of the occasion, the sorrow for the loss of the physical presence of the departed one with the joy derivable from an absolute knowledge that he still lived under happier conditions and had only gone before to be joined in due time by all those who loved him on earth and would love him still in the spirit world. Mr. Bradley (under spirit control) then delivered an impressive address which was listened to with deep attention. After the singing of a hymn, and whilst flowers were being cast into the open grave, the mother was controlled and gave a beautiful invocation.

After the ceremony many loving friends gathered round the bereaved one to tender their sympathy and encouragement. She bore up bravely though keenly feeling the separation from her first-born whom she looked upon with pride and affection, picturing a future for him in this life never to be realised. The following note of thanks to her friends, and poetical tribute to his memory she has handed to us for publication:—

To my brothers and sisters in spiritual fraternity, whose loving sympathy and assistance have helped me so tenderly in passing through my severe bereavement,—I do most sincerely render my heartfelt appreciative thanks, especially to Mr. Terry and other members of our Association, whose hands have borne me up on this mortal side, while angel hands have supported me from the spiritual plane. Beloved friends, your sympathy will ever remain a sacred memory in my heart, which endears me the more fully to the work of our beloved cause, filling me with a more anxious desire to carry to other sorrowing souls the sweet comfort that has borne me up under this heavy trial. The beautiful voice that spoke to me in the hour of sorrow, saying in tones of heavenly sweetness, “Thy son, who was dead, is alive again, and liveth for ever more,” can find an echo in many a weary heart; so shall the beautiful truth of immortality bring comfort to the sorrowing, strength to the weak, and light to the erring. So do we pray, and together labor, for the good of humanity, and the love of God.

JENNY WREN.

## WILLIE.

The child of many prayers, my first-born son,  
Around whose life my fondest hopes were twined.  
He whom the angels loved, my dearest one,  
Whose heart was full of love, so sweetly kind

Shall I hold back from heaven's purer bliss,  
 My darling boy, whom all men loved?  
 Shall I not freely give love's parting kiss,  
 Calm in the sweetness of the faith I've proved.  
 Fond heart, be still, my angel boy is given,  
 To those who loved him more than mortal kin;  
 Even to angel guidance in love's beauteous heaven,  
 Where by and by I too shall enter in.  
 Refuse not in thy pain to freely give  
 Thy dearest treasure at thy Father's call;  
 Knowing that yonder from his home in heaven,  
 He loves thee still, more dearly than them all.  
 Love him! ah yes! hot tears attest his worth,  
 The wealth of love, the mother's fondest joy;  
 Yet love would never seek to hold to earth,  
 Him whom the Father loved, my darling boy.  
 Go, dear one, tell thy father I am glad,  
 He has three dear ones now to win his smile;  
 Be happy, loved one, though my heart is sad,  
 I'll smile again, just in a little while.  
 And thou wilt aid me from thy home of joy,  
 Stretch down dear hands to help me on my way;  
 While angels give me love's divine employ,  
 Leading me home to heaven's perfect day.

JENNY WREN.

#### THE THEORY OF UNCONSCIOUS CEREBRATION.

THE attempts which are occasionally made to explain some of the phenomena of Spiritualism by the fantastical theory of "Unconscious Cerebration," have elicited from Captain Boule the following statement of facts within his own experience. We translate them from the last number of *La Revue Spirite* :—

"Called upon to serve in French Cochinchina, I was brought into close and friendly relations with a naval officer, who occupied a high position in the administration of our new possessions in Tonkin. His name will be given to any person wishing to know it. He and I were both familiar with the facts of Spiritualism, and after a time we would sit down regularly at a small three-legged table and pursue our investigations. We thus obtained, spelt out letter by letter, the following communications, which I transcribe textually :—

'I am a Mata; I died in this place at the time it was under the command of the chiefs whom you superseded. If you are not afraid, take the light and look in that old bureau there, where you will find my name upon some old papers.' We found the name in the place indicated, and got it translated next day into Latin characters by a qualified native, and it proved to be an Annamite designation. 'I was a villager of Benca,' the table continued to spell out; 'ask some of the old people there, who will assure you they have known me and that I am speaking the truth.' Next day, my friend sought out a person of this kind, who declared, not without a certain feeling of stupor, that the individual inquired for had really existed, and was in fact a native of that village. He was a militiaman (commonly called a *Mata*), under the command of a neighbouring mandarin; and had died in the service of that chief. We were bound to conclude, therefore, that the table has told us the truth."

Some time afterwards, seated at the same table, the following words were spelt out: "Rran tan plan tan plan tan plan, rran tan plan tan plan plan. You appear to be good fellows both of you. I have come to have a little chat with you *en passant*. I was born in Paris, in the Faubourg St. Antoine; I was originally a dyer and clothes cleaner; I became a soldier in 1792, because the country was in danger; I was of good height; I was killed at Marengo, tambour major in the Consular guard. Rran tan plan tan plan tan plan, rran tan plan tan plan plan. The feet of the table at these last letters endeavour to imitate the roll of the drums, gradually fading away in the distance."

Captain Boule challenges the people who talk so glibly of unconscious cerebration, to tell him how they could

possibly adjust their theories to facts like these. Neither of the two officers had ever heard either of the Annamite militiaman or of the ci-devant dyer, who lost his life at the battle of Marengo; and therefore there could be no latent idea of either in the brain of one or other of the sitters at the table. But the opponents of Spiritualism will invent any preposterous explanation of the causes of its phenomena, rather than accept those which are obvious and indisputable.

#### THE FRENCH PRESS ON SPIRITUALISM.

WE have more than once referred to the extraordinary change of tone which is being adopted by the French press towards Spiritualism; and the last mail has brought us several journals in which that change is powerfully accentuated.

In Paris, *La Presse*, *Le Moniteur Universel*, and *Le Paris* have published articles on Buddhism and the doctrine of Reincarnation, which are quite respectful in character. Serious discussion is replacing scoffs and sneers. *La Gironde*, the most influential journal in Bordeaux, discusses Spiritualism in two articles, the general character of which may be inferred from the following passages:—"When a sensible person asserts that he has seen such and such things, what right have we to assume that he has not seen them? That he may have been deceived is possible; but are we quite sure of it? Even if reduced to conjecture, the phenomena are already sufficiently vast to provoke the serious meditations of reflective minds. . . . Do you suppose that our dear Jeanne (d'Arc) lied when she related the conversations she had held with the saints? Do you know what was the familiar *daimon* of Socrates, or the sceptre which appeared to Brutus? Will you explain, without wise and laborious study—and even with that study can you account for—the collective hallucinations, the apparitions, the possessions, the visions, of which the history of the middle ages is one long series?" *La Paix* gravely admonishes its readers that Spiritualism is no longer a subject to be treated with pleasantry, but is an impressive reality.

*Le Parisien*, *Le Siecle*, *Le Democrat*, *L'Indépendant*, *La Revue des Journaux*, *Le Progrès de Lyon*, *Le Progrès du Morbihan*, *La Tribune de Genève*, *Le Petit Phare*, of Nantes, and *La Vigie*, of Alger—all have something thoughtful and serious to say with respect to the renaissance of a belief in the after life, which has been brought about, to a very great extent, by Spiritualism.

#### W. L. GARRISON AND SPIRITUALISM.

MR. E. W. CAPRON continues in the "*Banner of Light*" his interesting Reminiscences of Modern Spiritualism. Some doubts having been cast on his statement that the late William Lloyd Garrison was a Spiritualist, he gives further evidence from his own personal knowledge and supplements it with an extract from Oliver Johnston's "Garrison and the anti-slavery movement." That life long friend and co-worker with Garrison says:—"He never lacked the courage to avow his faith, regardless of the ridicule and reproaches of men. An illustration of this is found in his treatment of the subject of Modern Spiritualism. Having given much time to an investigation of the phenomena, penetrating to the question and being thoroughly satisfied that he had received many communications from friends in the spirit-world, he did not hesitate to incur the odium involved in a frank avowal of his opinion."

IN reference to the little book of poems, "Leaves of Love," by Jenny Wren, reviewed in last *Harbinger*, we are informed that they were printed at the expense of Mr. N. Joubert, of Sydney, that gentleman being desirous not only that the poems should be published, but that Mrs. Harris should receive some pecuniary benefit therefrom, generously furnished the means to print and publish. We trust the numerous friends of that lady amongst our readers will do their best to promote the sale of the little volume, in order that Mr. Joubert's good intentions may be accomplished.

## TRUE CRITICISM:—"THE THREE SIEVES."

ABRIDGED FROM THE *Indian Messenger*.

FAULT-FINDING is not criticism. But people constantly mistake the one for the other. The critic should be reader to appreciate worth than to find out faults. Next to the creator of "a thing of beauty," the man who appreciates and makes it known to the world, is the person who must be looked upon as a benefactor of the human race. After the doer of a golden deed, he must enjoy the most honor, who finds golden words to tell the story for all time to come. But far from doing this, our "critics" take delight in bringing down the great and good from their high pedestal of glory. "Behold, they are, after all, such as we; no greater, no better." Not able to rise to the heights of being, attained by those who are the salt of the earth, these levellers would cry them down to satisfy their vanity. Name any eminent man in their presence, and for one virtue of his that you speak of, they would impute to him fifty vices, real or imaginary. They would make you place on his head a crown of thorns instead of a crown of glory. They are always ready with a measuring rod, and would tell you in a minute the measure of any man's greatness. Some men are color-blind. So these are blind to virtue and worth.

"Hero-worship" is at a low ebb at present in our land. It passes for superstition and idolatry. But the greatest and most pitiable of idolaters is he who is his own ideal. He is never lifted out of his low self with genuine admiration for a "hero." A scoffer himself, he spreads a disastrous influence on the lives of all around him. His children grow up to be scoffers. Vultures love carrion; he loves slander. A scandalous story, especially if it is connected with a great name, is to him the daintiest dish. No sooner does he hear a spicy story, than he goes about telling it to his neighbors with embellishments of his own.

We have a piece of advice for such people. It is contained in a little book meant for children. But adults stand more in need of it than children. A child has heard a scandalous story:—

- Child.* O mother! do hear what a tale I've heard  
So bad I can scarce believe—
- Mother.* Stop, stop, my child! not a single word,  
Till we sift it through the sieve.
- Child.* "The sieve?" The meaning of what you've said  
I certainly do not know.
- Mother.* *The Sieve of Truth*: through its golden thread  
Are you sure the story will go?
- Child.* No, not quite sure. But you must believe,  
It is told all over town—
- Mother.* Stop, stop, my child! through another sieve  
Let us sift this matter down.
- Child.* "Another sieve?" What can it be?  
You certainly make me laugh!
- Mother.* The silver sieve: *Is it kind?* Let's see  
If it leaves us grain or chaff.
- Child.* No, not quite kind. But cannot I  
Tell my mother the worst or best?—
- Mother.* Stop, stop! by the iron sieve we'll try  
Once more, as a final test.
- Child.* And what is the iron sieve? full well  
Its test I should like to know.
- Mother.* It is this, my child: *Is there need to tell?*  
If not, let the story go.
- Child.* *It is needless to tell; it may not be true.*  
And I'm sure *it is not kind.*
- Mother.* Then I'd let it go, if I were you,  
Like the chaff before the wind.

Do not tell a story till it has passed through the golden sieve of truth, the silver sieve of kindness, and the iron sieve of necessity. If it is needless to tell, if it may be false, if it is not kind, do not tell it. Words are idle breath, but they may do incalculable harm.

## EXHAUSTION OF THE "SHAW" BEQUEST.

SOME six years since, the late Mr. James Shaw of Castle-maine left to us a moiety of his estate amounting to £106, to be expended in the diffusion of Spiritualistic knowledge and the general advancement of Spiritualism. The sum being too small for any special public work we determined to appropriate it to several purposes that he was in the habit of applying his means to whilst in the body, viz.:—supplying books to the Public Library, Lyceum and Association Libraries, *Harbingers of Light* to some public institutions not provided for by the Association, publication of pamphlets, assistance to lectures, advertising spiritual matters and donations to help individual or organised effort. We have used it in these directions, and by economy have spread it over this long period. It is at last exhausted, and the fund will be missed in many directions unless some generous individual or individuals will furnish us with the means to carry on this useful work. Anyone contemplating doing this may inspect the ledger account of the "Shaw Bequest," and see how the money referred to has been expended.

## MR. W. B. BOWLEY AND SUMMERLAND.

By a letter recently received from Mr. W. B. Bowley we are advised of the discovery of "Natural Gas" at Summerland, the new Spiritualistic Colony in California. A Syndicate has been formed there with the intention of supplying the city of Santa Barbara with gas. Mr. Bowley does not view this state of things with satisfaction, he says:—"Of course this has a tendency to make property owners overlook the original design of the angel appointed settlement, some people will get rich out of the discovery. The site of the gas well is visible from the windows of my cottage, and although my place is much increased in value I am not delighted; it is no longer what my fancy painted, but a place where a scramble has set in for material treasure. The spiritual element is beclouded for the present and until the fire of excitement in the race for wealth has burned itself out I shall seek other fields and pastures new." Mr. Bowley further informs us that he has had some extraordinary experiences in the phenomena of spirit materialisation in San Francisco with the Fairchild medium, and promises to send us published report by next mail.

## NEW BOOKS.

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