

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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CONTENTS :

<i>Influence of Diet on the Spiritual Nature</i>	4321
<i>Our Foreign Exchanges</i>	4322
<i>A Clairvoyant's View of the Spheres</i>	4323-4
<i>The "Argus" on Vaccination</i>	4324
<i>Notice to Subscribers</i>	4325
<i>Farewell to Mrs. Harris</i>	4326
<i>Coincidences</i>	4326
<i>Occasional Notes</i>	4327
<i>Dr. Mueller's Reply to C.E.L.</i>	4328
<i>Spiritualism in the London Parks</i>	4329-31
<i>Truth and Illusion</i>	4331
<i>Joan of Arc</i>	4332-3
<i>The Influence of Animal Food on the Spiritual Nature</i>	4334
<i>Color Hearing</i>	4334-5
<i>"The Lyceum Banner"</i>	4335-6
<i>Progressive Lyceum</i>	4326
<i>Death of a Young Believer</i>	4327
<i>Tiptology in 1874</i>	4332
<i>Spirit Communications</i>	4333-4
<i>Decease of Mrs. Underhill</i>	4335
<i>Spiritualism in Sydney</i>	4336

In the question department of a recent number of the *Banner of Light* there appears an answer to a question relative to the influence of animal food on the spiritual nature of the individual consuming it, which is well worthy of the attention of our readers; we reproduce it in another page. That there is a large and increasing number of vegetarians in the Spiritualistic ranks is an evidence of progress towards a purer method of living; but there are amongst this number not a few who look upon those who have not seen fit to follow them in this direction, as occupying a lower spiritual plane, and precluded from advancement by reason of their consumption of animal food; whilst others will place in the same category any one who uses alcoholic liquors. The holding and expression of these opinions is a species of bigotry, as the objection can only be shown to apply to those who abuse rather than use the food and liquor objected to. Whilst we believe that probably fifty per cent of the community would derive an immediate benefit by the adoption of the vegetarian system of diet, and the remainder might gradually accustom themselves to its use, there would be some constitutions which would demand the occasional stimulation of meat and the magnetic qualities belonging to it, and who, if suddenly deprived of it, would languish and die for lack of it. Great as are the evils that flow from the habitual and excessive use of alcoholic liquors, mere particularly of spirits, the moderate use of pure wine and pure ale is in our opinion more wholesome than tea, coffee, or many other drinks often intemperately used by temperance advocates. Conaro, the centenarian, who for the last seventy years of his life was a model of temperate living, and revitalised a shattered constitution by a study and application of dietetics, drank from twelve to twenty ounces of wine

per day; and some of the most temperate English families, especially amongst the farmers, use and thrive on home-brewed ale. The true philosophy of life is to use everything and abuse nothing.

The human body is the vehicle of the spirit; the food consumed by it has two offices—to maintain the physical substance of the body, and generate magnetic force for its control by the spirit. Some foods supply a preponderance of pabulum for the maintenance of the physical, others a large amount of magnetic vitality. The human machine differs in its assimilative powers; hence a diet which in one or more instances will produce harmonious results, will in another instance fail to maintain the equilibrium of either the physical or spiritual parts. Some persons have the power to assimilate directly from the atmosphere, or the emanations of plants or individuals, magnetic forces, which others have to acquire from food or drink; hence no hard and fast rules of diet can be laid down as appropriate to all mankind. Atmospheric conditions and magnetic surroundings overcharge with or deplete the system of certain qualities, these qualities existing in various degrees in various foods. The equilibrium may be restored by taking food that contains an excess of the quality which for the time the system is deficient in. Nature tries to indicate this food, and if the intuitions are cultivated, will generally direct the mind to it by creating a natural desire or craving for it. A mind so educated will seldom err in the selection of appropriate food where it is procurable. Physicians and nurses know how frequently a patient will crave for some particular kind of food which from an ordinary aspect would seem unfitted for them, yet which rarely disagrees with them when allowed in reasonable quantity; this is merely the spirit prompting and reaching out, as it were, for what it requires.

There is little doubt that the study of dietetics and the cultivation of a taste for natural food would be conducive to the health of the physical and the refinement of the spiritual man. This a matter of development, and its consummation will not be accelerated by looking down on or disparaging those who may be one step behind us in a particular line of progress, though possibly one ahead of us in another direction. We have to

demonstrate intellectually the superiority of any particular system of diet or anything else, and to show its adaptability to others as well as ourselves. There is one great advantage in the use of fruit and cereals as leading (if not exclusive) articles of diet, they are much less likely to be the conveyances of disease into the human system than meat and animal substances. Fruit, cereals, nuts, with possibly the addition of milk and eggs, contain all the absolute essentials for the majority of mankind to maintain their physical health upon, and it is good to encourage their more general use by making known their nutritive value and demonstrating their adaptability in our own persons.

OUR FOREIGN EXCHANGES.

We find in *Luz*, of Rome, applauding mention made of the *Hojas de Propaganda*, published in Barcelona by the International Union of Spiritists' Students. If this should meet the eye of any of our friends in Spain, *los pidiamos hacernos la honra á cambiálo*.

We have received from the Island of Cuba, a number of *La Buena Nueva*, a fortnightly review, which is the official organ of the circle of Spiritualists known as *La Caridad*. It contains an admirable article by Donna Francisca Hernandez de Zamora, in reply to one entitled "Contra Opinion," by the poet Gomer, which has appeared in *El Espirituano*, a publication we have not yet had the good fortune to meet with. How strongly the idea of reincarnation has taken hold of the Latin mind, may be gathered from the following passage:—"In the conception of exalted equity and of Supreme justice, which modern Spiritualism has implanted in the midst of the fluctuations of human thought, the eternal laws in which, as St. Paul says, "we live and move and have our being," are alone fatal and immutable; and among these laws we must place that of reincarnation, not as an arbitrary principle sustained by this doctrine—No! but as the logical deduction and necessary confirmation of the law of progress."

Op de Grenzen van Twee Werelden, edited by Mme. Elise van Calcar, of the Hague, contains, *inter alia*, an account of some remarkable cures effected by two healing mediums; the one, Alphonse Montant, in the island of Oberon, near Rochelle, in France, and the other, Teresa Urrea, of Cabora, in Mexico. The cures accomplished by the latter are attested by the signatures of six credible witnesses. Another article discusses the question, "Why hold Séances?" and another is entitled "Jesus as the Protector of Animals;" and contains an interesting extract from a manuscript Bible in the Coptic language, recording some beautiful language attributed to Jesus in connection with the exercise of kindness to our "poor relations."

The *Masaniello* of Naples publishes a letter from Professor Chiaja, of that city, in which, as an illustration of the changes which have come over the public mind with respect to Spiritualism, he quotes the following passage from a letter written two years ago by that distinguished anthropologist, Professor Lombroso:—"Nowadays the academic world laughs at criminal anthropology; laughs at hypnotism; laughs at homœopathy. Who knows whether I and my friends who now laugh at Spiritualism may not be in the wrong?" Well, at the present moment Professor Lombroso is a confirmed Spiritualist, and quite recently he was invited by Senator Borselli to be present at some seances held purposely for scientific purposes. To this invitation the Professor made reply: "I would accept your invitation, for these questions have an irresistible attraction for me; but for the present I am compelled to refrain from occupying myself with them, for this reason: You know, perhaps, what annoyances I have exposed myself to, because I wanted to introduce the experimental method of psychiatry into ascertaining the causes of the pellagra (a disease very

prevalent among the Italian peasantry, chiefly brought on by bad food), and the nature of crime. Now, I have not only not conquered, but I have lost much of my strength in the conflict. Italy is a fossil country, into which new ideas find no admission. Now, to endeavour to besiege a fortress in camps that are hostile to one, appears to me to be an act of the highest imprudence. When I have triumphed in the war I am waging on a less problematical question, I will endeavour to resolve this one."

No doubt, bigotry and ignorance are immensely powerful, because they are universal, in Italy; but they are not less so in Spain, and in all Spanish-speaking countries, yet nowhere is Spiritualism gaining ground more steadily—and nowhere does Spiritualistic literature reach a higher standard. And so it will be ere long in Italy, we feel persuaded, from a somewhat intimate knowledge of the people and of the country of Galileo and Giordano Bruno.

"Can these bones live?" is a question which was asked of old; and there are certainly signs of life and movement in what have been commonly looked upon as the intellectual charnel houses of Europe.

Spiritualism is stirring up the secular press of France. Speaking of those who have adopted it, the *Écho de Paris* says: "The hands of these men are stretched out towards the crowd. They bring the Spiritualist faith to believers. They offer to the philosophers a pure and generous morality. They ignored it yesterday. They discuss it to day. Perhaps, on to-morrow they will be objects of public derision, as have been all reformers and all the sages. But this fact has often come to pass in the history of philosophies and religions; that the world has been reconquered by these spirits with the brain of a servant and the heart of an apostle, unknown, calumniated, driven from public places by showers of stones, and imposing themselves on the consciences of mankind, in the long run, by their faith in their cause, the eloquent sincerity of their language, their impassibility in suffering, and their intrepid accomplishment of their duty." Brave words and true, Monsieur *L'Écho*!

Reviewing Dr. Gibier's book, "Le Spiritisme et la Science," *Le Soir*, of Brussels, says:—"From time immemorial man has ascertained, by their effects, the existence of mysterious energies to which he and all other beings had to submit; but it is only now that, compelled by circumstances, he begins to distrust himself by their serious study, and to demand from them the solution of old metaphysical and positive problems. Thus he is about to resume, with new elements, the discussion of superannuated problems, which appear to have been judged long ago and dismissed for the want of the necessary data. And we may go so far as to believe that we may once more speak of "the immortality of the soul," even if it should provoke the ridicule of the strong-minded."

THE AUSTRALIAN CONFERENCE ON CHARITY.

THE first Australian Conference on Charity, held in November last, has published a series of suggestions for the utilisation of charitable funds, and the discrimination of genuine cases of need. They embody the systematic record by charitable organisations of all cases that come under their notice and exchange of information regarding applicants and those relieved. That adequate provision should be made in each Colony for distressed and aged people. Checking the free use of hospitals for persons well able to pay for home attendance. The establishment of labour colonies to which able-bodied mendicants and unemployed could be referred.

That maintenance orders (against husbands deserting their wives or either their children), granted in one colony, should hold good in all of them. They were opposed to the foundation of Foundling hospitals, but recommended the "Home" system, where mothers and infants were both received.

The next conference is appointed to be held in Melbourne, in Nov., 1891.

A CLARVOYANT'S VIEW OF THE SPHERES.

A Lecture given by Mrs. Harris in the Horticultural Hall, Melbourne.

'Twas in the stillness of the night, when earth's voices were lulled to rest, and all the world seemed hushed to peace—'twas as I lay awake, in the soft silence of a calm that stole over my spirit like the gentle influence of angel presence, making me forget the cares, worries, or sorrows of earth-life's conditions; all, save the sweet, tender consciousness that my Father's love was o'er me, and his angels ever near.

'Twas then in the beauty of this celestial calm that my guide came to me: beautiful as an angel of light, strong in the magnetic power that thrilled through every vein and fibre as he touched my brow.

I knew that voice, those tones of tender love that seemed to melt my soul, and I yielded to the will-power he exercised over me, passively as a child and quite as gladly. I knew that I must leave my mortal form and with him journey through space to other spheres. Yet I did not fear to trust myself in his keeping, but poised mid air, twixt earth and clouds I looked down upon that sleeping form without one thought of danger or of fear. He had my hand; his electric touch gave me buoyancy and power, as we swiftly sped away through space illimitable, past flaming worlds, surrounded by their spheres of light; millions of mighty planets, beauteous with teeming life and love immortal, where beings similar to ourselves performed their part of the grand plan of nature's development. We could not stay to visit them; perhaps at some future time we might be allowed to stay and enquire concerning the conditions and surroundings of these families of God, who dwell in other worlds than ours.

Eternity will scarce be found too long in which to investigate the wonders of the universe of God; to explore the solar systems with which all space is teeming, and watch the rise and fall of worlds, races, nations, the progress of thought, development of spiritual nature in man, and the ultimate of all things—Eternal God.

On, on; it seemed such a swift yet gentle flight, through cloudy space and bright, ethereal atmospheres of calm—sustained by electric power—we traversed the limitless oceans of ether that intervene between the terrestrial and celestial spheres.

At length a beauteous light, softly luminous, appeared in the distance, and toward this we took our way. It seemed as though the portals of heaven swung open to my enraptured sight—the gates of paradise—whence shining forms, with faces radiant in the light of love, were passing to and fro.

My guide was well known by those we met, and many paused to grasp his hand in greeting; some looking lovingly upon me, his silent, happy companion, evidently understanding that I was not yet destined to remain in this blissful world, being only permitted a glimpse of its passing beauty. As we entered this sphere of rest, I perceived that spirits were continually being borne thither by those angels who have this particular mission, the charge of the transition of souls from earth-life to the spirit-world.

They seemed in many cases as weary, as they leaned upon the arms of their guardians, with still the faint traces of earth's sorrow, disease, or pain upon their forms and faces.

I saw they were conducted into vast homes, or sanatoriums of healing and repose, where they were gently laid on flower-strewn couches, resting in soft magnetic slumber till they should be perfectly refreshed and strengthened. I saw the gentle means by which this was done; how the angel-guardians stood lovingly over them, making magnetic passes, and breathing softly upon the weary brow of the sleeper.

I watched the coming of the loving mother, father, child, or wife, to minister unto and fondly welcome the new born spirit. For indeed I understood it as a new birth; the mortal form that had been subject to pain and disease, was left behind on the far distant earth,

and the soul became the refined, spiritualised dwelling or clothing of the immortal spirit.

I watched the waking of these souls to the consciousness of their new life; the astonishment depicted upon their faces as they saw the beauty of their surroundings, the lovely flowers, the soft fragrant air, the wavy ferns, the mild, delicious falling of continuous streams from the fountains of magnetic water, that seemed to intuse new vigor, perfect beauty into their being. Life, quick, throbbing, electric life, flowed through brain and soul, so that a perfect, peaceful calm fell on their consciousness as they realised that life on earth was but a memory, that henceforth all pain was healed, all tears wiped away, all sorrow divinely comforted, all toil fully required.

The waking of the child to find itself resting on its mother's bosom, of the joy of reunion of husband and wife, the bliss of meeting those who perhaps had been severed by long years of parting; all this I watched and realised till my soul grew glad in their joy, and I thanked God.

But I saw as renewed health and vigour came to them, as the light of youth and love glowed from their happy faces, and their forms grew radiant in soft, magnetic light, their clothing white and shining, that a great desire came to them to express their gladness and gratitude to the All Father who had thus brought them to this beautiful life; and I saw their thoughts quicken into loving effort, and eager words of enquiry, as to what they could do, and how prove their grateful love. I saw them perfectly refreshed and rested, pass out of this beautiful home hand in hand with those they loved, to wander in the gardens, rest in the harbours, bathe in limpid lakes, climb the verdant slopes, gather the luscious fruits, visit other homes where dwelt the spirits of the beautiful, and seek some mission to others who were not yet so happy as themselves.

I saw also their happy faces glow with delight when these dear teachers or guides conversed with them, taught them how to acquire knowledge, conducted them to large assembly halls where many glorious lectures were given on science and philosophy. I saw the vast educational system of the spheres, the grand unfolding of natural and spiritual law.

The lyceums, academies, and institutions where angel souls were educated for angel missions. I was taken by my guide to the beautiful spirit nurseries in the summer-land, where thousands, millions of children, those who pass from earth in infancy or childhood, are being carefully nurtured and educated by the angels who love them. Little ones whose lives on earth had perchance known but little beauty or harmony, are here surrounded by every influence and condition that goes to make a child's life happy.

Those sweet angel souls whose love for children particularly fits them for their vocation, who perhaps in earth-life had no little ones to twine soft, loving arms around them, are here fully satisfied in the maternal care they give the infant angels. All that love can devise—beautiful homes, beautiful flowers, beautiful fruits, beautiful toys, beautiful scenery, beautiful clothing, and continual harmony, are here lavished upon the little ones of God's family. A more beautiful scene was never presented to angel eyes than that of the children's home in the summer-land.

The music, the singing, the flowers, fountains, fairy lakes, aerial cars, and floating islands; many-coloured birds and gentle animals that abound here for the children's pleasure, would indeed delight the heart of any sorrowing mother, and remove the last desire for the return of her darling to earth's troubled sphere. Here they grow up in the influence of perfect purity and love. No pain, no sin, no sorrow, only beauty and harmony surrounding them, until having attained mature manhood and womanhood, they pass on to higher spheres of progress, and presently have a mission entrusted to them for some good work.

The little ones are often sent as messengers to earth on some delicate mission of comfort, for which they are particularly fitted; and in many instances the ministrations of the child-spirits are attended with most happy results.

Although those spirits who have passed through earth-life's trials and sorrows, nobly borne temptation, learned to conquer self in the service of good, have doubtless a deeper, wider sympathy with suffering humanity; yet there is an innocent sweetness about the child-angels that often wins a human heart and softens a skeptical spirit. After watching for some time the beautiful organisation of the Spiritual Lyceums, I was again borne away through cloudless, ethereal space by my beloved guide.

On, on again, until faint, distant sounds of music swelled through the air, and coming nearer and nearer, seemed to thrill my soul with happiness, as though some long-silent chord was struck gently by an angel's hand, and love's sweetest melodies evoked by the presence of its loved ones.

"Home, home, sweet home," floated across that sea of ether, and I knew that in very truth I was going home to the sphere of love, where soul finds soul in sweet affinity, and rests in the deep, full consciousness of being beloved.

Such a deep, peaceful calm, such an atmosphere of home pervaded this beautiful sphere, and I, whose heart had ached so wearily for home love, felt the tender influence thrill my spirit with delight. As far as the eye could reach were to be seen the happy, beauteous homes, where surrounded by exquisite objects of vertu and art, and every harmonious and inspiring influence, the souls of love perpetuated their happiness, enjoying to the very full the beauty of wedded companionship.

I saw them walking together in the soft light of evening; I saw the beautiful partners of an eternal love entertaining their happy guests in the spacious reception rooms of beauty. I saw the pictures with which those rooms were hung, which represented the various scenes of earth and spirit life through which they had passed. I heard the sweetest music of the spheres, glad bursts of harmony and praise to the All Father for his most precious gift of love.

Lovely gardens, beautiful statuary, fairy bowers, limpid lakes on whose bosom floated beautiful gondolas; and white airy skiffs spread their sails to the soft breeze. Lofty mountains, forest-crowned, whose peaks seemed to touch the azure sky; verdant valleys, redolent with the fragrance of a thousand blossoms.

All was beauty, joy, and love; only the memory of the pure and good remained; only the recollections of happy love and labour.

Reluctantly I turned away from these scenes of beauty, where I longed to remain. My guide led me upward still to spheres of wisdom, where the mighty spirits of earth's noblest, grandest souls were still engaged upon their missions of good towards humanity. Here I met the martyrs of the past, those who for the cause of progress had even dared to die, sure of an immortality beyond. The spirit of one who had drained the hemlock cup rather than deny this glorious truth; he who had suffered death at the stake because he knew there were other worlds beside this little earth; he whom bigots had persecuted because he declared that the world revolved within its orbit in obedience to natural law; he whose gracious brow had been crowned with thorns for the sake of truth; and many, many others whose lives had been given to loving efforts for the good of those who only repaid them by persecution.

Lofty poets, grand philosophers, mighty politicians, reformers, saviours of the race, here shone as stars in the firmament of wisdom, glorious in the attainment of eternal good.

I listened to a sublime discourse flowing from the lips of one who stood before an immense concourse of spirits, speaking of the Father's love, the eternal progress of life, and inciting them to deeds and missions of love to suffering, erring humanity. The true missionary spirit infused by the powerful influence of his words as he preached the gospel of love, I shall never forget; the beauty and sublime grandeur of his presence as he stood forth in the celestial brightness of that lofty sphere; the melting love that stole through every utterance of his to every soul who listened to his divine message, bowed my spirit in adoring reverence before the presence of

such Godlike beneficence, and once more gave me strength to take up earth's cross, gladly to labour for love's dear sake.

Too much for mortal vision is the glory of that seventh heaven; too glorious for mortals to describe. My guide took my hand, and with those glowing words still ringing in my ears, I felt myself again descending earthward.

Soon I knew that the first faint streaks of dawn were lighting my room, and that I had again entered my mortal form.

A gentle pressure on my brow, a slight magnetic quiver of my frame, and I was once more awake to earth-life's surroundings, conscious still of the presence of the angel of my life, and the love of God.

THE ARGUS ON VACCINATION.

WE always desire to "speak very respectfully of the Equator," and towards aught that is avouched by the *Argus* our deportment is one of undeviating deference. It must not for a single moment be assumed, if in these few pages we appear to antagonise ascertained facts to *Argus* assertions, that we in any sense commit ourselves to a preference for the former. In such a conflict our humble exclamation must ever be, "so much the worse for the facts." The assertions to which reference is made are contained in a sub-leader in the *Melbourne Argus* of the 8th December, 1890.

Assertion I.—The objection to Vaccination, that disease might be introduced into the healthy system by the vaccine lymph is met by using pure lymph. Fact 1—No authority, whether government, medical, or even press, can guarantee the purity of any lymph. Hear a few authorities on this subject:—(1) "The frequent announcement of lymph having been microscopically tested and proved to be pure, we, as specialists in microscopical pathological investigation, stigmatise unhesitatingly as an impudent fraud on a credulous public. There is no indication for knowing vaccine lymph to be pure, or only what it is represented to be by means of the microscope."—F. E. Hoggan, M.D., and G. Hoggan, M.B., O.M. (2) "We, unfortunately, have no method of ascertaining the impurity of the vaccine lymph, except by its results."—W. J. Collins, sen., M.D., L.R.C.P.E. 3. "No chemical analysis can be made of lymph."—H. Tomkins, M.D., B.Sc. (4) "I do not say that it is possible to ascertain by microscopical inquiries whether lymph contains the virus of syphilis. . . I should not be able to recognise or distinguish any micro-organisms which might be present."—Albert B. Farn, Official Microscopist and Examiner of Vaccine Lymph to the National Vaccine Establishment, London, since 1871.

Assertion II.—Statements by anti-vaccinists as to the vaccinated not being more protected against small-pox than are the unvaccinated, are generally discovered on inquiry to be bubbles. Of this description was the tale of the non-vaccinated nurses in the Irish Hospital who escaped the disease, and who, on inquiry, were found to have been selected for their work because they had previously had small-pox badly. Fact II.—What the anti-vaccinists stated was as follows:—"The experiment of not re-vaccinating the nurses was tried at the small-pox hospital of the South Dublin Union in 1871-72; 29 out of 36 attendants had not been re-vaccinated, and these all escaped small-pox as well as the other seven. But nurses are not rarely chosen from among those who have had small-pox," &c.—(Dr. Charles Creighton's article on Vaccination in the *Encyclopædia Britannica*, 9th edition). Anti-vaccinists did not allege that those Irish nurses were "non-vaccinated," they simply said such had not been "re-vaccinated." It was the *Argus* itself which promulgated the fiction that it now calls a "bubble"!

Assertion III.—The statistics quoted by Dr. E. C. Seaton from the Highgate Small-pox Hospital, show that the more effectual the vaccination, the greater the immunity, and thus, patients having 4 marks died at the rate of only 1 in 200; patients with 3 marks, at the rate of 2 per cent.; 2 marks, 4 per cent.; 1 mark, 7 per cent.; no marks, but vaccinated, 23 per cent.; unvaccinated, 35 per cent. Fact III. The table given is, except a few trifling inaccuracies, that of Dr. Marson. The "marks theory," however, in support of which the table is adduced,

is not universally admitted amongst the pro-vaccinists, as the following few opinions, culled from many expressed by experienced English and European surgeons will show: "One good scar is as good as many" (Drysdale); "Never put in more than two places" (Adam); "Three well-marked vesicles" (Berry); "Four or five genuine good-sized vesicles" (Seaton); "Five good cicatrices" (Sandwith); "I prefer six" (Debenham); "Seven punctures" (Swedish Vaccinators); "Four to six on each arm" (Curschmann); "Up to thirty marks" (many German practitioners); "As many cicatrices as there would be marks in a case of modified small-pox" (Dixon); "Disregard quantity but look to quality of marks" (Harman); "Little stress should be laid on character or size" (Braidwood); "Small importance attaches to the cicatrix, perfect security being compatible with a small and scarcely distinguishable cicatrix" (Gregory). There are moreover, two fatal objections to the table quoted by Dr. Seaton. (1) It is based, as Dr. Alfred Russel Wallace has pointed out, upon registrations of the unvaccinated that include infants dying under vaccination age, and who, therefore, have no corresponding class among the vaccinated; children too weakly or diseased to be vaccinated, and whose low vitality renders any severe disease fatal, and a large number of the criminal, wandering, and ill-fed population who manage to escape the vaccinating officers. Such a table also omits to make a comparison of age in patients, which is a very important factor in the calculation. (2) As final proof that the figures formulate a fallacy, take the familiar fact that in the 18th century, prior to the introduction of vaccination, the recorded small-pox mortality in England was under 19 per cent. How is it conceivable, then, that in this 19th century the unvaccinated, enjoying as they must the advantages of superior nursing and medical treatment, can be dying at the enormous rate of 35 per cent.? Obviously, the figures of Marson are futile and false.

Assertion IV.—The process of vaccination introduced by Jenner, has been put on a scientific basis by the researches of Koch, Pasteur, and the bacteriologists. Fact IV.—Pasteurism does not support Jennerism. Jenner claimed to prevent, not cure, small-pox. Pasteur's aim is to cure, rather than prevent, rabies. The report of the English Medical Committee appointed to examine Pasteur's method of inoculation against hydrophobia, says, "The theory of the method of inoculation devised by Monsieur Pasteur is very different from that upon which vaccination for small-pox is based." It is not yet known whether Dr. Koch's treatment of consumption is in any way analogous to vaccination, but we do know that at a meeting of the Imperial Vaccine Commission of Germany, Professor Koch was asked to give a scientific explanation as to how the vaccine protection exerted its influence, and he replied that he was unable to explain. What the real scientific bases of vaccination is it would be most interesting to know. We have searched in vain for satisfaction among the pages of some of "the bacteriologists," to wit, Crookshank, Creighton, and Klein. Probably, we shall have to "possess our souls in patience" until the *Argus* is pleased once more to assume the rôle of instructor, and favor us with a few more of its illuminating assertions transcending facts.

X.

NOTICE TO SUBSCRIBERS.

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All Subscriptions to be sent to

C. H. BAMFORD,
190 Little Collins-street.

January 1st, 1891.

FAREWELL TO MRS. HARRIS.

A Social Meeting of the Victorian Association of Spiritualists, assisted by the two Lyceums, to bid farewell to Mrs. Harris previous to her departure for Sydney, was held in the Thistle Company's Hall, on Wednesday evening, Dec. 17; the President, Mr. W. H. Terry, occupying the chair. There was a large attendance of members and friends, every available seat being occupied.

The chairman on rising said that the meeting had taken the place of the ordinary *Conversazione*, and was intended to give friends the opportunity to bid farewell for the present to our sister and fellow-worker, Mrs. Harris, who by her earnest public ministrations and many estimable qualities had endeared herself to the Spiritualists of Melbourne so that they had learned to love her. The spontaneous demonstration in the Lyceum on the previous Sunday had shown the feeling of the members of that institution towards her, and that feeling he believed was shared by those present. All those who had the pleasure of knowing her intimately, loved her. We must not, however, allow our regret at her departure to cast a shadow over this meeting; she is going at the instigation of her guides to carry on the good work in Sydney, and we must do our part to strengthen her and fortify her for her work. I have very good reason to think that it will not be long before she is again amongst us.

MRS. HARRIS' REPLY.

Mrs. Harris in reply said, with evident emotion: Beloved friends,—your kindness to me to-night, as testified by this meeting, is almost too much for me. I feel that I cannot express myself, and must ask you to accept my warmest thanks and loving appreciation, without words. I have been held up by your loving hands during my stay among you, supported by your sympathy through the dark hour of sorrow, and strengthened for further labour by your tender influence. I have loved my work and my people, and the time I have spent among you has been among the happiest of my life; even the great sorrow that came to me in the loss of my idolised son, only served to draw us nearer and endear us more to each other; indeed I scarce think I could have borne that but for your loving sympathy. I leave the largest part of my heart with you: I leave my two little ones as hostages that I shall return to labour among you with renewed zeal; and though it is the wish of my guides that I work for awhile in Sydney, where the cause seems very low at present, and where one must expect to meet with struggles, I look forward with delight to coming home to Melbourne, to the congenial influences among which I have been so happy. May the Lyceum continue to prosper, and the platform still be upheld in spiritual power and beauty; may your hearts be linked in harmony and love, as you work together for the cause of truth, and may our guides bring us together again for mutual happiness in labour, is my earnest prayer.

I cannot thank you for your generous kindness to-night; words fail me to express my grateful love. I am, indeed—to use an expression of childhood—quite "full up," as I look upon your loving faces and clasp your hands in parting. Only for a little while; "we shall meet again in the morning," and all our hearts thrill with the joy of labour's full requital when we gather the sheaves of the harvest in our Father's home.

Accept my best wishes for your New Year's work, and believe that I have ever at heart the progress and welfare of the beloved cause in Melbourne."

A letter was read from the Secretary of the Melbourne Lyceum, enclosing three pounds, voted by the committee to assist Mrs. Harris's work; another letter from a gentleman in the country enclosing one pound, for the same purpose. Donations amounting to over £3 were also handed in by friends in the room.

Some excellent vocal music and recitations, together with a reading by Mrs. Harris, with refreshments and conversation, occupied the rest of the evening, and the assemblage dispersed shortly before 11 p.m.

There was a total profit in connection with the entertainment of over six pounds, which was handed to Mrs. Harris by the Treasurer of the V. A. S.

COINCIDENCES.

A VERY interesting series of "Coincidences" have appeared in *Light* for some time past. The issue for Nov. 1st contains several by Edward Maitland, forwarded by C. C. Massey, who prefaces them by some of his own, as follows:—

"In forwarding the enclosed 'Batch of Coincidences' from Mr. Edward Maitland, I may add that I can parallel several of them from my own experience. As regards the birthday-book, for instance. Very shortly after the death of an honoured friend, I was visiting at a house where one of these birthday-books was brought to me for my signature. I turned from my own date to that of this friend's birth, for I was thinking much more of him than of myself; and to my astonishment I found its motto to be two lines marvellously and exactly appropriate to the particular thought, or rather trouble, in my mind—as indeed it had been latterly in his own—concerning him and his life's work. It was the very thing, without an irrelevant word, which he would have said himself, which was in fact, his own trust and consolation. I cannot give those lines, however, without going into facts and explanations too long and too private for publication.

From this friend's birthday, I turned to that of another, whose memory was to me the most sacred of all. A most notable speciality of that life's circumstances—again too private for public explanation—was the leading idea of the brief motto over the birthday.

Mr. Maitland's church incident induces me at length to send the most impressive experience of the sort which I have ever had, and which I have hitherto shrunk from publishing. And I do not invite criticism of it. The facts are these: The day before my father's death, I received a short letter of sympathy from one very dear to him and to myself, containing a citation from Deut. xxxiii. 22. "The Eternal God is thy refuge, and underneath are the everlasting arms." Neither my father nor myself had any more definite faith than that; and nothing in the whole Bible could have given me—he was then unconscious—a greater sense of trust and peace than just those words. I laid the letter on his breast, and those words afterwards concluded the inscription on the memorial obelisk we erected in Kensal Green. They often recurred to my mind in the succeeding season of depression, with a feeling of their sublime sufficiency.

I had always taken pleasure in good choral music, and used often when attending the courts at Westminster to cross over to the Abbey for a few minutes at three o'clock to hear the singing of the Psalms, leaving as soon as that was over. But at the time I am now to speak of, in 1882, and many months after my father's death, I had not entered Westminster Abbey, I think, for a year past. One afternoon, having lapsed into melancholy, and being just then unusually oppressed with a sense of loss and inscrutability, I found myself, as I was going for a walk on the embankment, outside Westminster Abbey, as the clock was striking three. It suddenly occurred to me to go in. I entered at the Poets' Corner, and not meaning to remain after the Psalms, I stood against a pillar in the south transept while they were being sung, but without any particular appreciation of the music. But when they were over, I remained standing, for no other reason than that I seemed to lack energy to move to the door. The reading of the first lesson of the day began, but I noted not one word, and did not care at all to listen. Standing thus in an absent-minded reverie, I was suddenly aroused to attention by, as I thought, an uncommon elevation of the reader's voice, which seemed to resound through all the spaces of the great building. And the words he was reading were: "The Eternal God is thy refuge, and underneath are the everlasting arms;" they were from the lesson of the day. Then I felt, as it were, released; there was no fresh conscious act of will, but the dormant intention all at once found muscular obedience, and I walked out of the Abbey indiscribably impressed and consoled, and restored to a cheerfulness which did not again leave me.

Certainly, however, I do not regard the above as

coming under the head of inexplicable coincidence, as of nothing am I more confident than of its purposive nature, than that I was unconsciously prompted to be at that place at that day and hour, for my relief.

C. C. M.

PROGRESSIVE LYCEUM.

ON Sunday, Nov. 30th, a very interesting session was held by the Lyceum Assembly, in the Horticultural Hall, Melbourne. The Hall, tastefully decorated with flowers, garlands, and banners, presented a very pretty appearance: the profusion of floral tributes that adorned the platform speaking well for the love of the beautiful inspired by our system of harmonious education.

It being Recitation Sunday, a number of excellent selections were given by the children; after which, the interesting ceremony of Infant Dedication was performed by "Alcestis," the spirit control of Mrs. Harris. Using white roses, lilies, and daisies as the emblems of love, purity, and truth, the guide offered up an Invocation to the Father of Love on behalf of the child. After which, the remainder of the white blossoms were freely sprinkled over the smiling infant, who stretched out his baby hands to catch the falling flowers.

He is the child of Mr. and Mrs. F. Pailthorp, both of whom have been members of the Lyceum for many years, and whose sincere desire is thus to dedicate their darling to the cause of truth and the ministry of the angel world.

The following are the lines handed to us by the medium in relation to the event:—

INFANT DEDICATION.

Beautiful darling, the angels have claimed thee,
Speaking thy name in accents of love;
Now in thy innocent loveliness named thee,
As one who shall heaven's true minister prove.
Fairest white blossoms of earth falling o'er thee,
Emblems of purity, heaven, and truth;
Blessings of those who have long gone before thee
Descend in their beauty to brighten thy youth.
So shalt thou still be the loved of the angels,
Guarded by night and watched over by day.
Presently bearing heaven's sweetest evangels
To souls who in sorrow and suffering stray.
Beautiful boy, may the blessings of heaven
Still follow thy footsteps as years shall roll on,
Until in the fulness of beauty be given
The angels' fond welcome to love's happy home.

On Sunday, 14th December, it being the last Sunday Mrs. Harris would conduct, the youthful members of the Lyceum had attended early and decorated the platform and banners with wreaths and flowers. After the preliminary readings and responses, Mrs. Harris feelingly alluded to the approaching severance between her and the members who had become endeared to her, and with whom she would part with regret. She exhorted them to attend the Lyceum and work for its advancement, no matter who was the conductor, and expressed a hope that she would meet them all again ere long. At the conclusion of the address which was listened to with deep attention, Miss Lane ascended the platform and presented Mrs. Harris with a beautiful album, the presentation being prefaced by the reading of the following address:

"I have been called upon this morning by some of the young people of the Lyceum to present to you a small token of our love and esteem on this occasion of your departure from amongst us. I cannot tell you how deeply we regret your leaving us, but look forward to your speedy return.

"May God bless you, and may his ministering angels watch over you and your dear ones, is wished sincerely by the donors of this little gift."

This was appropriately responded to by Mrs. Harris, and the session concluded with a children's seance, which was evidently appreciated by children of all ages.

OCCASIONAL NOTES.

PERSONS interested in the discoveries of Professor Koch, and the treatment of consumption, would do well to study the interesting series of articles lately contributed to the *Argus* by Mr. Candler, the district coroner. The writer gives great prominence to the prophylactic value of light in the case of phthisical patients, but all that he says has been said before and said better in the works of Dr. Edwin D. Babbitt, of New York. See, for instance, his "Principles of Light and Color," "Wonders of Light and Color," "Human Culture and Cure," and "Health Manual." In this land of sunlight, the principles therein advocated would not be difficult of application, and they are infinitely safer and simpler than the patchwork of Pasteur or the unverified ventures and curious "cultures" of Koch.

Some of the good ladies of Melbourne and suburbs—especially the suburbs—are making an appeal, shady in grammar and *sans* argument, to "The Mothers of Victoria" to get the Bible "restored to its true place in our school education." Have these well-meaning women read and digested the published speech of Dr. C. H. Pearson, late Minister of Public Instruction, on Religious Teaching in Schools? Probably they are acquainted only with the carping criticisms of Messrs. Harper, Gosman, and Rentoul. If it be possible for these benevolent female busy-bodies to lend an ear to the utterances of such a *bête noir* as the Rev. Charles Strong, might we ask their attention to the following sentences appearing in the *Australian Herald* of December:—"As for the introduction of the Bible in State Schools... *in the interest of religion itself* we would like to see a *more suitable* text-book. *The Bible is not a proper text-book for a school.* Were an unsectarian book of lessons in mortality and religion, compiled from the Bible and other sources, and including some of the best hymns, introduced it would do *far more to promote religion* than the mere reading of the Bible, much of which is, in any case, not for children at all." Italics ours.

To the good cause of Anti-Vaccination in these colonies a welcome *impetus* has been given by the visit, all too brief, of Mr. William Tebb, President of the London Society for the Abolition of Compulsory Vaccination. Let us hope that the ball will be kept rolling. Writing from Adelaide, *en route* to England, Mr. Tebb says, "The Victorians do not like vaccine coercion, but they are apathetic and need information. May I suggest that a monthly meeting or conference be held to report progress, read papers, and hold discussions. . . . The London Society, whose influence is now world-wide, began in 1879 with seven members, which was all we could muster!" Mr. Tebb has gone away greatly pleased with his visit to the Colonies, but he can hardly be impressed with the fairness of the Victorian Press. The *Argus* is a case-hardened sinner, publishing a sub-leader and correspondence adverse to Mr. Tebb's mission, but excluding letters on the other side. The *Age* at first seemed kindly disposed, but has found no room for correspondence refuting the attacks of Drs. Gresswell and Elsner. The *Daily Telegraph* and the *Ballarat Courier* also have been tardy in doing justice to the visitor. Still, as the *Harbinger's* funny man would say, "Tebb is not *teb* be discouraged, even though *tebood*."

"I met the bumptious, bragging H. M. Stanley in Africa. It is generally conceded that he will never be crucified for exactness of statement! In a public speech he grossly insulted Spiritualists by comparing English and American mediums to the snake and witch doctor business of the low African tribes. Righteously indignant, I peacefully thrashed him on the rostrum and through the daily press." Thus spoke Dr. J. M. Peebles in June 1878, at a "reception" tendered to him by the proprietors of the *Banner of Light*. Stanley has of late been very much to the fore, and a few months ago he was for a fleeting moment "the nation's idol." Incidents arising, however, out of the nauseating Barttelot controversy have acted somewhat iconoclastically, and now,

despite the universal admission that H.M.S. is a most intrepid explorer, we find even in religious newspapers sarcastic allusions to "philanthropic expeditions" and "Bible-reading adventurers."

Writing on his heresy now and thirty six years since, Charles Bradlaugh says, "For thirty-six years my position has been atheistic, and I am totally unaware of any foundation for the rumors recently very industriously circulated, alleging modification by me of these views." But Mr. Bradlaugh's atheism is scarcely of the aggressive, insolent, repulsive type characterising that of some of his would-be imitators.

The late Bishop Arnes was once presiding over a Conference of the Methodist Episcopal Church, in America, when one of the rev. speakers commenced inveighing against universities, culture, and education, and thanked God that he had never been contaminated by contact with college. The bishop, after listening for a few moments, interjected: "Do I understand our brother to thank God for his ignorance?" "Well, yes, if you put it that way, I do," said the other. "Then," remarked Dr. Arnes, "our brother has a great deal to thank God for."

Protestant sticklers for the theory that God intended the Bible to be the one sole rule of faith and practice for mankind, must find themselves rather hard hit by the *Catholic Times* which calls attention to some fatal admissions unwittingly made by the *Rock*. In reviewing a book on "Bible translations," by Dr. Cust, the latter journal points out that the philologist reckons more than two thousand forms of speech, "no one of which would be intelligible to a man who could speak only one of them"—in other words, more than two thousand distinct languages. Now, it is commonly assumed by Protestants that, since the invention of printing, the infidel's argument from the fact that the Scriptures were not accessible to all falls to the ground. But the Bible has been translated into only some three hundred tongues; so that after three-and-a-half centuries of Bible printing and translating, after millions of money have been spent on the work, only about sixteen per cent. of the languages of the earth have been favoured by having the Scriptures translated into them. Nay, Dr. Cust believes that some of the two thousand languages will have ceased to exist before those who speak them can ever see a Bible. On the Protestant theory, therefore, the Almighty adopted a method for making his revelation known to man which has been proved to be absolutely unworkable and insufficient for the end for which he intended it!

Christmas 1890 has like a good many of its predecessor^s been celebrated on the 25th December. Really this is getting a trifle monotonous. Couldn't our friends in the churches make a bit of a change for the future? They didn't always adopt that date for their God's birth. It is true that the antique solar-festival connected with Mithraic worship—25th December—was early adopted by the Western Church in Christendom, but the Eastern Church for ages followed another date, viz—the 6th January. Other days were preferred by some of the sects, for instance the 25th April, the 25th May. Why shouldn't the Australian Church take a road of its own?

X

DEATH OF A YOUNG BELIEVER.

DEATH came to a happy home and gathered to his arm an only child—a bright and beautiful boy of fourteen summers—a lad of strange prescience and intelligence, who seemed like some noble soul who had lived before. Through a long and painful illness he bore up with a strength and manliness far beyond his years, and with an abiding trust in the inevitable that was indeed wonderful. Ever and anon his clairvoyant spirit saw through the veil of mortality and flashed back, from the radiant realm of the immortals, glimpses of the beautiful ones that ministered at his bedside. And when at last the great change approached, and the fond parents, frantic

with grief, bent over his wasted form, and with determined will, and pleading agony of voice and mien, held him to earth, his great round eyes looked tenderly and pityingly into theirs, while he voiced the pleading words: "O, mama,—O, papa! they are waiting for me! Let me go, let me go; it is all right." For weeks that frantic mother, dazed and stricken with her great woe, lived on, with heart and brain almost bursting with agony, until she stood in the awful shadow of insanity. Then one long-to-be-remembered evening, as she lay resting upon a lounge, her thoughts were for a moment diverted from her overwhelming grief, when there came stealing upon her senses a soft flush of spirit magnetism, and lo! there stood before her the wondrous vision of her risen son. "Mama," he said in the old familiar way; for a moment his spirit lips met hers, and she was saved. Her darling lives! The night is passed; who talks to her now of woe?—*Golden Gate.*

To Correspondents.

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

DR. MUELLER'S REPLY TO C. E. L.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—It is more for general reasons, than with a view of convincing your correspondent, C. E. L., of the error of his ways, that I reply to his letter in your issue of this month.

My object in enrolling myself among the regular contributors to your paper was, in the first place, to convince the educated and intelligent readers outside our ranks that there are truths in Spiritualism worthy of their serious consideration, and in the second place to point out to Spiritualists the absolute necessity of our accepting as truth nothing but the legitimate conclusions warranted by our facts.

In pursuing this twofold object, I merely satisfy the dictates of my own conscience, regardless of the success or failure that may attend my efforts, nor do the frowns or sneers of cranks and faddists ever deter me from expressing my honest convictions.

It is unavoidable that in thus treading my way I sometimes cause a little annoyance by coming in contact with tender corns, and your correspondent must excuse my having inadvertently touched up some of his, which, judging from the tenor of his letter, he evidently cherishes as pearls of great price.

To his questions touching the diet, which according to him Spiritualists should observe, I must reply in the first instance, that I did not advocate the indiscriminate use of meat, alcohol, and tobacco, in the article complained of by him, but merely objected to faddists representing these articles as "the forbidden fruit," not to be touched under any circumstances. A little meat, "the fester of the flesh," as C. E. L. calls it, is, under circumstances, necessary, and there are thousands of human constitutions who could not do without it.

Though I agree with your correspondent that alcohol dulls the intellect and inflames the passions, when taken in excess, I find a glass of wine at times a great boon, and used wisely, even as an article of diet in advanced age or feeble health, conferring benefits not to be derived from anything else to the same degree. Habitual smoking may be objectionable on many grounds, yet a convivial cigar or even pipe is under circumstances quite permissible. What I insist on is, that in matters of this kind every man should be a law unto himself. *Spiritual development and refinement will as a matter of course regulate our diet and mode of life, and all reforms must spring from this source, or else they are valueless.* A man may be a strict vegetarian, a total abstainer, et., etc., yet in his heart a selfish, intolerant bigot, and the chances are that he becomes even more so the more stress he lays on these external observances.

To live our own life according to the dictates of our own conscience, to be as unselfish and do as much good to our fellow men as we can, and above all to bear in mind constantly that every action here must cause its indelible impression for good or for evil on our future existence: this to me is Spiritualism.

Your correspondent declares it to be the emancipation of the spirit from the thralldom of the flesh; thereby implying an erroneous dualism, which is rather opposed to than in unison with our philosophy. This despised flesh, what is it after all but the garment the soul weaves around itself during its earth-life, coarse or more refined according to the moral and intellectual development of the weaver? Where this is defective and still prevailing on the animal plane, any amount of dieting will make no difference to the real man. We cannot transform a savage into a sage by putting him on purely vegetable diet. We may suppress the animal passions by starving the body, but the animal soul remains unaltered. The old cloven hoof of ecclesiasticism shows conspicuously in this crucifying of the flesh and its alleged necessity for the elevation of the spirit. Spiritualism rather aims at the greatest possible vigour of both body and soul and their harmonious development simultaneously. Full bodily vigour may be maintained under circumstances by a diet such as your correspondent deems indispensable, but these circumstances are rather the exception than the rule.

On the subject of reincarnation, our best exponents of Spiritualism, M.A. (Oxon.), Wallace, Crookes, etc., are so thoroughly in accord with me that it is unnecessary to defend my views of it here.

Your correspondent asks: "At every procreation are we to assume the creation of spirits or merely the influx of a mysterious entity into the physical basis?" and as a reincarnationist of course consents for the influx into the physical basis. Allowing it to take place, it must either be simultaneously with the ovum becoming fecundated or at a subsequent period in its development. If it is the former, fecundation would be synonymous with reincarnation, and this not in man alone but by analogy throughout the whole animal kingdom—an hypothesis surely too wild and fanciful, even for a reincarnationist.

If, on the other hand, the assumed mysterious entity makes the influx into the fœtus already possessing a soul of its own, imparted to it by the parent soul, both must either dwell in the same physical basis, or the fœtus soul must be expelled and nipped in the bud. For reincarnation to be complete, the latter process of course must be resorted to—a process nothing more nor less than a cruel and dastardly victory of the strong over the weak.

It would also be fruitless to discuss here the claim to endless pre-existence and endless future existence made by the reincarnationists. It is equally as wild and visionary as the former theory and equally as inconceivable. Your correspondent evidently pins his faith on both. He would fain be a God, without a beginning and without an end, and predicts my being brought to account for asserting that our facts do not justify our arrogating to ourselves an endless future existence.

I quite agree with the concluding sentence of his letter: "Let us seek truth, pure and simple, and we shall be assisted;" but must remind him that truth, pure and simple, will elude our grasp if we indulge in all sorts of fanciful speculations. It may come to a few favoured ones by intuition, but for the ordinary truth-seeker, there is only one way to it, namely, the narrow and difficult path of induction, of reasoning from undoubted, well-ascertained facts. It is only thus that we can make our ideas of things as nearly as possible conform with their real nature. Though we may only be able to grasp one aspect of this nature, though we may obtain only drops from the great ocean of truth extending all around us, even these drops are worth more to us than oceans of error and vain speculation.

I am yours, &c.,

A. MUELLER.

Yackandandah, 6th Dec., 1890.

SPIRITUALISM IN THE LONDON PARKS.

IN listening to the platitudes and exhortations of the itinerant preachers who frequent our parks and public places on Sundays, we have speculated as to whether a higher class of teaching appealing to men's reason would not attract the attention of many who not unnaturally smile at the fervid but watery flood poured out by the speakers under the name of the Gospel. An experiment being tried in London seems to indicate that there at least our supposition meets with an affirmative.

A recent number of *The Medium* contains an epitome of an address and answers to questions given by Mr. James Burns at one of a series of open-air meetings, held in Finsbury Park, London, from which we copy the following. It is just the sort of teaching that the uninitiated require, and if brought before the masses could not fail to interest the more thoughtful and religiously inclined amongst them:—

THE NATURE AND QUALITY OF RELIGIOUS TRUTH.

We may define "religion" as those ideas that relate man's mind to a higher state of being than the sensuous life of the body, with its special enjoyments and views of things. Our acquaintance with human nature, historically and personally, teaches that man has ever manifested the fact that he is a spiritual being, capable of living a supra-mundane life, and that he is as eager for the means of spiritual subsistence as for "the bread that perishes." He is a *religious being*, he is intuitively aware of his immortality, and he necessarily takes such steps as will enable him to meet his spiritual requirements. Hence the existence of religious rites, ceremonies, and notions amongst mankind universally.

Looking abroad at the spiritual manifestations, teachings, and awakening throughout the world to-day, we regard it all as a reiteration of spiritual teachings from the Divine Being and his angels and messengers. It comes as a necessity of the present state of the human mind, rendering man that evidence and light on spiritual things which the modern condition of thought so urgently demands.

A SPIRITUAL VIEW OF NATURE.

For this is the pivot of the whole question: Where is the evidence of any other state of being than the mundane? To answer this, let us begin and try to understand the mundane forms of life around us. On the solid earth we stand, fed by its produce, breathing in the impalpable air, exercising sight through the agency of light, and maintaining life in its manifold forms because of the many imponderable forces which exist around and within us. Thus in the length and figure of man's form we have a remarkable combination of opposites, from the gross, dark, inert earth to the joyous light, the refined ether, and the world-moving through unseen forces. It is not yet known what heat, light, electricity etc., really are. Some think they are vibrations of *nothing*, others begin to perceive that they are *something*, but of quite another order from the *things* with which we are more intimately acquainted. The conclusion to be derived is, that in the phenomena of nature, in the life and functions of our own organism in particular, we have the *union of two very opposite states*, represented by the solid earth and the imponderable forces. And yet the so-called "solid" is only an altered state of the so-called "imponderable." The grass, trees, and even the human beings around us are simply *condensed air*, with a small proportion of inorganic matter, which may also be volatilised. And all this wonderful change is brought about by an inscrutable property inherent in every form of life after its kind. Place into the same patch of ground a dozen seeds, and each one will absorb from the one universal source just those things required to build up its structure, and that structure will be built exactly true to species. There is no botanist more scientific than the grass you tread on, and the trees before your eyes. Darwin, Tyndall, Huxley, Lubbock, and all the rest of them derive the whole of their science from an observation of the humblest things in nature. There are evidences of scientific mind and power in the meanest things, greater than man's

intellect has ever yet attained to. And so there is in man himself; and it is the object of Spiritual Science to understand man; that is to read the secrets of nature on a yet higher plane than the ordinary men of science usually attempt. All nature is a spiritual manifestation, a sublime miracle, to the thoughtful man.

THE POWER OF THOUGHT.

The flower emits perfume, and every animal and man their peculiar properties. Thought is the special aroma of humanity. Some men have poisonous, offensive, and dangerous thought-emanations, just as there are noxious weeds, venomous snakes, and destructive creatures. Other men have heathful, lovely and beneficial thoughts, which delight and improve all who come under their influence. This is a stupendous question for young men in such a vortex of humanity as this London. In the crowd of young men here to day there are a few original thinkers. Every mind is dominated by the ocean of mental influences around. You smoke, eat, drink, go to entertainments, gamble, swear, dress, become members of societies, churches, or creeds, just as you are influenced by others. Few, indeed, perceive truth from an independent point of view, and follow it loyally. Most of the people allow themselves to be led in nearly all things, just as if they were stone blind. It is a terrible trial for a man to stand up and declare that which he believes to be true, having the whole of his friends and associates against him. Is there any one of you who would dare to do such a thing? If not you are far from being *men*.

WHAT IS TRUTH?

This is a very old question, and yet it is new, notwithstanding the fact that every one thinks he can answer it. The most of you would say that truth is what you hold to be true. But how do you know that it is true? You have not investigated the great subject of Truth for yourself, but have suffered yourself to be led by those around you. A string of blind men, with one who can see dimly in front of them, follow one another, just as they are led; they are greatly at the mercy of circumstances. But a group of men who can see well, select their individual paths according to their own fancy or necessity. They conquer many circumstances from their superior abilities.

Now this is the Spiritualist's answer to What is Truth? It is that which every man sees to be true, and not what he is told is truth. Nothing is true to us which we blindly accept on authority. All mankind have the ability to perceive Truth in degree; let them faithfully cultivate their perceptions of truth, and they will gradually see more and more. But all will be highly satisfied with what they do see, let it be much or little. Hence we do not come before you to-day to thrust our convictions upon you for unquestioning acceptance, but rather that you look more deeply into nature, and find out the truth for yourselves.

Spiritualists are the only "Freethinkers;" those so-called are frequently great bigots. We know that no two men have the same abilities of observation, thought, moral power, or spiritual aspiration; and hence we do not expect to find the same knowledge, grasp of mind, goodness, or spiritual enjoyment in mankind. Our prime object in speaking here to day is to show that you can only derive the full benefit from life by making an effort to know more clearly what life is, and how to turn its principles and opportunities to the best account.

WHAT IS RELIGIOUS TRUTH?

Truth is the thought of the Creative Power perceived by the human mind. It is the only enlightener of man. No man can act intelligently if in ignorance of what he is about. The greater our grasp of truth, the better our opportunities for success in all things. The progress of religion depends on man's perceptions of those truths upon which it is based. As man cannot perceive truth until it is placed before him, so religious truth is necessarily the product of revelation. Religion having to do with man's relations to superior states, the truth respecting it must come from those superior states. We gain physical knowledge from physical things, and spiritual knowledge from spiritual things.

What are spiritual things? Are they mere sentiments, functions of the brain, ending with the death of the body? Spiritualism comes in with an answer. It shows that mankind still exist after the death of the body, operating on, and manifesting themselves to, their kind. This one fact, that man exists after death, proves that he is a spiritual being while in the body, and that his nature being spiritual, his whole life should be in that direction. Spirit communion introduces the inquiry as to the different degrees in spirit-life, ultimately in the Supreme Being, who directs all things in the heavens of the earth, and thence on the earth itself. The relations of this present life to that which follows death are pointed out, and all the elements of religious truth are thus experimentally "revealed" to mankind through the various forms of the "manifestations of the Spirit," which is indeed another name for "divine revelation," or that form of spiritual enlightenment which leads man to the true and eternal purposes of life.

SPIRITUAL MANIFESTATIONS, A BRANCH OF NATURAL SCIENCE.

It may be asked: How can a spiritual being, without material form or substance, appear as a tangible object, and thus reveal itself to man? We have seen that Nature around us is a condensation into palpable form of previously aerial and inscrutable forces. Man as an organic being is composed of these things. He holds them in suspension in his nervous system. We are all "materialised spirits." The solid food we eat is condensed air. The life within us decomposes it again into gaseous form, rearranges its component elements, and then uses the products to maintain the structure of the body, supply it with force, and the mind with the means of feeling, thought, and expression. This fluid within man's body we call "psychoplasm," because it is so highly vitalised that the soul can mould it into organic form, causing the body to appear expressive of the character of the man or woman to whom it belongs. Here we have a higher form of that process which goes on in the lower kingdoms of nature.

Some persons make a great quantity of this psychoplasm, and the body can be readily dissolved into that state. The psychoplasm thus given off can be absorbed by other persons, causing certain persons to have a refreshing and invigorating influence on others. Some of these persons are what are called "mediums." This psychoplasm within man's body is the medium between his spirit and the body, which is his spirit's instrument. In like manner psychoplasm becomes the medium or link whereby spirits out of the body may relate themselves to material states and objects. It is our spirit within us that builds our body up, through the physiological functions. A disembodied spirit, properly supplied with psychoplasm, can also build up a body like that which it lived in on earth, and thus appear and be recognised.

The following are selected from the Questions and Answers:—

SUSPICIOUS CIRCUMSTANCES.

Q.—How is it that the spirits who appear at circles are always the relatives of those who see them?

The questioner does not state the case exactly. Though many spirits appear who are relatives, yet thousands of spirits materialise who had no connection whatever with medium or sitters. The law seems to be, that those who live in the sphere of domestic love, having thought chiefly of their own kin, receive manifestations from deceased relatives; whereas in the case of those who love, and labour for mankind universally, the spirits who come are of a more representative character. I have seen hundreds of spirits materialise, but the only relative was my mother, and that only once. She was very old and decrepid when she died, at the age of 86, but she appeared as when in her prime, as I can so well remember her as a boy. I have seen many sitters recognise relatives, and I have seen many spirits manifest as spiritual teachers and demonstrators, no one being present who knew aught of them in earth-life.

But the questioner might have brought a much more suspicious insinuation against the claims of spirit-mani-

festation. I will discuss it freely, for I am not here in the interest of any "ism," but in the interests of truth. This further statement is, that the spirit form is often like the medium; so much so as to give rise to the suspicion that the medium is, consciously or unconsciously, impersonating. Once upon a time I took a lady from Sydney to a public séance. She sat about three feet down the table from the medium; the spirit-form appeared in front of her, showing himself with the luminous card, and it was as like the medium as two peas. She expressed her dissatisfaction in a polite and rational manner. I said that the hand of the medium was held by a gentleman of honour who was also investigating. She said she would like to hold the hand herself. Accordingly on the next occasion she sat by the medium; the spirit-form, calling himself "John King," was again quite like the medium; but the lady knew that she held his hand all time, and that he was in the unconscious trance, with his head leaning forward on his chest.

In certain conditions of the circle, the controlling spirits cannot so modify the characteristics of the psychoplasm derived from the medium, as to make it take on the characteristic features of the spirit. When the circle is a proper one, the spirit is the positive power, and can so control the emanations of the sitters as to mould the elements into the desired form.

CONDUCT IN THE SPIRIT CIRCLE.

This necessitates some remarks upon the proper conduct in the circle. Every sitting should really be a religious meeting. Through prayer and singing hymns, the minds of all become blended in the one purpose. All thus become "negative," and the spirits being in the positive state, they can use the elements most advantageously. This is the rule in all religious and spiritual exercises; by submitting the mind to a certain purpose, we become receptive of the truth contained in the purpose for which we meet. "Where two or three are gathered together, there am I in the midst of them." Whatever "name" or spiritual state predominates, so will the kind of spirits be who come.

Q.—If I attend a séance, how shall I call up my mother or any other spirit I desire to see?

Spiritualists do not "call up" spirits at all. They simply ask God to send them such manifestations as he may see fit in his wisdom to be best under the circumstances. We must not forget the great influence of mind; it has been shown that few men can withstand the mental antagonism of their fellows. How then can we expect spirits to come into our sphere of being unless we give them the necessary mental conditions? Some people glory in defying spirits to appear to them, and they think they have thereby annihilated Spiritualism. Some people would defy God Almighty, and thus leave themselves the prey of infernal powers.

Our minds must be favourable to the result, or we cannot succeed in obtaining good manifestations. If we love the truth supremely, and be willing to put ourselves to any amount of inconvenience and disappointment to get it, then we are sure to succeed. Mr Crookes had the most successful manifestations without hymns or prayers; but he had a constant prayer in his mind for the truth, and took every care to obey those scientific conditions necessary in spirit manifestations as in everything else.

Therefore, do not desire any spirit in particular, otherwise that spirit will have greater difficulty in coming. Have love for all, and leave the results to a higher power. We should never take these matters too much in our own hands. Our spirit-friends do not require any coercion; they are glad to manifest to us if we give them the conditions. They know that they do mankind good by these manifestations, and thus they take every opportunity to offer them. I have been present many a time when spirits who passed from earth many years before, came back with kindly greeting to those whom they had known in childhood, and who had no thought of them at the time. The spirits said they were always looking after them though unseen. Love never dies.

DARKNESS AND SPIRITUAL PHENOMENA.

Q.—Why do these things take place always in the dark?

They do not take place always in the dark. The manifestations testified to by Mr. Crookes in his work, took place nearly always in the light. The materialisations generally do best in complete darkness, hence the frequent use of a cabinet or dark chamber for the medium, the spirit coming through a curtain into the light where the sitters are. Sometimes the materialisation appears first as a white spot at the feet of the sitters, and outside of the cabinet. It gradually enlarges till it becomes a full-grown person, walks about, speaks, and is recognised.

This shows that the action of the medium has nothing to do with it. Mrs. Mellon, of Newcastle, has sat in a tent on an open lawn in daylight, and a spirit has materialised and been photographed. She says the psychoplasm was seen by her passing from her side, near the heart, like a white vapour; it gradually grew dense, took the form of a spirit, and then walked away. Mediums have been put into spring balances, and it has been found that as the materialisation increased they lost weight. The materialised spirits have also stood on scales to be weighed, and their weight has been felt by sitting on the knees of their relatives in the circle. At the close of the manifestation, the psychoplasm is again returned to the medium and sitters, otherwise there may be bad consequences. To grasp the spirit may cause all the substance of the medium's body to flow to the spirit, and thus baselessly the medium may be blamed for trickery.

But we must remember that all vital processes take place in the dark. If we have a wound, it is necessary to cover it up that it may heal. Our skins are cabinets through which no light can pass to interfere with the constructive processes going on within. It has been observed that a sudden beam of light so agitates the psychoplasm by its vibrations, that the materialisation is destroyed.

Q.—Why do you not bring a table here and cause it to move?

Why do you not try your own tables at home? Surely you all have access to a table. If the Spiritualists brought one to this Park, and got manifestations, you would say it was all a trick. But if you make the attempt at home, in the absence of strangers, you will be sure that what you get is genuine. Besides the mental emanations from a crowd might interfere. The fewer who enter on such experiments the better. Three may succeed, whereas four or five may fail, because the extra ones may be antagonistic. This antagonism does not necessarily proceed from hatred of the thing, but from temperament. There are three degrees of human nature. There are those on the animal or nutritive plane, who absorb the power necessary for the manifestations; there are the psychoplastic people who give off the power, and are the mediums; and there are the mental or large-brained ones, who use up the power with their large brains, or by their mesmeric influence prevent the spirits from operating. Form circles at home, make experiments, and come here next Sunday and report what success you have had.

The following are Mr. Burns' concluding remarks:—Christianity is really a perversion of Spiritualism. The Christians, instead of following the *light within*, have shut their eyes, and led one another into a bog of mysticism, sacerdotalism and hypocrisy. No religious truth can be historical, or founded on the life and teachings of any one. All religious truth consists of universal principles, the same yesterday, to-day, and for ever; and these teachings are existent in every man's inner being, in accordance with its development and activity.

THE EVERLASTING GOSPEL OF SPIRITUALISM.

It is this interior Spiritualism which is spoken of in the New Testament. It quite sets aside history, tradition, and ecclesiastical books and pretensions, and tells man to be true to conscience, to constantly aspire to divine wisdom, and trust to that light which is the spiritual basis of every man born into the world. We cannot guide ourselves by the sunlight which shone 2000 years ago. The same sun gives its light to-day, and so it

has done daily from the beginning of things. The same truth holds good as to spiritual light. The Divine Sun of the Soul ever shines brightly, though sometimes obscured by the fogs and clouds of man's earthly nature. It is this inner light which is termed "Christ" in the New Testament. An absolute trust in this divine light is the Spiritualist's firm foundation.

There are hosts of spirits abiding in this inner light, and their pleasure is to minister to man's requirements on the inner plane. No man is without the attendance of spirits, both good and evil. By his aspirations and his conduct he chooses his spiritual company. It is only to a few that spirits can manifest to the physical senses, but to all can they come interiorly. Seek spirit aid through the prayer of earnest, honest effort, and it will never be denied. All who loved us on earth, live and love us still; and there are countless hosts whom we never knew on earth, whose sole energies are devoted to the service of humanity. Experienced Spiritualists never trouble with sésances, mediums, and manifestations. They are their own mediums; their own life is a sésance; their work in the world is a continuous manifestation.

In Spiritualism the teachings of all religions find fulfilment. The Spiritualist can interpret the religious books of all nations better than the priests who profess these books. Spiritualists have interpreted the New Testament and thrown light upon it, showing that the Spiritualism of to-day is a restatement of that which was given again and again thousands of years ago. It is not a concoction of man's mind, but a light, an inspiration, a manifestation, which has been given by a higher power. As such we receive it with gratitude, taking no credit to ourselves, but according to all the merit to that inner soul, that higher mind, that divine light, that Supreme Being, who is in all and over all, now and for ever!

TRUTH AND ILLUSION.

WHAT is truth? will remain a question of eternal significance. The way in which we answer it concerns us most profoundly; it determines our fate. They alone are sane who do not mistake illusions for realities, and who are able to distinguish substance from shadow. Most men pursue shadows as the only things worth striving for; they turn away from the soberest realities as from dreams. How few are there to whom wealth, fame, the pleasures of sense, appear cheap and vain—who feel the "infinite nature of Duty" and perceive the abiding realities of the unseen world! Sanity is not cheap. Even to souls seeking God and struggling against the vanities of life, it comes but at times—a fleeting presence, a light from another world too pure for the gross atmosphere of earth. Then the veil is drawn aside, infinite hopes are awakened, which take away all their charm from the cherished prizes of worldly fortune. But such moments of illumination are too soon overpowered by the habitual darkness. Shadows again assume the appearance of realities, and the beams out of eternity that had wandered into benighted, poor, struggling souls are gathered back to those glorious realms which are their proper home.

And yet these rare moments bring us promises which we cannot forget. They pass away soon, too soon; but the imprint of *truth* is on them alone, and not on the follies and frivolities which are our constant companions. These auspicious hours, wide as are the intervals separating them, have a depth of promise that belongeth not to the barren months and years. Royalty is the property of the king alone, though he should permit himself to be seen by the people for one hour only after many a long day. Must we measure the worth of a thing by the time during which we are allowed to possess it? Duration does not necessarily determine value. Trivial objects do not attain value by deceiving us habitually; they remain the worthless things they are, though absorbing the largest share of men's thoughts. We may dally with illusions as long as we like, we cannot convert them into realities. They may persist long, but the disenchantment must come at last. And, on the other

hand, beauties and glories which are eternal in their nature, bring with them their own credentials of sovereignty over the soul of man, though they visit us but seldom.

The hints that come out of the deep open to us an infinite prospect. But it needs heroic loyalty to cherish the memory of these glimpses, and to yearn continually for their return till they should lengthen into days of unending light. The invitations that come from afar are soon overpowered by the incessant clamour of common joys and sorrows; and upon the soul of man rests the obligation—at once a burden and a privilege—of being faithful to those high calls against the continued appeal of base allurements.

Herein is the struggle of life. We must be faithful to the truth, though only rare glimpses of it should be vouchsafed to us. The moral grandeur of man is in the difficulties of the task imposed upon him. If the glories of the unseen world were as clear as things visible, fidelity would be easy. The conflict is sore, but it is only by accepting it that we can be worthy of God. This is the education ordained for us.

Why should we keep playing with shadows? It is time that this puerility ceased. We enervate our moral constitution by this languid abandonment of ourselves to illusions. Apart from God, apart from their spiritual significance, even the best things of life are trivial; and viewed in the light of their relationship to eternal life, viewed as elements of the education which it is the intention of God our earthly life should impart to us, the humblest actions and objects are profoundly important. We are amidst shadows, until we make it our supreme object to do the will of God in all things. Except when brought into harmony with this high aim, how petty a thing life is! Life is real and earnest only to him who is loyal to God. Our affections are degraded and feeble until they are purified by communion with the Holy One, and planted on the firm faith that love is an eternal reality that cannot perish with death. Our devotion to the welfare of society is not a truly glorious self-consecration except when it is a devout aim to help to establish the kingdom of God on earth. It is only when touched by devout sentiments and elevated by the most sacred aims, that life becomes large, substantial, and beautiful.

Why are we afraid to pull down the lovely edifices of earthly passion and self-interest? Let them fall; mansions of immortal glory will rise in their place. God loves us, and if he bids us destroy certain things, it is because he has more precious gifts to bestow. Trust in God is a creative power, not a destructive force. Let the will of God build us up. He will make fair temples of our corrupt souls. He will make sacred love bloom forth where there is now the wilderness of base aims. Whatever is morally low is not of eternity, and shall perish.

Why then this clinging to shadows? If they are beautiful, is not the truth infinitely more so? Let us cherish the truth in sentiment and in action. Let the actions of life be ranged around the will of God as their central aim, and let holy desire add more and more fervour to itself by meditating upon the beauty of God. Alas! is not the Divine loveliness too often hidden from us? How bitter does life then become? But whether life be bitter or sweet, we must be loyal all the same. When the privilege of rejoicing in the Divine presence is denied to us, the privilege of prayer is still left; and we must use that sacred right most diligently. We must watch patiently through the night; light shall come in due season. We must watch eagerly and hopefully, for the dawn will be glorious. Oh! how glorious will it be when such is the splendour of even the feeble rays that steal into our souls at times! Our King is on his throne in his glory; is any price too dear for the privilege of being permitted to worship Him?—*Indian Messenger*.

MRS. REYNOLDS, one of our oldest local mediums, who has been on a trip to Europe, has recently returned, and will resume her evening circles next week. Her advertisement appears in another column.

TIPTOLOGY IN 1874.

WE translated the following passage from *Le Monde des Oiseaux*, by A. Toussenel, published in Paris sixteen years ago: "A table in a country place being consulted as to the disease in the vines, replied at first by this phrase in a dozen words: "Contagious malady. The exhausted soil of Europe. Transporting in North America."

"Then, as the sitters insisted upon knowing a remedy for the actual evil, the table added: "Griveline." Now Griveline is the guano of the *Grive* (the thrush). The table indicated in this way that, in order to counteract the degeneration of the vine, there must be a return to the practice of the creators of the finest vineyards in France—those pious Benedictines, "the fortunate proprietors of Citeaux and St. Maur"—who systematically left to the birds of heaven—to the thrushes, the petty chaps, and the larks—the task of fertilising their cultures.

"How marvellous to see, after so many years have elapsed, the wisdom and experience of these venerable fathers, in a matter of æonology, confirmed by the utterances of a simple table."

What is especially to be remarked about this is, that at the same time this message was rapped out, nobody in France suspected that the phylloxera in the vineyards was the result of excessive cropping, which had so lowered the vital powers of the vines as to render them an easy prey to their natural lives. Nor was it, we believe, until some time after 1874—although upon this point we are not absolutely certain—that the idea of importing vines from America for the purpose of replanting the devastated vineyards, presented itself to the minds of French æonologists. The earliest mention of it we have met with is in an article contributed to the *Revue des Deux Mondes*, by the Duchess of Fitz James, on the 1st April, 1881, and republished by her as a pamphlet at Nimes, in the same year.

JOAN OF ARC.

THIS heroic personage, whose mediumship resembled that of some of those who lived in the Apostolic age, is dictating her autobiography through a little French girl, fourteen years of age, named Ermance Dufaux. It has every appearance of being genuine; but, of course, there is always the possibility of deception in such cases. The child may be repeating a narrative which she had already learned by heart from other sources. On the other hand, there is very little probability of so young a person possessing so intimate a knowledge of the incidents which marked the early life of the Virgin of Domremy, as is disclosed in the six pages of the narrative which are published as its first instalment, in the November number of *La Revue Spirite*. It is equally improbable that a girl of fourteen would be mistress of the easy and fluent literary style which characterises this communication.

Then, again, the question arises, does it present anything new with respect to the early life of the heroic Joan of Arc! We think it does. We can certainly make no pretension to have read all the books which have been written on the subject; but we will select one which, if not the most recent (it was published in Paris thirteen years ago), is certainly one of the most comprehensive. We refer to *Jeanne d'Arc*, of H. Wallon; and we find this eminent writer, when speaking of the Maid's parentage, mentioning that her mother's name was Ysabelle (or little Isabel) Romee, and that she came from Vouthon, a village situated on the road from Greux to Gondrecourt, in the Vosges; and this is all we learn concerning her.

But Joan, who speaks of her mother as Isabeau Daix, goes on to say:—"She was only known at Domremy under the name of Romee; and for this reason: Jean Romee was an honest labourer of Domremy. One day, when he was out picking up fallen branches in the wood of Chesn, he came across a deserted child, about six years old. He learned from her, not without pain, that her name was Isabeau Daix, and that the Burgundians

had driven her out of the village of Macy, after having massacred her parents, who were of the party of the Armagnacs."

(These, it may be necessary to explain, were the two great factions which plunged France into civil war and bloodshed, during the reign of Charles the Sixth. The Armagnacs were on the side of the House of Orleans, which was that of the monarch. Their opponents were the partizans of the Duke of Burgundy; and it was through their dissensions that England succeeded in acquiring so much French territory).

"Touched with pity for the lot of that child, and not being able to resolve to abandon her to her fate, since heaven had confided her to him in so evident a manner, he took her home and brought her up as if she had belonged to him, although he already had two daughters of his own, Jeanne and Ameline. When she was old enough to settle in life, he married her to my father, who had been fixed in Domremy for some time, and gave him for dowry the cottage in which I was born."

Now, if, as we assume, this fact of Joan of Arc's mother having been a foundling, and of her having taken the name of her foster-father, be entirely new, it offers a strong presumption in favour of the genuineness of the whole communication; and I do not think that the Societé du Spiritisme Scientifique, which meets once a week in Paris, could render a better service to the cause than by endeavouring to verify the statement by documentary evidence.

No doubt, also, as the narrative proceeds, other statements of a novel character will be made; and if these could be authenticated by the examination of contemporary registers and records, it would convince all those who are open to conviction, that, as we have already had occasion to remark, the history of bygone centuries will be revealed to us by those who were actually the greatest actors in the scenes they will describe.

SPIRIT COMMUNICATIONS.

(From "*Spiritualism*," by Judge Edmonds and Dr. Dexter.)

It is not strange that there should be believers and unbelievers on a matter the evidence of which is mostly appreciatory, and not tangible. But so it is in all the religious doctrines taught to man since the world was formed, and much of the faith exercised by mankind has been as much dependent on the will of the teacher as on the eternal truths of his teaching.

But while, on the one hand, you observe the various hues and complexions given to religious belief on precisely one idea, you cannot well understand why this should be so, or why, when it is admitted that there is a God and Christ is his son, that the identity of the one should be disputed, or the existence of the other denied. You can well believe, that as only from material evidence God can be approached (in his idea of existence), you do not comprehend why all that God has directed for the government and action of man should be so variously communicated, when the fact of its being of God is supposed to be beyond all doubt.

You have referred to the change which a belief in any of the doctrines inculcated produces in the mind of man, and you ask why is the comparison of the same effect by Bacon of spirit-faith of any difference with that of any believer in any faith or doctrine? Now it is well and proper that we notice all that is the result of your thought and expression when we are present with you, as it gives us opportunity of answering the objections of your judgment, ere the biases these objections might create should become a permanent conviction. Thus, if Christians teach you there is one God, and that he meant in revealing his thoughts and intentions toward man, to differ in different circumstances, then you have not the mental ability to understand how God should be immutable or unchangeable, as he is represented. But, on the other hand, if you believe that the thousand opposite statements and doctrines represented as of God are but the vain or fanciful, the severe or stern emanations of

man's brain, you can very well realise that a faith predicated on man's thought or understanding of what God might be, or what he might have intended to say, is of no vital consequence to man in reference to his life here on earth, or his life after death.

Now the meaning of Bacon's remark was this: that an effect produced by an arbitrary exercise of any power, whether over the body, and certainly over the mind, cannot produce that change in life or action that a belief can which is left to man's judgment after the whole facts of the case are given.

Thus, on the one hand, while there will be fanaticism and enthusiasm, there will be life or death for the advance or result of any given doctrine; and while there will be persecutions and burnings, torturing and imprisonment, to overawe the thought of man's mind, there will absolutely be a corresponding progress in his whole life and nature in keeping with the manner in which the doctrines are inculcated, and the means taken to make those doctrines prevalent.

I am satisfied that while the world was under religious government, the thought, the progressive energy and development of every class of society, were either retrograding or positively stationary. While, on the contrary, not until man's mind, freed from all restraints of priests or church, was permitted, or rather did of itself recognise in the God they adored a God of progress and intelligence, and saw the minute connection of this principle of his nature with every part of creation, did the faculties of man's mind fully appreciate their own power. I mean, not until this was absolutely granted man as a right, and he viewed it too as a law, could he advance one step in the race of mind. And I am glad that I have so pertinent and felicitous a comparison in the fact that since the world has been called liberal, there have been more inventions, more contrivances, more science, more true knowledge, more positive advance and progression in one brief decade, than in hundreds of years before.

Thus, while this is so, we recur again to one part of this subject, and that is, that while the fruits of one belief are witnessed in the very fact of retrogression or stationary satisfaction, and the character of the mind assumed the complexion of the world around it, which again it has contributed to produce, the faith we teach, left to the undirected investigation of man's untrammelled thought, and the determination or choice of his judgment, produces a condition or change exactly the reverse. While it satisfies the void which no belief in any system of revealed (so said) religion has ever done, it at the same time imparts to his mind the change of just apprehension of himself, not by comparison with any rules of any sect, but from the fact that he now comprehends that there is just as much required of him here as there is after death, and that a soul here bowed down by error cannot rise ascendingly toward the point of its ultimate and eternal home, until it shall have purged itself by its own efforts of the sin that besets it.

No marvellous dependence on the power or will of God can alter his conviction that when he has of himself done wrong, it is by himself, and that self alone, that the wrong must be eradicated. And therefore that while a change of heart may be necessary, as a mere comparative term, yet no power, except the just action and operation of his own mind can produce that change.

Many men who have not the courage to avow a desire to investigate even, will oppose you from a fear that the interests of their church will suffer if this strange doctrine should circulate. Other men, while they really believe that they are safe for heaven, will oppose you for the reason that if you can obtain happiness eternal by such means it will interfere with a certain right they have in dictating how your ultimate position should be secured.

Others will deny all that is taught, because they do not know anything about what is taught, and never will know, were they to live till the mountains tottered with old age; many, from a firm conviction that you are wrong and desire to set you right. There is a class, too, who fearing you may be right will strongly oppose you from the apprehension that if, indeed, you be right, they

must be eternally miserable, and thus they oppose you for fear that some spark will light up their minds and expose the darkness of error which there exists.

Many will battle for the honour of Christ; others fight for the honour of a name. A great many, and oh! how I regret to say, that there numbers in this list, a great, very great, many clergymen, will ignorantly oppose you because they cannot admit that any new idea is of any good, forsooth, as if the whole range and phases of God's creation was not ever new and varied, and that every idea, however old, is always elicited from a new cause; this class will oppose you from the motive mentioned above, as well as the fear that they alone shall lose by it. Some for one thing, some from another, some from reason, some from insanity, some purely and honestly, others wickedly and perversely. But the effect will be, after all, to establish, like a sun in mid heavens, truth eternal, unchangeable, immutable, that God is alone and needs no help, that our ultimate destiny, dependent on ourselves, cannot be unhappy if we work and labour to obtain that truth.

And lastly, that spirit and matter are co-existent through eternity, and that the first evidence given to man that spirit could communicate with him, was the evidence that God is of himself sufficient to the perfection of that which is of himself, and that he is the end and the beginning, and that man, accompanying him from the beginning, shall exist with him to the end.

THE INFLUENCE OF ANIMAL FOOD ON THE SPIRITUAL NATURE.

(From the Question and Answer Column in the *Banner of Light*.)

Q.—Does not animal food entail grossness to the spirit tending to make it earth-bound after death?

A.—Animal food if partaken of largely, will, of course add certain elements of materiality of the environments of the spirit, and these must be out-grown in the higher life before the spirit or the diviner intelligence will actually reach a spiritualized condition; but we are by no means prepared to state that a moderate consumption of animal food in any way degrades the spirit or binds it down to earth. We are not advocates of animal food, except where it may be absolutely necessary to the physical system of an individual. There are extremists upon this subject, as there are upon every other subject that claims man's attention. We do not propose to become an extremist upon this, nor do we desire to upon any other question that may arise. We believe, upon medical authority and the study of the physiological elements pertaining to the mortal form, that a certain amount of animal food is necessary in the diet of certain individuals. There are those on earth who can live comfortably, healthfully and happily, without ever partaking of the slightest morsel of animal food, and they are to be congratulated. Some of these do not appear to be any further spiritualised, or indeed more intellectual, than are those that partake somewhat largely of animal food. We cannot apply the same standard to every individual life. There are certain systems that require the elements provided by the higher forms of animal life in order to gain sustenance and vitality; there are certain very frail, delicate women on the earth to-day who are obliged to partake of a certain amount of animal food—perhaps not daily, but at times a small portion—or else they are completely prostrated in the nervous system, as well as exhausted in the vital fluid. We know this to be a physiological fact, and we do know also there are natures of this kind who abstain from the use of animal food, but to their own detriment, and also to the detriment of those with whom they associate, since being obliged to receive certain relays of magnetic vitality, they become absorbents of other lives, and draw from others that vitality which they might receive from the proper assimilation of just the right degree and kind of food which their natures require.

We believe the time is coming when animal food will not be partaken of in the smallest degree by the inhabitants of earth, but not in this or the next generation.

The planet itself will then have become more etherealised, more highly developed than it is at the present day. You come from a long ancestry of carnivorous people, of meat eaters and you have inherited certain habits and appetites, certain qualities and demands which must be supplied in this way to a certain extent; but you are constantly growing, educating yourselves upon these questions, and learning to dispense with more and more of those things which formerly seemed to have been essential, so that posterity will require them less than you do to-day. By-and-bye the races that are to come will demand them not at all, for they will be born with such systems and with such appetites as to require only the higher forms of food which are produced by the earth, through its soil, sunlight, and atmosphere, and the planet itself will supply those conditions to mortal life or to humanity which will enable it to live and thrive and be happy and healthful without the aid of this grosser food which so many rely upon at the present time.

COLOR HEARING.

A BLOW on the head often gives rise to luminous sensations, and under the influence of the shock the person seems to see a multitude of sparks. Describing the effects of a fall on the ice boys say that it made them "see stars." Frequently there is a great variety and brilliancy of colors thus seen. Vibrations which, affecting the auditory nerve, produce the sensation of sound in some cases have the power of causing sensations of luminousness. Indeed there are persons who whenever they hear a sound also perceive a color; one sound corresponding with red, another with blue, another with green, etc.

Dr. Nussbaumer of Vienna relates that when a child in playing one day with his brother, he struck a fork against a glass to hear the ringing, and that while he heard the sound he discerned colors. He says that when he stopped his ears he could by the colors tell how loud was the sound produced by the contract of the fork with the glass. Very much the same were the experiences of the brother. The doctor relates the observations of a medical student in Zürich to whom notes of music were translated by certain fixed colors, the high notes by clear the low ones by dull colors.

M. Pedrono, an ophthalmologist of Nantes, states that he had a friend who was accustomed to the simultaneous perception of sounds and colors, but who avoided speaking of it, not wishing to be thought strange or to be an object of curiosity, or a subject of discussion. At one time a number of persons were repeating a slang expression which occurred in some popular story, "That is as fine as a yellow dog," applying it in a jocular manner to all kinds of things and actions. One of the company said of another person, "Have you noticed his voice? It is as fine as a yellow dog." M. Pedrono's friend replied seriously and with emphasis "Not at all, his voice is not yellow; it is pure red." The downright earnestness with which the remark was made caused the whole company to laugh outright. "What!" said they, "a red voice! What do you mean?" The gentleman had to explain the peculiar faculty which he possessed of seeing the color of voices. When he had done this each person present desired to be informed of the color of his own voice. The voices were characterised as blue, red, green, etc., but the joke was on the young man who happened to have a yellow voice.

M. Pedrono says that his friend had perfect sight and hearing and that he was in the best of health. With him the luminous impression seemed to be made before he experienced the sonorous impression. So keen was the chromatic sensitiveness that he knew whether the sound was blue, red, yellow, or of other color before he could judge of its quality and intensity. He differed in one respect from the Zürich student—he did not perceive a change of color with every modification of tone. A sharp note was only brighter, while a flat one was duller than the natural. The same piece of music played upon different instruments, produced different sensations. A melody played on a claironet was red, and on a piano, blue. The color was intense in proportion to the energy of the sound. The colored appearances of the sounds

were perceived on the vibrating body, for instance on the strings of the guitar or over the keys of the piano. The seat of color, said the person who experienced these impressions, "appears to me to be principally where the sound is made above the person who is singing. The impression is the same if I do not see any one. There is no sensation in the eye, for I think of the same color with my eyes shut. It is the same when the sound comes from the street through the walls and partitions. When I hear a choir of several voices, a host of colors seem to shine like little points over the chorister; I do not see them, but I am impelled to look toward them, and sometimes while looking toward them I am surprised not to see them."

Experiences similar to these have recently been related in *The Journal*. This association of colors with sounds is more common than has hitherto been thought by the few persons who have called attention to the phenomena. It has been assumed that the experiences were hallucinations. It is more probable that they result from some connection between the auditory and visual nervous fibers. It is now known that there are motor nerve centers which perform particular functions, and it will probably be found that near the acoustic centers are also chromatic centers, and that in such cases as have been described above, they echo to each other. The fibers of the nerve of hearing may thus directly produce vibrations at different periods of the chromatic fibres.

According to the doctrine of evolution all the other senses have come slowly into existence, as so many modifications of feeling. Indeed hearing and sight, as well as taste, are modes of feeling. Differentiation of feeling has in the evolutionary process corresponded with the differentiation of physical structure. In the lowest forms of life there are no developed and defined parts like the organs of hearing, sight and smell, and none such as in the higher animals make possible variety and sensitiveness through touch alone. "The spider's touch how exquisitely fine!" exclaims Pope. What a difference in the sensation of touch between a speck of living jelly, homogeneous so far as it appears to the eye, and man, with his differentiated structure, his several senses through which

"Soft stillness and the night
Becomes the touches of sweet harmony."

DECEASE OF MRS. UNDERHILL.

MRS. UNDERHILL, the eldest of the celebrated "Fox" sisters, whose names are intimately associated with the advent of Modern Spiritualism, has left the body and passed to the world of spirits. She remained faithful to the cause from the first.

The following letter, referring to the event, appears in the *Banner of Light* for Nov. 8th. Mr. Capron, who was intimate with the family from the first, was one of the earliest historians of Spiritualism, and the book he refers to (*Spiritualism, its Facts and Fanaticisms*), is a reliable history of the movement in America during its first years:—

DECEASE OF MRS. UNDERHILL.

To the Editor of the *Banner of Light*:

On Saturday, Nov. 1st, at 4 o'clock p.m., Mrs. A. Leah Underhill passed from her earthly form. She had been ill but a few days, and the doctor gave no apprehension of her condition, stating that he thought she would soon be better. On Saturday she said she felt easier, but about 4 o'clock she quietly left the form.

Mrs. Underhill was the eldest of the celebrated Fox sisters, whose medial instrumentality first awoke the world to thought on the subject of Modern Spiritualism. Her decease brings to mind her grand spirit of perseverance when the world was all against her, and the nobility with which she maintained the cause, while her younger sisters, in the first commencement, had no appreciation of what the rapping was, nor any care except to get rid of it. Even her Methodist mother prayed to have the manifestations pass from them, but as years went along Leah became—in a spiritual sense—the guide, the leader, the substantial upholder of the family.

When the direction was given to us in Rochester to go forth and give the newly discovered fact to the world, and we pleaded the necessity of labouring for our families instead of doing the work of the spirits, they kept urging for weeks that we obey their injunctions, stating that it would soon be taught throughout the world. When we went forward before the public, in the face of almost universal ridicule, it was Leah who stood at the front. When on the third night it was time to go to the hall, Margaretta refused to go, being tired and frightened by the stories told of the mob that had been already organised, because they could not find anything against them. If she had persisted, all the success of the two previous evenings would have been lost, for she was the only medium, although Leah was always required to be with her. Her sister Kate was at my house in Auburn, N.Y. Finally, Leah, with the ever intrepid Amy Post, said she would go, whatever befell them. Finally, Margaretta decided to go, although she said: "I expect to be killed," and we none of us know what would have befallen us had not the police been informed and come to our relief. During all these trials Leah stood as a rock—as she did at Buffalo, with the foolish doctors about her—and always with unflinching devotion to the cause for which she seemed to be chosen.

In 1855 I published my history, covering up to that time. In that work I said:

"Mrs. Brown (since Mrs. Underhill) has borne herself nobly against persecution and abuse of the most bitter kind, and faithfully maintained what she knows to be the one great truth—the spirituality of these communications. If ever this proves a real permanent blessing to all mankind the name of Ann Leah Underhill should stand as one of the heroines of history, who fought the battle against a world of opposition, while her younger sisters were the only mediums, and after she became one herself."

After many years of acquaintance I have never had reason to change that opinion concerning this noble woman, who has now passed to her reward. Her large correspondence from all parts of the country shows how faithful she had been to the principles of Spiritualism. Her private charities were very numerous, and many there will be who will miss her ever open hand. She saw the beginning of Modern Spiritualism, and she saw it become a part of the moving principles of all the world!

E. W. CAPRON.

"THE LYCEUM BANNER."

We have received No. 1 of *The Lyceum Banner*, a neat little 12-page journal, edited and published by J. J. Morse (assisted by Florence Morse) at Kensington, Liverpool. It is intended to represent and assist the rapidly growing Lyceum movement in England, and from the appearance and contents of the number before us it seems eminently qualified to fulfil its work. Mr. Alfred Kitson, one of the most energetic workers in the movement, says in Lyceum notes:—

"The Lyceum movement in England has at last become an organised body with definite objects and methods which opens up wide fields of mutual help and augmented reformatory power which are fully set forth in its Constitution, a copy of which has been sent to all Lyceums.

"This movement has a work to do which is second to none in its importance, viz., to develop the innate latent powers of the rising generation, and instruct them in the facts, truths, and principles of Spiritualism, which are diametrically opposed to the doctrine of the fall of man and consequent curse. It teaches a gradual ascent in the scale of mental and moral development. Instead of an angry God, and a Devil who is more powerful to destroy than God is to save, it tells us of a Father of Love, who is too good to be so unkind, and too wise to err, in the first acts of creation. In place of a vicarious atonement to enable us to reach heaven, it warns all to have a care of what they do, as they will have to reap the consequences. It also inculcates the study of man in all his varied powers, both physical, mental, psychical,

and spiritual; and proves that the body is the temple of the soul, and as such it should be cared for, duly clothed, housed, and nourished, that it may be the soul's fit dwelling place. Thus it lies at the root of social reformation.

"Conscientious Spiritualists can not, will not, allow their children to longer imbibe those false teachings and hurtful restrictions which are misleading and circumscribing to old and young alike. Hence the formation of Lyceums, and their federation to give strength, solidity and effectiveness to their work. This is being taken up heartily by the various Lyceums. And I doubt not by the time of next Conference nearly all will be united in bonds of common effort and endeavour, to combat and vanquish these time-honoured superstitions."

"We are pleased to find the movement making such headway in Great Britain, and are quite at one with Mr. Kitson's remarks, which apply equally well here. Spiritualists generally do not realise the importance of the harmonial system of education in forming the moral character and developing the individuality of the rising generation. The conductor of our local (Melbourne) Lyceum will send printed synopsis of the Lyceum system to anyone applying for it.

LIBERAL RELIGION AND SPIRITUALISM IN SYDNEY IN 1890.

"Here I take my stand; I can do no other; I cannot consent to a condition of permanent intellectual chaos. . . . All truth is one. Alike as scholar and as Christian I am forbidden either to suppress, to mutilate, or to apologise for the truth."—*Dr. Roseby, in his address to the Congregational Union of N.S.W. October 28th, 1890.*

One of the leading events of this year in connection with liberal religious thought in Sydney, was the delivery of the address from which the above passage was quoted, by Dr. Roseby, chairman of the Congregational Union of N.S.W.

It deservedly attracted considerable notice and favourable comment by religious and social reformers. It showed that its author is a man of keen observation, deep reflection, vast research, and endowed by nature with a sympathetic heart, which brings him in touch with the struggling and suffering masses of the world.

The address was fully reported in the *Sydney Morning Herald*, of October 29th, and will well repay reading through by those who have not seen it.

The three lectures delivered by the Rev. Mr. Mathison, of Balmain, in the Pitt-street Congregational School, on "World Making," indicate the signs of the times in the religious world.

Had these lectures been delivered fifteen years ago, they would have been declared heretical, and Mr. Mathison a dangerous man.

The reverend gentleman presented the results of biological and astronomical investigations in a very interesting manner. His diction was particularly choice, and a great treat to those who were fortunate enough to hear it.

In "World Making," Mr. Mathison favoured the La Placeon theory of nebulous origin, and his lectures strongly support the doctrine of Evolution. It is indeed gratifying to find our Independent friends advancing in this courageous manner. If they continue (as no doubt they will) their churches and schools will have a most enlightening and elevating influence on the religious thought of Australia, as they have had in England and America.

The Sunday lectures of Mr. Walters, the Unitarian minister, have been well attended, and they undoubtedly have had a liberating and liberalising influence on many of the young men and women of Sydney. Mr. Walters, as is well known, is a forceable and interesting speaker, and his lectures are enriched by wise selections from best poems and appropriate quotations from the poets and philosophers of modern thought. So far the Unitarians of Sydney have been fortunate in possessing the services of gentlemen of intellect and culture. The lectures of Messrs. Fillars, Camm, Grant and Walters have had a

powerful influence in reforming and ennobling the religious conceptions of Sydney. The tendency of all denominations is towards broader and more liberal views; that *conduct* should conform to *faith* and that *faith* should rest upon the solid foundation of the real needs and aspirations of the awakened soul.

Spiritualism has not been very prominently before the public here during 1890. It is true that in the early part of it, in her Sunday night lectures in the Town Hall at Leichhardt, Mrs. Harris eloquently presented its ethical teachings, and Mrs. Hodgson also gave a few interesting addresses. The public debate between the Rev. B. Smith and myself on March 25th, served to bring it somewhat prominently before the public, as it was fairly and fully reported in the local paper. It may, after all, be as well not to force it on the attention of outsiders too eagerly. People must grow towards it and feel its need and utility, before it can be of much use to them. In fact, in cases where men in a crude mental and spiritual state have accepted it, more harm than good has been done.

No doubt that is the reason the ancient priests of Egypt and the Brotherhoods of Asia have practiced communion with spirits themselves, but deemed it necessary to keep this knowledge from the outside world, and to make it esoteric. Between the two extremes of hotly rushing it on to the unprepared public and esotericism, there is a "golden mean." This middle course has, I believe, been adopted and followed in New Zealand successfully.

In September, a meeting was called by Mr. W. D. Campbell, of those desirous of forming a Society for Psychic Culture, which was fairly well attended. It was decided to form such a society, and a committee was accordingly formed to draw up rules, etc.; and at a subsequent meeting a committee of management was elected for six months. Rooms were taken over the Royal Arcade, and the Society commenced its work in earnest, but guided by care and caution.

According to the rules, only members and their friends can attend the Sunday night meetings or week night circles. Each member may introduce one friend. No medium or lecturer can be supported from the funds of the Society, but of course members may, individually, aid any medium or lecturer.

Through the kindness and labours of Mrs. Edwards, Mrs. James, and Mr. T. Slocombe, the meeting-room has been fairly well furnished. It is intended to establish a library, consisting of works on Psychic subjects. Two circles have already been formed; one for general investigation, and the other, which is conducted by Mrs. Havee, for healing culture.

There are fifty-seven members at present on the books, and the Society seems to have a good prospect, and useful work before it. It is proposed to form a circle to ascertain, if possible, if the will-power of sitters influence manifestations; and if so, how far and in what manner? Other subjects, such as reading, mesmerism, psychometry etc., will be studied and investigated.

The Sunday night meetings are of the nature of an ordinary service—singing, reading suitable poem or prose selections, addresses, and clairvoyant readings. Addresses have been given by myself on "Death," "Spiritualism and a Belief in God," "the Ministry of Angels," etc. Mr. George Evatt has delivered some earnest and devotional speeches, under spirit control, and Mrs. Muir and Mrs. Havee have also delivered, under control, addresses. So that the meetings are varied and interesting.

The declaration of membership is:—1. That man is immortal. 2. That after the change called death, the freed spirit can and does communicate with human beings on earth. 3. That we shall endeavour to unfold the spiritual nature within us.

The motto of the Society is taken from Tennyson, and says:—

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul according well,
May make one music as before,
But vaster."

The dying year of 1890 leaves the prospects of Liberal

Religion and Spiritualism bright and encouraging in Sydney. Everywhere there are signs that bigotry and intolerance cannot live under our clear, cerulean Australian sky; that fears and superstitions which originated in the Dark Ages in the old world, cannot survive under the genial sunshine of the new; that darkness and hatred are slowly but surely giving way to light and love. May the new year hasten the time when each man can say with the poet, Pope, in his immortal "Essay on Man," that he is:—

"Slave to no sect, which takes a private road,
But looks through Nature up to Nature's God;
Pursues that chain which links the immense design,
Joins *heaven* and *earth*, and *mortal* and *divine*;
Sees that no being any bliss can know
But touches some *above*, and some *below*;
Learns from the union of the rising whole,
The first, last purpose of the human soul;
And knows where faith, law, morals, all began,
All end in Love of God, and Love of Man."

ROBERT WHITE,

President of the Society for Psychic Culture.

Wanstead P. O., Temple Station, near Sydney.

Dec. 23rd, 1890.

"THE PROGRESSIVE THINKER"

Is a four-page weekly newspaper devoted to Spiritualism and kindred subjects, edited by J. R. Francis, and published at Chicago, at the low price of one dollar (4s. 2d.) per year. It contains some first-class matter, and among its contributors are Charles Dawbarn, Professor O. Richmond, and Hudson Tuttle. The latter is contributing at the present time a serial, entitled "A narrative of the Summer Land," based on his own experiences as a medium and clairvoyant. The scenes are varied, some of the dialogues between the more advanced intelligences are philosophical, and all are deeply interesting. We extract the following picture of a child's transition, from the section published November 1:

"A mother sat by the side of her suffering child. The subdued light from the shaded globe fell softly over the room, furnished with all the luxuries art could devise. Aldine, the only loved and worshipped child, had it prepared as her own taste desired. The walls were exquisite arabesque designs in purple and gold, the carpet delicate brown with masses of pale green fern leaves, like a bed of moss; the furniture and bed were a soft shade of blue, while the deep window was filled with rare plants, many in bloom, and others trained upward and looped in festoons over the damask and lace curtains. The air was warm and perfumed with the breath of roses.

One thing was wanting for perfect happiness in this Eden. Wealth nor love cannot exclude pain. It came stealthily in on the soft air of Autumn, and for all the winter months the child had suffered, and loving hearts had ministered and waited with intense expectation. Now, Easter was near. To-morrow the world would put on its gayest robes, just as its generations had done from countless time, for the resurrection of life from death.

The father came, and softly spoke her name. She turned her pale, thin face, and wearily opened her large brown eyes.

"Papa, I had such a sweet dream! Cousin Ray was here, looking just as he did before he died last year. He drew aside a curtain, and I looked through, and far away I saw a landscape of such beauty as I never dreamt of before. Cousin Ray took my hand and wanted to lead me away, and I thought of you and awoke."

"It is pleasant to have sweet dreams, and you will soon be strong, and then we will go to the mountains and the great lakes, and we shall find many beautiful places."

"Perhaps," she replied, and then after a pause: "It is growing cold." Her father took her hand in his. Ah, they were cold! and her eyes were supernaturally bright. Cold, and no human power could ever warm them again. In vain, O mother, do you apply stimulants, and chafe those hands and those chill arms. The warmth, which is life, can never more be theirs. Oh, it is terrible to feel our utter helplessness in the presence of death! Love and affection, though they offer life for life, are powerless. Death lowers like the mantle of darkness, dropping slowly and inevitably from the sky, and we cannot resist it.

Father and mother stood by that couch, knowing the

hour had come, and that they were helpless to avert one pang, assist in any way their child in the terrible ordeal through which she was to pass.

Again she spoke: "Ray is here again. It is warm now, and he says he will take me a journey. He will show me the beautiful country. Do not weep, papa! mamma! I'll come back. Oh, I love you more than I can tell!—kiss me—"

They kissed her again and again, but she seemed to have sunk to sleep. After a few minutes she opened her eyes. They were aglow with the light of heaven. They saw what mortal eyes have never seen. A smile arched the corners of her delicate mouth, and overspread her pale face, as the setting sun gilds the high mountain peaks, and she was gone. The departing spirit reflected its glory over the deserted shrine, abandoned forever. They listened for her breath, but the cage of the immortal only remained. The clock struck twice; it was Easter morn.

Far away in the ether, where the zones of the Spirit-world sweep in vast folds around their primary world, on a jutting promontory, overlooking the earth below, a class of children are grouped with their guardian and teacher, enjoying the glory of the scene. They are waiting for the coming of some one from the space below—and soon they are rewarded, for the spirit of Aldine and Cousin Ray floated up as a beam of light and were greeted by the group.

Scarcely was the welcome over when a spirit, tall and radiant, stood before them, holding by the hand the spirit of Ava.

"I have come with my child," he said to the teacher, "to ask you to take her into your group, and care for her as it is not possible for me now to do."

"Most welcome," replied the beautiful teacher, and all the children came around the timid Ava, who scarcely realized the meaning of the change through which she had passed. They embraced and kissed her, and called her their sister, and made her heart light and happy with affection.

"I must return to earth," said Ava's father, "for my wife, alone and in want, is dying, and I must welcome her from death. I will soon bring mamma to you, my child."

Then the teacher said to the happy children, "This Easter morning will be kept with joy by our friends on earth, because it is the day sacred to the resurrection of life from death. Two new members have been born into our life, and we will visit other groups, and beautiful places that they may become acquainted with this new and immortal life."

To Subscribers and Readers.

REMOVAL OF THE PUBLISHING OFFICE Of the "Harbinger of Light."

The Lease of the Premises occupied by me for many years past in Russell-street, Melbourne, having expired, I have determined upon relinquishing a branch of my business and taking Rooms in

AUSTRAL BUILDINGS, COLLINS STREET.

These being on an upper flat would not be convenient for the Publication of a Paper; I have, therefore, made arrangements with MR. C. H. BAMFORD for the Publication of "The Harbinger of Light" at his Book Shop, 190 Little Collins Street E., near Russell-street, and immediately behind the Equitable Store.

After this date, Subscriptions and Advertisements will be received there. Correspondents will please address all Editorial matter to me as under:—

Austral Buildings, Collins-street East.

Dec. 31st, 1890.

W. H. TERRY, *Editor & Proprietor*

NOTICE OF REMOVAL.

W. H. TERRY informs his numerous friends and clients that he has this day removed his MEDICAL PRACTICE from 126 Russell Street, to that new and handsome edifice, AUSTRAL BUILDINGS, COLLINS STREET EAST, nearly opposite the Congregational Church. Hours of attendance, 10 to 4; Saturdays, 10 to 2.

The importation of BOTANIC MEDICINES and the manufacture of MY PROPRIETARY MEDICINES will be continued at the above address.

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Correspondents should state age, occupation, if married, if a member of any spiritual Society or circle, and enclose stamps for reply.

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No communications answered unless the above conditions are complied with.

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