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Harbinger of Light.

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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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employment outside; and it is stated that at the first colony, out of 5,400 colonists, situations have been found for 2,545, and that only about five per cent. of the men turned out to be incorrigible idlers, and had to be handed over to the police.

GENERAL BOOTH'S scheme for the amelioration of the condition of the poor and needy section of the British people is calling world-wide attention to the subject of pauperism, a condition which is found to exist in more or less intensity in even the most prosperous countries, and which all individual or collective effort has hitherto failed to cope with or sensibly diminish, the reason being that all effort has been directed towards the palliation rather than the cure.

"Our Government have at times exhibited considerable solicitude for the unemployed, and have accepted the responsibility of parents to the stray children of the country, many of whose friends could, and would, otherwise provide for them; their paternal solicitude might with advantage be extended to some of the children of larger growth, who would be capable, in return, of doing something for their living.

These labor colonies are either large farms in the country, or large workshops in the towns, where those who have no means of subsistence go either voluntarily or involuntarily and work for their living.

* August, 1875.

perintendent and overseers would be able, by observation, to determine the capacities and general character of a man, and give information to intending employers. Most of the farm products would probably be consumed within the institution, the other productions and manufactures might be periodically sold by auction, and the return would doubtless go a long way towards paying expenses of maintenance, &c. Where applicants for admission had families, it would of course be necessary to find them food and shelter whilst their parents were there, but while the absolute necessities of life remain so cheap as at present, the cost per head for maintenance would be inconsiderable. Were such an institution as this established, there would be no excuse for begging, except in the case of the blind or helpless, and these might be otherwise provided for. The mendicity laws might then be strictly enforced, and begging absolutely abolished. The scheme, as here presented, may be crude, requiring more filling out and elaborating, and calling for further details, but it contains a practical idea, the elaboration and adoption of which would exercise an elevating and reformatory influence on the lower strata of society, stimulating self-reliance and independence, and doing away with the demoralising feeling of abject humiliation which must be realised by the beggar for alms during his initiation, and the still lower condition, engendered by the pursuit of the profession."

The Argus of 17th ult., takes very similar grounds to those which were adopted by us, in introducing the scheme we have quoted, and points to the success of the German experiment as an incentive to legislation on similar lines. With the increased publicity given to the subject and a practical demonstration of the soundness of the plan, possibly some of our local legislators may be induced to introduce the matter into parliament during the coming session.

OUR FOREIGN EXCHANGES.

The Journal du Magnetisme (Paris), contains a curious article—the first of a series—by Dr. E. Raoux, on Zootherapy, or the treatment of sick persons by the magnetism of animals. It was a system of therapeutics, well known to the ancients; and he cites nine cases, chiefly of rheumatism, which have been successfully treated in this way within the last three or four years. In the rural districts of England it has long been an article of popular belief, that certain invalids are capable of deriving benefit from breathing the atmosphere of a cowshed. It seems that Hippocrates, the father of medicine, was aware of this 2000 years ago; that it was suspected by Ambrose Paré, the great French surgeon; and that Professor Terapi, of Florence, has recently succeeded in obtaining results by this means which have altogether exceeded his expectations.

It is an interesting and significant sign of the times, that the well-known illustrated paper entitled *Ober Land und Meer*, opens its columns to an article on Spiritualism, by Dr. Carl du Prel; in which he reminds men of science and scientific associations that they can no longer ignore its phenomena; and that they challenge and will stand the most rigorous examination. *Ober Land und Meer* commands a circulation of 50,000 copies in Germany alone.

The Government astronomer in France, M. Camille Flammarion, who is also a distinguished Spiritualist, states—as we learn from an article copied into the *Buena Nueva*, of Sancti-Spiritus (Cuba)—that our globe is sensibly cooling, and that observations made both in France and in other countries, show a marked fall in the temperature during the last four years. At the same time it may be well to bear in mind that the solar universe may be passing through a cooler region in space.

A highly important work entitled "Spiritual Science," written in Spanish by Dr. Sanz Benito, a distinguished University Professor, has just made its appearance. We have not had the good fortune to see the book, and our

knowledge of it is obtained from a synopsis of its contents published in *La Fraternidad*.

The learned writer regards Spiritualism as the basis of the unique and perfect science, and traces the history of the immortal principle backward through the immeasurable past, and forward through the illimitable future; our abode on, or in the spheres surrounding, this planet, although it may occupy countless ages, being but one stage in our never-ending progress, which will be pursued through the superior planets of the solar universe, and thence through other systems, inconceivable in grandeur, and incalculable in number; all the changes we undergo being prescribed and directed by an immutable law, which expresses both the wisdom and the love of an Infinite God. Dr. Benito's book is evidently characterised by a singular breadth of view and elevation of thought.

The Luz del Alma, of Buenos Ayres, states that an Italian savant, Count Mattei, claims to have discovered a new electric fluid, which he names azure electricity, and asserts that it is a curative agency of wonderful efficacy, as he himself has demonstrated.

La Constancia, also of Buenos Ayres, mentions the complete success of various experiments which have been made in obtaining materialisations in a room artificially illuminated by an orange-coloured light. The best mode of proceeding is stated to be to cover the globe of a lamp with layers of thin paper of that colour, which can be removed by degrees as the manifestations become stronger.

We learn from *El Espirituano* (Havanna), that General Chinchilla, the Governor General of the Spanish West Indies, has issued a proclamation prohibiting the use of hypnotism for therapeutic purposes in the hospitals, which he had previously sanctioned. Our contemporary attributes this retrograde act to the influence of the Jesuits.

The Diario Nuevo, of Cienfuegos (Cuba), publishes an account of the inaugural entertainment given by the circle, calling itself the Reincarnation Centre, in the new premises erected by its members as a place of reunion, and containing a library, reading room, and lecture hall. The addresses delivered upon the occasion by Senores Jimenez and Chomat, expository of the principles of Spiritualism, appear to have excited great enthusiasm.

La Fraternidad, of Buenos Ayres, has now become the organ of the Argentine Spiritual Federation, and is much improved in appearance. Under the head of "Phenomenism," Senor Juan Canter, the Secretary of the paper, contributes an account of a remarkable medium who has been developed in Buenos Ayres, in the person of a young girl, thirteen years old, spoken of as H.—, who was supposed for three years to be suffering from St. Vitus's Dance, and was placed under medical treatment accordingly. It was subsequently discovered, however, that the convulsive movements were due to spiritual possession: and so powerful is the influence, that at the touch of her hand a large dinner table laid for twenty persons will rise from the ground. At seances, at which the writer has been present, he has seen, under severe test conditions, lights fluttering about the room, and flowers brought in by invisible hands, medals and other objects distributed; has heard a bell ring, has felt the touch of spirit hands, and has seen the latter, perfectly materialised, writing messages on paper to the persons present.

Lux (Rome), publishes what appears to be the first of a series of contributions to the History of Spiritualism in Italy, by Signor Gentili. It takes the form of replies to seven questions, addressed to a believer; and these describe the church or sect to which he belonged, the length of time he has been a Spiritualist, the circumstances which convinced him of the certainty of the after life, and of the power of communicating with those who have gone before—the most important and well-authenticated of the phenomena which have fallen within his own observation; his opinions of Spiritualism as a religion or as a rule of conduct; what he may consider to be the best means of helping forward the movement; and in what way a knowledge of physical laws can aid the individual in the ordering of his own life, and in his

relations with his family, society, and the government. The idea is an excellent one.

In *Le Spiritisme* (Paris), Mme. Delanne describes a séance in which two ladies, Mme. Gagnan, who had come up to Paris from Saint Dizier specially for the purpose, took part. Quite unexpectedly to all three, a beautiful female form gradually materialised herself out of what appeared to be a cloud of vapour. She was a brunette, about thirty years of age, with black eyes and hair, a pale complexion, and a melancholy cast of countenance, who had evidently died of disease of the chest. She was immediately recognised by Mme. Gagnan as a daughter who had died of that complaint. She entered into conversation with her mother through the mediumship of Mme. Delanne, and repeated the exact words spoken to her mother on the death bed. The head of a second figure materialised, while her body resembled the nebulous tail of a comet. She was a blonde, under twelve years of age, with beautiful features, and long fair hair. Mme. Gagnan believed her to be an early friend of her daughter. "I am her cousin," said the younger spirit; and then Mme. Gagnan recalled to mind that a niece, named Angela, had departed at the age of ten, about twelve years ago. What is most remarkable about these manifestations is that they occurred simultaneously. Both figures were visible at the same time.

Both the December and January numbers of *La Revue Spirite* (Paris), are excellent ones. Among other communications is one from Odessa, in Southern Russia, describing certain physical phenomena which have occurred, and the effect which they have produced upon thoughtful people in that city. We are glad to observe that a new experimental and philosophical school of Spiritualism has been opened in Paris, for the development, more particularly, of mediums, under the direction of *mediums chefs*, who have acquired great practical experience in observing and utilising the magnetic forces essential to the successful and beneficial exercise of mediumship.

M. D. Metzger has published in a pamphlet form the valuable paper he contributed to the *Moniteur Spirite et Magnétique*, under the title of "Spiritism and Hypnotism."

The current number of *Op de Grenzen van Twee Werelden* (the Hague), contains four articles:—"Facts are Stronger than Theories," "Eternal Truth," "The Death of the King," and "a Proof of Hypnotism." Mme. Elise van Calcar's tribute to the memory of her late sovereign is creditable to her loyalty; but we think the voice of history will scarcely confirm her estimate of "the noble and magnanimous sovereign, undauntedly self-sacrificing in the hour of danger, warmly sympathising in all the necessities and troubles of his people, the friend and protector of art and science, a naturally knightly figure," etc., etc. Much the same things were said of George the Fourth of England when he died; but Thackeray has described him accurately in his "lectures on the Four Georges." And William the Third of the Netherlands had many points of resemblance with that monarch.

We notice that a new publication devoted to the good cause has made its appearance in Madrid, under the title of *Luz Espirita*; and another bearing the name of *Revista Spirita*, in Curityba, Brazil. The extension of Spiritualism among the Spanish and Portuguese-speaking peoples is proceeding with remarkable steadiness. At Guadalajara, the capital of the State of Jalisco, in Mexico, a new spiritual association has just been formed under the presidency of Doctor Carlos Sanchez Aldena; and we learn from our Buenos Ayres contemporary, *Constancia*, that the society of which it is the organ, numbers no less than 249 members, that its library is continually being added to, and that during the past year it has gratuitously distributed as many as 1700 pamphlets and publications relating to Spiritualism.

La Perseverancia, of Mendoza, the capital of the province of that name, in the Argentine Republic, contains, among other excellent articles, one entitled "The Five Alternatives," in which it is pointed out that every human mind which looks beyond what Shakspeare calls "the ignorant present," and reflects upon the hereafter, must embrace one of five doctrines: 1. That of the

materialist; 2. that of the pantheist; 3. that of the Deist; 4. that of the Christian dogmatist; or, 5., that of the Spiritualist. Each of these is described and explained, and the incontestable superiority and the extreme reasonableness of the latter is satisfactorily established.

According to a late number of the *Luz del Alma*, the Catholic Congress which recently assembled at Saragossa has declared the practice of mesmerism and magnetism for therapeutic purposes, to be both lawful and beneficial. Wonders will never cease. It is not so very long ago that the Church of Rome classed all such practices under the general head of sorcery, and attributed them to the agency of the theological devil.

THE ANTI-VACCINATION MOVEMENT:

A REJOINDER TO "A. M."

By "BETA."

I AM much beholden to "A. M." for his gratuitous information that "there are two sides to the above question;" and as he has taken special pains to keep well within the limits of the "narrow way" of vaccination—that in this instance leadeth to destruction—perhaps a word or two from a benighted individual, whose mental obtuseness prevents him from recognising the beneficent mission of the said "Vaccinia" and "Variola," may not be out place.

If A. M. will carefully read the following, no doubt they will tend towards toning down his dogmatism and shed a flood of light upon his benighted soul:—Prof. Crookshank's "History and Pathology of Vaccination," 2 vols.; Dr. Creighton's "Jenner and Vaccination," "Natural History of Cowpox and Syphilis;" White's "Story of a Great Delusion," The Encyclo-Britannica, and the First and Second Report of the Royal Commission." The above, I think, may be set forth as *prima facie* evidence that the anti-vaccinators are not "fools;" and if he requires further evidences of the honesty and justice, to say nothing of the truth of their claims, let him get the 3rd and 4th Reports, when published—especially the 4th—which will contain the evidence of the chief witnesses for the anti-vaccinators, who, Dr. Creighton says, "have scrutinised the evidence to some purpose; they have mastered nearly the whole case; they have knocked the bottom out of a grotesque superstition."

While Professor Crookshank demonstrates that vaccination as a specific against smallpox was historically a failure from the beginning and, pathologically, can never be aught else to the end. That neither the original theory of Jenner, nor its modern amended form, can hold water, "the actual pathological relationship between the two diseases (cowpox and smallpox) being really *nil*."

A. M., in his enthusiastic praise of Germany, quite ignores the fact that two of the other countries he quotes are "blessed" with compulsory vaccination laws, and that if there is any virtue in vaccination they should be as free from smallpox as Germany is. What explanation has he for the following facts? In Prussia, in 1871, with vaccination and *re*-vaccination, no less than 64,839 citizens died of smallpox; in Bavaria, during the same year, out of 30,743 smallpox cases, 29,429 were *officially certified as vaccinated*; in Stockholm (Sweden), 7,900 persons per million died of smallpox after a period of 56 years of compulsory vaccination; in Copenhagen, vaccination was made compulsory in 1810, yet the smallpox death-rate in 1872 was no less than 1200 per million. If only 20 per cent. of the attacked died, then at least 2000 persons must have been attacked in a population of two hundred thousand.

Vaccination was made compulsory in England in 1853; again in 1867, and still more stringent in 1871. Since 1853 there have been three epidemics of smallpox in that country: 1st, 1857, /58, /59, in England and Wales, the deaths were 14,244. 2nd, 1863, /64, /65, in ditto, were 20,059. 3rd, 1870, /71, /72, in ditto, were 44,840.

The increase of population from the 1st to the 2nd epidemics was 7 per cent., but the increase of smallpox in the same period was 50 per cent.; the increase of population from the 2nd to 3rd epidemic was 10 per cent.; the increase of smallpox in the same period 120 per cent.

A. M. says: "In 1880, for instance, France and Austria lost no less than 1900 men by smallpox; Germany, with a larger army than either, lost only one soldier!" What is the meaning of this? why, that during 1880, a smallpox epidemic of equal severity broke out simultaneously in the countries of France, Germany, and Austria, and attacked an equal number of men with equal severity in each army—the medical treatment being the same in the three countries; the result—that France and Austria having neglected vaccination and re-vaccination, 1900 died; Germany, vaccinated and re-vaccinated, only lost one soldier. (How came the one to die?) This is the very quintessence of absurdity, and yet unless true, of what value are the figures quoted by A. M., who would have us believe the anti-vaccinators monopolise all the—"crude and illogical arguments?"—to what severe straits are the defenders of this abomination driven in their mad zeal to bolster up a rotten cause?

It is assumption pure and simple, that those who assert the uselessness of vaccination "are at variance with the all but unanimous verdict of the medical profession."

Has the "medical profession" ever been unanimous upon anything? have the doctors not always "differed" and "disagreed," and with weather-cock proclivities, practised to-day what they condemned yesterday? and accepted on faith nearly all that they do practice.

Professor Crookshank says: "the profession has been misled by Jenner, Baron, and reports of the national vaccine establishments, by a want of knowledge concerning the nature of cowpox, horsepox, and other sources of vaccine lymph—though in this country vaccine lymph is generally taken to mean the virus of cowpox, yet the pathology of the disease and its nature and affinities have not been the subject of practical study for nearly half a century."

Hence my contention, that scarcely any of the doctors who practice the "horror" know anything about it: "all but unanimous verdict" indeed. Listen! The number of scars necessary has never been decided; the "doctors" are still contending amongst themselves as to whether one or twelve are necessary.

The period of protection is another vexed question, ranging from 21 years to 9 months; some insisting upon a yearly re-vaccination, others upon a monthly, and even weekly, until it ceases to take or the child dies. Jenner emphatically asserted that *one* vaccination was protection for life; now the doctors are clamouring for re-vaccination, and calmly telling us that the protection from such is "very fleeting"—scarcely two years, says one; only a few months, another; seven years, a third; fourteen, a fourth; and so on *ad. lib.*

A. M. quietly tells us that "the abolition of the compulsory clauses would mean a return to the smallpox havoc of previous centuries." And yet Jenner believed and insisted that vaccination would stamp out smallpox; and how is it that in those nations enjoying the optional law, that the smallpox havoc of previous centuries has failed to put in an appearance?

And where are the medical faculty, whose mission we are told is to cure, not create disease? Is it not a terrible indictment against the physician that smallpox is still with us? But soft—from A. to Z. of the pharmacopœia there is not one "specific" for the ills that flesh is said to be heir to. Certain effects presuppose certain causes, but until the effect is manifest the physician is in a state of glorious uncertainty as to the cause; the victim has been suffering from the disease for from ten to twelve days before any doctor can positively pronounce it smallpox; and even then they differ (*vide* the "R.M.S. Victoria," and the chickenpox case); while Mr. Farn, Government official Microscopist, London, who is supposed to examine all vaccine lymph in England, admits reluctantly under cross-examination that even with the microscope he cannot tell pure from impure lymph—lymph with syphilis germs from lymph without. But what after all is pure lymph?

—And pray, if vaccination means so much, what part in the great economy of life does sanitation and a thorough knowledge of hygienic laws play? and please explain

how it is that in the North Western Fever Hospital, London, *eight tenths* of the children suffering from smallpox contract it through vaccination? (*Vide* Dr. W. Gayton's Evidence before the Royal Commission).

But why run away to Germany?—let us look at home: Has smallpox ever manifested itself spontaneously in this colony? Can a single instance be given that cannot be traced to importation? Is New South Wales, with its optional law, and only about 16 per cent. of its population vaccinated, any more subject to smallpox than Victoria? And is it not a significant fact that the death-rate of New South Wales is considerably less than that of Victoria? But why stop at smallpox; cannot he also prophesy the return of the plague—the black death—the ague, cholera, &c., &c.? Why not destroy all the results of scientific investigation into sanitary matters, and push us back to the ignorance and stupidity of the middle ages? But above all, why limit "inoculation"? Why not include all infectious diseases? In a word why not keep the world in a perpetual state of disease in its "mild" form of cow-pox so as to "prevent" the "expected" visitations of small-pox? But the whole question is directly opposed to sanitary and spiritual ethics. It is at best but a battling with or patching up of the effect, instead of an endeavour to remove the cause. It is based upon the erroneous assumption that disease is our natural and inevitable inheritance and companion, and that health is a condition attainable only in the realms of the angels. And yet all the time these same angels are thundering from their Sinai the fact that the truth is the very opposite of all this, and that just as soon as we conform to natural laws and live in obedience to them disease will disappear, but until then all the "vaccine lymph" in the universe will not save us from the Nemesis of disease. Let us be less animal and more spiritual—eat to live, not live to gourmandise—learn to "know ourselves," and so spread abroad the infectious magnetism of good health. He who will do this will need neither doctors nor vaccination nor the kindly attentions of "A.M." Such a consummation may seem afar off, but it will never come at the beck and call of calf or humanised lymph, pure or impure, but rather at the bidding of the delivering angel of sanitation.

PREVISION.

AN old subscriber at Reefton, N.Z., writes to us complaining of the want of unanimity amongst the Spiritualists there; but as he admits that he does not go amongst them or identify himself with the movement, we do not see that he is in a position to judge fairly in the matter. Speaking of his own experiences he says:—

"I have seen good phenomena in my own circle, and have had good and grand tests; I have seen letters and perused the contents of them a fortnight before I have had them delivered to me through the post; I have seen and conversed with my friend, and found out things in connection with family affairs that no other source could tell me.

I once witnessed an accident three weeks before the real accident occurred. I also attended a funeral three weeks before the person passed over; and when I attended the funeral at first the person was not ill. Nearly every night I know the coming day's routine as I go through them. I visit places and see people and can describe surroundings to the satisfaction of those who know the places.

Now, I cannot understand what kind of a medium I am; and furthermore, I cannot understand how it is I at times feel fatigued, and often oppressed, until a certain period is passed, and then I feel perfectly well again for a time. I have often thought of paying a visit to Melbourne, to see some of our brother Spiritualists; and as some of my friends now in Victoria desire me to come over, I think I will shortly do myself the pleasure of visiting some of them.

Yours in unity, ENQUIRER.

[Our correspondent is evidently a psychometer, having the faculty of Prevision; he is sensitive to magnetic conditions, and when they are disturbed is depleted of vitality, which returns with the restoration of magnetic equilibrium.—Ed. *H. of Lt.*]

ABSTRACTS FROM *SPHINX*,

WITH REMARKS,

BY A. MUELLER, M.D.

IMMUTABLE law and order regulating all processes in the inorganic world, are to Flammarion the direct outcome of the Divine Mind, proof positive of a supreme all-pervading, absolute Reason.

Materialism, though also recognising the supremacy and reign of law, fails to reconcile with it the God-idea; but, on the contrary, represents the two as irreconcilable and contradictory. Materialism fails to conceive of the Deity as immanent in the universe, as the soul of it; it fails to see in the orderly sequence of events the working of an all-wise and all-powerful Will, and all its atheistic argumentations are based on unproven and unprovable premises.

"If there is a God," argues the materialist, "he must be beyond the world, outside of it. Science has extended her researches into the most distant parts of the universe, and nowhere found the least traces of the Being before whom we are asked to bend our knees and worship."

But who, except the unreasoning fetish worshipper, would seek for God beyond the world? who, knowing its infinitude, can conceive of anything outside of it? Even if this outside is defined as being outside of matter, what is matter but a combination of invisible force atoms? It is, therefore, absolutely impossible to form any conception of a God beyond the world. The Infinite Being is itself infinitude. He is where the world is, its support and its life. In Him we live and move and have our being; and if we did not fear to give a definition of God, that sounds like pantheism, we should call Him the world's soul, for the world lives through God in exactly the same manner as our body lives through our soul. The infinite macrocosm—the universe—is the exact prototype of the finite microcosm—man. Every world and every atom of this great macrocosm is permeated by the Divine Force. In nature, in all His works, we worship God.

In wasting their arguments to prove the non-existence of a God outside of nature, the materialists, like the noble knight of La Mancha, fight against a shadow of their own creation.

They further argue that the existence of a God would render natural law either unnecessary or suspend it, and deliver the universe over to the reign of chance or of unbridled arbitrariness. "Nobody," they say, "can reconcile the idea of an eternal, supreme, and world-governing Reason with that of the immutability of the laws of nature."

How strange and foolish this argument! As if this very reign of law were not the surest proof of a supreme law-maker. To deny the cause of intelligent law and order simply because it is in eternal harmony with its own law, is on a par with denying the existence of the artist on the ground of his having produced his works, not arbitrarily, but in accordance with the strictest rules of his art.

If shown the want of logic in their arguments, our materialistic friends throw wildly about them assertions neither proven nor capable of proof. They give themselves the appearance as if they had been present at the work of creation, and had a hand in it. "This or that," they say, "science has decreed as true beyond all doubt; here it prescribes certain rules, there it puts in its veto." Nothing of all this! True science is modest, and more especially with regard to the highest problems, it merely seeks for truth, but neither asserts nor denies boldly.

The living force active in man, organising and controlling the body, is the soul. To its contemplation, Flammarion dedicates the third part of his book, showing the utter untenability of the materialistic doctrine, according to which the soul is nothing but brain-action, and the necessity we are under of considering it as an entity distinct from the body, though temporarily united with it, and whilst so united depending on the body for its manifestations. So far from the soul being the product of the body, the latter on the contrary is the pro-

duct of the soul, the tenement it builds around itself during and for its terrestrial existence.

In the fourth part, Flammarion combats those narrow teleological views, that assume everything in nature to be subservient to man and specially designed to serve his ends. His teleology rests on a broader and more philosophical basis. It shows the wise adaptation of means to ends throughout the whole domain of nature, and the universal striving of all creation after higher perfection through the great law of evolution.

In the last part the author, after presenting his views once more in a condensed form, describes the glorious worship of God in nature, and its elevating influence on the soul.

The second book under review, on the plurality of inhabited worlds, may be said to have principally established Flammarion's fame. Although antecedent in time, it is a continuation of the previous one in so far as the question of immortality, not discussed in the latter one, is one of its principal themes.

Flammarion founds his argument for immortality on the indestructibility of force. He argues that since the soul is force in its highest manifestation, its continued existence after the death of the body is assured, and that the question, therefore, can only be, in what form this existence takes place.

It cannot fail to strike the reader that this is not the proof palpable of immortality the human heart yearns for, and which it has been the glorious mission of Spiritualism to render and make manifest. It is Flammarion the poet and astronomer, not Flammarion the Spiritualist, who, we must assume, has written this book. His theory that our continued, conscious individual existence is brought about by a series of reincarnations on other and higher planets, is very beautiful and enticing, far more so than the repulsive Kardecian doctrine, but it lacks all proof and is purely poetical.

In our father's house are many mansions, but these mansions need not necessarily be on the surfaces of the planets or other inhabited worlds; on the contrary, we have every reason to assume that these surfaces are the mere breeding places (if I may use that term) of the inhabitants of the spirit-world, of that unseen universe extending from world to world through boundless, infinite space. We know that our souls continue their aerial existence in this universe under circumstances and surroundings as real to them as were their former earthly homes. Whether this existence lasts for ever, or only for a limited time, that may nevertheless amount to "a little eternity," and whether it is at any time interrupted by reincarnations on the surface of some planet other than our earth—of all this we know not and have no means of knowing anything. What has been revealed to us as to our future existence, suffices for all present purposes, and we must be content with it and not indulge in vain speculations extending beyond our limited horizon.

But while dissenting from Flammarion the poet, we are in full and cordial accord with the astronomer presenting his arguments in favour of other worlds than our little earth being inhabited, for they are far more than mere speculation. They are founded on the omnipresence of life, on the steady evolution of this life to higher and more perfect forms, and on the very subordinate position of our little planet in the universe.

Flammarion is sternly opposed to that collective egotism still so rampant even in the heads of scientists, the conceit that imagines our little terra to be the most privileged of planets, and everything to be designed "*ad majorem Terræ gloriam*," the last remnant of the childish notion that sun, moon, and stars are made to shed light upon the earth. This collective egotism and conceit as hateful as that of the individual, stands equally as much in the way of the progress of our race and of our adopting a purer morality and a more enlightened religion.

The author treats these geocentric notions with well merited ridicule and contempt. His arguments are numerous and striking, in perfect accord with the conclusions of science; but these false ideas about the immense importance of our earth, are too closely interwoven with

certain interests and antiquated forms of faith not to render Flammarion's cosmology an object of suspicion and even bitter antagonism with the dogmatist and the bigot.

"How small, writes Flammarion, "would our earth appear to us if we could view it from another star! If it were a distant one, we would require a telescope to see it at all, and at best it would appear but a little tiny glimmer of light. Is it not more than folly to imagine the whole firmament a desert and this little globe its only oasis, teeming with life, whilst all the larger and more glorious orbs are bereft of life, the order of creation and its aim? With more right might the ant imagine its little heap the only inhabited spot on earth.

There is not a single reason for assigning to the earth a higher, more prominent place than we accord to any of the other planets. On the contrary, there is much that is unfavourable for the development of the higher forms of life in its geographical and climatic conditions.

Considering, therefore, that nature's principal aim is the evoking of organic animate life out of inorganic matter and an ever increasing perfection of its types, it is simply absurd to suppose that our earth is the only theatre for this action, and that it is brought on it to the highest possible perfection. An imperfect planet like the earth cannot possibly produce anything but imperfect beings. With all the potencies of human nature, and the greatest perfectibility, it may be capable of, humanity can never transcend the limits prescribed by its organisation, and depending to a great extent on external, natural surroundings. Worlds more perfect must necessarily produce more perfect beings.

It is only when we have become familiar with this line of thought that we can understand the existence of evil—of the imperfect, undeveloped—on earth, and reconcile it with the idea of the supreme, world-governing reason—God.

If the earth were the only seat of life, and this life the highest manifestation of the creative spirit, its imperfections would force upon us the idea of an imperfect Creator, and moreover, of one imbued with evil tendencies, inflicting pain on his creatures, and causing their mutual destruction of each other. We would also have to assume that previous to the existence of our planet, and for millions of years during which organic life did not exist on it, God's creative power was inactive—ideas, which are, one and all, self-contradictory.

Our little globe, with its highest product, man, must therefore necessarily be regarded as one of the types only—and probably one of the lower ones—in the great hierarchy of worlds and their inhabitants. It is necessarily imperfect, simply because it is the earth, but its imperfection in view of the perfection and harmony of countless other worlds and of the whole glorious universe, cannot be taken as implying a want of benevolence, wisdom, and omnipotence on the part of its Creator. The very fact of our minds being capable of perceiving the imperfections of our earth-life and its surroundings, is a sure guarantee of a more perfect state of existence being destined for us.

A WORD ABOUT MEDIUMS.

A contributor says: The tendency shown by some mediums to resent as an impertinence any unfavourable criticism of the opinions, or statements, of the spirits who control them, seems to me, to say the least of it, very unreasonable. It shows, I think, that the mediums so acting do not fully realise the exact position they occupy in relation to the spirits who use them to give expression to their thoughts and the persons with whom the spirits communicate.

Perhaps the work of an interpreter will assist in illustrating a medium's true position. Suppose a Russian and an Englishman were conversing through an interpreter. Well, would it not be the height of folly for the interpreter to consider as an insult to himself any doubts or reflections cast by either gentleman upon the accuracy of the other's assertions.

I certainly never heard of an interpreter allowing himself to be guilty of such nonsense; but supposing some

of them did so, their attitude would not be one jot more ridiculous than that of the mediums who become piqued when statements they are influenced either to speak or write, and for which they are in no way responsible, are doubted.

A very little thought ought to be sufficient to save mediums from pursuing the course complained of, which is so unpleasant and discouraging to investigators and detrimental to themselves.

HOW I BECAME A SPIRITUALIST.

BY H. SYDNEY MULLER.

WE translate from the December number of the *Psychische Studien*, edited by Alexander Aksakow, a distinguished Russian man of letters, and published at Leipzig, the following extremely interesting article:—

During the time I was studying medicine and the ministry at Bonn, my ideas concerning religion were all overturned. I became a materialist. The accepted heaven was more repulsive to me than extinction. I heard on all sides nothing but the molecular vibrations theory. I remembered the saying of our Professor, that he had dissected hundreds of bodies, but had never found a soul.

For many reasons I discontinued my medical studies, and after a tour in England I settled in Hamburg, where I had the good fortune to make the acquaintance of several mediums, who have aided me materially in my Spiritualistic studies.

I had been present at some table-turning séances, which I regarded as a sort of temporary lunacy on the part of the sitters, whom I rather pitied.

Thereupon I began to read works upon Spiritualism, etc., and was astounded to find that the acts were confirmed by men well known in science, art, and literature; and I began to believe there must be something in it. Of course I did not for a moment believe in the action of disembodied human spirits; but attributed all to unconscious cerebration, muscular vibration, etc.; but decided in any case that, illusion or not, the facts were worth investigating.

I arranged a table-turning seance in my residence at Hamburg. The assistants were two daughters of my landlord, an elderly lady, and myself. I was the only person acquainted with the phenomena; the others did not regard the affair as serious, but merely as an amusement.

We had scarcely sat five minutes when the table began to jump. Of course I was accused of being the cause, so that, to convince them, I removed my hands; the table continued to move, and all were seized with a somewhat shuddering interest. We put the usual questions, and the first name spelt was that of a dead schoolfellow of the two girls. We were much surprised, and appetite growing by what it fed on, we arranged for one or two sittings in the following week.

Although we were perfectly convinced that the table moved without our aid, for Miss Lena H—, (in whom I had found a medium) could make it move by putting one finger in the centre, while we stood far away; and although I was also convinced that it was guided by intelligence, still I had no proof that the intelligence was beyond that of the medium. I held fast to the theories of Edward W. Cox and Dr. W. Carpenter. But there was something I could not explain; this was a sort of cold wind that I felt blown upon my hand, and which all the other sitters experienced at my request.

At a sitting a few days later, we put a pencil into the hand of Miss Lena, who began to write rapidly. Again, later, when some gentlemen were present, after a table-moving seance, we put the pencil again into Lena's hand, and she received several communications from her dead mother; at least they were signed by her. We received answers to questions not only spoken but mental. Miss Lena H— now developed into an admirable spirit-writer.

I began now to waver, after receiving answers to mental questions far beyond the medium's capacity; also answers in the English and French languages, the medium not understanding a word of either; names of

which the medium had no knowledge, were written upon slips of paper and held behind her back, and were correctly read. She wrote as easily with the left hand as with the right, and holding the pencil at its extreme end.

Since that time I had many opportunities of making experiments with various mediums both in London and Hamburg. I have seen materialisations, trance mediums, and also have been present at many seances where physical manifestations took place; thence I have come to the conclusion that mediums are not the *raree aves* they are generally supposed to be; but that they are in greater number in the world than one believes at first. For example, it happened very shortly after I had formed table circles, that a young lady from Bengal fell into a deep trance, and displayed peculiarities which promised to develop into a medium of the highest class; this was the first spiritist seance the lady had attended.

I advise my readers to form their circles with the purpose of thoroughly investigating the phenomena. The subject is of the utmost interest. If people will take the trouble to sit regularly once a week, it is most probable that a medium will be found among them. Give this medium time to develop, and without doubt most interesting results will be obtained. Hold sittings regularly once a week, and avoid sitting too long.

Unite both sexes in your circle, and don't lose courage if the commencement is without result. Have patience and perseverance; the subject is worth it. The day on which a man receives the certain conviction of a future life must be, in my opinion, the happiest day of his life: when he puts aside all uncertainty. Honest and quick-sighted skeptics are necessary in a circle to keep alive the true zeal for inquiry; but above all avoid the fanatical spiritist: that enthusiast who takes every creak of a chair, every crackle of a lady's corset for a spiritual manifestation. I have had much experience of this sort, and when such a member is present, there can be no real investigation.

During my last visit to London I had the pleasure of being present at three spiritualist meetings, which took place at the residence of Mrs. Robert Campbell, Argyle House, Upper Norwood. Mrs. Campbell had spent many years in India; was there during the Mutiny; in which her first husband, Major Philpott, was killed. Shortly afterwards she returned to England and began to investigate Spiritualism, and it is now many years since her circle was formed, which holds its sittings at regular intervals.

These re-unions are of a strictly private nature, consisting of friends of the hostess, spiritual inquirers; in short, of persons of high social standing;—the regular attendants of public seances are not to be met with there.

The first meeting at which I had the pleasure to be present was held on the 16th April, 1890. The company sat round a large table without joining hands. Upon the table were placed a pack of cards, a musical box, and a stringed instrument called "fairy bells." The gas was extinguished, the Lord's prayer said, and very soon, soft knocks were heard upon the table, as a sign that the spirit-friends were assembled to perform the following surprising and highly interesting manifestations:—

"John King," the guide of the circle, threw his medium into a trance, and then the voices of four or five spirits were heard, regular and faithful visitors of Mrs. Campbell's assemblies, greeting and conversing with the various members of the circle. Soon after, John King materialised himself, and greeted us all with his accustomed "God bless you all." His voice is peculiarly deep and strong, and when once heard not easily forgotten. He appeared inside the circle, close to Mrs. Campbell's face, who sat next to me; only the bust was visible, which appeared to float above the table. If the lower part of the body was materialised, it must have penetrated the table, because we all sat close round, and there was no space between us and the table. John King's features were pleasing, dark, and perfectly life-like.

The second materialisation was the spirit of "W. Wallack," a former lieutenant of the army, a friend of Mrs. Campbell's; the face was handsome, laughing, and

life-like; it appeared about a foot from my face, and went round the circle.

The third materialisation was an unexpected surprise for me, being that of a dear friend of mine, who had always come to my private sittings; the face was simply beautiful with its aristocratic features.

The fourth professed to be the Prince Imperial, son of Napoleon III, who was killed by the Zulus on the 1st June, 1879.

The fifth was the recently deceased Colonel Fred. G. Burnaby, celebrated for his heroic ride to Khiva, and who fell bravely fighting in the battle of Abu Klea, Jan. 1885. This materialisation was complete; his majestic form, apparently over six feet high, appeared in evening dress, quite close to me, and then went over to my friend Mr. A. L. Guye, whom he had met in life. A spirit (Otto) now appeared to the Baroness von Stein-Nordheim, who sat on my left.

The seventh and eighth professed to be the Crown Prince Rudolf of Austria, and the Baroness Marie Vetsera, who materialised simultaneously.

A spirit was then seen clairvoyantly, who was stated to be "Liszt," the great pianist. He conversed with the Baroness von Stein Nordheim, who had been a pupil of his. As I sat next to the Baroness, I was in a position to hear the voice quite clearly; it was that of a feeble old man. The conversation was carried on in French. Upon the unanimous wish of the company, Liszt played one of his rhapsodies upon a large piano which stood in the room. The performance was marked by all the characteristics of the master's method, and the effect, in the dark room, was wonderful.

Towards the end of this seance, John King again materialised, and bade us "good night." The spirit-voice of what professed to be a Greek priest, was heard repeating a prayer in Greek. The medium awoke from her trance, and thus ended my first seance.

The second meeting at "Argyle House" took place on the 23rd April, in the same year.

At the beginning a spirit spoke to Miss E. Bossov, in Russian, and afterwards in German. During the sitting, the fairy bells and the musical-box flew, with lightning-like swiftness, around the room playing at intervals.

The following spirits were materialised, viz., John King; F. Möllerstein, a spirit, came to me; Crown Prince Rudolf of Austria, Marie Vitsera, Napoleon III. of France, the Prince Imperial, H. Wallack, an Arabian and a spirit for A. L. Gueye, but who was not recognised.

As a guest I was not permitted to make experimental inquiries. I had to take all in good faith; therefore, I begged John King when he reappeared, as a favour, to rise to the ceiling, which he immediately did, floating up till his head touched the ceiling, and holding the lighting cards at such an angle that the whole of his person was distinctly visible. He rose thus twice. Liszt was again present and played upon the piano. The sitting closed in the same manner as the last.

The third reunion took place on the 7th May, in the same year. There were several perfect materialisations, among others, a female spirit for Mrs. James Taylor appeared three times in succession, but was not recognised. Liszt played three of the Hungarian gipsy dances in his accustomed brilliant style, and was accompanied in the third by another spirit on the fairy bells. At my request John King placed himself upon the table in full standing position, and then sank slowly through it until only the head rested on the table. So ended the last of these three most highly interesting sittings, and I left for Hamburg two days later.

The ladies and gentlemen present at these three sittings (only a few were present at all three, others attended some one, some two), were—

Mrs. Robert Campbell, Mrs. Mackesy, Mrs. James Taylor, Baron v. Stein Nordheim, Fraulein C. Rossow, Mrs. Cottell, Miss Ball, Mrs. A. Whitten, Mrs. Husk.

Captain R. Macleod, Mr. A. L. Guye, Mr. Hugh McNeil, Mr. Loraine, Mr. O. Josephs (Sydney), Mr W. Wakeling-Dry, Mr. Whitten, Mr. E. Perry, Mr. Cecil

Husk, Mr. A. Sowerbuth, and H. Sydney Müller (the writer).

Allow me to state that the foregoing account is only a sketch of what I saw at these three meetings. I was present only as a spectator, not an inquirer.

The great stumbling-block in experimental Spiritualism is the manner and style in which Spiritualistic seances are held; these, as a rule, lead to no conviction on the part of those assistants who are not blind or fanatical believers.

Lately, several most effective materialising seances have taken place with red or yellow light instead of the total darkness which has always been considered necessary for such meetings; and it has been found that the red and yellow lights are in no way detrimental to the material out of which the forms are materialised.

Just such another stumbling-block is the unscientific manner in which these sittings are so often conducted. Why cannot the sitting be carried on upon a more scientific basis, as in the present case? With patience, the results must and will be satisfying when Spiritualistic seances are held in such a manner that the most skeptical can have no doubt of the genuineness of the phenomena.

In conclusion let me state that though I am a Spiritualist I am no Spiritist in the true meaning of the word. I define a Spiritualist to be the opposite of a materialist. A Spiritualist does not necessarily believe in the Spiritist's theory in regard to the phenomena; while a Spiritist is bound to firmly believe it.

I am a Spiritualist because I believe in the existence of a spirit and a soul in myself. I do not regard the spirit as the result of the organism. I regard thought as the result of the spirit, and the I, or Ego, as the result of three powers: Psyche (the soul), Pneuma (the spirit), and Soma (the body).

Now arises the question, what is this I? As the science of Spiritualism is still in an embryo state, and as the secrets of psychology, up to this time, have not been scientifically cleared up, and we have in a great measure only hypotheses to work upon, the definition or explanation cannot yet be given of this "something" existing in us.

I have seen several wonderful phenomena, and believe firmly in their genuineness, but I am not yet convinced that they are the result of spirit action.

Spiritualism is still very backward, and unfortunately in a somewhat ludicrous position, and will continue to be so, so long as it is carried on in the unscientific manner that it is in most places at the present time.

The man who promotes the more scientific idea of it, and can carry it out so far as to place Spiritualism upon the same footing as the other sciences, so that it will no longer be ridiculed, but be recognised as a true science, may say with Cicero:

"Exegi monumentum ære perennius."

A HAUNTED HOUSE.

A correspondent writes as follows:—In Balfour Street, Lancaster, there still stands portion of a very old two-storey wooden building which was used a long time ago as a hospital. When in Tasmania about twelve months since I became acquainted with a Mrs. Hanley who informed me that many years back, previous to her marriage, she, with her mother and some other members of the family, resided in this house for a fortnight—this was after it had ceased to be used as a hospital—and that every night they were disturbed by rappings and other mysterious sounds, such as a very noisy opening and shutting of the down stairs doors. The first few nights her mother got out of bed and went down to try to ascertain the cause of the noises, but failed each time to do so. At length they all became nervous, and her mother mentioned to their grocer the annoyances they were being subjected to. The grocer then told her that the house had long been haunted, and expressed his surprise at the family having remained so long in it. Upon hearing the kind of reputation the house bore her mother became so much alarmed that she changed her residence the next morning. The house, I understand, is now free from the invisible disturbers.

MELBOURNE PROGRESSIVE LYCEUM.

THE nominations and election of officers for the Winter Session of the Lyceum took place on the 15th and 20th ult., when the following ladies and gentlemen were elected:—Conductor, Mr. J. S. Elliott; Vice-Conductor, Mr. G. Noble; Treasurer, Mr. C. H. Bamford; Secretary, J. W. Veness; Librarian, Mr. Warne; Mus. Director, Mr. Weeks; Watchman, Mr. Palethorpe; Curator, Mr. Hickley; Leaders, Mesdames Rice, Finlay, Burbank, Peddington, Messrs. Noble, Debney, Hickley, and Miss A. Lane.

The Conductor asks the co-operation of friends competent and willing to deliver short addresses to the Lyceum on Sunday mornings. The Lyceum has been fairly attended during the past session and is working harmoniously.

OBITUARY.

DEATH OF A PROMINENT SHAKER.

On the 27th inst., at 1.40 p.m., died Elder Giles B. Avery. His devoted spirit and consecration to Zion's general welfare has won for him many endearing friends.

The deceased was in the Ministry of the whole Shaker order, which is composed of seventeen Societies, all in the United States; while the Ministry was composed of four persons, two brethren and two sisters. Elder Daniel Boler, in his 87th year; (the deceased Elder) Giles B. Avery, who was in his 75th year; Eldress Ann Taylor, aged 79; and Eldress Harriet Bullard, 65.

These are the Elders, of the Elders, of the various Societies. The Ministry had recently gone from Mt. Lebanon to Watervliet, in the exercise of their ministerial duties.

Elder Giles was one of the most gifted brothers in the Shaker order, and was prominent in both the temporal and spiritual interests. For thirty years he had been associated with Elder Daniel; and although second in the Ministry, the chief burden has recently rested upon him; and during this extended companionship a perfect union has existed in all the official duties of the brethren. He was a skilful mechanic, and could turn his hand to anything needed, and act efficiently in every department of useful work, from horticulture to the management of all kinds of machinery. Intellectually, he had no peer in the order as a writer and orator. Spiritually, he was a medium of high order, and was, in the different phases through which the Shaker church has passed, a subject of the "modern spiritualism" that had its origin among the Shakers.*

As a religionist, judged by his works, and by his moral and spiritual character, Elder Giles B. Avery was unique. As it is recorded of Father James Whittaker, whom Mother Ann brought up from early childhood, and educated religiously, protecting him so effectually from sin that he knew no defilement; so was it with Elder Giles B. Avery. His natural mother, who joined the Shakers when he was quite young, taught him to avoid all shameful and sinful practices. He was pure as Jesus was pure, in that respect. Even the law of Moses taught physical purity, and Onan's sin was expiated by capital punishment. Will modern mothers and ministers of all denominations, hear and learn from the above, or is it too "plain" for popular, fashionable, Gentile Christianity?

The funeral of Elder Giles was conducted by the Church at Watervliet, at 9 o'clock a.m., Dec. 30, 1890.

F. W. EVANS.

So beautifully pure, innocent, and helpless do children look when sleeping that they forcibly, though unconsciously, appeal to the sympathy and affection of the on-looker; and one wonders how the hauds of grown-up persons can ever be raised against them.

* (See a history written by Elder Giles himself, and published by the "Progressive Thinker," of Chicago, Nov. 25th, 1890: an article that all editors and public speakers should possess. Therein it is shown that Spiritualism is not a religion but a science, like astronomy—an important distinction; and that it passed through all the sixty families of the Shakers, from its commencement, eleven years before the "Rochester rappings" occurred.)

SEERSHIP—MEDIUMSHIP—INSPIRATION.

BY J. NELSON JONES.

THERE are two worlds, the natural and the spiritual. This may appear like a mere truism: perhaps it is so, in a sense; yet the true conception of these two worlds seems to be very feebly apprehended by the great bulk of humanity. What we call the natural world, is the world of matter revealed to our physical senses; we know a little—very little about it: but in regard to the spiritual all seems to be confusion of thought. Certain schools of spiritualistic belief have either dressed the spiritual world in most fantastic colors, or have refined it into a non-entity. On the other hand, certain materialistic schools deny the existence of the spiritual altogether, and maintain, that all potentiality resides in matter.

Now, we think, this revulsion of idea on the part of men who make a special study of natural phenomena, and who try to formulate the laws which govern the same, can be traced to the very irrational ideas promulgated by those who really admit the existence of the spiritual world. The heaven of eternal beatitudes, and the hell of everlasting tortures, as places somewhere in the infinitude of space, and disconnected with the mundane sphere in which we live, may commend itself to the popular fancy; but can hardly satisfy the student of nature. The man who studies nature, finds everywhere, an orderly sequence, continuity, gradual development, evolution from lower to higher forms, and always a medium of connection between these forms—nowhere a break. Everywhere change; for all life consists of change, and stagnation is death. But what we are accustomed to call nature, is, in reality, no other thing than the operation of the Creator God, in the material plane of things, the sequential phenomena resulting from the operation of laws that have been impressed upon matter by the Deity, hence, divine laws. We will take it as admitted that "God is a Spirit," and not only a spirit, but The Spirit, the All in All. What follows from this admission, is, that God, absolute and unique Spirit, is the soul in His universe,—the spiritual force which creates, sustains, evolves and in-dwells with all things. It may be objected that this is Pantheism; if Pantheism means a *manifestation* of God, it certainly is so. If on the other hand it is held to mean that the visible universe of matter is God, then there is no such Pantheism in the idea. Is the body of a man the veritable man? Then, when the body fails there is no more of him! Is a beautiful building the architect who designed it? If so, the creative genius of the man must die with the building! This point of view opens up the whole question of intimate relationship between the material and the spiritual, and shews that the two are not disconnected, except by what Swedenborg calls "a discrete degree"—a separation of kind or quality. It shews that the spiritual world lies within the natural, as a soul within a body, is, in fact, the innermost of things, and therefore, is the real world. In the Epistle to the Hebrews Paul speaks of material things as being "patterns of things in the heavens," and also, of the "heavenly things themselves" being better. Paul evidently understood the true relationship between the natural and spiritual worlds. The utterance is an enunciation of the truth that the spiritual is the real world, and the material but a shadow of it; and also, that there is an analogy or correspondence existing between the things of the two worlds. The things of the material world as we behold them, are such because the same forms exist in the spiritual world in surpassing excellence. The common teaching of the Christian Church is, that God created the world—that is, the universe of matter—out of *nothing*. But this is surely supremely irrational. The ancient Pagan dictum, "*Ex nihilo, nihil fit*," is immeasurably more conceivable. If we say, "God created all things *from himself*," we do no more than formulate Paul's idea of the spiritual within the material. Here, we get a larger conception of these three words, Omnipotent, Omniscient and Omnipresent, for the All-power creates, and creates, and creates, evolution is perpetual creation, the All-knowledge is the innermost spiritual

wisdom by which all things are ruled and impressed to the obedience of perfect law, the All-presence is in eparable from the other two, for the Deity must be present in His universe everywhere, as the soul of a man is in every part of his body

"Let us make man in our image, after our likeness." . . . "So God created man in His image." . . . "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a *living soul*." Thus the man is the duality; the *living soul* is the real man, the spirit-man which is in the likeness of God, and which alone differentiates him from the brutes, and the dust is merely the vehicle that brings him into contact with the material substance of this outer world where he must operate for a time. Presently, when no longer required, the dust will drop off, and the spirit-man will stand in the spirit world, and in a spiritual body which will bring him into contact with the spiritual substance of the inner world, where he must act in the future, and where his consciousness of a world of substance will be as vivid, as now it is, in the material sphere. There is a world of material *substance*, which we know; and there is a world of spiritual substance, which the physical eye sees not, except occasionally, but which the spirit feels. It is a mistake to regard the spirit as a myth, a nonentity, an undefinable nothing awaiting the time in some distant future, when it shall again gather up the material body that enwraps it now. How can we come into conscious contact with spiritual substance in a material body? Do we do so now? The spirit-man is in the spirit world now, truly, for if he were not, he could have no existence; but he is not visibly and tangibly conscious of the fact, because the "dust" of the material envelope sets like a veil and obscures the spiritual vision. Let this veil drop off so that his spiritual body can come into immediate contact with spiritual substance, and he will find himself in a world more real than this physical world, which is but its shadow. As a general illustration of these principles, let us quote the utterances of some of the foremost leaders of human thought:—

"Everything is matter, and everything is spirit. Spirit possesses a general configuration."—*Hermes*.

"Spirit is a mode of the Infinite Substance; it is identically conformable to body."—*Spinoza*.

"Spirit is a complete fluidic organism. The form of the body is due to that of the spirit."—*Swedenborg*.

"Spirit is a unity-plurality."—*Enneads of Plotinus of Alexandria*.

"The soul is a substantial form."—*Aristotle*.

"There is nothing created that is incorporeal, that is to say, without a substantial form, neither in the heavens or the earth, nor amongst things visible or invisible: all things are formed of elements, and souls whether they dwell in a body or out of it, have always a corporeal substance."—*Saint Hilaire*.

"Every created thing is matter (substance), God alone is immaterial."—*Bishop Faust* (15th century).

"The soul is nothing but a corporeal effigy."—*Tertullien*.

(This would be better read the other way, thus:—The body is nothing but an effigy of the soul; but the idea is the same).

"The soul is the breath of life, it is not incorporeal, except, by comparison with the body; it preserves the form of the man, in order that it may be recognised."—*St. Irenaeus*.

"The materiality (substantiality) of the soul is proved by the Gospels."—*Tertullian*.

"The created world must persist, both soul and body. I think that angels have bodies. I am also of opinion that the rational soul has never been entirely deprived of all body."—*Leibnitz*.

"A pure spirit (spirit without a body) would be a deserter of the order of things."—*Leibnitz*.

"A soul without a body is an ideal being."—*Aristotle*.

"God alone is incorporeal and without form; as to intelligent creatures, they are by no means incorporeal."—*John of Thessalonica*.

"Superior beings exist, pressed by no bodily pain, beings radiant and luminous, spirit and matter like ourselves, but spirit more pure, matter less dense and heavy,

fluidic messengers who unite the universe between them, sustain and guide the heavenly bodies and the diverse races that people them, and thus fulfil their task."—*Louis Jourdan* (the philosopher in the chimney corner).

"Spirits are as substantial as all other material beings."—*Aristotle*.

"All substances that are in the heavens and in the hells have a common relationship, (i.e. as regards their substance)."—*Plutarch*.

"According to the Stoics, all created things are corporeal."—*Laert*.

"All the gods (deified men) have a human form."—*Epicurus*.

"The soul will be re-clothed after death with an ethereal body that will resemble its terrestrial body."—*Origen*.

"All creatures must be in definite form (circumscribed), because they are bodies, although they are not like ours (in substance). We call them incorporeal by comparison with our own. Nothing in created spirits being completely immaterial (unsubstantial), we must reserve this expression for God alone."—*Saint Hilaire*.

"To God alone, let us accord immateriality, for it is evident that all created spirit needs a material (substantial) being."—*St. Bernard*.

"The souls of men after separation from the coarser body, are re-clothed with an ethereal body."—*Laws of Manou, Hindu*.

"It is by means of the ethereal body that spirits manifest themselves."—*Colebrooke*, (Essays on the Hindu Philosophy.)

"The doctrine of the ancient Rabbins admits the ethereal body."—*Mannassah*.

"Spirits appear under different forms."—*Colebrooke's Essays*.

"Between the form immaterial (subtil) and the coarse and material form, there is still an intermediary form, refined and rare."—*Pauthier*, (Colebrooke's Essays).

These quotations have been made from an admirable little prize essay, entitled, "Le Spiritualisme dans L'Histoire," by M. Rossi Giustiniani, Professor of Philosophy at Smyrna. Innumerable other expressions of the same character might be found, from every part of the habitable globe, all tending to show that the present nonentity doctrine, of the Protestant Christian Church especially, is opposed to the thought and experience of all the rest of the world; and that there exists a perfect correspondence and relationship, between the material and the spiritual, was evidently the opinion of the ancient world, an opinion, it is but reasonable to suppose, which must have been based upon experience.

Before passing on to notice the bearing the foregoing has upon the question of seership, mediumship, and inspiration we must touch the question of miracles as commonly understood. The theological meaning of the word miracle is, that it is an event contrary to the established order of things, in fact, a suspension or reversal of the known laws of nature, by an arbitrary act of the Deity, and generally, for the purpose of establishing or proving some doctrine of the Church. Witness Paley's evidences, wherein the whole of Christian doctrine is sought to be proved by the recorded miracles, taking them in the sense here indicated. Nothing could be more unfortunate. When did a miracle of this sort ever really convince anyone? It cannot! It does not appeal to reason; it simply crushes into an unreasoning submission! Where there is no intelligent conviction there is no real belief. With the unthinking this is the unintelligent condition they are reduced to by the doctrine of the suspension or abrogation of divine laws in the material plane. But with the honest thinker—he who studies the sequential laws of nature—the case is different; for he finds such order, sequence and harmony in the Divine works, that he cannot school himself into the idea of an arbitrary irruption of the Deity into his own perfect law and order, for the simple purpose of crushing man into an unreasoning assent to some theological doctrine. What is the inevitable consequence? The student of nature becomes a materialist! He rejects the miraculous! He is forced to it by the incoherent teachings of the Christian Church, in regard to the real

nature of the phenomena called miraculous. It would not be too much to say that in the sense of subversion of divine law, there is no such thing as a miracle. It is not intended, for a moment, to imply that no phenomenon of an occult nature exists; on the contrary it is asserted that such phenomena do exist, and have existed in every age of the world's history. But are we therefore under the necessity of calling them miracles? Is not the development of a human body, or the growth of a tree, as occult or marvellous as the apparition of a spirit, or the ability to write or speak under control from the spiritual world? Yet who regards the former in any other light than development, evolution, in accordance with orderly Divine law? It has been shown that the material and spiritual worlds are correlations, the inner or spiritual being the type, the outer or material the antitype. In all our studies of the antitype we find law and order. Is it reasonable to suppose that the spiritual type is bereft of law and order, or that the Deity breaks through his own laws, in order to work a miracle? No! The supposition is worse than absurd! Correlation of natural and spiritual could no longer exist; and the utterance of Paul becomes vain! In what light then ought we to regard all that class of phenomena, which for want of a better word we may denominate *supra-mundane*? Simply as phenomena occurring strictly under the operation of orderly laws. This takes them entirely out of the category of miracle; moreover, it relieves us from the necessity of postulating the unthinkable thing, that the All-wise Ruler of the universe infringes His own laws; more especially, when it is maintained that these infractions are made for the purpose of convincing man in matters of church doctrine.

Now, in the light of what has already been said of the relationship of the two worlds, how should we regard all that extensive class of phenomena of *supra-mundane* exhibition, that reach us through seers and mediums of all kinds? Clearly, in the first instance, as occurring in obedience to law, albeit the law may be just beyond the ken of our mortal vision: and then to endeavour to learn the lessons the phenomena teach, and also to study the laws relating to them upon the material side of the question; for, be it observed, every medium has a two-fold relationship; the medium between the natural and the spiritual must be related to both.

Much misapprehension exists in respect to the term medium. In consequence of the blind prejudices of a class who ought to know better, it now assumes, amongst themselves, the character of an opprobrious epithet. To dispel this stupid idea, we quote the following from the pen of the Rev. John Clowes, M.A., formerly Rector of St. John's Church, Manchester:—

"By a medium is meant a being or principle, which operating intermediately between other beings or principles, has a tendency to effect their communication and conjunction, which communication and conjunction could not otherwise be effected. The term, in the Latin tongue, signifies middle, and thus is applied to express something, which standing in the midst between two extremes, is instrumental in connecting them, and opening, and keeping open, an intercourse between them. According to this idea, the eye, or organ of vision, is a medium between the soul and the visible objects of the material world, as the ear, or organ of hearing, is a medium between the soul and audible objects, because without the instrumentality of the bodily eye and ear, and the other bodily senses, it would be impossible for the soul and the objects of this world to have any communication or connection whatsoever with each other. In like manner, and for the same reason, light is a medium between the eye and the objects of sight for the purpose of effecting vision, as air is a medium between the ear and audible objects, for the purpose of communicating sound. The atmosphere of this world, too, is a medium of communication and conjunction between the sun and the earth, as the sun itself may, probably, in its place, be appointed as a medium, for the same purposes, between the spiritual and living principles of the immaterial world, and the natural and dead subjects of the material world. Thus the Almighty, in His adorable wisdom, and from that divine love which is ever willing

and labouring to connect all created subjects with Himself, has been pleased to ordain a variety of mediums, by the instrumentality of which, the first and purest principles of His mercy, goodness, blessing, protection and preservation may have communication and conjunction with the lowest things of nature, and thus what is first and what is last may become one, and an eternal intercourse may be opened, and kept open, between them. God, then, and God alone, it is to be observed, is the author of mediums, and of consequence every medium, whether natural or spiritual, is a standing and striking proof of the beneficence, wisdom, and omnipotence, by which He not only originally made the world, but by which He also perpetually preserves it."

In this quotation, somewhat long, but very much to the point, we have the true idea of mediumship, whether the things conjoined be material with material, material with spiritual, or spiritual with spiritual. The principle is the same: no communications of any kind can be effected without a medium of some sort. This point must be carefully borne in mind, because it has a most important bearing upon the doctrine of plenary inspiration, of which a few words must be said presently.

Timothy says, life and immortality were brought to light by the Gospel. There can be no doubt Jesus Christ immensely expanded the ideas concerning life and immortality, giving them a far wider scope and significance. It would, however, be a great mistake to imagine that no knowledge upon this subject was in the world before the advent of Christ. The history of the whole world, of every nation and people, however remote in time, or barbarous in character, incontestably proves that they all had a knowledge and firm belief in the immortality of the soul. That the knowledge was either corrupted or of a low order may be admitted, but still, it was a knowledge indispensable for them; and its low form was the necessary corollary of their low spiritual state. The knowledge was absolutely indispensable, because it is the one knowledge upon which the whole religious sentiment is based,—the one knowledge that raises man above the brute, for it lifts him out of the region of concrete ideas into that of abstract ones,—it gives him an idea of a spiritual power, call it what you will, of a life after death, of rewards and punishments, according as he shall live a life of justice or injustice, according to his own perception of these qualities, and it holds out a hope for the future. Without a knowledge of the immortality of the soul what could God be to any man? Here is Paul's answer:—"If the dead rise not, let us eat and drink, for to-morrow we die." Is it possible to find a more conclusive argument to prove the indispensable nature of this knowledge, for man, however low he may be in the scale of being? Now, thanks to the Infinite Love and Wisdom, the whole world has never been without this knowledge, although, it is much the fashion in this age of egotism, to either ridicule the fact, or attribute it to the devil. But this mode of treating the subject is illogical, nay worse, it is flippant, for it ignores the necessity of a revelation of the immortality of the soul, for man in the earlier stages of his development, it heeds not the fact that the quality of the revelation must of necessity consist with the spiritual status of the man to whom it is made, and it sets up the devil as the arbiter and controller in a matter of prime importance connected with the spiritual development of man.

(To be concluded next month.)

The Arena, a new American monthly, is a real live magazine, a "Saul among the prophets," and a veritable Elijah of the time. When we mention that amongst its contributors are Alfred Russel Wallace, D.C.L., LL.D., who writes on "Objective Apparitions" and "The Nature and Cause of Phantoms," Charles Creighton, M.A., M.D., who discusses the "scientific basis" of Vaccination, Prof. J. Rodes Buchanan, Moncure D. Conway, M.A., Minot J. Savage, D.D., etc., enough has been said to introduce our readers to one of the best productions of Bostonian journalism.

CHIPS.*

WE have received from San Francisco a little volume bearing the above title, containing excellent moral precepts and elevating ideas in the form of rhymes and poems. The authoress (or compiler, as she prefers to be called), is a young married lady who has been brought to a realisation of Spiritualism through her own mediumship, and several of the pieces are words of advice and encouragement addressed to her or her friends by her spirit-guides.

The following is a specimen of one addressed to a lady friend, apparently by her husband in the spirit-world:

Loved friend of my heart
Do not think of repining,
Nor mourn me as lost though I've passed from your view,
Who no time nor no space
Has power of confining,
Who now, as in earth-life, thinks only of you.
Be happy—be joyous—
And think of the pleasures,
That open before us when power has been found
To enter the portals
To all the bright treasures
That we may possess—they abundant abound.
Believe me, think not
That the past is forgotten,
And fading to vapor in joys of new light;
No! the ties are more strong,
And the bond is much closer
That unites and enchains us, true friends of the right.
The time that we spend
In our efforts to mingle
The spirit and mortal is time well employed;
And the fruit of our labor,
Shall be pure and lasting,
And pleasure and progress shall be our reward.

The longest poem in the book, an "Address on Spirit Return," containing about eleven hundred words, is said to have been written at midnight in less than thirty minutes.

The following few lines written after the decease of a dear Spiritualistic friend are pretty:—

Gently, gently, whisper low!
Out and in we silent go;
Careful are we in our tread,
He, we dearly loved, is dead.
Dead, you say? Oh, no, he lives
Back to earth his body gives;
But himself, his soul immortal,
Has but passed through heaven's portal.

The volume is somewhat plainly bound, but is tolerably well printed, and illustrated with a finely executed portrait of the medium, who has a striking and well formed countenance.

A VOICE FROM THE EAST.

The following appeal is sent us by an old Subscriber.

LET not the late cable news, "Troubles in Armenia," pass without rousing our deepest sympathy towards the suffering humanity of our fellow-Christians in the East, against the appalling atrocities perpetrated by the Turks under the total indifference of Russia to protect the defenceless, notwithstanding the Berlin Treaty of the European Powers to protect Christians in any clime or nation from the persecutions of their enemies.

Numerous reports through Armenian newspapers reach us constantly from Paris, Constantinople, and Manchester, of the horrors committed, some beyond description. Churches destroyed and lives of thousands slaughtered in cold blood, who rather die, in protecting their wives and children, than become apostates.

Surely it ill becomes us who profess to love Christ to stand unmoved at such dire calamities without giving a helping hand. Let us remember the words of Christ: "He that loveth not my disciple, loveth not me."

Any kind donations to this deserving object are sincerely solicited from the public, to be forwarded to the Editor of this paper for the "Patriotic Society of the Persecuted Christians in the East," through the agency of Messrs. Thomas and Co., of Batavia."

It is high time to protest against such barbarism.

* Chips: Lectures in Rhyme, Poems, Messages, and Song through the mediumship of Jennie Rennell.

REMARKABLE SEANCE.

A correspondent at Jamestown, S.A., writes *re* Spiritualistic matters there as follows:—

"I think it will not be out of place to mention a remarkable statement at a seance lately. I was seated at a small table with a gentleman, when the following was beaten out: 'I note that Mr. P. G. nurses the thoughts of suicide.'

"This rather startled me. Mr. G. admitted that it was perfectly true. On asking who the spirit was, we were informed that it was my guide, Dr. Chas. Silvester. He gave a correct account of Mr. G.'s symptoms, and gave him good advice; also wrote a prescription, stating that he was a sufferer from severe attacks of dyspepsia, and Mr. G. has tried the remedy with good results.

"Mr. G. was obliged to admit that some good could be got out of Spiritualism. To convince him that fraud was not being worked, I removed my hands from the table, leaving his only in contact, still the table continued to beat.

"I labour under certain difficulties; for instance, I sit away from the table, and get impressions which I write down, and on referring to the table it nearly always substantiates what I have written. I find it very puzzling at times. I have been able to prove many of the messages that we get; in the physical we get great power, often lifting the table with a person sitting upon it; on one occasion the sitter's weight was thirteen stone."

THE SHAKERS.

WE have received the following letter from F. W. Evans, the well-known Shaker Elder and Reformer, some of whose writings have appeared aforesaid in this paper. The Shakers are estimable people; are believers in spirit communion, and in harmony with most of the reformatory ideas of progressive Spiritualists.

There is a prejudice against them on account of their doctrine of celibacy, it being assumed that they advocate the universal application of that principle which would shortly depopulate the earth. This is not the case; they believe celibacy to be a higher condition, and invite those who are prepared to accept it to enter their communities. They are the only religious community that have held together for a century.

"Mt. Lebanon, N.Y., U.S.A.

"Dec. 31st, 1890.

"W. H. Terry, Editor of 'Harbinger of Light.'

"Dear friend,—In turning over my old letters, I was so fortunate as to find your letter of 18th March, 1889; and I thereby get your address.

"I have always entertained a kindly feeling for you that I can hardly account for. Perhaps the visit of my near and dear old friend and brother, Dr. J. M. Peebles, has something to do with it; he was your guest. I wish yourself and all the Australian Spiritualists a happy 1891. May the heavens come down upon you, and fructify the good seed sown by the 'Harbinger of Light.'

"I enclose to you an obituary, and poetry connected with it, of Elder Giles B. Avery (lately deceased); who was the central man of our order. We expect to hear from him. And this letter will introduce him to you, as a specimen of utilised Spiritualism. Receive him kindly, if he materialises in some of your circles. He will show you how to organise Spiritualists, and how to establish a Pentecostal church on the old foundation of Christianity: the confession and repentance of sin; celibacy of male and female, each having their own confessor, and each helping the other to be pure in thought—in heart; with a community of goods, that will abolish 'mine and thine,' will do away with rich and poor, and will put an end to priests, doctors, and all forms of idleness, by which a few live upon the labors of the many.

All will work: those who will not work, will not eat—will be starved to death; that will be the only form of capital-punishment known in the Millennium; the victim can always avoid death by repenting and going to work. Mother Ann—the second Messiah—said, as her motto, 'Hands to work, and hearts to God.'

"Bellamy's 'Looking Backward' is a reflection from Shakerism; as the moon reflects the light of the sun, so was Shakerism throwing light upon the sin-darkened earthly order of church and state.

"I enclose a tract entitled 'Two Orders.' And I think I shall send you a small package of Shaker reading matter. If we are mad, there is some system and method in our madness. 'Two Orders' will solve many problems that have hitherto confounded the wise and prudent, and will redeem humanity from many forms of evil.

"A hundred years of practical demonstration, such as the Shakers have shown the world, is of inestimable, intrinsic value. When mankind get over the prejudice that orthodoxy created, and look the facts in the face, they will see that some fundamental, new ideas have originated with Shakerism; and that men and women have been redeemed from the evils innate in humanity, to a degree not attained even by Jesus, his disciples, or the Pentecostal church; all of which was only 'a kind of first fruits' of genuine Christianity.

"Shakerism is, emphatically, the corner-stone which the builders of the temple of a true, universal church and a true, universal republic, have hitherto rejected.

F. W. EVANS.

QUEENSBERRY—BOOTH AND CHRISTIANITY.

WE extract the following from a Ballarat paper:—

"One of the most interesting letters which General Booth has received is from the Marquis of Queensberry: 'Glenlee, New Galloway, N.B., 21st November. My dear General Booth,—I have read your book, 'In Darkest England,' with the greatest interest, also with thrills of horror that things should be as bad as they are. I send you a cheque for £100, and shall feel compelled, if your scheme is carried out, to give you a yearly subscription. You say you want recruits. When I come to town I should very much like to see you to talk this matter over, for I see no cause in which a man could more put his heart and soul into than this one of endeavouring to alleviate this fearful misery of our fellow-creatures. I see you quote Carlyle in your book, but is it possible for anyone like myself, who is even more bitterly opposed that he was against what to me is the Christian falsehood, to work with you? We have two things to do as things are at present—first, to endeavour to alleviate the present awful suffering that exists to the best of our abilities; and surely this ought to be a State affair. And secondly, to get at the roots of the evil, and by changing public opinion, gradually develop a different state of things for future generations, when this state of things will not be so necessary. I do not wish to get into a religious controversy with you on how this is to be brought about; but I will tell you I am no Christian, and am bitterly opposed to it. A tree is to be judged, I believe, by its fruits. Christianity has been with us many hundreds of years. What can we think of it when its results are as they are at present with the poor, whom Christ, I believe you say, informed us we should always have with us? I know nothing about other worlds, beyond that I see thousands upon thousands around me who, I presume, look after their own affairs. It appears to me our common and plainest duty to help and to try and change the lot of our suffering fellow-creatures here on this earth. You can publish this if you please, but without suppressing any of it. If not, and any notice is given of subscriptions, as I see you are doing, I beg it may be notified that I send this mite as a reverent agnostic for the common cause of humanity. Yours faithfully, QUEENSBERRY.'"

To Correspondents.

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

THE ANTI-VACCINATION MOVEMENT.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Permit me to make a few observations in reply to "A. M.'s" contribution on this subject.

1. A. M. says: "Vaccinia (Cowpox) is nothing more nor less than Variola (Smallpox) transferred to the cow." This was until lately the generally (though not universally) accepted theory. The researches, however, of Dr. C. Creighton, late Demonstrator of Anatomy, Cambridge University, and of Dr. E. M. Crookshank, Professor of Comparative Pathology and Bacteriology, in King's College, London, have gone far to disestablish that view. These distinguished writers and medical scientists contend that cowpox is absolutely distinct from smallpox, and is allied to syphilis rather than to variola.* Creighton goes so far as to say, in a recent number of *The Arena* magazine, "I think that we have heard the last of cowpox being a form of smallpox."

2. A. M. gives some statistics as to smallpox in Germany. Compulsory vaccination and compulsory re-vaccination, he says, have been properly carried out there since 1873 (1875 ?), with the result that smallpox has been almost stamped out in Germany. Unfortunately, we have only A. M.'s assertion; he adduces no evidence. I must be content to oppose his allegations by those of good authorities.

(1) Dr. A. Vogt, Professor at Berne University, says; "In Germany, after the introduction of compulsory re-vaccination, we find that at just the age which ought to reap the greatest benefit from the repetition of this infallible protection, there are *four times* as many cases of fatal smallpox in 1886 as there were in 1875, before the coming into force of this law." Again, "in 1887, the last year for which we have the official death returns there were only fourteen smallpox deaths in Switzerland, whilst in Germany there were 168, and of these fourteen Swiss cases, eleven fall to the Canton of Tessin, one of the best vaccinated of all our Cantons, whilst in the Cantons which have abolished the compulsion of vaccination *not one single case has been recorded.*"

(2) Dr. Alfred Russell Wallace says: "As a test case, I refer to the Prussian and Austrian armies, both vaccinated and re-vaccinated, but showing an enormous difference in smallpox mortality. But there is a corresponding difference in the smallpox mortality and the general mortality of the two nations; so that the facts are accounted for independently of vaccination." This last remark is accentuated by the cases of Ireland, which had only one death from smallpox in 1889, although the general vaccination there has been but indifferently performed, and the English towns of Leicester and Keighley, which have done without vaccination, and have been free from smallpox.

3. A. M. candidly admits that "under our present system of vaccinating from arm to arm with human lymph, syphilis, scrofula, and a whole host of skin diseases may be communicated;" but he would evade all risk by substituting calf-lymph for human.

To this I reply: (1) "The conviction that vaccination must be dangerous is based on the fact that the operation consists in the insertion of a diseased substance of *unknown nature and potency* into the blood. This consideration is wholly unaffected by the question whether the lymph is taken immediately from the human being or from a cow.

(2) Since animals are subject to disease as well as man, there is no more ground for expecting immunity by the use of the purest calf lymph than by the use of humanised lymph.

(3) Even when the lymph is taken immediately from the calf, there is no certainty that the calf has not been *retro-vaccinated* from the human subject, and had human diseases communicated to it.

(4) An unknown risk is at least as much to be dreaded as a known risk, and to assume that a danger does not exist because we do not know the precise form it may take, is ridiculous.

(5) When calf lymph has proved disastrous, then vaccinists will discover that *donkey* lymph—recently introduced in India—or other lymph not yet in use, is harmless, or at least has not been proved to be otherwise. In short, there is no getting rid of any evil system, if the condemnation which it justly merits is to be transferred to some detail which may be varied at pleasure.

Faithfully yours,

X.

BRISBANE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—I send enclosed. Perhaps you will give your readers some further particulars. If you know of any book that gives facts respecting these Damites, I should be glad to get it; and any book that meets the great difficulty of belief in spirit existence.

The great difficulty I find, after reading all books I could get and attending seances, etc., for many years, is this—The number (quite unthinkable) of spirits of the people who have lived on the earth for 100,000 years; the number who may live for another 100,000, and the populations of all the other worlds, who may have as good a right to live as we. All in existence? Why? What use or purpose? (Nothing without a purpose on this earth).

Spirit communications do not explain; writers do not face this difficulty; they are content to believe their friends are alive, and forget that the belief makes it necessary to believe all the rest of mankind are so too.

Can you tell me of any book that considers this difficulty?

Do spirit communications give any help to the Reincarnation theory, or was that invented to meet this difficulty? The only reply I get from Spiritists is, that to understand how it can be that millions of millions (as many as the dust of this earth) can be alive now I must know what spirit life is, and that cannot be known. Now, if people can tell us—circumstances, dates, places, small details—I think they should explain why they live; what they live for.

B. S.

[We are unable to supplement the information given by M. Pelitot in regard to the "Damites"; it is singular that their peculiar gift should not have attracted the attention of other travellers in the Arctic regions. Cold latitudes are not as a rule favourable to the development of occult powers.

There is evidence of similar powers to those ascribed to them being exercised in the Orient, and experienced Spiritualists have met with them in all parts.

"The great difficulty of belief in spirit existence" can be overcome by an unbiased reading of such works as Sargent's *Scientific Basis of Spiritualism*, M.A. Oxon.'s *Spirit Teachings*, Clear Light from the Spirit World, *Twixt Two Worlds*, Eglinton (Farmer), and many others of the same class.

The other difficulty which troubles our correspondent is not shared by many. In infinite space there must be room for an infinite number of spirits. The purpose of life seems to us to be the consentaneous evolution of matter and spirit, and the acquisition of knowledge that pertains to the individual spirit would be a constant source of happiness in every stage of its development.

There is an immense amount of evidence given by those beyond the veil, of the nature of the future life, and much corroborative testimony by clairvoyants. The literature of Spiritualism is extensive, and if "B. S." will glance at a bibliography of the subject, he will have no difficulty in selecting books to meet his requirements.—Ed. of *H. of Lt.*]

* See "The Natural History of Cowpox and Vaccinal Syphilis" by C. Creighton, M.D., (London, 1887), and "The History and Pathology of Vaccination," by E. M. Crookshank, M.B., 2 vols. (London, 1889).

C.F.L. AND DR. MUELLER.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—It would be ungrateful to withhold my acknowledgment of the debt I, in common with your numerous truth-loving readers, owe to Dr. Mueller, upon whom the mantle of our late learned and lamented Dr. Rohner, has so fitly fallen, for the many able and readable articles he has contributed to your always-interesting journal.

Nevertheless, to dispute the validity of the conclusions arrived at by perchance, the very wisest amongst us hardly constitutes the objector "a crank" and "a faddist," "a visionary," and "vain speculator," "a man of frowns" and "of sneers," or even an individual who is probably "a selfish and intolerant bigot." If such climaxes be reached by consistent sticking to Bacon, save, oh save us from the cloven hoof!

My remarks in regard to animal food, were intended to show that in the event of one adopting a vegetarian diet who formerly partook of large quantities of meat, he would not thereby necessarily become less vigorous in body or mind, but would assuredly in time develop a more placid and less carnal frame. A beast in human form would not become refined by adopting a vegetarian regimen, as the doctor naively remarks, any more than one accepting the supra-mundane theory of table-moving, &c., thereby becomes spiritual. The article ament this subject clipped from the "Banner of Light," and republished in your last issue settles this contention.

The "fester of the flesh," which the doctor calls "a little meat," had reference to the vaccine pus forced into our helpless little ones by a step-mother government for the de-jenneration of small-pox, and the re-jenneration of syphilis, & Co.

I agree with the doctor that a glass of wine *at times* is a boon to persons of feeble health; but here again all depends on the intervals between "the times," the volume of the glass, and the strength and purity of the wine. All tipplers and inveterate smokers have passed through the one glass, and convivial cigar stage, and frankly admit that one glass invariably creates a craving for others, which ultimately leads to a loss of will-power, and a powerlessness to shake off the incubus that robs them of their senses, and turns them right-about from things spiritual. In these matters the doctor would have "every man a law unto himself." The settlement of a few hearty Caribs in the vicinity of the doctor's happy homestead might lead to a modification of the all-embracing adjective "every." Watch that fellow cork-screwing his passage along the path, which, by the way, he monopolises—he is a law unto himself. He stumbles, he falls—a dirty pipe drops from one pocket, a plug of tobacco from the other—let him lie; he is a law unto himself. His wife trembles at his approach, his children dread his coming, his dog covers in his kennel at the sound of his foot-step—sum him up: he is a law unto himself.

Concerning re-incarnation, our learned contributor is soaring with Wallace, Crookes, and M.A.; each, no doubt, a host in himself, so far as the phenomena of Spiritualism is concerned, and yet, perhaps, not an adept on this subject. No doubt we owe allegiance to nothing but Truth; still, when an individual makes a speciality of a subject his, or her, opinion is entitled to respectful consideration. The popular idea of this subject may be summed up as follows:—Somewhere "over there" exists a Noah's ark, incomparably more spacious and replete than the original. Whenever a start is about to be made to increase the number of animals here below, a full description of the size, form, colour, mental and moral traits of the "bases" is reported to the upper region. After a time, varying according to the idiosyncracies of the theorist, from something under twelve months to a much shorter time, a compound of the "bases" selected from the stock in the ark is sent along, and proceeds to take possession, which, being nine points of the law, it retains whilst sojourning in this vale of tears. In the event of its being nipped in the bud it immediately returns to the ark, but this time takes a back seat for not having made a better fight. The old notion of Jehovah attending in propria personæ to produce the preliminary squeal is simplicity itself compared with this scheme.

Theories based upon an insufficient number of well-ascertained facts, or not deducible from facts however well attested and numerous, by just inferences should, as we are told, be looked upon with grave suspicion. To attempt to so simplify the theory of reincarnation as to make it intelligible throughout all its ramifications to minds, however acute, not addicted to the consideration of such subjects would be vain indeed. A few points bearing upon the subject in its widest sense may however be adduced. Many eminent philosophers, from Lao-tse to Herbert Spencer, affirm that throughout all space there exists an invisible power, which is pure intelligence, seeking to manifest itself. The purity of its manifestation depends, in every case, on the development of the organism with which it may, for the time being, be associated. The point of time when this absorption or concentration takes place, is from the very nature of the case problematical; though I am inclined to think it is co-incident with certain exstatic states of the "bases." Our entities may be considered sparks from the Over-Soul, to which they return when they have worked off the dross inseparable from a too intimate association with matter. This immersion in the Over-Soul is probably the esoteric explanation of the Christian's idea of being "swallowed up in Eternity," and of the Buddhist's notion of entering into Nirvana. If, then, we are drops from the Ocean of Life to which we return, no matter when, the theory of reincarnation is not such a chimera as the multitude must ever believe it to be.

I have been living in the belief that science had demonstrated the baselessness of creation—a word used by priests and prophets to conjure with, and by dogmatists to vindicate the omnipotence of their self-made God and as a haven of rest for the cloven hoof of their sable "whip." It is recognised that the sum total of matter, force, and spirit, whether these terms are correlative or not, is ever constant; and therefore to claim a starting point for even an atom is unphilosophic. This in reply to the doctor's contention that we are specially created at fecundation, for, if not, he argues, we must necessarily be "Gods!"

Babbitt, an eminent Spiritualist, in his work entitled "Religion," supports the dualistic theory of the universe which the doctor states is not in consonance with spiritual philosophy. For an able exposition of that theory I would refer your readers to the work mentioned, which is well worthy of perusal.—I am, yours faithfully,

C.F.L.

Stawell, 22nd January, 1891.

 RICHMOND LYCEUM.

It is pleasing to be able to report that during the past month some energy has been shown among the members of the above institution which, if continued, will as surely bear good fruit as that buds will expand in answer to the call of spring after their winter of inertia.

Mr. Walton, though a busy man, spared a Saturday afternoon to renew the banners, assisted by others, among whom was Mrs. Campbell.

In the way of addresses we have been fortunate: Mr. Bamford delivering an animated discourse on the evils of Compulsory Vaccination, pointing out that it actually arose from a dairy-maid's superstition, that an inoculation of the disease with which nature tried to force out of the system of the cow through the comparatively soft skin on the udder, consisting of tuberculosis, etc., was a preventative of smallpox. Also that a similar idea among grooms concerning some filthy eruptions on horses, and he (Dr. Jenner) conceived the ingenious if not cleanly idea of mixing the two eruptions together and injecting them, as a certain means of escaping smallpox. He went on to say, if the doctors injected pure lymph no harm could come, but they instead injected the pus, the very germ of the disease.

Mr. Walter Clemesha delivered a realistic address on the "Golden City" (Ballarat), showing that gold does not always render men sordid and deaden their taste for art and beauty, as the city was the finest next Melbourne; its streets being wide and ornamented with trees

and statues, with seats for weary pedestrians; its Botanical Gardens were well laid out, and furnished with statues—all the gifts of generous citizens; the flight from Pompei being amongst them.

Our dear old friend, Mr. Lang, was also once more amongst us, and had he not spoken a word, his presence there was a lesson to younger though less energetic members; for if one went away without a new idea, the fault was ours and not his. Taking the subject of water, he proved that when it became solid, in the case of ice, it actually occupied a greater space than in its fluid state; and so that the younger ones might better understand, he had taken the trouble to bring some ice with him. He pointed out too, that mountains were much altered in shape by the forming and subsequent falling of glaciers; and described a game he used to participate in, called "curling," when the ice was hard, but sometimes it broke, and then the cold water made them wish they had stayed on dry land.

G.

LOOKING BACKWARD.

THE following specimens of communications received at the séances of the Dunedin Society for Psychic Culture, were forwarded us by the Secretary:—

The title has grown very familiar to you in connection with a famous novel, but it is not in that way I wish to use the words; not in the sense of a watchword, but a warning. Many of you, dear hearts, have wasted half your energies on the fateful habit. The pleasures of the hour, the bliss that the good would impart is marred by the thought that travels back through the dark tunnels of old sorrow and sin: your energies, your hopes, your aims, your strength is warped and stunted.

All that you might be, *must* be one day; you check, for you cannot grow while you send back the best part of you into the past. "You do not know," you cry, "what that past has been." Do I *not* know? aye but I do. It has been your *school* time. That dark patch that you contemplate in secret, and say of it, "If it had not been" I could have forgiven myself the rest.

Shall you, then, hold yourself in condemnation for what God, the Good, will not judge? O, self-afflicted, tossed with conscience billows—it is the growin' good within ye that hates that memory; take cheer, that very element that grieves you is the God principle within you, that shall evolve until it is impossible for you to transgress against the spiritual. There is no other judge.

The old creeds have made the soul shrink in terror from a great day when all man's deeds shall be judged. The day of judgment is to-day. To-day ye are reaping the fruits of yesterday; to-morrow ye shall reap the fruits of to-day. There is no getting away from that inevitable law of sowing and reaping; but there will be no other judgment.

Look not backward. There is nothing in that past for you except that you have evolved from it; but look not back in self-accusation. It was your lesson, and bless the Good that you have learned it. Had you not you would not stand where you are to-day, at the judgment bar of your own soul, and answering to the God within you.

Not backward—O, poor trembling soul—not backward—forward, upward! There is but one repentance—turning from. Tears and prayers, and self-accusations are but of the senses—the true God element stands separate from all this, strong in the knowledge that the past has taught; and like as a child who has once been burned by the fire, shuns it for the future. Look no more on that past; but as one travelling up hill looks down on the valley below, glad, triumphant that he is up so high, then turns his eyes with determination to the high peaks yet towering up above.

O, my friends, no more regrets—that loss is no loss: truth and time has treasured all that is yours safely for you; and there shall come a day when your hand shall hold within its clasp all that is yours—all and all that is *is* yours.

IN SUMMERLAND.

Calm thy tired heart; look up and smile;
Thy weariness will pass away:
Thy comfort comes and thou shalt smile
When the first streak of perfect day
Dawns in thy Summerland.

Leaf talks to leaf in whispers low,
And every ripple of the stream
Sings of the joy no earth doth know:
A part and portion of the dream
Of Summerland.

Each loving thought sends forth a ray
That sheds its sunshine on the sod;
Each happy face seemeth to say:
We all belong to Love—the God
Of Summerland.

Thy destiny, thy future home,
Thy never-dying scene of bliss,
Where through the fair green fields
thou'lt roam,
Where all in lasting glory is
In Summerland.

The perfume never fades, the flowers
Die not; nor leaves in yellow leaf
Say, as with you, "Thy days must cease,"
And speak of death in tones of grief.

Spring leads to Summer—Summer lives,
And there the spirits waiting stand,
And give their life to Him who gives
You Summerland.

LETTER FROM MR. W. B. BOWLEY.

WE have a letter from Mr. W. B. Bowley, who is at present travelling in America. He writes us from Boston of which he says:—

"I have been here nearly three weeks, and being in the enjoyment of perfect health, I have had a very enjoyable time. I thought you might like to know I visited that grand monument to Spiritualism, the Spiritual Temple, last Sunday, and have enclosed you a small cut of it which will give you a much better idea of what it is like than any word picture in my power to write you. The Lyceum or Temple School was engaged discussing the question of creeds. I was introduced to Mr. Ayer, the gentleman who has spent about two hundred and fifty thousand dollars on this Temple. He is a very pleasant unostentatious person, and finding I was from Australia, asked me to speak. Boston seems to me to be a very refined and spiritual city, the climate is beautiful, and at this time of the year rather cold and frosty, but invigorating. The sun is shining brightly and not any snow on the ground. When I left Cincinnati, the whole country was white with snow, and I understand it is so still. I have had some wonderful experiences in spirit embodiment which would fill volumes were I to attempt to describe them. The spiritual outlook seems to me to indicate some radical change. The apparent lull in manifestation of spirit power is only apparent, the work in the inner chambers of truth is going on, and the time is not far distant when there will be such a shaking of all forms of thought and religious belief there never has yet been since the advent of modern forms of spirit manifestation. . . . I do not expect to return to Australia for nearly another year, and shall have much to tell you when I see you. My stay in Boston, I have reason to fear, will not be so long as I had hoped, as it is the most pleasant and most soul-inspiring city I was ever in."

The picture of the Temple referred to appears in a small monthly called the *Temple Messenger*, edited by the veteran Lyceum worker, Alonzo Danforth. It is a very extensive and substantial edifice built in Romanesque style, with a frontage of 82 feet by a depth of 108 feet, and was more fully described in the *Harbinger* at the time of its completion about four years since.

MR. BRADLEY'S LECTURES.

MR. I. C. BRADLEY has lectured at the Horticultural Hall during the past month, for the Victorian Association of Spiritualists, to attentive audiences, his subject on the first Sunday being "The Planetary Worlds."

In commencing his address the speaker remarked that from the vastness of the theme he would only be able to skim over the surface of the subject, and the earth would be his starting point. It was of small import in comparison with the rest of the Solar System, which again was one of innumerable Solar Systems. He had to explain what its relationship was to the Solar System and Universal System. Each link, he said, was complete containing all that was necessary for its unfoldment, and development of life upon it, except light and heat.

Referring to the moon, he said that all planets were members of one vast family, and capable of sustaining life; that the moon, though appearing on the side visible to us as arid and uninhabitable, was only seemingly so, it was inhabited, the inhabitants being adapted to the conditions there existing, and although the moon might not be older than this world, it was inhabited earlier and the beings upon it were in advance of those inhabiting this earth. Life on Mars was more advanced than on the moon, the methods of locomotion were superior to ours, and the inhabitants were able, in a degree, to control the elements; they had also the power to leave the body at will and remain away from it for lengthened periods. Saturn was a step in advance in some respects, electricity especially, which performed nearly all the work required. Vast electric cars were the vehicles of the country. In Uranus the forms of the inhabitants were magnificent and their surroundings were in harmony with them. Physical labor there had ceased, all work was love, life was God-like, and with the greater and more sublime conceptions of the inhabitants so were the problems they investigated. The relation of Uranus to the Solar System was different to that of the other planets; it was to an extent independent of them, the same forces did not obtain. Neptune, in development, was between Mars and Uranus, the souls of its inhabitants exercised positive control over their bodies, they were in a high state of development, intellectually and spiritually. The Sun was both a physical and spiritual world. Life in it was so spiritualized as to be grander than life in the fifth sphere.

A discourse delivered on a subsequent Sunday entitled "The Hope of the Future," was an eloquent one, its tendency being to show that the realization of the future state tended to make man grow, develop and become perfect, making him master of himself and of the earth, the object of man being placed on this earth was its ultimate refinement and development to the condition of a spiritual world.

SOMETHING ABOUT GHOSTS.

THE following extracts are from an article contributed by Mr. Andrew Lang to the December number of the *Forum*:—

What are people who see wraiths to do? For myself, I have beheld only a brace of apparitions. The first was the wraith of a scholar, at that moment either dead or dying, far from Oriel-lane in Oxford, where I encountered his appearance. The second, fortunately, appeared without any such cause, and for no motive whatever. If the first was a ghost, what was the second? And if the second was an hallucination, can one call the first anything more significant? Lucretius thought that all bodies throw off airy semblances of themselves, which, being beheld, are taken for visible spirits. But he formulated no law for their appearance, nor did he tell us why some persons see them while others do not.

I have known a timid and invalid spinster to sleep comfortably, though a military officer of approved valour had previously been so frightened in it that he had cut short his visit and fled the place. Here was a ghost of ungentlemanly character, who appeared only to persons unlikely, as he might guess, to be dangerously alarmed. As a rule, the fairly-well attested ghosts of my acquaint-

ance have been seen, not by the timorous and fanciful, but by unimaginary people in perfect health.

To myself, the most impressive spectre I ever heard of at next to first hand, was this—I think I may have told the tale before. There is, in an English county, a village of one long street. The houses are small and old. At the head of the street, and at right angles to it, is the manor house among its trees. The lady of the place was driving through the village one day (she told me the tale), when, through the open door of one of the houses, five or six children rushed in the utmost panic, and one of them fell down in a fit before the horses. This was about three o'clock in the afternoon, on a sunny August day. The lady stopped, attended to the child, and asked the others what ailed them. They said they had been at play on the staircase, when they were terrified by a "dreadful woman," who suddenly appeared among them. And why was the woman dreadful? The children could only say that she was dressed in a long woollen robe, and had her brow and chin bound up with white linen. In fact, she was a walking corpse, come back from the days when the law compelled us to be buried in woollen, for the better encouragement of the wool trade. This wandering old death, seen in the sunlight by children, has always appealed to me as a very good example of ghosts and of their vague unaccountable ways. For it is most unlikely that the children knew anything of the obsolete law or of the ancient English mortuary fashions.

CHARLES BRADLAUGH.

"I THANK most heartily the friends who have sent me pleasant words of greeting, sympathy, and affection, as link-bearers to help me through the December fog, and out of the old year's night into the new year's dawning. I pray all to pardon me that I cannot pay back my thanks to each with personal word, and to believe that in the next twelve months I will so try to do my best, that if we all are living when next year comes, they shall then have warranty in my actual work for their present generous trust." The hand that but two months ago penned those words has passed to "pulseless and pathetic dust;" Charles Bradlaugh is what the world calls "dead." Gone, the magnificent *physique*, the busy, well-stored, broad-based brain, the tongue, tipped with an eloquence that few could vie, and kindly heart: the grave has claimed them all, and countless men and women weep to-day the loss of him whom but a few weeks since they honoured as the social *Avatar* of their age. We share their sorrow and deplore his death, but cannot deem him lost. The early devotion to duty, the earnest consecration of energies for others' weal, the manful fight all along for progress and liberty and lasting peace, and for what to him seemed truth and moral right: these marked a soul too great and precious "to be destroyed, or cast as rubbish to the void." Such energies, we may be well assured, have been conserved in the divine economy and providence of universal nature; and Charles Bradlaugh, atheist as he was, challenging the very idea of God, materialist as he was, impatient of aught whose depths could not be sounded by material plummet and of all that might not be expressible in terms of matter and motion, Charles Bradlaugh lives and is "alive again for evermore," not alone in the deeds he did, the works he wrought, his written and his spoken word, or in the memoirs of all he helped and led and loved, but as a *distinct, and active, and most real personality*. Space fails now and here for any further reference to his career on earth, but may not to him, though atheist and materialist, be fittingly applied the words that Longfellow addressed to Channing?—

The pages of thy work I read,
And as I closed each one,
My heart, responding, ever said,
"Servant of God, well done!"
Well done! thy works are great and bold;
At times they seem to me,
Like Luther's, in the days of old,
Half battles for the free!

THE RELIGION OF MAN.*

HUDSON TUTTLE'S books are always timely, and the one now before us is no exception. We have had eras of so-called Freethought and Agnosticism, periods of Spiritualistic Phenomenalism, Transcendentalism, or Spiritual Science, and Occultism, but too little practical application of them all to the harmonious development of the individual.

Though a radical writer, Mr. Tuttle is no iconoclast; he removes the idols and images of the past and present out of the road to occupy the ground with something better and more adapted to the requirements of the present. There is no waste of words in his writings; every sentence is terse but lucid, and we cannot better introduce his book than by reproducing the following brief preface, which contains his fundamental propositions, and indicates the object of his work:—

The past has been the Age of the Gods; the present is the Age of Man. Not servile trust in the Gods, but knowledge of the laws of the world; belief in the Divinity of Man and his advancement toward perfection is the foundation of the Religion of Man and the Ethics of Knowledge.

The Religion of the Gods comes from without, as a foreign system, to be received by the servile devotee; the Religion of Man originates from within, and is a normal growth of humanity.

While all past ages have been employed in the study and illustration of the former system, not until recent times has the latter received attention. Those who have in the past dared advocate the rights of man have been mercilessly crucified.

The field is new; broad as the universe; profound as the depths of space; as high as heaven.

In its exploration, the old charts are worthless, the old guides are blind leaders of the blind, and not a step can be taken until the chains of superstition and bigotry are cast aside.

Not alone the Manger-born, but every child is a divine child, and the Immaculate Mother is repeated in every human mother. The divine and immortal spirit of man, and its inherent tendency to perfect its powers and realize its ideals, is the foundation of the new system. Let us endeavor, on entering this field, to leave superstition and educational bias as worn-out garments by the way, and without revengeful anger at the spectacle of the innumerable host of martyrs to Free Thought swinging in gibbet-chains, tortured at the stake, or entombed in horrible dungeons along its border, direct our steps to the Highlands of Free Thought.

The way is new; the obstacles are many; the reward, not the applause of the multitude. It offers no atoning sacrifice; no scape-goat for sin. It demands an upright, manly, self-reliant life, complete in the harmonious activity of all faculties and endowments.

To assist and encourage those who are weary of the theological views of Nature and Man, and are restless under the light of Knowledge, is the object of the following pages.—THE AUTHOR.

The preliminary section is devoted to the Dead Gods of Chaldea, Persia, India, Egypt, Greece, and Judea, showing their sources of vitality, their power, and their decadence, the similarity of the fundamental idea and mythology, the growth of human conceptions and the ascendancy of man to a higher plane than the gods he formerly worshipped.

The succeeding chapters deal with religion, Phallic worship, man's moral progress, great theological problems, man's position, his duties and obligations—the latter of which concludes as follows:—

Holiness is only attainable by obedience to the laws of our being. The Anchorite is as reprehensible as the debauchee. The command is, *Not crush, but govern*; the proper subjection of the physical and spiritual by harmonious action.

The saint of the past was known by the marks of self-inflicted physical torture; the saint of the present believes a long face, interminable prayers, and self-sacrifice acceptable to God, entirely forgetful of his body, which may be a whitened sepulchre reeking with corruption. The saint of the future will hold his body as noble as his spirit, and of equal importance. The bravest soul is useless in a corrupted body.

Science resolves faith into accurate knowledge—duty into obedience. Piety, which in its lowest stage is servile reverence and love of God, is exalted to a willing obedience—not because demanded by a Superior Being, but because the requirement of the constitution of things. Religion, if in this new sense that term may be employed, is the ceaseless effort for purity and integrity of being, and harmony with the order of the world; it is devotion to the right.

The second part of the book is devoted to the Ethics of Science, comprehending both the physical and spiritual plane. The author traces the development of physical man to his completeness, and shows the necessity of spiritual life as follows:—

Progress having arrived at its limits with the body, changes it^s direction, and appears in the advancement of the mind. Death closes the career of individuality, and we live only in thoughts—our self hood is absorbed in the ocean of being. Mankind perfects as a whole, and the sighed-for millennium is coming by-and-by.

Of what avail is it to us if future generations are wise and noble, if we pass into nonentity? Of what avail to them to be wise and noble, if life is only the fleeting hour? Not yet will a believe Nature to be such a sham—such a cruel failure. The spirit rebels against the supposition of its mortality. The body is its habiliment. Shall the coat be claimed to be the entire man? Shall the garments ignore the wearer?

This is the animal side of man. Physically composed of the same elements, and having passed through these innumerable changes, he is an epitome of the universe. As man was foreshadowed in remotest ages as the crowning type in the series of organic life, so man foreshadows superior excellence. Springing out of his physical perfectibility arises a new world of spiritual wants and aspirations, unanswered and unanswerable in mortal life.

The subjects treated in the remainder of the book are too numerous to enumerate, but the tendency of the teaching is all to naturalness and consequent harmony of the individual and society. It is a book of wise words, and though lucidly written contains so much pith that it will take a considerable time to properly assimilate.

WE are in receipt of a pamphlet entitled *Theosophy and the Theosophical Society*, by William Gay, being a reprint from the *Australian Herald*. It is a criticism of the society, of which the writer says that in spite of its professed aims its real function is "to propagate the Theosophy of the Eastern Sages." He demurs to this as being a submission to authority which is detrimental to real progress, his contention may be summed up in the following quotation:—

Doctrines that are of so sublime and mystical a nature that they cannot be brought to the test of reason can never have any meaning for rational beings; neither do rational beings stand in need of them, for the knowledge which reason cannot attain to is not necessary for the right conduct for life.

THE INDIAN MESSIAH.

THE coming of the Messiah among the Dakota Sioux (says the *Birmingham Post*) is not to be taken in its religious sense. The word, according to the Indian meaning, indicates a general-in-chief who is to head all the tribes uniting against the common enemy, and insure success for the Indian cause. And is it not strange, as if in prevision of this event, that a French *savant*, M. Petitot, should have published the result of his study on the concord between the mythology of the northern tribes with the cosmogony of their territory? M. Petitot seeks to prove that the mythologies invented by the different races of mankind have always agreed with the peculiar attributes, terrestrial and atmospherical, of the countries in which these superstitions have been developed. He accords, as part of his theory, the greatest magnetic influence possessed by the human race to belong to the Damites of the Arctic Circle, and declares that they alone possess the gift of natural hypnotism. These men are endowed to a marvellous degree with the power of prophecy and that of healing. They produce visions and regulate the dreams of the sleeper. They need no practice of magnetic "passes" to produce hallucination, but can bring on the vision of distant objects, the sound of distant voices, by a monotonous chant, the secret of which is known only to themselves. If in rare cases they are unsuccessful they excuse themselves by declaring that the soul of the patient has not been sufficiently purified to raise it into communication with the Great Spirit. M. Petitot finds analogy with the magical chant among the ancient Greeks, and quotes Pythagoras, whose simple adjuration accompanying the murmured utterance of a slow chant, accompanying the words, "Let this chant bring healing to thy sickness," brought immediate relief to the sufferer. Many travellers have certified to the gift of some wondrous magnetic influence possessed by the Indian medicine man, in the discovery of lost or stolen property, the success or failure of a trading enterprise, or the arrival of the passage boats. The presence of individuals distant from the spot can be evoked by these natural magicians, and the sound of voices far away be produced to the ear with the words uttered at the moment of evocation. A medical celebrity of the Pacific coast

* The Religion of Man and Ethics of Science, by Hudson Tuttle; M. L. Holbrook & Co., New York, 1890.

has thus recorded his own experience of the facts in a letter to a New York paper:—"I was not in communication with the medicine man, but spoke to him through the door of the hut. He tossed me his bag of deerskin, and bade me open it and listen. A strong aromatic odour assailed my nostrils, which, in spite of my self, I was compelled to inhale. Presently a cloudy vision arose before my imagination—so powerful that it seemed real to my physical sight, and I beheld the little London drawing-room, where my beloved mother lay reclining on the chintz-covered sofa, and my sisters at needle-work by her side. I heard them speak of local interests with which I was acquainted; and the whole impression was so vivid that I threw the medicine bag with a sudden movement upon the floor of the hut, and, leaning my head against the door-post, burst into tears, while every nerve in my body quivered with the excitement I had undergone." This power is said to belong to the new Messiah, John Johnson, in whom the tribes profess the greatest confidence. Meanwhile the chief, reliant upon influences more solid than his own, urges to the purchase and the storing of arms and ammunition, large quantities of which are still hidden away as remnant of the stores abandoned by General Custer.

[L.F.'s reply to A.M., Idea of Re-birth and other matter crowded out.]

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.

NEW BOOKS.

Profit Sharing—between Employer and Employee: A Study in the evolution of the Wages System; by N. P. Gilman. 7s. 6d.

"Profit Sharing is without doubt the purgatory that will purify us for the Heaven of Co-operation. Through it and by it we shall be brought to a recognition of the beneficent workings of Socialism. This is the work for the thoughtful and earnest, and perhaps the very death knell of strikes, &c.

New Gymnastics for Men Women and Children; by Dio Lewis, M.D. Illustrated. 8s. 6d.

"It teaches how all parts of the body may be exercised and developed by very simple forms of gymnastics, many of which are as practicable at home as in a building appropriated for the purpose. It is a capital book for parents, showing them how to furnish a variety of amusements for their children which may keep them in good humor and promote their health."—*Watchman and Reflector.*

Rabelais' Works. Complete, 3 vols in 1, $\frac{1}{2}$ Bound. 6s. 6d.

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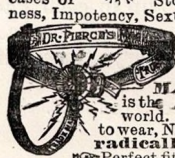
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