

THE

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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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THE article by Elder Giles B. Avery, written by him for "The Progressive Thinker" shortly before his transition, forms an interesting chapter in the history of Modern Spiritualism, the advent of which is usually dated from the manifestations in the Fox family, at Hydesville, in 1848. Though these were the means of attracting world-wide attention to the subject, they were antedated by the experiments of Dr. Justinus Kerner, of Weinsburg, in Germany, who through the induced magnetic trances of Fredericka Hauffe, opened a road between the material and spiritual worlds; by the clairvoyance of Andrew Jackson Davis, and by the direct spirit manifestations and mediumistic controls described by Elder Avery, the records of which are preserved by the New York family of Shakers, and have been frequently alluded to in their journal for many years past. Kerner's experiences with the Seeress were first published in 1829, and were entitled "Openings up into the Inner Life of Man, and Merging of a Spirit-world into the World of Matter." Davis's "Divine Revelations" only preceded the Hydesville manifestations about three years. That these manifestations should have presented themselves amongst the Shakers is very natural; the simplicity of life and general spiritual tendencies of the people affording harmonious conditions for spirit action; and that they should have subsequently been transferred to the outer world seems a wise arrangement of the minds controlling the movement, as tinged with the Shaker theology, it would have been less cosmopolitan in its influence. Elder Avery evidently had a glimmering of this when he alludes to the credal spirits communicating with those of the same cult on earth. This appears to be the case wherever a medium or body of persons forming a circle have strongly-defined views on religious

matters; spirits holding views in harmony with them, or at least not antagonistic to them, are attracted to them and can communicate with greater facility than those whose views are antagonistic to the preponderating idea. The subsequent cessation of the manifestations amongst the Shakers, and the withdrawal of direct control from the spiritual side, indicates organised action by the spirit-world, and is in harmony with communications given to a select circle which we were privileged to take part in in this city, some thirty years since. It was there stated that the movement in connection with this world was presided over by a congress of spirits who met periodically and made their arrangements for systematic action. These are the positive workers from the spiritual side who seek for favourable conditions to attract the attention of humanity and demonstrate the nearness of the spirit-world. A conception of this is essential to positive action on this side, for man cannot bring the latent powers of his spirit to bear until he understands somewhat of their nature, and has some definite conception of their application in the penetration of the mysteries behind the veil. There are two classes of minds, the negative and the positive; the former are receptive and readily absorb all that is given to them from the spirit-world, hungering for more and giving little to their neighbour. By and by, however, they are lifted on to a higher plane, becoming positive and giving out what they have absorbed. The latter approach the matter on the intellectual plane; their reason becomes convinced, and they immediately bring their mental and spiritual powers to bear on their fellows, at the same time pursuing their own development and drawing to themselves, often unconsciously, the spiritual forces they require to accomplish their aim. These are apparently independent workers, but only apparently; they may be independent of, and superior in force of character to the majority of spirits who communicate at circles, but no matter how positive they may be, or how great their individual influence upon their fellows, their actions are directed by higher and more positive minds. All workers in the field of progress are mediums of inspiration, conscious or unconscious instruments in the hands of a higher power.

OUR FOREIGN EXCHANGES.

M. LEO DE MERVILLE announces in the December and January number of *Les Sciences Mystérieuses*, that that will be its final issue; but he states that although he quits the post he has chosen on the field of battle, it is not as a deserter; on the contrary, it is in order to furnish himself with new and possibly more efficacious weapons.

La Constancia, of Buenos Aires, has an excellent article on speaking mediumship, in which the superiority of communications thus obtained over those received through merely physical agencies, is clearly pointed out; and considerable stress is laid by the writer on the necessity for the preservation of a high tone of moral feeling on the part of the medium, and also on the part of the members of the circle; so that pure and elevated spirits may be attracted, and false and mischievous ones repelled.

La Nueva Alianza, of Cienfuegos, in the island of Cuba, contains a weighty and impressive paper by Don Anastasio Garzia Lopez, apropos of the foundation of the Society of Scientific Spiritualism in Paris, in which he dwells upon the importance of all circles and societies conducting their investigations and inquiries in a thoroughly scientific method; so as to avoid being imposed upon by mendacious and mischievous spirits of a low order who pass themselves off as intelligences of the highest order, assuming the names of Plato, Socrates, Aristotle, Cicero, Bacon, Shakspeare, and so forth, and delivering messages in their names of such a frivolous and common-place character, that scoffers and sceptics naturally exclaim, "If these deliverances are genuine, those who profess to utter them must have undergone such a lamentable deterioration and degeneration of intellect, that we should very much prefer not to enter upon an after life in which the brain seems to soften and mental retrogression to be the law."

La Lumière, of the 27th of January, contains an article by Mlle. Lucie Grange, in which she dwells impressively upon the fact that the reconciliation of the various forms of religion, modes of belief, and systems of philosophy can only be brought about by the communion of the living with those whom the world regards as "dead." "The Sohar," she remarks, "which is *par excellence* the book of the tradition of sacred science, proclaims this great truth: 'If the dead did not pray for the living, the world could not subsist for a single day.'" "Those who have preceded us in the law of generation, do not therefore remain insensible to those who live in the present times; and in the same way it is we who prepare the future for the generations which will follow us on this earth." Those who have led or are leading the purest and most perfect lives here, can strengthen, instruct, and elevate their successors; and as the truths of Spiritualism obtain a still wider diffusion, and as the relations between the two worlds become more and more frequent and intimate, the influence of the dwellers in the unseen upon those who inhabit the visible world will increase in power and beneficence, and the new century, upon which we are about to enter, will in all probability witness the overthrow of the great superstitions of the past, and the establishment of a brighter era for mankind, assured of immortality and rejoicing in its delightful opportunities of intercourse with those who have passed into the higher life.

We learn from *Le Spiritisme*, of the 1st February, that a work of considerable importance, by M. Arthur D'Anglemont, has just been published in Paris under the title of *L'Omnithéisme*, or the Division into Fractions of the Infinite; that the writer's philosophical system is based upon that of the "Key of Life," a book which was published about thirty years ago; and that the book is the production of a profound and original thinker.

WE have received the March number of *The Australian Botanic Practitioner* (edited by Mr. J. Broadbent). Its size has been altered to 8vo, a more convenient form than heretofore. It contains some good and useful matter, both original and extract, including articles on Vaccination and Consumption.

THE ANTI-VACCINATION MOVEMENT.

BY
A. M.

As the amount of space which I can justly claim in these columns precludes my replying separately to "Beta," and "X," the two contributors on the above subject in last month's *Harbinger*, I must needs kill two birds with one stone, but do so reluctantly, since X with his moderate tone and fairly logical arguments deserves a very different reply from Beta, who must excuse me, when I compare him to a pugnacious rooster crowing on his own dunghheap.

He seems to be fully persuaded in his own mind, that citing a few authorities for his opinions is quite sufficient to establish their infallibility, and shows, for reasons best known to himself, that unmistakable animus against a noble profession which is common to all who would fain claim its privileges on their own terms, and see in every medical man a natural enemy standing in their way.

It is, in the first instance, necessary for me to pin these two smallpox-champions down to certain fundamental facts, which are matters of history, but which they are either ignorant of or keep purposely out of sight. Unless these are settled at the outset, we may go on *ad infinitum* citing statistics and authorities without getting in the slightest degree nearer to the object in view, namely the elucidation of the truth on a subject of the most vital importance to the health and happiness of our fellow men.

The opponents of Vaccination, who talk and write so glibly against it, attributing to it failures in success, and evil results, that arise in nearly every instance from faulty execution of it, and, unless purely accidental, can be avoided, are apparently unaware that its scientific claims to recognition rest on a sound experimental basis that has never been shaken by their flimsy arguments. Both by Jenner and those who took up the subject with, and after him, numerous experiments were made, proving most conclusively that inoculation of the fresh virus of smallpox, so freely made at the time, was without the slightest effect on persons who had previously been properly and thoroughly vaccinated.

More than 10,000 persons were vaccinated in London alone, within the first five years after Jenner, on the 14th of May, 1796, made his first vaccination, on a boy aged eight years, with lymph taken from the hand of a dairymaid. On the greater half of these 10,000 persons test-inoculations were made, giving in every instance a purely negative result. It was principally owing to the brilliant success of these experiments, which have never been disproven, that vaccination, hailed as a blessing, was adopted in England, and quickly found its way into France, Italy, Germany, and Austria. In all these countries the inoculation test was freely applied, being at that time nowhere illegal, but on the contrary, the recognised method.

It was everywhere found to be most conclusive evidence of the immunity which cowpox gives against smallpox, and it should be sufficient in itself to silence that stupid clamour against vaccination that finds its *only* excuse in the faulty execution of the method on the part of those to whom it has been entrusted hitherto, but not in any fault of the method itself.

The history of smallpox is another point on which, as on that of vaccination, the anti-vaccinists are discreetly silent. It is a record fraught with such misery, suffering, and loss of human life, that it makes one's hair stand on end to follow it, and that it must impress itself for ever on the memory of any one in whom there is a spark of sympathy left for the sufferers of his race.

For the benefit of "Beta, X., & Co." a few glimpses into this record may be appropriate and salutary.

We will pass over the Asiatic origin of the disease, as scarcely disputed now. It existed in the East among the dense populations of India and China, and if Ainsly's account in "Transactions of Asiatic Society" is correct, was combated there with inoculation and vaccination thousands of years before Jenner borrowed the latter method from the peasants of Gloucester and placed it on a strictly scientific basis by experiment.

In the second century, B.C., a Roman army brought it to Italy from the banks of the Euphrates, and its first murderous epidemics in Europe occurred under Marc Aurel, Commodus, and Domitian. It spread from the Alps to Brundisium, depopulated Italy, and left Rome, the proud mistress of the world, an easy prey to hordes of barbarians. Just as in comparatively modern times, it decimated the native population of America, leaving empty ruins to tell the tales of previously prosperous and happy communities; so at its first invasion of Europe it spread through Italy as a veritable angel of death, and by almost depopulating that country, completely destroyed the Roman civilisation.

Galen has given us a description of this disease that leaves no doubt as to its identity with smallpox; but six hundred years elapsed before another authentic chronicler of the disease arose in Rhazes, an Arabian writer. And what do we learn from him? During the six centuries, smallpox had become so general throughout Europe that it was looked upon by Rhazes as a necessary development-disease, which nobody was supposed to escape—a process of fermentation in the blood of the child by which impurities transmitted from the uterine blood of the mother had to be thrown out, etc.

These views prevailed more or less up to the end of the last century. Of this period we know with perfect certainty that scarcely any one ever escaped the disease, that children were invariably attacked by it, that one-third of them died from smallpox before they were twelve months old, one-half before they attained their fifth year, that in the frequent epidemics this proportion was much larger, that many lost their eyesight and were otherwise crippled, that next to lung diseases it furnished the largest contingent to the undertakers, one-eighth to one-twelfth of all deaths being deaths from smallpox.

How is it that since the introduction of vaccination, however imperfectly performed, frequently, all this has changed, and that we now enjoy a comparative immunity from this horrid disease? "Coincidence," my noble signors will say, or improved "hygienic and sanitary laws," forgetting that the variolacoccus is as deadly now as ever it was, and that with exception of more rigid isolation, sanitation can do nothing against it. It defies all attempts to stamp it out, and thrives as well under the most favourable conditions of hygiene as it does in filth and dirt, wherever and whenever a human system favourable to its reception presents itself. Its vitality is amazing, as it lives and thrives quite as well near the north pole as under the equator, and almost all substances can be the bearers of it and remain so for years.

To this insidious enemy now, that may at any time come upon us, we are asked to open our doors by a few vain, notoriety-hunting medical men and the noble brotherhood of quacks and irregular practitioners, a few scientific laymen, imperfectly seized of the facts, and the cranks and faddists of all kinds and creeds, that join the anti-vaccination movement, simply because it gives them an opportunity of adding one more to the list of their peculiar idiosyncracies.

Because vaccination has not accomplished the impossible task of stamping out smallpox, but merely lessens the liability to it; because here and there it has, through faulty execution failed in its object, or brought on complications that could and should have been avoided, its abolition is asked for and sought to be attained by means not always creditable. It is saddled with all sorts of real and imaginary evils, falsely alleged to be produced by it. Garbled statistics, intended to prove its inefficiency and evil consequences, are placed before the public—easily misled and incapable of forming an independent judgment—whilst its undeniable scientific merits and claims to recognition, and its equally undeniable beneficent results, are steadily kept out of sight. That these evil designs will come to nought, it requires no prophet to predict.

The anti-vaccinists may run their heads against a stone wall, and finding this inefficient, pick away at the mortar with their penknives, but the solid structure remains unshaken.

It is not my intention to occupy much space by citing statistics in refutation of those given by my opponents, though it would not be difficult to show their unreliability, and bring ten to one against them; but as Beta cites the epidemic in Germany during the Franco-Prussian war, and gloats over the number of deaths it produced, I will favour him and the readers of this journal with a few statistics from this period as laid officially before the Reichstag in 1884.

The epidemic in question broke out in the crowded camps of the French prisoners of war, who had brought the disease from France, and a large proportion of the deaths recorded were those of Frenchmen. This very important piece of information Beta keeps wisely to himself. I will first give a few army statistics, as best calculated to serve the object in view, since re-vaccination is carried out effectually in the Prussian army, and failures may justly be laid at its door. It was introduced in 1834, and the Prussian army had lost 496 men from smallpox in the preceding ten years. In the following ten years, that is from 1835 to 1845, it lost only 39; from 1845 to 1855, 13, and from 1855 to 1864, 12 men.

Here, for Beta's edification, are a few statistics from the Prussian and Austrian and also from the French army; the two latter imperfectly, the former thoroughly vaccinated.

The Prussian army had in 1872 for every 100,000 men 5.65 deaths, the Austrian, 101; in 1873, the Prussian, 2.68, the Austrian army, 109; in 1874, 0.33, the Austrian, 67, and in 1875, not a single death from smallpox. During the war with France, the German army, though constantly exposed to the contagion of the epidemic then prevailing in France, lost no more men from the disease than the Austrian army in its usual quarters.

To cut the matter short, the mortality in the German army since the compulsory act of 1874 came into force, averaged up to 1882 4.94 deaths from smallpox annually for every 100,000 men; to 354.00 of the Austrian, and 169.72 of the French army.

These figures are taken from official documents absolutely reliable, and much more valuable as fair tests of the efficacy of vaccination than non-military ones, in which there are too many chances and sources of error.

Vaccination, since smallpox has become so rare a disease, is often carried out in a mere *pro forma*, careless manner, and there is no guarantee in most countries even where it is compulsory, that officially attested cases are really effective ones and afford the least protection. Frequently also official entries are made on false statements altogether, especially where vaccination is not compulsory, but a fine is inflicted on all persons not vaccinated who take smallpox.

These and other causes must necessarily vitiate statistical returns from isolated localities and extending over short periods of time. To arrive at a fair result, comparison should be made between countries, well, indifferently, and badly vaccinated, and should extend over several years. The official documents above referred to contain such comparisons between Prussia, before vaccination was made compulsory there and after 1875; also between Prussia and Austria. In the latter country vaccination is still optional, and only the educated portion of the population, principally in the larger towns, avail themselves of it, almost without exception, whilst the lower classes and the peasants remain indifferent, although in the country districts the melancholy spectacle of whole villages dying out may still be witnessed, as if we were yet in the middle ages.

Prussia before 1875 averaged from 7.32 to 62.00 deaths per 100,000 inhabitants annually; after 1875 and up to 1882, this was reduced to 0.34 to 3.64, as against 39.28 to 82.67 in Austria. Berlin and Vienna furnish similar returns. In the epidemic of 1871, Berlin—under the influence of thousands of French prisoners and their deaths included—counted 632.56 deaths per 100,000 inhabitants; Vienna, without the Frenchmen, in 1872, when the epidemic broke out there, 536.96 deaths. From 1875 to 1883, however, the figures stood thus:

Berlin between 0.33 and 5.19 deaths;
Vienna between 9.6 and 167.8 annually.

On an average there died annually from smallpox, in these nine years, at Berlin, 1.7; at Vienna 89.22 persons. Similar returns were furnished to the Reichstag from Hamburg, Dresden, Munich, and Breslau, as against Paris, Prague, St. Petersburg, and London.

But "*Sapienti satis.*"

ARE THERE OBJECTIVE APPARITIONS?

BY ALFRED R. WALLACE, D.C.L., LL.D.

(From *The Arena.*)

EVERYONE who feels an interest in whatever knowledge can be obtained bearing upon the nature and destiny of man—and what intelligent person does not?—should be deeply grateful to those active members of the Society for Psychical Research in England and in America who have devoted themselves for many years to the collection of authentic cases of the various kinds of apparitions. These cases have been all personally investigated, so far as was possible; the evidence has been obtained either from the actual witnesses, or, where this was not possible, from those who received their personal testimony; corroborative evidence, in contemporary records of whatever kind, has been sought for, often at great cost of time and labour; and, finally, the whole body of facts thus accumulated has been systematically arranged, carefully discussed and published for the information of all who may be interested in the inquiry.* If we add to this the evidence collected and recorded with equal care by the late Robert Dale Owen, by Dr. Eugene Crowell, and many other writers, we shall find ourselves in possession of a body of facts which ought to be sufficient to enable us to arrive at some definite conclusions as to the nature, origin, and purport of those puzzling phenomena usually known as ghosts or apparitions, these terms being held to include auditory and tactile as well as visual impressions—the appearances termed "doubles" or phantasms of the living, as well as those purporting to represent or to emanate from the dead.

Before proceeding further I wish to point out the inestimable obligation we are under to the Psychical Research Society, for having presented the evidence in such a way that the *facts* to be interpreted are now generally accepted as facts by all who have taken any trouble to enquire into the amount and character of the testimony for them—the opinion of those who have not taken that trouble being altogether worthless. This change in educated public opinion appears to be due to a combination of causes. The careful preliminary investigation into the phenomena of telepathy has seemed to furnish a scientific basis for an interpretation of many phantasms, and has thus removed one of the chief difficulties in the way of accepting them as facts—the supposed impossibility of correlating them with any other phenomena.

The number of men eminent in literature, art, or science who have joined the Society and have contributed to its "Proceedings," has given the object of its inquiry a position and status they did not previously possess; while the earnestness, the thoroughness, the literary skill, and philosophic acumen with which the evidence has been presented to the world, has compelled assent to the proposition that the several classes of apparitions known as doubles, phantasms of the living or the dead, special lights, voices, musical sounds, and the varied physical effects which occur in haunted houses, are real and not very uncommon phenomena, well worthy of earnest study, and only doubtful as regards the interpretation to be put upon them.

Some of the best workers in the Society, it is true, still urge that the evidence is very deficient, both in amount and in quality, and that much more must be obtained before it can be treated as really conclusive. This view, however, appears to me to be an altogether erroneous one.

On looking through the evidence already published, I find that every one of the chief groups of phenomena already referred to is established by a considerable number of cases in which the testimony is first hand, the

witnesses irreproachable, and in which the evidence of several independent witnesses agree in all important particulars. And in addition to these unexceptionable cases, there are a whole host of others in which the evidence is not quite so complete individually, but which are so completely corroborative in their general character and which fall so little short of the very best kind of evidence that the cumulative weight of the whole is exceedingly great. I shall, therefore, waste no time in discussing the value of the evidence itself, but shall devote my attention entirely to a consideration of what the facts teach as to the real nature of the phenomena.

This is the more necessary because, up to the present time, the only explanation of the various classes of apparitions suggested by the more prominent working members of the Society is, that they are hallucinations due to the telepathic action of one mind upon another. These writers have, as they state that they felt bound to do, strained the theory of telepathy to its utmost limits in order to account for the more important of the phenomena which they have themselves set forth; and the chief difference of opinion now seems to be, whether all the facts can be explained as primarily due to telepathic impressions from a living agent—a view maintained by Mr. Podmore—or whether the spirits of the dead are in some cases the agents, as Mr. Myers thinks may be the case. But in order to give this telepathic theory even a show of probability, it is necessary to exclude or to explain away a number of the most interesting and suggestive facts collected by the Society, and also to leave out of consideration whole classes of phenomena which are altogether at variance with the hypothesis adopted.* It is to these latter cases that I now wish to call attention, because they lead us to quite different conclusions from the writers above referred to, both as to the nature of apparitions and as to the agents concerned in their production.

The evidence which either distinctly suggests or affords direct proof of the objectivity of apparitions is of five different kinds: (1) Collective hallucination, or the perception of the same phantasmal sights or sounds by two or more persons at once. (2) Phantasms seen to occupy different points in space, by different persons, corresponding to their apparent motion; or the persistence of the phantasm in one spot, notwithstanding the observer changes his position. (3) The effects of phantasms upon domestic animals. (4) The physical effects apparently produced by phantasms, or connected with their appearance. (5) The fact that phantasms, whether visible or invisible to persons present, can be and have been photographed. Examples of each of these groups of cases will now be given and their bearing on the question at issue briefly discussed.

(1) *Collective Hallucination* (so called).

Cases of this kind are very numerous, and some of them perfectly attested. Let us first take that of the figure of a man seen repeatedly by Mrs. W—, her son, a boy of nine, and her step-daughter. It was seen distinctly at the most unexpected times, as when playing the piano, when playing at cricket in the garden, and by two at once when playing at battledore and shuttlecock. A voice was also distinctly heard by both the ladies. The description of the figure by the two ladies agreed completely, and the appearance occurred in a house reported to be haunted.†

Such an appearance as this, occurring to two ladies not at all nervous, and who have never before or since had any similar experiences, and also to a boy when at play, seems almost necessarily to imply some real object of vision; yet they both, as well as Surgeon-Major W—, are positive that the form could not have been that of any living person.

* "Phantasms of the Dead from another Point of View," by F. Podmore, and "A Defence of Phantasms of the Dead," by F. W. H. Myers, in "Proceedings of the Society for Psychical Research," Part XVI., 1890. In these papers the extreme telepathic theory is set forth by Mr. Podmore with admirable boldness and with full illustrations; and is forcibly combated by Mr. Myers, whose views as here expressed are, however, only a very little in advance of those of his fellow-worker.

† Proceedings of the Society for Psychical Research, Pt. VIII, (May, 1885), pp. 102-106.

* In "Phantasms of the Living," 2 v. 8vo, and the "Proceedings" of the Society from 1862 to 1890.

An equally remarkable case is that of the young woman draped in white, which at intervals during ten years, was seen by Mr. John D. Harry, his three daughters, their servant, and partially by the husband of one of the daughters. Mr. Harry saw it on seven or eight occasions in his bedroom and library. On one occasion it lifted the mosquito curtains of his bed—(this all occurred in a house in the South of Europe), and looked closely into his face. It appeared to all three of the young ladies and their maid at one time, but apparently in a more shadowy form. Here again, it seems impossible that so many persons could have a similar or identical vision without any corresponding reality.*

Of another type is the female figure in white, which was seen on a summer afternoon, floating over a hedge, some ten feet above the ground, by two girls of thirteen and a boy. They watched it for a couple of minutes, passing over a field till they lost sight of it in a plantation. All were in good health, and had seen no apparition before or since. They were driving in a tax-cart at the time, and when the figure appeared, the horse stopped and shook with fright, so much so that they could not get it on. This last fact which will be referred to under another head, renders it almost certain that the figure seen was visually objective.†

As a type of the auditory phenomena we may take the disturbances in the house of a clergyman which continued almost nightly for twenty years. The sounds were loud knockings or hammerings, often heard all over the house and by every inmate, and occurring usually from twelve to two in the morning. Sometimes a sound was heard like that produced by a cart heavily laden with iron bars passing close beneath the windows, yet on immediate search nothing was seen. Lady and gentlemen visitors heard these varied sounds as well as the residents in the house, and notwithstanding long-continued search and watching, no natural cause for them was ever discovered. In such a case as this it is impossible to doubt that the sounds heard were real sounds.‡

Equally remarkable is the case where a whole family and a visitor, in an isolated country house, heard a loud and continuous noise at the front door, which seemed to shake in its frame, and to vibrate under some tremendous blows. The servants, who were asleep in the back part of the house sixty feet away, were awoke by the disturbance, and came running, half-dressed, to see what the terrific noise meant. Yet the house was enclosed within high railings and locked gates, and on an immediate search nothing could be found to account for the noise. The visitor, however, Mr. Garling, of Folkestone, who gives the account, had that afternoon seen a phantasm of a friend he had left four days previously with his family all in perfect health; and at time of the knocking, this friend's wife and two servants had died of cholera, and he himself was dying, and had been all day repeatedly begging that his friend Garling should be sent for.**

Here we may well suppose that the (perhaps subjective) phantasm, having failed to bring the percipient to his dying friend, a violent objective sound was resorted to, which should compel attention by its being audible to a whole household.

(2) *Phantasms whose objectivity is indicated by definite space-relations* :—

We now pass to a group of phenomena which still more clearly point to the actual objectivity of phantasms, namely their definite space-relations as witnessed either by one or many percipients. Of this kind is the case, given in outline only, of a weeping lady which appeared to five persons, and on many occasions to two of them together.

The interesting point is, however, that indicated in the following passage: "They went after it (the figure) together into the drawing-room; it then came out and went down a passage leading to the kitchen, but was the next minute seen by another Miss D—, to come up

the outside steps from the kitchen. On this particular day Captain D—s married daughter happened to be at an upstairs window, and independently saw the figure continue its course across the lawn and into the orchard."*

Here it is almost impossible to conceive that the several hallucinations of four persons should so exactly correspond and fit into each other. A something objective, even if unsubstantial, seems absolutely necessary to produce the observed effects.

In the next case, a well-known English clergyman and author, of Boston, Mass.—the late Rev. W. Mountford,—was visiting some friends in the Norfolk fens, when a carriage containing his host's brother and sister-in-law, who lived near, was seen coming along the stright road between the two houses. The horse and carriage were recognised as well as the occupants, and were seen by the three persons looking on to pass in front of the house. But no knock was heard, and on going to the door nothing was to be seen. Five minutes afterwards a young lady, the daughter of the persons in the carriage, arrived and informed her uncle and aunt that her father and mother, in their chaise, had passed her on the road, and, greatly to her surprise, without speaking. Ten minutes afterwards the real persons arrived, just as they had been seen a quarter of an hour previously, having come straight from their home. None of the four percipients had any doubt as to the reality of the phantom carriage and its occupants till the real carriage appeared †

We are not now concerned with the cause or nature of this extraordinary "double" or phantasm of the living, with their horse and chaise; that will be discussed in another article. It is adduced here only in evidence of the objectivity of the appearance, showing that *something* capable of being perceived by ordinary vision did pass along the road near the house in which Mr. Mountford was staying when the event occurred.

(3) *Effects of phantasms on animals.*

We now come to a group of phenomena which, although frequently recorded in the publications of the Society for Psychical Research, have received no special attention as bearing on the theories put forth by members of the Society, but have either been ignored or have been attempted to be explained away by arbitrary assumptions of the most improbable kind. It will, therefore, be necessary to refer to the evidence for these facts somewhat more fully than for those hitherto considered.

I have already mentioned the case of the female figure in white, seen by three persons, floating over a hedge ten feet above the ground, when the horse they were driving "suddenly stopped and shook with fright." In the remarks upon this case in "Phantasms of the Living" no reference is made to this fact, yet it is surely the crucial one, since we can hardly suppose that a wholly subjective apparition, seen by human beings, would also be seen by a horse. During the tremendous knocking recorded by Mr. Garling, and already quoted, it is stated that there was a large dog in a kennel near the front entrance, especially to warn off intruders, and a little terrier inside that barked at everybody; yet, when the noise occurred that wakened the servants sixty feet away, "the dogs gave no tongue whatever; the terrier, contrary to its nature, slunk shivering under the sofa, and would not stop even at the door, and nothing could induce him to go into the darkness."

In the remarkable account of a haunted house during an occupation of twelve months by a well-known English church dignitary, the very different behaviour of dogs in the presence of real and of phantasmal disturbances is pointed out. When an attempt was made to rob the vicarage, the dogs gave prompt alarm and the clergyman was aroused by their fierce barking. During the mysterious noises, however, though these were much louder and more disturbing, they never barked at all, but were always found "cowering in a state of pitiable terror." They are said to have been more perturbed than any other members of the establishment, and if

* Proceedings of the Society for Psychical Research, Pt. VIII. (May, 1885), pp. 111-113.

† "Phantasms of the Living," Vol. II., p. 197.

‡ R. D. Owen's "Debatable Land," pp. 251-255.

** "Phantasms of the Living," Vol. II., pp. 149-151.

* Proc. Soc. Ps. Res., Part VIII. (May, 1885), pp. 117-146.

† "Phantasms of the Living," Vol. II., pp. 97-99.

"not shut up below, would make their way to our bedroom door and lie there, crouching and whining, as long as we would allow them."*

In the account of haunting in a house at Hammer-smith, near London, which went on for five years, where steps and noises were heard and a phantom woman seen—"the dog whined incessantly" during the disturbances, and—"the dog was evidently still afraid of the room when the morning came. I called to him to go into it with me, and he crouched down with his tail between his legs, and seemed to fear entering it."†

On the occasion of a "wailing cry" heard before a death, in a rectory in Staffordshire, a house standing quite alone in open country, "we found a favourite bull-dog, a very courageous animal, trembling with terror, with his nose thrust into some billets of firewood, which were kept under the stairs."

On another occasion, "an awful howling followed by shriek upon shriek," with a sound like that caused by a strong wind was heard, although everything out of doors was quite still, and it is stated, "we had three dogs sleeping in my sisters' and my bedrooms, and they were all cowering down with affright, their bristles standing straight up; one—a bull-dog—was under the bed, and refused to come out, and when removed was found to be trembling all over."‡

The remark of Mrs. Sidgwick on these and other cases of warning sounds is that "if not real natural sounds, they must have been collective hallucinations." But it has not been shown that "real natural sounds" ever produce such effects upon dogs, and there is no suggestion that "collective hallucination" can be telepathically transferred to these animals. In one case, however, it is suggested that the dog might have "been suddenly ill!"

In the remarkable account by General Barter, C.B., of a phantasmal pony and rider with two native grooms, seen in India, two dogs which immediately before were hunting about in the brushwood jungle which covered the hill, came and crouched by the general's side giving low, frightened whimpers; and when he pursued the phantasm the dogs returned home, though on all occasions they were his most faithful companions.**

These cases, given on the best authority by the Society for Psychological Research, can be supplemented by a reference to older writers. During the disturbances at Mr. Mompesson's house at Tedworth, recorded by the Rev. Joseph Glanvil from personal observation and inquiry in his work, "Sadducismus Triumphatus," "it was noted that when the noise was loudest, and came with the most surprising violence, no dog about the house would move, though the knocking was oft so boisterous and rude, that it hath been heard to a considerable distance in the fields, and awakened the neighbours in the village, none of which live very near there."

So in the disturbances at Epworth Parsonage, an account of which was given by the eminent John Wesley, after describing strange noises as of iron and glass thrown down, he continues:—"Soon after, our large mastiff dog came and ran to shelter himself between them (Mr. and Mrs. Wesley). While the disturbances continued, he used to bark and leap, and snap on one side and the other, and that frequently before any person in the room heard any noise at all. But after two or three days he used to tremble, and creep away before the noise began. And by this the family knew it was at hand; nor did the observation ever fail."††

During the disturbances at the Cemetery of Ahrensburg, in the island of Oesel, where coffins were overturned in locked vaults, and the case was investigated by an official commission, the horses of country people visiting the cemetery were often so alarmed and excited that they became covered with sweat and foam. Sometimes they threw themselves on the ground where they struggled in apparent agony, and notwithstanding the imme-

diately resort to remedial measures, several died within a day or two.

In this case, as in so many others, although the commission made a most rigid investigation and applied the strictest tests, no natural cause for the disturbances was ever discovered.*

In Dr. Justinus Kerner's account of "The Seeress of Prevorst, it is stated of an apparition that appeared to her during an entire year, that as often as the spirit appeared, a black terrier that was kept in the house, seemed to be sensible of its presence; for no sooner was the figure perceptible to the Seeress than the dog ran, as if for protection, to some one present, often howling loudly; and after his first sight of it would never remain alone of nights. In this case no one saw the figure but the Seeress, showing that this circumstance is not proof of the subjectivity of an apparition.

In the terrible case of haunting given to Mr. Dale Owen by Mr. S. C. Hall, who was personally cognizant of the main facts, the haunted man had not been able to keep a dog for years. One which he brought home when Mrs. Hall became acquainted with him (he being the brother of her bosom friend) could not be induced to stay in his room day or night after the haunting began, and soon afterwards ran away and was lost.†

In the wonderful case of haunting, in Pennsylvania, given by Mr. Hodgson in "THE ARENA" of September last (p. 419), when the apparition of the white lady appeared to the informant's brother, we find it stated: "The third night he saw the dog crouch and stare, and then act as if driven round the room. Brother saw nothing, but heard a sort of rustle, and the poor dog howled and tried to hide, and never again would that dog go to that room."

Now this series of cases of the effect of phantoms on animals is certainly remarkable and worthy of deep consideration. The facts are such as, on the theories of telepathy and hallucination, ought not to happen, and they are especially trustworthy facts because they are almost invariably introduced into the narratives as if unexpected; while, that they were noticed and recorded shows that the observers were in no degree panic-struck with terror. They show us unmistakably that large numbers of phantoms, whether visual or auditory, and even when only perceptible to one of the persons present, are objective realities; while the terror displayed by the animals that perceive them, and their behaviour, so unlike that in the presence of natural sights and sounds, no less clearly proves that though objective, the phenomena are not normal and are not to be explained as in any way due to trick or to misinterpreted natural sounds. Yet these crucial facts, which a true theory must take account of, have hitherto been treated as unimportant, and except for a few casual remarks by Mr. Myers and Mrs. Sidgwick, have been left out of consideration in all the serious attempts hitherto made to account for the phenomena of phantasms.

(To be concluded next month.)

M.A. (OXON).

WE are sorry to find from recent numbers of *Light* that the editor, Rev. W. Stainton Moses (better known as M.A. (Oxon), is again temporarily incapacitated from literary work. It is, however, no wonder to those who know the immense amount of mental work he has been doing for many years past; indeed it is a marvel how his constitution has sustained the strain so long. We know what it is from experience, and though we have "eased off" very largely, avoiding all but urgent public duties, we not unfrequently suffer from that depression of nervous vitality consequent upon an undue consumption of it in mental work during the prime of life. We trust that some arrangement will be made to relieve our esteemed co-worker from his literary work, and give him a substantial rest sufficiently long to recuperate his nervous system and enable him to resume his valuable work with a reasonable prospect of maintaining his stamina for a year or two.

* R. B. Owen's "Footfalls on the Boundary of Another World," pp. 186-192.

† "Footfalls from the Boundary of Another World," pp. 326-329.

* Proc. Soc. Ps. Res. Part VI., p. 151.

† Proc. Soc. Ps. Res. Part VIII., p. 116.

‡ Proc. Soc. Ps. Res. Part XIII., pp. 307-308.

** Proc. Soc. Ps. Res., Part XIV., pp. 469-470.

†† The account of these disturbances is given in Dr. Adam Clarke's *Memoirs of the Wesley Family*; in Southey's "Life of Wesley"; and in many other works.

FROM SOUL TO SOUL.*

THOSE who are familiar with the Poems of Emma Rood Tuttle which grace the Lyceum Guide, Lyceum Leader, and not unfrequently the spiritual press, will welcome the collection of them recently published by Holbrook and Co. Most of the poems have probably appeared in journals, but only a few have previously been published in permanent form, and quite a number are new to us; their grouping together serves to show the versatility of the gifted author, who evidently possesses some of her husband's inspirational powers.

Most of her poems are hopeful in tone, and their rhythmical flow makes them very pleasant reading. Witness the following verses from "Castles andhovels," the motto of which is that it is better to build castles in the air than hovels in the gutter:—

"And my castle shall be builded by my own and best endeavor,
Not by slaves to want, and labor fainting for the boon of rest;
It would never yield me comfort if my ears were ringing ever
With the hollow hum of workers, poorly paid and sorely pressed."

* * * * *

"And the children! Oh, the children! I can scarcely frame in rhyming
How I long to bid them welcome to my castle large and fair!
Heaven can have no sweeter music than their angel feet inchiming,
And my dearest thought of glory is the face of baby Clair."

* * * * *

"Those who must, may build them hovels fashioned of dead limbs and ashes;
They may chant the sad words 'finis' when the body enters in;
But for me, I choose a castle where the sun in glory flashes
On the emerald-tinted landscape, past this world of strife and sin."

A tale of Scandanavia is founded upon the discovery in Norway, not long since, of the petrified body of a young man which had been entombed in a mine for fifty years. His betrothed (then an old maid of seventy), who still lived in the vicinity of the mine, was brought to identify him. The poem pictures first the courtship and betrothal, the missing bridegroom, then the weary waiting and suffering from hope deferred, but sustained through lonely years by faith in her lover's integrity, and finally, how "at last the truth was shown her:—

"How her lover did bemoan her,
Buried in a mine alone, where
Night was never cleared away.

Low the thrilling tale was spoken,
How an old mine's shell was broken,
And the miners found a token
Of the wondrous art of Death;
There a lifeless youth lay sleeping,
All youth's blooming freshness keeping,
Looking as he were but reaping
Rest, and held in dreams his breath.

Out into the light they bore him,
And the villagers bent o'er him;
Would Love find him and adore him
Claiming him, its very own?

On her staff the aged maiden
Came with years and sorrow laden—

'Mine! she cried, 'from youth's bright Aiden!
Oh, my lost love! Mine alone!'

On his breast she sank. 'Twas ended!
Death to liberate descended,
And her lover's soul extended

Angel arms to claim his own!
O, ye changeful years which hover
Ever near the glowing lover
Tenderly, I charge ye, cover
Dust from whence two souls have flown."

This reminds us much of Poe's style, and is in our opinion equal to it.

"Seeing Jenny Home," is another gem. The husband standing in the porch, is calling up reminiscences of his own and wife's youthful days, and turning to her says:

"Come, Jenny, leave the rosy fire: come tell me you remember

The very night I saw you home, and kissed you at the door.

Your lips were worth a kingdom, and my heart glowed like an ember!

It has not burned to ashes yet, but loves you more and more."

* * * * *

"Giordano Bruno," suggested by the erection of the Roman monument to him two years since, is a poem of a very different character. A verse of it will serve to illustrate the versatility of style alluded to in our introductory remarks:—

"What heresies? *The infinity of space;*
More worlds than this, which is our dwelling-place;
The earth's rotation, to its orbit true.
These were his heresies—old truths to you!
His rankest heresy was nothing worse
Than this: '*Our earth is not the universe!*'"

At the end of the book are five of Mrs. Tuttle's earlier and better known poems, set to music by the well known composer, James G. Clark; and a well executed Portrait of the author forms an attractive frontispiece.

To Correspondents.

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

A FINAL REPLY TO C. F. L.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—As I am on the war-path, I must needs have a parting shot at my learned antagonist, C. F. L., though to leave him severely alone might be the wisest policy.

Squabbles amongst Spiritualists are rather undesirable, for outsiders are apt to fling at us the usual "see how they love one another!" Our cause is not advanced, the disputants generally agree to differ, and the truth remains in *statu quo*.

The readers of the *Harbinger* who have followed this correspondence, will no doubt ere this have come to the conclusion that the position taken up by C. F. L. is not only untenable on logical, but also unjustifiable on moral grounds. When I made a few totally inoffensive and well-meant remarks about certain undesirable adjuncts to Spiritualism, usually designated "fads," and pointed out that the rules of life prescribed by the faddists, and advanced by them as laws to be followed by every Spiritualist, were, however excellent some of them might be in themselves, not of the slightest moral value to any one, unless obedience to them emanated from spiritual culture and refinement as a matter of course—C. F. L. took me severely to task and accused me of advocating indiscriminate meat-eating, wine-bibbing, and tobacco-smoking. When I advanced as an axiom that every man (meaning of course every Spiritualist) should be a law unto himself in matters of diet, etc., and that we must decline to accept as law the dictates of self-constituted law-makers, C. F. L. points to the drunkard reeling home with a dirty pipe falling out of one pocket, a plug of tobacco out of the other one. "His wife," he remarks, "trembles at his approach, his children dread his coming, his very dog cowers in his kennel at the sound of his footsteps: sum him up—he is a law unto himself."

* From "Soul to Soul" (Poems), by Emma Rood Tuttle. New York. M. H. Holbrook & Co. 1890.

How very pathetic, and how shocking, but also how inappropriate! If C. F. L. knows a Spiritualist whom this description fits, it is more than I do, and I wish him joy to the acquaintance. The only law we can relegate such a brute in human form to is the police court; but to bring him up as an argument against my contention, betrays on the part of C. F. L. disregard for the ordinary amenities of controversy and marked deficiency of logical acumen. In fact, taking C. F. L.'s letters altogether, coupled with the anonymity he preserves and the schoolboy mistakes he makes—such as “phenomena is, *in propriae personae*,” etc.—I cannot avoid the conclusion that I have gone out of my way considerably in taking any notice of him.

To discuss with such an antagonist the subject of reincarnation any longer would be waste of time, more especially when by his latest utterance on the subject he plainly shows how hopelessly muddled he is on it himself, reminding one of a certain philosopher, who on his death-bed bemoaned the fact of nobody having been able to grasp the full meaning of his profound doctrines, not even he himself.

In the last part of his epistle, C. F. L. shines most conspicuously. He writes: “I have been living in the belief that science had demonstrated the baselessness of creation.” Was a more nonsensical sentence ever penned? Nature is continually creating; the artist creates his works, the father creates his children, creation of ever higher forms in the order of the universe; but, according to C. F. L. this all baselessness.

What does this profound philosopher mean by creation? It is only by reading his lucubrations to the end that one gets an inkling of it. It is the old, theological, long exploded, unthinkable idea of creation from nothing. *Ex nihilo nihil fit*. He has set up his own Aunt Sally, and thinks it an immense achievement to knock the old lady down again. Finally he becomes so elated that he actually ventures on ultimate principles, affirms the dualistic against the monistic theory of the universe, and declares his belief in—Babbitt.

Really such wisdom is too much for me, and I wish the philosopher of Stawell a most affectionate farewell.

Yours faithfully,

A. MUELLER.

Yackandandah, 17th March, 1891.

A WORD ABOUT MEDIUMS.

DEAR Sir,—Having read a paragraph in this month's *Harbinger*, headed as above, I hope you will insert the following words of information for the benefit of all investigators into the science of Spiritualism:—

Touchy Mediums.

“They are a variety of the proud ones, and are hurt at the criticisms of which they are the objects; they take offence at the slightest contradiction, and if they show what they obtain, they do so in order to be admired and not at all to profit by the opinion of the listeners. They generally take an aversion to those who do not applaud them unreservedly, and desert the meetings in which they cannot take a leading part.

“Let them go and play the peacock where they can obtain a more sympathetic hearing, or let them retire altogether; the meetings which they deprive of their presence lose but little by their withdrawal.”

The above is an extract from Allan Kardec's book on Mediums, and the part in inverted commas is by a spirit of high degree.

The above-mentioned book is one which I would strongly recommend all investigators to carefully peruse before beginning an investigation into the science of Spiritualism, as it gives a detailed account of all the different kinds of mediums in the world, and what spirits of high degree say in reference to them.

In fact, it is a book which I do not consider any one should be without who studies the Spiritual Philosophy, as it not only contains the theoretic teaching of spirits

concerning all kinds of manifestations, but also the means of communication with the invisible world, the development of medianimity, and the difficulties and dangers that may be encountered in practical Spiritism if not investigated as it should be.

I am yours faithfully,

J. MOSES, F.P.S.

93 Woolloomooloo Street, Sydney, N.S.W.

March 14th, 1891.

HELD OVER.—Owing to pressure on our space, several contributions are unavoidably held over, and the first part only of A. Russell Wallace's article on “Apparitions” is published; it will be concluded in next issue.

“UNFATHOMED MYSTERIES.”

By “M. A. (Oxon).”

THE following is extracted from an article published in *Light* on the above subject:—

In the beginning of 1880 the writer was in Boston (Mass.), and considered that it was wrong not to avail himself of the opportunity to make personal acquaintance with Spiritualism. He was directed to the office of the *Banner of Light*, and was shown a register, such as is kept at a servants' registry. What kind of medium would he like? He took several addresses at random, and finally made an appointment for the next day with “an attractive little lady of fragile and delicate appearance.” Three ladies joined the party, and all started immediately after breakfast, “in the most mirthful frame of mind . . . without one thought of anything serious in the matter.” “Mrs. N. W. (the medium) did not even know our names:” opportunity for getting up the facts she afterwards so accurately detailed there was none—absolutely none.

There was no pretence of bogie; no darkened room, only the simplest pretty furniture in the full sunlight of a brilliant winter's morning. A small circle was formed, the medium was entranced, and uttered an invocation which seems to have taken them all aback, “so entirely incongruous was that solemn appeal with the spirit in which we had sought the interview.”

Then commenced the revelations, first to one of the ladies: then to the gentleman who had brought them. A lost love warned him—“Now, Willy (said the medium), you must not cry; for if you do so, I cannot tell what you say”—not to trust George so thoroughly. That last investment was not good. She had been so sad to leave him. The man was profoundly astonished, and avowed that all was rightly described.

Then Mrs. N. W. turned to the writer and described “a short thick-set man; he has been an old-fashioned looking fellow ever since his boyhood.” Then (says the writer) she “gave such a minute description of various physical peculiarities, so very marked as to be quite unmistakable.” My brother John! No thought of him had crossed his mind in the midst of his levity. He was so different from all his stalwart brothers, and yet a mighty hunter, who had gone to Ceylon and died from pressure on the brain. The medium described him exactly. “How he does love sport! But (putting her hand to her head) how he suffered here before he died!”

I cannot give the obviously sincere and solemn words in which the writer expresses his extreme wonder at this revelation. The levity was gone now. A sister Ida came next. “Certainly, not one soul (he says) in all America knew any of the facts which Mrs. N. W. told me that day.” What was it? Thought-reading? He had not had these matters in his mind. But it might have been? Well: the next event throws light on that explanation. The medium described a young man who fell on the field of Alma, and gave a name other than that which was in the writer's mind, one by which his wife alone called him. She passed on to describe a lady with him. She had an uncommon name, SEY. . . But the medium could make out no more. “I need scarcely say that the name of my eldest sister Seymour, had presented itself vividly to my mind: yet she could not make this out. Clearly not thought-reading.”

SEERSHIP—MEDIUMSHIP—INSPIRATION.

BY J. NELSON JONES.

(Concluded.)

The question then arises :—How did the earlier races of men obtain this revelation of the immortality of the soul? The answer is, unquestionably, by means of seers, prophets, and all the host of psychological mediums, who by means of visions into the spiritual world, by apparitions of their departed friends, and conversations with them, and supra-mundane phenomena of every kind, brought a real evidence to their apprehension of the continuity of life. Thus, the cult of the Manes or departed ancestors, became the earliest form of worship. As the races rose in intellectual capacity, so also, the character of the revelations, given in the same mediumistic way, rose into greater breadth of conception, and closer assimilation with truth; so that in the course of long ages of development, we find a theocracy to have been established, an idea of government by one God Supreme, assisted by an innumerable host of demi-gods, or deified ancestors. Such was the ancient Hindu system; but it must be noted that this advance into a more refined spiritual conception was effected by the mediumship of those psychics who had clairvoyant or clairaudient communication with the spiritual world, by the cult of the Manes; and it must be observed, also, that the expansion of this primitive cult, was accompanied by an advanced civilization. So has it ever been. The theocracy of the Jews was established in like manner by the mediumship of their seers. It was an advance, both in historic time and its accompanying spiritual development. It excelled the former Hindu or Egyptian systems, perhaps chiefly in this, that it sought to establish the supremacy of one God, and to suppress the host of demi-gods; but the spiritual conception of that one God does not appear to have risen very much higher than the previous Hindu conception of Brahma. How could it be otherwise? The Jews were a low and materialistic nation of slaves; they had advanced but a step; their own spiritual states were not pure enough to enable them to take a lofty conception of Deity; their seers and mediums were always presenting higher truths to their minds,—truths drawn from the spiritual world; but these were only partially received, and they were continually relapsing into the polytheistic cult of the Manes, from which it was the constant effort of their own proper cult to withdraw them; as from an order of things pertaining to a less advanced age. In this connection, recognize the force of Swedenborg's utterance :—"No new truth can come into the world before the world is fitted to receive it, for if it be not received it will be prostituted." That is, if it be not intelligently accepted as truth, it will, or rather must, be perverted to base use.

Turning now to the Grecian and Roman systems, we find the same ideas to be dominant. One chief God, the Theos and the Deus, accompanied by a comparative few of somewhat inferior quality, and a host of demi-gods, mostly, deified ancestors. The cult of the Manes, and the knowledge of the immortality of the soul, thereby gained, was the ruling idea. Quoting Giustiniani :—"The religion of Greece, like that of Egypt, of Phœnicia, of Asia Minor, of Assyria, and of Persia, is a true demonology. The Greeks, more than other peoples, believed in the existence of spirits. This belief was so intensely rooted in the manners of the nation, that they placed gods (demi-gods) everywhere. The air, the heavens, fire, the earth, the ether, fountains and dwellings were peopled by demons, or genii, of different orders." It must be noted here, that the terms demon and demonology had no such signification as we now attach to the word. Demon meant simply demi-god or the spirit of a departed and deified ancestor. It remained for the Christian church to put a construction upon this word quite foreign to the original. An evil spirit of an order different from man—indeed a devil, is quite a perversion of the meaning; spirit of a man. The spirit of a man may be good, bad or indiffent, by comparison with each other; but in any case, it is the spirit of a man, and necessary knowledges, though in crude form, could be

conveyed through each variety. The facts of spiritual affinities on the one hand, and the necessity of a mediumship between comparative extremes, is woefully ignored in connection with this subject. By the law of spiritual affinity, men in a low state of development must have about them a correspondingly low class of spirits; and by the law of mediumship, the higher class spirits whose mission it is to put truth into the world, in an apprehensible form, can reach that undeveloped humanity, only through the mediumship of the undeveloped spirit forms which encompass it. A lying man may be made to utter a truth under the influence of a truthful one, or a selfish man made to perform an act of benevolence under the influence of a beneficent one. No man is wholly devil; there is always a spark of divine purity, however buried, that may be kindled into a warmer glow by a breath of the purer spiritual atmosphere. So also with the spirits of men, who are in necessary proximity to their like while still upon the earth. Higher class and more truthful spirits, can and do use the lower, as superior men use inferior upon the earth. But it is more particularly the question of mediumship that we wish to elucidate. From what has already been advanced it will be seen the whole universe, both of mind and matter, is bound together by an infinity of mediumships, without which it could not be linked to God. Between God, innermost Supreme Spirit, and the lowest forms of spiritual intelligence that can be found in the outermost material plane, there is an infinitude of mediumships; for God is the life, "in Him we live and move and have our beings;" that life flows down through an infinite series of intelligences, mediums of communication, each one to the grade next beneath it, until it reaches the beings in the ultimates of matter; but in every grade it must be modified and adapted to the special states and requirements of the spiritual intelligences through whom it flows. Now, if any one of these links in the stupendous chain of existences were wanting, life must end at that point for the want of the necessary medium to carry it on; hence, if man's connection with the spiritual world were cut off he could no longer exist; and so that connection is secured to him, in the Infinite Love and Wisdom, through a chain of infinite mediumship.

If we examine this question in connexion with the Romans, or indeed with any other nation, we find the same cult of the Manes, and the same ineradicable belief in the immortality of the soul that necessarily springs from it. We are pleased to call this polytheism, and regard it with extreme contempt, and revel in the idea that this host of demi-gods were regarded, each one, much in the same light as we regard the Supreme, God. This is a totally false idea. After the comparatively few *Dii Consentes*, of whom Jupiter was chief; the whole host of Lares and Penates, were but the spirits of departed ancestors, who were frequently in communication with them by means of mediums, and who were thus capable of exercising some influence upon their lives, and of impressing them with the reality of the continuity of life. M Giustiniani says :—"At Rome, the sceptics and deniers (of the immortality of the soul), such as Lucretius, Horace, Lucien, were not able, by all their jeers and arguments, to efface from the Roman mind, these sweet and consoling truths. The dogma of the immortality of the soul was the base of all their beliefs. The soul, for them, was a real and indestructible principle, able even during this life to manifest its power by strange and abnormal phenomena. . . . The belief in spirits made Cicero exclaim, 'How filled is the air with immortal spirits (quod plenus sit aer immortalium animorum).' Then he adds, that these spirits know a great many things, and reveal them. . . . He says also, 'The greatest and noblest of all the philosophers have always thought everything here below, even natural things, to be ruled and administered by the gods.' . . . And again, 'The universal consent of the peoples has taught the immortality of the soul, they have given it a form, a figure; and hence, evocation of the dead.'" Cicero is no mean authority. But, if it were necessary, any amount of evidence of mediumship and communication with the spirits of men who have lived in the flesh, amongst the Greeks and the Romans, could be adduced. Socrates,

perhaps the best and wisest of the Greeks, whose pure philosophy has greatly moulded the ethical tone of the present day, was constantly attended by his demon (guardian spirit), who warned and instructed him. His oration on the immortality of the soul, the very day upon which he took the fatal hemlock, is justly classed amongst the most beautiful productions. Numa Pompilius, the second of the Roman kings, whose long reign of 43 years was probably the wisest, and certainly the most peaceful of the whole Roman history, was also in frequent communication with his spirit attendant Egeria. It is related of him that he conversed with this spirit by night, and also, that he frequently betook himself to a grove, watered by a perennial fountain in its midst, where he met his Egeria (note the appellation in the original, *dea Egeria*), who instructed him what he should do; and that he imposed his religious reforms and system of jurisdiction upon the people by virtue of this authority.

M. Eugene Bennemere, in another prize essay named *L'Ame et ses manifestations a travers l'histoire*, says:—"All the grand legislators were inspired by spirits. Minos and Lycurgus had consulted the oracle at Delphi (where there were always mediums; the Pythiae). The Pagans saw in their poets, inspired men—prophets (they were named Vates). A spirit—a Muse, dictated their songs. Plutarch, profoundly convinced of the relationship of this world with the other, used to grow indignant at the thought of that inspiration being denied for great legislators, which was freely accorded to the favorites of the Muses."

We need not discuss the question of evidence for the same beliefs in the early ages of the Christian era. Jesus Christ pre-eminently brought immortality to light, and the apparition of Moses and Elias conversing with the Christ upon the Mount, is an indisputable fact that the spirits of men can and do communicate, when the conditions enable them. The New Testament is full of this sort of phenomena; and it is not a little remarkable that wherever the record of an apparition is given, either in the Old Testament or the New, it is always in the human form, it is nowhere the winged angel, emblematic of a distinct race of created intelligences. Coming now to a time when the pure teachings of the Christ had become obscured by the traditions of men, we find this simple belief in the spirit communion of men somewhat modified. Christianity early in the third century, became engrafted upon paganism, under Constantine, and had to struggle against pagan ideas and practices; and as a natural consequence of this, pagan ideas in their turn became engrafted upon the pure Christianity of the Christ, and many of them are there to-day. The cult of the Manes was too deeply rooted in the minds of men to be abolished by a stroke of the pen; moreover, what there was of truth in it was too apparent to be ignored. It had to be dealt with. So we find that later on, fierce contentions arose amongst the Christian fathers, in regard to the cult of the Manes. "The end sought," says Giustiniani, "was angrily to dethrone the gods of paganism; this is why some fathers of the church, amongst others, St. Augustine, Lactantius, and Tertullian, repudiated the belief in the Manes and in heroes, and invented a Christian angelology, but little in harmony with the justice of God. Although Evodius, in his letter to St. Augustine, assures that "the dead return," yet the latter persisted in believing that angels, a separate creation from man, and also, that demons (the Manes of the ancients also created into devils, of a spiritual order distinct from man), could alone manifest themselves." The irrationality of this conclusion is most apparent. It must, however, be stated that St. Augustine before his death acknowledged his error. In his confession he says:—"Converti me ad animi naturam et non me sinebat falsa opinio quam de spiritualibus habebam verum cernere." I set myself to study the nature of the soul, but the false opinion I held concerning spirits permitted me not, to see the truth.

Here is the history of the transformation of the cult of the Manes into a new order of ideas; and also, oddly enough, the confession of its error by one of the prime investigators of the new theory. But the Manes (spirits

of the departed) could not be put down by any such means as that; but the introduction of angels and devils as an order of intelligences distinct from the spirits of men, terribly confused the whole subject, and did not a little to make it incomprehensible. But mediumship, which is a quality inherent in the duplex organism of man himself, remained; it could not be abolished, it could only be anathematized and violently persecuted when any poor psychic could be found. This was done, and with a rigour truly appalling; mediumship was named witchcraft, sorcery, magic, and every conceivable opprobrium and cruelty was heaped upon the heads of every poor creature who happened to possess those peculiar qualities, now called mediumistic. The devil had to be exorcised, and he was exorcised by incantatory processes and formulas of the Christian church, fully as ridiculous as anything the poor unconscious victims could have been guilty of; for the principle was the same, it was to pit spirit against spirit, the church arrogating to itself the right to assume, that the spirit actuating the medium was the devil, and that actuating herself was God; as though the Infinite Father of Love could be thus engaged in the work of exterminating his poor creatures, simply because they were in possession of certain inherent occult powers impressed upon them by the operation of His own laws. In the whole western world the business of exorcising the devil—or of killing the poor medium, which is more synonymous—went on with savage glee, for many years. We give a few of the records:—At Bamberg, 600, and at Wurzburg, 900 were executed in 4 years; at Lindheim, a 20th part of the whole population were destroyed; at Como (the district), 1000 were executed in one year, and 100 a year for several succeeding years; in France, fires for the execution of these poor creatures said to be possessed of the devil, blazed in every town; in England, during the sittings of the Long Parliament, from 1640 to 1653, no less than 3000 perished; and in Scotland, 4000 are said to have perished, from first to last, the latest execution having occurred at Dornoch so late as 1722. But all this is only a portion of the destruction wrought upon mediums. Certainly the church has done something to drive spirit manifestation out of the world, and thus destroy the very base of its own *raison d'être*; for if this be not the immortality of the soul, and the evidence which puts and keeps it in the world, what else is it? Yet, with all this we still have the cult of the Manes in that modified form known as the Invocation of Saints! It is not a little curious, too, that while the church, by its perversion of the proper signification of the word demon, was thus vigorously engaged in plunging itself into materialism on the one hand, and on the other, suppressing spirit manifestations by the wholesale destruction of those who inherited the mediumistic properties by heredity; it was, also, at the same time setting up a spiritism of its own, in the shape of miracles, marvels, healings and phenomena of all kinds, acknowledged to be from the spiritual world, but arrogantly assumed to be direct from God himself. Thus by sedulously inculcating false ideas and superstitions upon the minds of the ignorant masses, the church, by an ecclesiastical system, has aimed a death blow at itself. We are aware, of course, that the Protestant section of the church denies the Invocation of Saints and the working of miracles, but they accept the devil-demon theory of Augustine's age, and they deny any communication with the spirits of departed men, attributing all such phenomena to the devil; therefore, they practically encourage materialism, and exclude the palpable evidences of the immortality of the soul, which is, as already shown, the base of all religion.

Inspiration is necessarily connected with mediumship, it is indeed but one of its phases. We do not by any means deny inspiration; on the contrary, we have shown that every man is a man simply by virtue of his alliance with that portion of the spirit world that lies nearest to himself, and that so he is linked on to God by an infinite chain of mediumships. We now add that man is a medium himself—he is the medium between the spiritual that lies just above himself, and the material that lies just below himself—thus, he transmits the higher life that he receives from those who are above, to those who

are below himself in moral and mental status. Being a medium, he is necessarily open to receive spiritual impression, though he knows not where it comes from; but he may be sure that every good, pure and charitable thought flows to him from spiritual realms of love and of light, through the chain of spiritual mediumships that connect him with that realm; and he may be equally sure, that when he is filled with evil thoughts, he has turned his individual spirit away from the love and the light, and so laid himself open to spiritual impression of an inferior degree. Thus the man is in freedom to choose, or to use the words of Christ:—"No man can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye cannot serve God and mammon." This sort of spiritual impression we may call inspiration of the first or lowest degree; nevertheless, it is the most powerful because it is universal. Then there is the degree in which the human medium, either consciously or unconsciously, becomes clairvoyant or clairaudient, and is able to speak or write the things he sees or hears. This is the sort of mediumship with which we have to do, in connexion with the subject of inspirational writings.

The Christian Church assumes that the collection of scattered books, as we possess them to-day in the English translation of the polyglot Bible, is wholly plenary inspired, that is, they are of an immediate inspiration from the absolute God direct, and therefore are of such authority as to admit of no question by the intelligence of man. From such a point of view, they must be in the nature of a miracle; for God will have dispensed with the infinite chain of mediumships, and come into an immediate rapport with man, who is in the ultimate plane of materiality. This, *a priori*, would seem most improbable; but if there is any truth in the arguments we have adduced in regard to the chain of mediumships, that must exist between the infinite God and the ultimates of matter, we might venture to say with all reverence, that the thing is impossible.

Eternal Light! Eternal Light! How pure the soul must be;
That shrinks not; but with calm delight can *live* and look on
Thee.

Where is the human soul of such purity that it can come into immediate contact with God? Moses desired to see God, and the answer was: "Thou canst not see my face; for there shall no man see me, and *live*." Exod. xxxiii, 21; It has just been stated in the eleventh verse of the same chapter: that "The Lord spake unto Moses face to face, as a man speaketh unto his friend," clearly indicating that the nature of the communication with Moses was mediumistic, and not direct. On this subject, listen again to the Rev. John Clewes, M.A.: "For it deserves well to be considered, that the connexion or conjunction between God and man is not immediate, but mediate; that is to say, is not effected without the instrumentality of mediums, but by such instrumentality. . . ." It appears, then, "that the universe is one vast and august theatre of mediums, by virtue of which the divine blessing, protection, and preservation of the MOST HIGH GOD, were intended to be kept in perpetual circulation between Him and His creatures, and thus all were to be maintained in their proper harmony, peace, and order, in consequence of being held in some degree of communication and connexion with their Great Original."

If we are to discard the harmony and order, or in other words, sequential law, here alluded to by Mr Clewes, and in its place substitute miracle; then we can only say, as we said before, that the human mind is crushed into an unreasoning assent, in which the intelligent principle of the man plays no part; and this again is contrary to the divine order of things, which has placed man in freedom of spirit, that by the exercise of his spiritual powers he may progress.

No book in the world has undergone more translations from and into various tongues than the Bible, or transformations inseparable from the variations in dialects, the hand copyings, the manipulations of man, and consequent variation of text, or disputations regarding authenticity. All this we pointed out in another paper. But if in spite of all these mutations, we could now

reasonably say that we possess the book exactly as it was in the original, is there not enough in the foregoing arguments to make us pause before we set up the claim for *plenary* inspiration? Inspiration of a high order we may freely admit; and as far as the truths uttered are evident to our inmost consciences, we may regard them as from God mediately, because all truths come through a descending series of intelligences from the God of all wisdom and truth. If this proposition be denied, then, there is no alternative but to claim plenary inspiration for the Hindu Vedas, and all other sacred writings of dates long anterior to the Bible; for these books contain the same cardinal truths, and oftentimes expressed in nearly the same language. This view of the subject has also been discussed in another paper, therefore need not be repeated here.

It would seem strange indeed if we did not know the force of religious prejudice; of the early schooling into an established train of ideas, and the mental slavery induced by the heel of authority; that any set of men could seriously set up claims for their own sacred writings which they are unwilling to accord to those of the earlier races of humanity, even though they contain the same truths, adapted to the genius of the peoples who possessed them; as though the Father of Infinite Love had ever left His intelligent creation upon the material plane without spiritual light, by which they might be guided upwards. The claim is arrogant; but it is made!

It does not appear, then, after a careful examination of a number of facts connected with this subject—facts unknown to them, because inimical to their preconceived theories—that we can reasonably maintain the doctrine of plenary inspiration of the whole Bible as we possess it to-day.

Swedenborg, one of the greatest seers of comparatively recent times, claims that the WORD is FROM God (*i. e.*, inspired mediately); but he limits the Word to those portions that are written according to the doctrine of correspondences, or analogies between things spiritual and things natural—Paul's patterns of things in the heavens. This is possibly true; but it must be observed that such writings form but a part of the book as we have it.

All truth being necessarily from God the Infinite source of truth, it is evident that where a truth is uttered in material human language, it is brought down, so to say, to the level of that language, and therefore as it rises again towards God, it must be capable of expansion into infinite spiritual senses, so as to be received and appropriated by all the grades of spiritual intelligences through whom it passes.

Swedenborg says also that there was a more ancient Word; and that these more ancient books are referred to in the writings of Moses. "Moreover," he adds, "it has been told me (in the spiritual world) that the seven first chapters of Genesis are extant in that ancient Word, and that not the least word is wanting." Would this more ancient Word be the Vedas, or even books anterior to them? The Vedas we know to exist; and also that they entertain the same essential truths, and very largely too, the same ceremonial forms as the Mosaic writings. Any way, the fact of such writings being in existence, and according to Swedenborg, being acknowledged in the spiritual world as inspirational writing, may be taken as very conclusive evidence that inspiration did not commence with Moses, and also that it was received in precisely the same mediumistic way. Thus we are brought again to the cult of Manes. But, if inspiration did not begin with Moses, what valid reason is there to believe that it ended with the book of Revelation?

It has been shown that the cult of the Manes has never been out of the world. It has been corrupted and abused, like every other good thing, by the follies, cupidities, and baseness of men, and it has been finally confounded and obscured by the creation of a devil-demonology and an angelology, as an order of good and evil intelligences distinct from the human spirit. Still the Manes cannot be obliterated, for they are the spirits of men who have passed through their earth career, and

by consequence lie nearest to the spirits of men who are still in the flesh. Through mediums in the flesh they are continually bringing fresh evidence of the immortality of the soul, a knowledge, as before stated, absolutely indispensable to man. But this is modern Spiritism: that Science of soul so hounded down by the Christian world, as being the special work of the devil. Of course this is logical from the point of view adopted; for, if the demon manifesting his presence be a veritable devil, of a distinct race from man, then the devil theory would be true. But if the demon manifesting be simply the spirit of an ancestor, good, bad, or indifferent, the case is altogether of another kind. No man is wholly a devil, and the spark of divinity in him may be excited and used by those in a higher state of development. It is not a little singular, that those persons who admit the possibility of devil-demon communication, never admit the possibility of angel communication. But if the *angels of evil* can and do communicate, is it not absurd to suppose that the *angels of good* cannot and do not do so? Can we for one moment suppose that the Infinite Father-God has delegated the rule of His universe to the devil, or withdrawn all good spiritual influence from His poor ignorant creatures of this outer material sphere, while on the other hand He has subjected them wholly to evil? The idea is preposterous!

Those who have made a study of the subject, know that spirit communications come from the man-demon—the demon in the proper signification of the word—the man spirit. They also recognise the fact that spirit communications may be of a high and elevated class, or of a low and frivolous; being governed in a large measure by the spiritual characters of those who engage in the investigation, and by the purity and impurity of their motives; and for this reason they insist upon the necessity of purity of thought and of purpose. "Unto the pure all things are pure; but unto them that are defiled and unbelieving, is nothing pure; but even their mind and conscience is defiled."

This is the crucial point. The defiled mind and conscience is not the best spiritual condition in which to approach the spiritual world; because by a law of spiritual affinity, like meets like. In this connection we quote from Swedenborg, if not his exact words, still the sense of his utterance: "It is not a good thing for a man to come into open communication with the spiritual world, unless he be in a true faith, because he will only be confirmed in his evils." The evident inference from this is that the man in a true faith who may have open communication with the spiritual world, will be confirmed in his truths; from the practice of which flew his goods. But it is important to observe that Swedenborg's definition of a true faith is to shun evils from a love of goodness and purity. This it will be at once perceived is vastly different to a mere professed belief in a set of Church doctrines of very doubtful origin.

THE SHAKERS.

SPIRIT MANIFESTATIONS AMONG THEM.

A Sketch of their History

In some degree, and operating in some manner, spirit manifestations have ever been the inheritance of the Christian Church; to this the Shaker branch has not been an exception. But a very marked and profuse gift of the same was inaugurated fifty years ago, the first phases of which were manifested in visions of spirits, and the spirit-world, with its life-experiences and scenes presented in a most wonderful manner to two youths by the names of Ann Maria Goff, and Eliette Gibbs, being about seventeen years of age. They resided in the Shaker's society in the town of Watervliet, Albany Co., N.Y.

In the autumn of the year 1837, these youths simultaneously were visited by messengers from the land of souls, who appeared to them in vision, as persons in the physical form, who gave their names and manifested to them personal characteristics, which when related by these visionists to persons who had lived in their society, when they were denizens of earth, were readily recog-

nised by them, but to the visionists they were entirely unknown.

These spirit messengers oftentimes took possession of those two youths, and entranced them; sometimes for many hours consecutively. While thus entranced these spirit messengers led those youths visionary journeys in the spirit-world, the scenes and incidents of which they while entranced would describe with all the graphic and enchanting minuteness of a most exquisitely gifted earthly traveller. Their trance journeys were made by gestures as of flying, and an interesting feature of this manifestation was, that both of those youths were exercised precisely alike; both narrated the same scenes and circumstances, although, while entranced, separated from each other, by an intervening room and two brick partitions.

During these entranced journeys those visionists met multitudes of spirits, and often conversed with some of them as with mortals, relative to the cities and places visited, the condition of the inhabitants, the enchanting beauty of the scenery, etc. All this they would vocally express to the witnessing bystanders. The character of these manifestations was so alluring, it won the interest and admiration of all witnesses, and commanded credence. These presentations continued many months.

Credence of witnesses secured, the next phase of manifestations consisted of messages from spirit guides of those entranced youths, delivered through them to individual members of the society. The character of these messages was adapted to the state and condition of the individual according to real needs and circumstances, the ministering spirits acting the part of disciplinarians; thus communications were sometimes approbative and comforting; sometimes chiding and didactic, and at other times condemnatory and reproving; but always adapted to the needs of the individual administered unto, and very appropriate, meeting absolute conditions of individual character, and dispensing judgment and mercy as from the throne above, and undeniably convincing, both to the believer and hesitating skeptic. In this capacity those entranced youths voiced communications from spirits in the soul world, which were productive of great good to society.

At length, as these ministrations continued, the inspiring baptism was thence transmitted to many persons in and throughout all the societies of the Shaker Order, and such baptised souls became message bearers of communications from souls in the spirit-world to persons in the body physical.

These inspired persons were called instruments or media. Some of them were exercised as public speakers, others writers of messages, others the recipients and dispensers to their brethren and sisters of improvised, inspired new songs, sometimes as many as twenty in one day, through the same medium. These were of great worth to society, serving to mould the feelings and wills of members of society to a Divine Order of life and conduct, on the principle in which a writer once remarked: "Let me make the songs of a nation, and I care not who makes its laws."

Persons thus baptised of the spirit as media, were very frequently much exercised physically while under the ministrations of spirits; these exercises often consisted of bowing, kneeling, turning exceedingly rapid, and oftentimes of very mortifying gesticulations. These media were often directed by the spirits to practice much fasting, both from material food and from social conversation! Sometimes media could not speak a word in their native tongue except to their Elders; for weeks consecutively they were required by the spirits to give their entire strength of mind and spirit, and often of bodily powers, to attain unto soul-life and culture, and to spirit inspirations.

To media thus exercised the spirit-world was often manifest as an ever open book, or a wide field of intelligence; and though not meeting each other at all, they would know each other's gifts and communications before they were voiced, and tell the gist of the same to some confiding witness who would maintain entire secrecy and reticence until the message was voiced by some other inspired medium.

Media would sometimes read and disclose the state of

souls, and reveal the thoughts and deeds of persons with whom they met, but had not corresponded one word, spoken or written, thus producing faith and conviction, of the existence of a spirit-world, and its real life, light and clairvoyant knowledge, giving evidence to all that the work of the Christ baptism is a work whereby God will bring every soul unto judgment, with all the deeds of life, whether secret or public, good or evil, and reward every soul according as his works have been.

At the inauguration of this phase of the spirit manifestations, it was declared by media that every person in this world has one or more guardian spirit or spirits, guide or guides, who perpetually minister to such person.

The character of these spirits is in some degree determined by the character and willed purposes of the earthly inhabitant. These guardians sometimes minister directly, at other times through persons in the mortal frame more nearly assimilating with their purposes, than their world at the time possesses.

The lesson is that kindred spirits attract each other, and the will-forces and desires of the earth inhabitant propel the ministrations from the spirit spheres. The divine law that the influence of malignant spirits upon each other produces constant irritations, abrasions of comfort, producing unhappiness, is the divine method to excite a desire in a soul to reforms of character and betterments of life.

The errors of a vitiated life, when a soul is made to see and feel them, become eventually a spiritual emetic and purgative which promotes desire for reform, and this condition clears the way for the access of good spirits, as commissioned tutors and guardians, to reach the sufferer and find acceptance.

To the pure in heart and life, the ministrations from the spirit-world will emanate from the sainted through who dwell in the mansions of God's truth and love; and the inspirations from these are heaven-born and true.

The foregoing described phase of spirit manifestations continued about seven years, during which period the avenues of communication between mortals and the world of spirits were widely opened; messages from spirits in the land of souls, through media, were frequent, sometimes of a character uplifting, consoling; sometimes didactic; at times prophetic; at other times admonitory.

Through instruments or media the people were visited by spirits manifesting the characteristics of every class of nationality, and every grade of development of human society, from highest to lowest: those belonging to the Resurrection Order of the New Creation, the Kingdom of Christ in the second appearing through the female, came as teachers. Many others, both high and low, from all nations, manifesting themselves as inquirers and learners, while others manifested themselves in a gross, sensual state, as not being yet awakened to even a desire to better their condition, manifesting that as death left them so eternity found them, and they had not yet been touched by the wand of judgment, to be rewarded according to their works.

During those seven years' experience of constant ministrations from the spirit-world—long time previous to the spirit knockings at the home of the Fox family,—in some of the Shaker families the people in our religious meetings were often called upon to kneel and knock on the floor, and were prophetically informed, that we should yet know what this sign meant; so, when the spirit rappings commenced in the Fox family it was well understood and comprehended. The Shakers were further informed, prophetically, that the spirit manifestations as they had been presented among them as a people, would mostly cease for a season and would go outside the Shaker Order and extend to all nations and peoples, and be manifest to all classes of society, the enlightened, the simply civilized, the semi-civilized and the barbarian, just as it has been manifested during the past forty years; but eventually the ministrations from the Spirit-world would return to the Shakers in a more exalted form, and extended manner, adapted to the then needs and conditions of society.

This withdrawal has been and still is experienced, yet living souls who are industriously toiling in the vineyard

of Christ, will not be left bereft of inspiration in some manner and degree from the heavenly world are not thus left.

During those spirit manifestations important lessons were learned by the Shakers concerning communications from the Spirit-world, confirming and reassuring believers in Christ's kingdom of the truths proclaimed by the apostle John, that death of the mortal frame doth not alter the state of the soul; but it enters the soul land in the same condition in which it was in the earthly tenement, and as it left the shores of time, so it enters the vestibules of eternity.

2. Therefore as all are not good souls while inhabiting the earthly tenement, so they are not suddenly converted to saint-hood by laying aside the earthly casket.

3. That when the avenues of communication between the shores of time and the Spirit-world were opened as they have wonderfully been during the last fifty years, all classes of spirits in the land of souls are enabled to avail themselves of the opportunities of correspondence with kindred spirits inhabiting the mortal frame.

4. Therefore it is frequently the case that lying, wicked spirits often manifest themselves under false names, and bear messages to those in tune that are untruthful. Hence the wisdom of the admonition of the apostle John: "Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets have gone out into the world. Thereby know ye the spirit of God. Every spirit that confesses that Jesus Christ is come in the flesh (the mortal body,) is of God. And every spirit that confesseth not that Jesus Christ is come into the flesh, is *not* of God." (1st John, 4: 1, 2, 3.)

5. Not even all honest spirits are yet harvested into the Christ Order of the present advent of the Christ spirit, therefore multitudes of spirits communicate what they understand as truths, but ministrations that belong to the earthly, worldly sphere only.

6. Therefore, to illustrate the fact, it may be said: Jewish spirits would minister Jewish theology; Mahomedan spirits the sentiments of a Mussulman; Catholic spirits the Catholic theology; Protestantism of the different orders ideas in accord with the beliefs those spirits entertained in the earth life, until those varied classes of spirits become gathered into the true and highest order of the Christ life revealed to humanity.

7. To receive only truthful and pure communications from the Spirit-world, souls must live truthful and pure lives, as media; and to receive communications of the highest order of human progress, media must have a baptism from that order.

It is not to be understood that because the peculiar character of communications from the Spirit-world, of which we have been recording, have for many years measurably ceased among the Shakers; that, as a people, they are not in the truest, purest sense of the word Spiritualists; for it is the true Christian faith that every true follower of the Christ mission is and must be, a genuine Spiritualist; a disciple of him who said: "My kingdom is not of this world."—(John 18: 36). Therefore it must be of the Spirit-world, and all its subjects must become a spiritual people.

It is a matter of deep surprise to witness the fact that people who call themselves Christians have become so darkened and beclouded by sin and the ravishing influences of a worldly, sensual life as not to believe in spirit manifestations, except as communications from the satanic regions; but it is now as in the days of the prophet Hosea, who declared, "The days of visitation are come; the days of recompense are come. Israel shall know it; the prophet is a fool; the spiritual man is mad, for the multitude of thine iniquity and the great hatred"—(Hosea 9: 7).

The true Christian Shaker life is guided by the counsel of Paul thus: "Follow after charity and desire spiritual gifts." (1st Cor., 14.) The Shaker also feels toward mankind as Paul felt to the churches at Rome: "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" (on the true foundation Christ has laid).—Rom. 1: 11. And again would we

heal the sin-wounded soul, who is cowardly-minded and lost to a sense of spiritual and heavenly things and conditions, as said Paul to the Galatians: "Brethren, if a man be overtaken with a fault, ye who are spiritual, restore such an one, in the spirit of meekness, considering thyself, lest thou also be tempted."—Gal., 6: 1.

The work of the Christ Gospel is a work of spiritual resurrection of the soul from the dearth and death of sin, to an abundant and heavenly growth of all heavenly flowers and fruits, the graces and soul-food of angels, in the paradise of God.

GILES B. AVERY.

Mt. Lebanon, N. Y.

"THE IDEA OF RE-BIRTH."

THIS is the title of a volume written under the following circumstances:—Herr Privatmann August Jenny, of Dresden, recently established a trust fund of £500, to be employed in promoting and disseminating the ideas of Reincarnation, put forth in the illustrious Lessing's "Education of the Human Race," in the year 1780.

The trustees of the fund invited public competition for a prize to be given to the best essay maintaining the idea of Re-Birth. Thirty-seven were sent in, and Herr Heckel's was adjudged to be the best. It has been translated into English by Miss Francesca Arundale, who contributes an introductory article of 72 pages; and Mr. A. P. Sinnett furnishes a preface, expository of the doctrine itself, which is as evidently embraced by the great bulk of European Spiritualists as it is by the Theosophists themselves. Miss Arundale is evidently mistress of her subject, a skilful logician, and profoundly impressed with the truth and justice of the doctrine she has espoused.

"It is sufficient for the elucidation of the theory of Reincarnation," she remarks, "to observe the great differences exhibited by the various races of mankind, and the individuals constituting those races, at the present time. We see Australian, African, and other tribes possessed of a very small amount of development in comparison with other nations. Among civilised races we find every variety of progress in the moral and intellectual plane, ranging from the lowest capacity of a savage to the intelligence that follows nature in her most secret paths and discovers the hidden knowledge of the forces of life. We see the low moral nature scarcely raised beyond the savage instincts of the animal, and at the same time, in the same civilisation we behold the philanthropist, and the saviours of the race.

"Reincarnation can give an explanation of these great differences in mental and moral being. It shows, as the basis of evolution, the individualised aspect of spirit continually advancing to a higher condition of consciousness, mind, and will. It reveals the link that connects the idiot and the Newton, the slayer and the saviour, and reconciles evolution with ethics."

Another aspect of the question receives a striking presentation in the following passage:—

"If each entity at birth is a new soul, its creation is contingent upon the lust and passion of man. It is impossible to pursue this idea to its logical outcome, which would make the supreme creating Power the slave of the sensual instinct in man. Such an idea is repugnant alike to moral sentiment and religion. Pre-existence of soul is the necessary alternative, and that pre-existence involves a condition of pre-natal differentiation; otherwise the incarnation of the soul would be an effect without a cause; for the conjunction of any special soul with the particular organism transmitted by heredity would have no determining cause. Pre-existent soul must therefore be considered as existing under conditions of pre-natal differentiation."

And the incarnation of each soul is determined, we may add, by the great law of attraction and affinity, which appears to pervade the entire universe, the operation of which is so happily described by Solomon, in the "Book of Wisdom:" "I was a child of good nature, and a good soul came to me, or rather, because I was good I came into an undefiled body."

As Miss Arundale explains it, "Each incarnating Ego brought by the Karma (*i. e.*, self-engendered affinities) of the former life will be drawn by irresistible attraction to those conditions of environment which offer surroundings in harmony with its development and suitable for further continuity of manifestation."

If a royal or princely personage, for example, has led a life of grovelling sensuality and base self-indulgence, his soul at its next incarnation will probably inhabit the body of a pimp, or the bully of a brothel, because "like attracts like;" while a peasant who has led a blameless and beneficial life, may reappear in a later existence in an exalted and influential position. And this is probably the meaning of Solomon's words in Ecclesiastes: "I have seen servants upon horses, and princes walking as servants upon the earth."

This reversal of positions, this elevation of the lowly and degradation of the lofty, is in strict conformity with natural law. As we have sown in one generation we shall reap in another; and our good and evil deeds follow us by a righteous retribution, into fresh existences. If in a former one we have eaten sour grapes, in a later one we shall find our teeth set on edge. The temporal blessings promised and the temporal punishments threatened, to the posterity of the Hebrews, could have had no effect upon the particular generation blessed or banned, if they had been ignorant of the law of Reincarnation; but knowing this, they would also know that, upon themselves in later existences, would fall the fulfilment of the threats and promises. In fact, it was the belief of the Rabbins that "God only created a certain number of Jew souls, who therefore always return so long as there are Jews."

In conclusion, we cannot do better than quote Miss Arundale's concise summing up of the argument in favour of Reincarnation:—

"Progress involves continuity of experience. A material basis for progress would be evidence of failure in the end as inadequate to the means, inasmuch as the destination of humanity would be the crowning apex of all evolution. Progress, therefore, must inhere in a basis that survives death. This basis is to be found in soul, which is the individualised aspect of spirit manifesting itself in mind, consciousness, and will as the permanent or reincarnating Ego. The experience in manifestation, and the acts and thoughts of a man's life, modify the character of the increasing Ego; and this modification of the medium of soul constitutes the progress of the Ego in the repeated earth lives. In each incarnation the Ego returns to a physical organisation in harmony with its condition, and in that organism receives the consequences of the good and evil acts of previous lives."

THE GROWTH OF TOLERANCE.

INDICATIONS of the decay of bigotry have for some time past been cropping up in all directions in the old country church circles, and the recent utterances of Dr. Thornton, Anglican bishop of Ballarat, and other clerical gentlemen, encourage the hope that the advance of religious tolerance in our own colony will be no more tardy than it is elsewhere. Bishop Thornton, in his address to the Anglican Assembly, lately held in Ballarat, made the following sympathetic reference to the memory of the founder of the Methodist church:—

"Will it startle you, if among Church of England affairs, I include the commemoration this week of the centenary of John Wesley's death? 'Precious in the sight of the Lord' was that death—precious should it be in ours; the triumphant departure of that grand, lovely, and magnetic saint! The proclamation of this celebration by our Methodist brethren is itself a challenge to British Christians to express concurrence in it; and churchmen should be prompt to embrace the opportunity of doing honour, in these wiser days, to one of the noblest of our Church's sons, to whom she sadly scantied it a century ago. We should be open to misapprehension if we failed in this; and it is pleasant in doing it, to find ourselves so far in line with that vast and vigorous body of our fellow Christians who call John

Wesley their venerable father, trace all their divinity in his writings, and date their marvellous organisation from the 'Society' which he reared from meek beginnings in the motherland."

From another authority, the President of the Wesleyan Conference, we get an equally satisfactory proof of the much desired growth of tolerance. Speaking of the temperance question, the President said:—

"Another question upon which the Churches could federate was the fight against intemperance and gambling. In fact, he would go so far as to say that upon these questions he would not refuse the co-operation and help of the Roman Catholic Church. Protestants had never stood on these platforms before, but in England they had Cardinal Manning standing side by side with Charles Garrett on the question of temperance. (Loud Applause). There was no reason whatever why all churches, Roman Catholic and Protestant, should not stand side by side upon questions like these."

It is not so many years ago since any Protestant clergyman advancing such views as these would have been made a target of for oratorical arrows poisoned with the most venomous bigotry. To-day they are received with "loud applause"—a hopeful omen of ultimate victory to broad views.

SPIRITUALISM IN HISTORY.*

SUCH is the title of an admirable volume of about 150 pages, published in Paris, and written by Signor Rossi di Giustiniani, Professor of Philosophy at Smyrna, to whom has been awarded the prize offered by M. Guerin for the best essay on the subject of the Antiquity and Universality of the Belief in Spiritual Communications, the Scientific Society of Psychological Studies being the judges.

Signor Giustiniani's researches have embraced the religions and philosophies of all times, as well as the beliefs, traditions, and so-called superstitions of the various savage races; and he finds them all more or less penetrated and imbued with the conviction of another life beyond the grave, of a spiritual body, and of the possibilities of intercourse between the inhabitants of the two worlds. Thus in the laws of Manou it is stated that "the souls of men, after their separation from their gross bodies, are clothed upon with an ethereal body, and with the aid of this ethereal body the spirits manifest themselves." The old Rabbis held similar doctrines, as did many fathers of the church. Thus, Origen, writing of the resurrection, says: "The soul will be re clothed after death with an ethereal body which resembles its terrestrial body." Irenæus also observes that "the soul is the breath of life, and is only incorporeal by comparison with the mortal body; it preserves the figure of a man, so that we can recognise him." Aristotle writes that "spirits are just as substantial as any material beings," and "that the soul without a body is an ideal being."

"It must be remarked," observes the author of this volume, "That all peoples how remote soever from our civilisation, hold that the soul of man is material and of an essence somewhat more refined than the body. That soul, in their belief, continues to live after the death of the organism, still retaining the same passions and desires, and being able, in certain cases, to enter into relations with the living." They have only one word to express "soul" and "shade," and it is by the "phantom soul" that they explain dreams and apparitions. Olaus Magnus, the famous antiquary, mentions that in a peninsula in the Arctic sea, there are tribes named the Pilapians, who eat, drink, and converse with spirits. The inhabitants of the Caroline Islands, the Malays, the blacks of Ethiopia, Soudan, the valley of the Congo, the Guinea coast the Kafirs, the Hottentots, the Red Skins of North America, and the Maoris of New Zealand, all believe in the immortality of the soul and the supernatural intervention of spirits. As Signor Giustiniani observes: "The intellectual development among savages is a psychological phenomenon, which can only be explained

* *Le Spiritualisme dans l'Histoire.* Par M. Rossi di Giustiniani. Paris: Librairie des Sciences Psychologiques.

by experimental Spiritualism. It is not always the contact with civilisation which is the cause of the slow but real progress of these populations; for travellers worthy of credit relate having seen savages for the first time who had never any communication with civilised beings, but who had nevertheless ideas relatively well developed as to the future life and the destiny of the soul after death."

But is not all civilisation, not merely at the commencement, but throughout all its phases, from the lowest to the highest, the result of spiritual agencies, whether by influx of ideas, vivid impressions, or direct communications? What were the *Daimon* of Socrates, and the Egeria of Numa Pompilius, but spiritual instructors, guides, and guardians? What is genius but inspiration? What strong constraint was it that compelled Columbus to persevere in the discovery, or re-discovery, of the New World? What inflamed and sustained the heroism of Joan of Arc? To whom do we owe all the great inventions which have proved of such inestimable value to the human race? When the history of civilisation comes to be written in the light which Spiritualism is capable of throwing upon it, it will reveal man as an instrument only, played upon and educated by the higher intelligences.

"The savage," to quote our author once more upon this subject, "forming part of humanity, must necessarily progress, and a single existence is insufficient for this purpose: his spirit must return again and again upon the earth for purification and progressive amendment. This rational and consolatory explanation is the only one which, according to modern Spiritualism, responds to the ideas we form of the Divine Justice." Signor Giustiniani reminds us that all the Peruvians entertained a profound veneration for the spirits of the departed, and entirely believed just as the indigenous races of North America did, that the soul, after death, takes its departure for the spiritual spheres.

Among the Chaldeans, the Hindus, the Babylonians, the Egyptians, and the Greeks, the immortality of the soul was a doctrine firmly held by the intellectual classes of society, but withheld from the masses, or only taught to them by way of allegory. In the celebrated temples of Sais, Thebes, Heliopolis, Memphis, Eleusis, and Samothrace, the priest and priestesses were spiritual mediums; while, as our author remarks, "the contemplative life and morality of the great legislators of old suffice to make us acknowledge that they possessed in the highest degree the faculties of mediumship." This was the case (we can well believe) with Manou, Confucius, Solon, Lycurgus, Moses, and the Hebrew prophets. The latter erred only in believing that God Himself spoke to them. Moses for example says: "I stood between the Lord and you at that time, to show you the word of the Lord." Isaiah, again, observes: "In mine ears, said the Lord of Hosts;" "Of a truth," etc. Zechariah wrote: "The angel that talked with me, said unto me, 'I will shew you how these things be.'" And Paul, in his Epistle to the Galatians, writes: "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying 'Abba, Father.'" There can be very little doubt that both Moses and Paul were clairvoyant and clairaudient, and that Isaiah and Zechariah were clairaudient.

THE VACCINE JUGGERNAUT.

THIS is the title of a pamphlet recently published in Melbourne. The argument is stated first by a layman (J. A. Pieton, M.A. and M.P.); second, by a lawyer (Sir Thomas Chambers, M.P., Q.C., Recorder of the city of London, and third, by a doctor (F. A. Floyer, B.A., M.B., Cambridge, M.R.C.S., England, and L.S.A., London). From their postulate, compulsory vaccination is unjustifiable. These are followed by reasons why vaccination is opposed by anti-vaccinators, and a reference to the juggle of statistics by which those interested in the continuation of compulsory vaccination seek to support their position; but it is pointed out that figures put forward by Drs. Buchanan, Barry, and Carpenter, have been shown to be vitiated by fatal fallacies, and

others quoted in Melbourne papers in reference to foreign states are unreliable and misleading: "It is worthy of note that amongst prominent anti-vaccinationists are specialists who have devoted years to the investigation of statistics bearing on this question; for instance, Baron Kolb, Prof. Vogt, Dr. Pearce, Alfred Russell Wallace, Mr. Milnes, M.A., Dr. Oidtmann, Mr. Pickering, Dr. Keller, Mr. Gibbs, Mr. Wheeler, etc.. Quotations are given from these and other authorities strongly adverse to vaccination.

SYDNEY ITEMS.

DEAR FRIENDS,—I know that you will be glad to know that things spiritual are looking a little brighter here, and our struggle for the cause seems likely to be crowned with success.

Our Sunday evening meetings are well attended, and a spirit of earnest inquiry pervades our audiences. Our Sunday afternoon Park mission is also hopeful. We addressed some two hundred persons last Sunday, securing a very respectful audience.

We are anxious to found a Spiritual church here, to be called the Leichardt Christian Spiritual Mission; and efforts are being made to secure a property, value £420, comprising cottage for medium's residence, and building to be converted into a hall to hold at least 100 persons. We wish to establish Spiritual book depôt, public library and reading room, children's classes, public circles, and private séances. To this end we solicit the aid of any kind friends who would wish a branch of our beautiful cause established here, Sydney being at present a very needy field of labour.

Our little band are intensely in earnest, and our angel guides assure us of success in the mission they have inaugurated. So we have decided to put forth all our energies to carry the Spiritual Banner fearlessly forward in the name of our devoted leader, and under the guidance of the beloved mother—Sadie.

With loving wishes for the Melbourne cause, and a plea for your kind sympathy,

We are yours fraternally,

J. HARRIS AND GUIDES.

President Leichardt Spiritual Mission
And Ladies' Committee.

THE DIGNITY OF LABOUR.

THE above was the title of an interesting and instructive discourse delivered by Mr. I. C. Bradley, at the Horticultural Hall, on Sunday evening, March 1st.

There was no labour, the speaker said, which may not be dignified; even menial labour, if done honestly and well, was fulfilling a part in the development of humanity. A low social standing was no detriment in the eye of God. All the labourers work for the advancement of themselves and others; the servant in this aspect is equal to the ruler. The true labourer is controlled by higher forces; we should seek to understand this spiritual aspect, which would bring us more power to accomplish. There had been vast changes in the position of the labouring classes during the past 50 or 60 years; their position had greatly improved; but it was his duty to point out the errors into which the industrial classes had fallen.

He who serves and he who is served should be combined forces. He would try to make clear what was due to each. It was morally wrong to extort labour in excess of the consideration given, or for workers to take advantage of employers and try to deprive them of reasonable rights. Each should appeal to the sense of justice of the other, and endeavour to make them ashamed of the injustice they were perpetrating.

What is the duty of the worker to the employer? Some seem to think, to do just as you like, and get as much money with as little effort as possible. This is from a want of appreciation of the dignity of labour; and this it is that is responsible for the present condition of things and the combination of employers for defence.

Study how to dignify labour by thought, energy, and perseverance, striving to imbue employers with the justice of your cause by individual and united effort. If employers and employed do not recognise their duties to each other, they will inevitably go wrong. Ignorance brings upon men hardships and poverty; they seem to think that to go to labour on Monday and work all the week is the full measure of their duties. That is a low conception; no man can labour for himself alone; when he neglects his duty in this direction, he injures both himself and others. The man who labours faithfully paves the way for those who come after him. Cease to go like automatons to your work, and realise the dignity of labour, bringing the higher force to bear, which will make labour easy. The same force and law applies to all labour, and each will be called upon to render an account of his stewardship at the bar of his own conscience. Strive to make your lives nobler and labour more dignified; and if you do not succeed wholly, you are helping the consummation.

Men are not striving to profit by the example of their ancestors, but are crowding into cities instead of developing the country, they are apt to consider that their ancestors have done all the labour for them, and they have only to reap the benefit of it. He exhorted them to rouse their soul-force, put it into their work, and they would become a power in the land.

THE THEOSOPHICAL SOCIETY.

THE fifteenth annual convention of the Theosophical Society was held at Adyar, Madras, during the last week of December, 1890. There was a large and representative meeting, including delegates from all the Indian sections, Ceylon, and Japan, the American and European sections being represented by Mr. Bertram Keightley. The work done by the President appears to have been very extensive, and the growth of the Society steadily increasing. As is commonly the case in all religious or reformatory movements one man has been the mainspring of it, his indefatigable energy and enthusiasm in his work has built up this world-wide and influential organization, but his own physical organism is wearing and no longer competent to sustain the strain put upon it. The following from Col. Olcott's address having reference to his intended retirement is touching:—

"In the December Number of the *Theosophist* I printed a paragraph announcing my determination to relinquish office and withdraw into private life. Five years ago to-day, I asked to be relieved, that some better man might be elected in my place. The history of my life proves that I have been ever actuated by the feeling that I would not linger in any place where I was not wanted, or where I had out-grown my usefulness. I felt that the time had come for me to withdraw from this Presidential office. My constitution has undergone heavy strains from my eleven years' public work in the tropics and my nervous system has been weakened. Things worry me that did not before, and the cares and troubles of my unique position bear me down. I have been unable to find time for rest and relief from mental strain. Night and day, the burden of anxiety has pressed upon me more and more as the expansion of the Society has increased, and as calls have been made upon me to open fresh fields for theosophical activity. India has stood quietly by, seeing me continually more and more pressed for help, without volunteering to give it, and because I was not importunate in begging, let me shift as I could for income and helpers. Friendly words and pleasant compliments I have had in plenty, but little more. But for my American compatriots—I repeat the question—where should I have been? So that, with old age approaching, my health weakened, and my mind distressed by ever-augmenting worries and responsibilities, I felt that I had earned the right to rest, and that if I did not get it, I should soon break down. So I announced my decision, as above stated. No sooner had my paragraph appeared, and my friends privately been informed in advance, than letters, telegrams, and protests from Branches came pouring in. From some of the best men in America, from friends in Europe, and from all parts of Asia, came one universal supplication that I would not withdraw. One of the chief men in India at once sent in his resignation; a letter from America informed me that hundreds there would follow suit. One and all, without a single exception, prophesied that the collapse of the Society would be the consequence if I persisted. Not a single man or woman realised my true position, or gave me godspeed into my longed-for retirement. In casting about for my successor, I thought that the proper person would be my co-founder and intimate friend Mme. Blavatsky, and informed her of my determination to resign in her favour. Besides the fact of our having founded the Society together, and the indecency, therefore, of placing anybody as President over her, I had a still stronger reason. The Esoteric Section has now grown into

a compact body, which includes more than a thousand of the most intelligent, active, unselfish and devoted among our Fellows. Each of them is bound by a solemn pledge to obey her orders in all their Theosophical duties. Evidently, then, the transfer of the presidential functions to my eminent colleague would put her in a position to accomplish for the Society infinitely more good than she can now, or than I could, who have no claim of authority over the Fellows, and no pledged body of disciples. So, to reconcile everything, and promote in the highest degree the best interests of our movement, I asked Mme. Blavatsky to take the office of President. Her answer, thrice reiterated by letter and cable, was a refusal, coupled with the declaration that if I resigned she would quit the Society and withdraw Mr. Keightly from India: I was needed in my present office, and she would not go on without me. The gist of the whole matter is this, then: if I persist in retiring now I must take the responsibility of breaking up this grand, world-covering Society, or of whatever loss might befall it in the withdrawal of a large number of the most respectable colleagues, to say nothing of Mme. Blavatsky's own resignation. If I stop where I am, and as things now are, I have the prospect of breaking down, or even worse. But my life-work is not yet finished. I have books to write that can better be written by me than by another, because of my personal experience. One great block of my plans—a religious pact of the Buddhist nations, and the unification of the two schools of Buddhist Philosophy—is but just begun. And then, there is that child of my brain, that hope of my heart, the Adyar Library. If I succumb, who will make it the power and the blessing to the world it ought to be? A large part of the chance for the revival of Sanskrit Literature and the consequent spiritual resuscitation of Indian and enlightenment of modern thought, depends upon the full development of the scheme of the Adyar Library. I wish to live for that; that alone is ideal enough for one man. So this is what I have decided upon. I shall withdraw for a sufficient time from active official work to recuperate my strength and rest my mind. My resumption of responsibility will depend upon the course of events, and it rests with my colleagues when that will be. Meanwhile, I place the Presidency "in Commission," hereby appointing Tookaram Tatya, of Bombay, Norendro Nath Sen, of Calcutta, Navroji D. Khandalvala, of Ahmedabad, and William Q. Judge, of New York, as President's Commissioners, to have and exercise all powers and prerogatives remaining to me (save jurisdiction over and management of the Buddhist department of our work, which has always been distinct from the general work of the Society, and which nobody is familiar with or could properly manage besides myself) until this day twelve-month, or such other time as I may see my way to wholly or partially resuming active duty. This act to have effect from the 1st of April next, or sooner if I can make the requisite arrangements. Should I die, meanwhile, ample provision has been made in the Code of Revised Rules just enacted by the General Council of all the Sections of the Society, for such a contingency. Mr. Keightly's appointment as General Secretary of the consolidated Indian Section takes effect from the 1st of January, and I bespeak for him the loyal and unstinted support of every Indian Branch. His plans have my entire approval, and they must inevitably result in great good for this country.

And now, I pray you, be convinced of one thing, viz., that I have no intention of returning to my country or to Europe to settle down. Asia is my home and my paradise; here let me live and die.

Some ten years since we were in frequent correspondence with Col. Olcott, the result of which was the formation in our mind of a high opinion of his ability and singleness of purpose, which his public career has fully confirmed. We may differ from him in some matters of belief, but are at one with him in the salient features of his work, which has been the uplifting and spiritualisation of humanity.

Since the above was written Col. Olcott has arrived in Australia, and spent two days in Melbourne *en route* for Queensland, where he has some business connected with the Society to transact. We had overlooked a short paragraph in February *Theosophist*, and were not aware of his being in this part of the world until ten minutes before he called at our office. We spent a pleasant hour or two with him looking over the route of his ten thousand mile tour through and around India, also his extensive Japanese and Chinese tours. It is probable he will make a longer stay in Melbourne on his return from Queensland, in which case we may have an opportunity of hearing him speak in public.

THE GOLDEN GATE (San Francisco) suspended publication as a weekly paper in December last. The final issue containing the announcement of its intended cessation did not reach us, but the subsequent mail brought us intimation of the able editor, J. J. Owen, having taken charge of a daily paper at San Jose, and that the *Golden Gate* would, in future, be edited by Mrs. Owen, and published monthly. We are pleased to receive the first monthly number (Jan. 15th) by last mail. It is in its old form, and contains some good matter.

THE NEXT THIRTY YEARS.

IN the *Harbinger* of December I observe a rather satirical allusion to my essay on the "Coming Cataclysm," published in the *Arena* (Boston) last August, illustrating the subject by quoting the ravings of that half insane mulatto, P. B. Randolph. Believing that subjects of so great importance, treated in a philosophic and rational manner, are entitled at least to respectful consideration, I send herewith a copy of the *Arena* with my essay that you may give your readers a *more just conception* of it. The reasons given for the great social crisis are considered satisfactory by many whose attention has been given to social questions, and I have received many corroborations from persons of intelligence whose far-reaching psychic perceptions have revealed to them substantially the same calamitous social events, and the same time for their occurrence. The last of these was from a lady of great intelligence and moral worth, who was *profoundly astonished* to find that I had described our calamitous future and given the dates exactly as it had been revealed in a vision to her many years ago. She had been ever since greatly depressed in spirit by these foreseen calamities, which were impressed upon her mind with irresistible conviction, and which she had often mentioned to her friends. Another lady, a gifted seer, has long been convinced of the same tragic future, and impressed with the belief that she is destined to lose her life in attempting to stay the violence of the mob.

I claim no infallibility or precise accuracy as to events so remote which may possibly show indications a little earlier or occur a little later than I anticipate, but the crisis must come—it is already *foreseen by many*, and will be recognised by many more as the time approaches, but, alas! there will not be wisdom or foresight enough to avert the calamities that we are approaching, and if my predictions in this matter are as correct as they have proved in the past they will be literally fulfilled; but if on so large a scale they all prove accurate I shall myself be surprised at the prophetic power. Successful predictions are nothing new to students of such subjects, but I know of none of so extensive and precise a character as those given in my "Coming Cataclysm."

JOS. RODES BUCHANAN.

Boston, Jan. 25, 1891.

PROFESSOR WATSON, of Adelaide, who has recently returned from Berlin, where he has been investigating Dr. Koch's remedy for Consumption, is reported to have said: At the same time, while I was in Germany, Dr. Louenstein, and a former fellow student of mine, said "he cured a case of tuberculosis of the peritoneum by opening the bowels to the sun. He affirmed that the chemical action of the sun's rays effected the cure." We can quite believe this; the sun is not only a great vitalizer, but a destroyer of bacilli and zymotic germs.

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 relinquished a branch of my business and taken 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 removed his PRACTICE as CLAIRVOYANT PHYSICIAN 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.

- “*Ecce Homo*”: A Survey of the Life and Work of Jesus Christ. 7s.
- Natural Religion; by the Author of “*Ecce Homo*.” Contains God in Nature, Abuse of word Atheism, Natural Christianity, Three Kinds Religion, &c. 7s.
- Life: Its Nature, Varieties, and Phenomena; by Leo Grindon. Contains Varieties of Life, Food, Death, Geology, Spirit, Soul, Ghost, Dreams, Spiritual Life, Instinct, Reason, Inspiration, Why is Man Immortal? &c., &c. 7s. 6d.
- Phallicism: A Description of the Worship of Lingam-Yoni in various parts of the World, and in different Ages, with an Account of Ancient and Modern Crosses, particularly of the Crux Ansata (or Handled Cross) and other Symbols connected with the Mysteries of Sex Worship.
- Ophiolatrea: An Account of the Rites and Mysteries connected with the Origin, Rise, and Development of Serpent Worship in various parts of the World, enriched with Interesting Traditions, and a full description of the celebrated Serpent Mounds and Temples.
- Phallic Objects, Monuments and Remains: Illustrations of the Rise and Development of the Phallic Idea (Sex Worship), and its embodiment in Works of Nature and Art. Etched Frontispiece.
- Cultus Arborum: A descriptive Account of Phallic Tree Worship, with Illustrative Legends, Superstitious Usages, &c.; exhibiting its Origin and Development amongst the Eastern and Western Nations of the World, from the Earliest to Modern Times.
- This work has a valuable bibliography which will be of the greatest use and value to the student of Ancient Faiths. It contains references to nearly five hundred works on Phallism and kindred subjects.
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