



THE

Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

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A CIRCULAR, in pamphlet form, has recently been circulated in New York and Boston, calling for the formation of a Psychic Investigation Association, composed of ministers of religion, scientific experts, professional men, and disciples of various schools of philosophy, co-operating for the scientific investigation of Modern Spiritualism. Fifteen or twenty years ago this proposition would have seemed reasonable, but it is rather too late in the day to ask the questions: "Is the movement founded on truth or delusion?" and "Is it not time for a few truth-loving persons, approaching the subject in a serious frame of mind, to investigate it, guided by a purely scientific method?" "Is it not in the best interests of humanity that this matter should be settled once for all?" Were it not for the names attached to this prospectus, we should look upon the matter as a joke, or presume that the initiators of the movement were woefully ignorant of the history of Modern Spiritualism. The published experiments of Professors Hare, Crookes, and Zollner, and the report of the London Dialectical Society, if they stood alone, should be sufficient demonstration of the reality of the phenomena: their correctness has never been seriously questioned, but they are supplemented and endorsed by the experiments and testimony of thousands of clear-headed investigators in all ranks of society and in all parts of the world. We are surprised that such men as the Rev. Minot J. Savage, and Heber Newton, B. O. Flower, and Everett Hale should put their names to a document worded as this is. How can they expect to investigate the phenomena without mediums, who are the instruments through which it is elicited? and how can they reasonably expect to obtain the co-operation of good mediums to run a "murder-gruntlet" under their strictly scientific

method of investigation? We do not know of one instance where these self-constituted bodies have followed a strictly scientific method; they have, on the contrary, invariably sought to solve spiritual things by material methods or physical science, and have in most instances not only failed to study psychic science, but even ignored the existence of it. We have had too much of the so-called scientific method, and too little of the really philosophical. We have no doubt that the gentlemen whose names we have mentioned mean well, but they have made a serious error in the construction of their manifesto, which, unless corrected, is likely to militate against their success. Had they announced themselves as a body associated together for the purpose of making a philosophical examination of the phenomena called spiritual, and asked the co-operation of men of experience in the field they were about entering, their prospect of success would have been much brighter. The truly scientific man is modest; he is only positive about those things which he has demonstrated by careful experiment to be true, and he does not expect the world at large to accept even these on his dictum. Modesty, however, is not a feature of the proposed Psychic Investigation Association, as they propose to settle this matter, i. e., —the truth or delusion of Spiritualism "once for all!" They assume that the world will look up to them and accept their conclusions as final! This appears to us the height of egotism. The most such a society could do, even if moderately successful, would be to increase the already wide and growing interest in the subject, or if unsuccessful, to check a few lukewarm investigators on the road. The testimony already accumulated as to the phenomenal facts is too solid to be shaken by any report of the Psychic or any other Association. Ocular demonstration is not difficult to obtain by those who will devote a reasonable time to seek and observe it; whilst the ethics built upon the facts are often sufficient to convince intellectual people without personal investigation of the phenomenal basis. Spiritualism is not in its swaddling-clothes; it is on its feet, and capable of taking care of itself; it is in the light, and courts examination. Any one who desires can investigate it to their heart's content, but they must go to it, it will not come at the

beck and call of any self-constituted body, to submit itself to any method of examination or torture they may desire.

A truly scientific examination, whether by an individual or an association, cannot fail to be productive of good results; but neither individuals nor associations can claim to be truly scientific who do not yield the conditions which experience has shown to be essential for the evolution of the phenomena they seek to examine. It is possible that some of the leaders of this movement being in touch with prominent Spiritualists will get some hints from them which may cause them to modify their programme. Unless this is done very little result can be expected from their labours.

OUR FOREIGN EXCHANGES.

OUR old readers may remember, observes M. V. Flamen, in the February number of *La Lumière*, that when this publication made its first re-appearance after the terrestrial departure of its conductor, Jean Darcy, communications were received from him in America to be sent to his relict in Paris. He had said to his widow, on New Year's day, "I am going to send you news of me through an American medium." In fact, some days later, she received communications dictated by him on the first day of the new year. Latterly his widow begged of him to send his messages by a medium in Belgium, for whom she had a great regard, but from whom she received no letters. Soon afterwards a spirit presented himself at the circle in which this medium was sitting, and being asked to give his name, said: "I was called Jean Darcy in that last existence, or if you will, Adolphe Grange. (His *nom de plume*). Behold me here in Belgium. I often respond to your call, for with us distance is no object. I have come to-day to testify my gratitude for the friendship you have exhibited to my sweet companion. I left her upon the earth with a hard mission to fulfil. We, who are all friends of the *Lumière* and of you, guide her in her labours. My friends, I beg of you to transmit these words to my companion, and may God bless you." The medium just spoken of is a woman in very humble condition of life, whose native language is the Walloon; but when she is obsessed, she expresses herself in the purest French. M. V. Flamen goes on to narrate some remarkable spiritual experiences of Jean Darcy, while he was in the earth life, for which we regret we cannot find room.

Lux, of Rome, devotes a good deal of space to a translation of P. A. Sinnett's "Esoteric Buddhism;" to a continuation of the "Dialogue on Spiritualism," addressed by M. T. Falconer to Professor Lombroso, and to a review of Mrs. Home's Life of her Husband. It also translates one of Poe's stories, turning upon magnetism. In a preliminary article, written in an admirable spirit by the editor, Signor Giovanni Hoffmann, he sends an affectionate new year's greeting to the Spiritualist press all over the world, mentioning the *Harbinger of Light* among the rest. We beg to assure our gifted *confratello* that we fully reciprocate his good wishes, and congratulate him on the services which he is rendering to a cause whose watchwords are, as he observes, God, Humanity, and Progress.

We regret to say neither the February nor the March number of *La Revue Spirite* has yet reached us. We miss the excellent reading we usually find in that excellent periodical.

We have duly received the *Refcrmadore* (Rio de Janeiro), the *Luz de l'Alma* (Buenos Ayres), the *Constancia*, published in the same city, the *Moniteur Spirite et Magnetique* (Brussels), and the first number of *Il Vessillo Spiritista*, or Spiritual Banner, edited by Signor Ernesto Volpi, ex-Captain of Cavalry, and published at Vercelli, an important city in Piedmont, and the seat of a bishopric. About six or seven and twenty years ago, it did itself the honour of erecting a statue in memory of that

enlightened patriot, Camillo Cavour. It will do itself greater honour by assenting to the admirable statement of spiritual principles so ably and clearly set forth in his Preamble by Signor Volpi.

We have received the last quarterly number of the Catalogue of Books published by the Libraire du Merveilleux, 29 Rue de Trévis, Paris, with a preface by M. Papus, President of the Independent Group of Esoteric Studies, in which he dwells with justifiable satisfaction on the fact that Spiritualism is everywhere making great advances; that its enemies are being compelled to renounce the old cuckoo-cries of hallucination, lunacy, delusion, and imposture, and to recognise as indispensable facts the phenomena and manifestations which present themselves in connection with what is both a science and a philosophy; and that the reality and eternity of the after-life are as unimpeachable as the genuineness of the evidences upon which they rest.

France already possesses quite a rich body of literature relating to Spiritualism, and some of the noblest minds in that country are as devotedly attached to it in the present, as Victor Hugo, Alexander Dumas, *Père*, Balzac and Theophile Gautier were in the past.

M. Papus mentions, by the way, that the letters which the illustrious Lavater addressed to the Empress Marie of Russia, on the immortality of the soul, "prove that the belief in the possibility of communication between the spiritual and the material worlds germinated in Europe from the close of the last century, and that not only was the celebrated German (Swiss) philosopher convinced of this communication, but the very terms of his correspondence admit of no doubt whatever that those ideas were participated in by the Emperor and Empress, because in writing to Her Majesty he was merely responding to her expressed wishes."

In a note upon Dr. Paul Gibier's *Spiritisme*, M. Papus mentions that the publication of this book has cost its author the loss of the official position which he held in the University of Paris! The spirit of the Dark Ages still survives, it seems, even in what claims to be the intellectual capital of continental Europe.

THE ANTI-VACCINATION MOVEMENT.

FROM his Olympian heights, "A. M." has been hurling his "bolts," forked or crooked, as usual, and yet I live. But then human nature is so perverse; but, soft—I am scarcely human, but only a "pugnacious rooster, crowing on his own dungheap."

For the "dungheap," many thanks—manure is a fertiliser, and the next season's fruits depend, in a great measure, upon its judicious application: the ideas and hopes of the present "manured" by the experience, which is so often the waste or dung of the past, become the fruits of the future. The cock, from time immemorial, has been a bird of reverence and prophecy, and sometimes typical of immortality. Chanticleer was sacred in Greece to no less than five of the deities, as well as to Æsculapius. The "Avesta" tells us that when he crows the "demons" are put to flight; and all over the ancient world, even into Papal Christianity, where he did not personify the "sun" or "son" he was "the harbinger of light" and good tidings. For the veiled prophecy, and the unconscious compliment, many thanks.

But A. M. must refrain from imputing motives; for by what authority does he assume that I am any the less anxious than he is to get "nearer to the object in view, namely, the elucidation of the truth," etc.—evidence, please, of your charge of suppressing facts! Yet with all his pontifical attributes, this infallible oracle is but human after all; and, most significant fact, all the points in my "rejoinder" remain unanswered. Am I to interpret this "profound silence" as meaning inability to answer them upon A. M.'s part? Surely not when he can draw *ab. lib.* upon official documents absolutely reliable.

A. M. is fully aware that smallpox is an epidemic disease, and that those years immediately following an epidemic are always very low in mortality from it, yet he quotes them in support of his wild contention as to

the God-sent mission of vaccination. The epidemic of 1871 exhausted itself early in the following year; yet he carefully omits all statisticians from 1864 to 1872, while even those given are not correct, for from

(1) 1835 to 1845, the mortality from smallpox was, in			
Prussia	2650 per million.
1846 to 1856	1960 "
1857 to 1864	2630 "

(2) According to a competent statistician (A. Vogt), the death-rate from smallpox in the German army, in which all recruits are re-vaccinated was 60 per cent. more than among the civil population of the same age. It was ten times greater among the infantry than among the cavalry, and sixty times among the Hessians than among the Wurtembergers—the Bavarian contingent which was re-vaccinated without exception, had five times the death-rate from smallpox in the epidemic 1870-1, than the Bavarian civil population of the same age had, although re-vaccination is not obligatory among the latter.

The smallpox deaths in Prussia, which in 1870 were 4,200, rose in 1871 to 69,839, equivalent to a death-rate of 2,430 per million living, or very nearly twice and a half the smallpox death-rate in England for the same year."

In the three months ending December 31, 1871, there died of smallpox in Berlin, 1830 persons; for the whole of 1871, in Berlin, the deaths amounted to 5,084 or 6.15 per 1000 of the population, equivalent to a death-rate from smallpox of six thousand one hundred and fifty per million (3) living. And not a word anywhere about "French Prisoners," which, I presume, is on a par with the "German statement" about the excessive mortality from smallpox of "23,469 unvaccinated French soldiers," according to "French statistics," when it was well known that for 1870 and 1871 there were "no statistics."

Thus in the epidemic of 1870-71, the death-rate for smallpox per million living was: Berlin 6310, Paris 5720, Vienna 5170, London 2430, all well vaccinated cities; but Germany, the best vaccinated and re-vaccinated, heading the list.

A. M. talks about "French prisoners;" the war was waged in the "enemy's country." Does he mean that prisoners were taken to the frontier whilst suffering from a contagious disease and then distributed over Prussia? for he says: "the epidemic broke out in the crowded camps of the French prisoners of war, who had brought the disease from France." Then the Germans certainly deserved all they got in the way of an epidemic; yet this is the very height of the ridiculous. Is it too much to ask for the authorities and the official documents "absolutely reliable," that A. M. speaks of, and "is fully persuaded in his own mind" are "quite sufficient to establish their infallibility."

A. M. says: "More than 10,000 persons were vaccinated in London alone within the first five years after Jenner, on the 14th May, 1796, made his first vaccination. The first vaccination was made in November, 1789, not May, 1796, by Jenner, on Edward, his first born, who was inoculated with "Swine pox." Five years later, or 1801, Jenner says: "6000 persons have been vaccinated" (in England). Pearson, writing in April, 1801, says: "over 4000." From whence does A. M. get his 10,000? which is an over estimate of 4000 at the least. Straws show the current, the "value" of A. M.'s statistics, "taken from official documents absolutely reliable," is here demonstrated.

A. M. further states:

1. "That its scientific claims to recognition rest on a sound experimental basis that has never been shaken," etc. "Both by Jenner and those who took up the subject with and after him, numerous experiments were made," etc. "It was principally owing to the brilliant success of these experiments, which have never been disproven, that vaccination was hailed as a blessing," etc.

(1) Dr. Pearce's Vital Statistics, pp. 98-99.

(2) Article "Vaccination" (Dr. Creighton), "Encyclo. Britt.," 9th Edn., 1889. London.

(3) Report Local Officer (Dr. Seaton) Local Government Board, London, p. 60.

2. "Of the greater part of these"—test inoculations, called variolous tests—"were made, giving in every instance negative results."

(1). Jenner, in 1787, pointing to a horse's heels, said: "There is the source of smallpox." Jenner never believed in anything else but Horse grease and Horse-grease Cowpox—please remember, A. M. Until 1796, when he operated upon Phipps, he never made an experiment in horse-grease cowpox; between May, 1796, and March, 1798, a period of two years, he made 23 experiments or vaccinations with horse-grease cowpox. (2). In April, 1798, he published his "Inquiry," in which he states: "That a person affected with it (cowpox) was for ever after secure from the infection of the smallpox—neither exposure to the variolous effluvia nor the insertion of the matter into the skin producing this distemper." (3) And this, after two years' experience confined to 23 cases. This is "the sound experimental basis that has never been shaken."

Later on he found it expedient to be silent regarding the "Inquiry," and in conjunction with his friends, published a "Further Inquiry," recommending cowpox, but cowpox resulting from horse-grease inoculated on to the cow; spontaneous cowpox he termed "spurious."

Cowpox owes its introduction to the labours of Drs. Pearson and Woodville, whom Jenner denounced, and was all his life so jealous of that he could not give them a good word. In brief, we have "the genuine life-preserving fluid" of Jenner, *i. e.*, horse-grease—either used direct from the diseased heel of the horse or passed through the cow; and cowpox arising spontaneously in the cow is declared by Jenner to be non-protective against smallpox, but extensively used and propagated by Drs. Pearson and Woodville, which is to-day the chief source of "pure lymph."

On the strength of the "brilliant success of these experiments," Jenner was awarded £30,000.

In his "petition" he stated that once having been vaccinated with cowpox, the system was protected for ever afterwards. On the strength of this assertion the reward was given. Yet, in 1810, particulars are given of 535 cases of smallpox, in London, and similar details of 97 fatal cases of smallpox after vaccination. (4) Evidence began to multiply as to post-vaccination smallpox; it was silenced by Jenner, who said the cowpox lymph used must have been "spurious." On May 26, 1811, the son of Earl Grosvenor sickened of smallpox. In 1801 he had been vaccinated by Jenner himself, and afterwards subjected to the "variolous test." The "spurious" cowpox-farce would not do in this case. In 1798, Robert Jenner, aged eleven months, was vaccinated; some time after, the boy was in the arms of a doctor who had just left a smallpox patient. To save him, Jenner had the boy inoculated with smallpox virus. (5). Thus, in twelve years, the lie direct was given to Jenner, and the inoculation episode shows how much faith he had in vaccination. And these are "its scientific claims to recognition." How long lived myths are, and a fable once believed defies all the corrective influences of fact.

2. "The Variolous Test" Within twelve days of vaccination it was the custom of Jenner to inoculate the patients with smallpox virus, and as they failed to contract smallpox, he based his claim upon this that vaccination was a life-long protection. All of the wisest and most cautious of the pro-vaccinists have abandoned this idea, and I wonder at A. M. mentioning it when he with the rest advocates re-vaccination. Jenner maintained "That any cutaneous disease, however slight, in appearance, was capable of interfering with the cowpox and of preventing it from exercising its full protecting influence. (6). For cowpox read smallpox virus, and you have the cause of the apparent success of the variolous test.

I fail altogether to see what A. M.'s elaborate history

(1). Baron's Life of Jenner, p. 135.

(2). White's Story of a Great Delusion—from which I have drawn many of my facts.

(3). Jenner's Inquiry into the Causes and Effects of Variolæ Vaccinæ, p. 7.

(4) London Medical Observer for 1810. Vol. 8.

(5) Jenner's Inquiry. Case 22.

(6) Barons Life of Jenner. Vol. 1., p. 380.

of smallpox has to do with vaccination as a prophylactic. The statements that in the "second century, B.C., a Roman army brought it to Italy, or that Galen and Rhazes wrote about it, have no more to do with compulsory vaccination than the political opinions of A. M.'s grandfather, and only lay A. M. open to the charge of "hering trailing."

A. M. talks "glibly" of the mortality from smallpox of last century, and the changed conditions now owing to vaccination; and yet he dramatically asserts that it is as deadly now as heretofore. Has he forgotten that smallpox was waning all over Europe until inoculation revived it. In 1754, the College of Physicians in London adopted inoculation and "considered it highly beneficial to mankind." In 1840, the "physicians" were instrumental in having inoculation made a penal offence. Will he explain how it is that the doctors cited the "statistics" for the last twenty years of the 18th century, which shewed a steadily decreasing mortality from smallpox as evidence of the virtues of inoculation? Does he not know the method of treatment then and now? Is he ignorant of the fact that hygienic science is so modern in its application that it is scarcely a century old? Let him read of the way the people of any city lived, say from the middle of last century to even the first decade of this, and he will not be so ready to cry Sir Oracle and bid the dogs be silent when he speaks. For in spite of all that he may say to the contrary, smallpox like cowpox, is a "dirt disease"—a disease of filth. But the whole question is not the mitigation of smallpox by vaccination, but its effectual stamping out.

The promise of Jenner, of the physicians and doctors who signed the proclamation of 1800; of Pearson and Woodville, of Walker and others, was the protection for life by one vaccination and the complete stamping out of smallpox. The reward was given, the law was made compulsory—all on this promise, broken not alone to the spirit but to the letter. The mitigation cry is the forlorn hope of those who after innumerable defeats still cling to this horrible delusion of vaccination.

Since A. M. is so enamoured of statistics, here are a few extra for him: In England and Wales alone, from 1840 to 1885, the noble profession drew from the public purse for vaccination-fees the enormous sum of Two millions seven hundred and nineteen thousand five hundred and fifty-one pounds sterling! In Victoria there are 188 public vaccinators, all members of the noble profession, who in ten years, 1880 to 1890, have been paid for public vaccinations the sum of fifty thousand pounds! (1) A name with the initials of A. M. is among them, but this is of course "a coincidence, my noble signors." Dr. Collins, London, writes, that when a public vaccinator, he made £300 per annum by it, and that he knows doctors whose income from the same source is from £10 to £20 per week—comment is unnecessary. Abolish the doctors' fees and you have abolished compulsory vaccination. An "animus" against them indeed.

Listen! "To me it has been a life-long wonder how vaguely, how ignorantly, how rashly drugs are often prescribed. We try this, and not succeeding we try that; baffled again, we try something else—a haphazard practice, both dangerous in itself and discreditable to the science of medicine." (2) "There is not a single disease however common respecting which it can be said that its etiology or true cause is quite determined." (3). "For twenty-five years I have been physician to one of the largest hospitals, and I do not know to this day what health is." (4) Also see Opinions of Sir Wm. Gull and Sir James Paget. (5). The science of medicine is a barbarous jargon. "Ninety-nine medical facts are medical lies." "The science of medicine is founded on conjecture and improved by murder." (6).

(1) Hayter's Year Book, 1889--80. Official Documents, &c.

(2) Sir Thos. Watson, Bart, M.D. "Lancet," 18th Jan., 1868.

(3) Sir William Jenner, Bart., M.D., F.R.S., &c. "British Medical Journal," 20th Feb., 1875.

(4) Sir A. Clark. Lecture on Alcohol, July 7, 1881.

(5) "British Medical Journal," 27th Jan., 1883.

(6) Dr. B. Ridge—an enthusiastic Vaccinationist—Extracts from Medical Papers. 1880.

And, A. M., have you forgotten the words of the Great Majendie, who on assuming the professor's chair of medicine at the College of France said: "Medicine is a humbug; who can tell how to cure a headache or gout?" His patients to whom he gave no medicine always got well; amongst those to whom he gave coloured water and bread pills, "there was little mortality." "The greatest mortality was amongst those who were carefully drugged according to the dispensary."

To this add mesmerism or hypnotism, and last the "specifics" for cancer of Count Mattei, (1) with his "living testimonials"—Anthony Mesmer ostracised by the very profession who worship him to-day; the Count a quack, and tell it not in Gath—the Koch inoculation fraud, and the madness of the doctors over it.

I am in good company, A. M.; where do you come in? "Dr. Jurin, in 1723, London Smallpox Hospital Reports of 1746-63; Dr. Lambert, 1763, Rees Cyclopædia, 1779, give numbers varying from 16.5 to 25.3 as the percentage of mortality among smallpox patients in hospitals, the average of the whole being 18.8 per cent. Mr. Marson, 1836-51; Reports of London, Homerton, Deptford, Fulham, and Dublin Smallpox Hospitals, between 1780 and 1880, give numbers varying from 14.26 to 21.7, as the deaths per cent. of smallpox patients, the average being 18.5." (2).

Here is the whole question in a nutshell, demonstrating not alone the complete failure of vaccination as a protection against, but also a mitigation of smallpox. Eighty years' trial, and the statistics the same at the end as the beginning, "merely lessens the liability to it." Good! A. M.: 18.8 per cent. before, 18.5 per cent. after eighty years of compulsory vaccination being enforced by fine and imprisonment.

But A. M. mistakes the anti-vaccinists' object, which is simply the erasure of the compulsory clauses in the Act (like N.S.W.). He has no objection to A. M. vaccinating anyone with "donkey" lymph, "calf" lymph, or "snake" lymph, or the whole three. If vaccination is all that A. M. says that it is, why only the stupid people who refuse to listen to him will suffer; they are willing to run the risk, then why should the Government play the "ancient maternal" and compel them to submit to it?

As smallpox is not endemic to Australia, but always comes from without, a rigorous quarantine will act as the most effective check, making vaccination even from the pro-vaccinists' standpoint, unnecessary. Study the subject, A. M.; both Prof. Crookshank and Dr. Creighton were for some years encompassed by the same cimmerian darkness that envelopes you. Then they began to investigate, and steadily came forward into the light and recognition of the truths of anti-vaccination.

I presume you are a Spiritualist; if so, remember your attitude towards it before you begin to investigate. Apply the same methods of reasoning—with the same ability to this subject—give it the same earnest and eloquent attention—and you will become a member of a very "noble profession."

BETA.

THE GOLDEN WAY.

THE 'GOLDEN GATE,' the temporary suspension and resumption of publication of which we alluded to in our last, has now finally ceased to exist, and a new monthly magazine, edited by Mrs. M. P. Owen and Mrs. Rose Bushnell, entitled *The Golden Way*, has taken its place. The first number for March is before us; it contains 64 large octavo pages, and amongst its contributors we notice the names of Hudson Tuttle, Hon. A. B. Richmond, Wm. Emmette Coleman, Ella Wilson Marchant, W. J. Colville, and other well known writers; amongst the poetical contributions is an improvisation given before the Society for Psychic Culture, Dunedin, which is very good.

(1) Review of Reviews. Jan. 1891.

(2) Alfred R. Wallace, LL.D. Vaccination Proved Useless and Dangerous. 1889. Page 12. London: Allen.

ABSTRACTS FROM *SPHINX*,

WITH REMARKS,

BY A. MUELLER, M.D.

SELF-KNOWLEDGE, the "*gnothi s'auton*" of wise old Socrates, is the first commandment of the philosophical catechism. The second one is the accurate knowledge of the aggregate of "selves," that constitute contemporary humanity. It results from the first, for a man who has learned to read himself aright, is pre-eminently qualified to read the signs of the times in which he lives. The masterly analysis of the present eventful period, and of the causes that have brought it about, given by Dr. Carl du Prel, in *Sphinx*, for January, deserves a place in the columns of the *Harbinger*, and I translate it verbatim.

The article, entitled "Unser Zweck," deals with the aims of *Sphinx* and the causes that led to its being started. The *Sphinx*, writes Du Prel, "has grown out of a want that is felt to-day in even a higher degree than when the journal was projected. If we take a bird's eye view of the present state of the civilised world, a mighty process of fermentation and of general unrest is everywhere manifest. That a radical change is necessary all are agreed on, but how to bring it about nobody seems to know exactly, and almost every one proposes a different remedy. To find the proper one we must first of all inquire how the present state of things has been brought about.

In this inquiry we come across an, at first sight, very strange phenomenon. The features distinguishing the present epoch of history from any previous one may be said to have been determined by active and beneficent forces, that justified optimistic expectations, whilst their effect, now unfortunately but too patent, is an ever increasing, hopeless pessimism.

How, then, could evil spring from good?

Two special features are characteristic of our century, one the immense progress of the natural sciences; the other one the dissemination of knowledge and the general development of the intellect among all classes to a degree unprecedented in the history of our race. The forces of nature are being subdued and utilised as they never were before, and the conditions of human existence are thereby improved greatly; whilst splendid public schools vie with the daily press and with literature of all kind to enlarge the knowledge and sharpen the intellect of rich and poor alike.

It appears like a paradox that in these two features, both apparently immense boons, we should have to seek for the cause of our present most undesirable condition; and yet it is so. Natural science and development of the intellect, however valuable they may be in themselves, are after all only one-sided, and cannot produce true culture. They necessarily must be supplemented by a third element.

Here, then, comes in the aim which *Sphinx* pursues persistently. It is not to counteract either natural science or the culture of the intellect, but to supplement them. Scientific inquiry, not extending beyond the mere outside of things, wants deepening. From physics we must pass to metaphysics, from the sensual to the supersensual. Metaphysical wants that have at all times found satisfaction in the various forms of religion and systems of philosophy, are far from being absent in the masses, and instead of being ridiculed and suppressed, should on the contrary be encouraged and strengthened. Germans especially, who erect monuments to their great philosophers, should not in direct contradiction to this, look upon the tendency of the human mind to search for that which lies beyond the physical, as a vagary and a folly. They must learn to comprehend again and impress on their minds what one of the greatest philosophers of all times—Kant—has said, namely, that the real and true welfare of humanity depends on its metaphysical acquisitions. The departure from the metaphysical, first the religions, and afterwards even the philosophy—the narrowing of the mental horizon to the boundaries of the physical—this is what constitutes the one-sidedness of our culture.

The middle ages laid all the emphasis in the "beyond," our age concentrates it on the "here," ignoring and denying the former. The future will do equal justice to both, and acknowledge the insufficiency and one-sidedness of either separately.

What we want and must strive for is the reawakening of the metaphysical desire; but to accomplish this task in its totality is not to be expected from a single journal.

Precisely stated, the aim of *Sphinx* is to hold fast to the essential truths of all religions and philosophical systems, and to build up higher on these, avoiding the rigidity and unprogressiveness of dogmatism. On the other hand, we fully acknowledge the justness of the demand made by the modern scientific mind, that man must reason from facts only, and erect thought-structures on no other basis. Complying with this demand we are offering facts of experience, purely empirical facts to science and philosophy for elaboration, through the acknowledgment of which the supersensual, metaphysical will cease to be an object of mere speculation, but become one of absolute scientific conviction.

It does not require much penetration to perceive that the special colouring of an epoch acquires very different hues according to humanity confining its attention wholly and solely to the physical world, or acknowledging the existence and importance of a supersensual, metaphysical one, according to man looking upon himself as a purely physical being, or recognising his spiritual nature.

If man is a purely physical and chemical problem, if his individuality is confined to the short period between birth and death, then no earthly power can prevent this theoretical materialism from becoming practical, and it cannot fail to lead to disastrous practical results, when once such views have penetrated society—more especially its lower orders—to whom they commend themselves as easily intelligible to the lowest intellect and as flattering the worst instincts of human nature. If the sensual, physical order of things were the only real one, every individual would be perfectly justified to carry on the battle for existence relentlessly: simple logic would dictate this.

We only need to look around us in order to perceive that such a struggle is now actually going on; but a very different picture will be presented when the supersensual world and man as a supersensual, essentially spiritual entity, shall have been acknowledged, and his centre of gravity is not placed in this life and the sensual order of things. Then we shall find the principal object of our earthly existence to be the use we make of it for the furtherance of our spiritual and metaphysical interests. Materialism develops egotism and self-love; metaphysical views, altruism and the love of others. Morality as a necessary supplement to purely intellectual culture, will thus be founded and logically demanded.

Our present most unsatisfactory condition is but the reflex of prevailing views and the necessary outcome of them. Morality has lost the support both of religion and philosophy. Religious dogma has become effete and obsolete, and philosophy has degenerated into a barren, unfruitful pessimism, that lies like a noxious mildew on all progressive efforts. Man is not merely a creature of intellect, and therefore true human culture can only be effected by our developing the moral as well as the intellectual side of his being.

Its contribution towards paving the way for a better state of things, the *Sphinx* will furnish by proving the supersensual world and our supersensual entity to be not merely the necessary supplement, but the actual basis of the sensual half of our being, and this task it will seek to accomplish not by combating but by deepening our present knowledge.

Natural science claims universal acceptance on the ground of its exactitude and its experiments. We fully concede these claims, but we wish to place by the side of this still fragmentary natural science another one, also exact and based on experiments and likewise fragmentary, that is to lead us more and more into the supersensual domain.

Mesmerism, Somnambulism, Hypnotism, and Spiritualism have had the fate of being ridiculed at first, in common with all great discoveries. To-day their facts

are acknowledged on the whole, only in their interpretation there is still some doubt and hesitancy. But it becomes clearer from day to day that all attempts are vain to force these and other facts lying beyond the sphere of our ordinary sensual perception and volition into the system of ordinary every-day views. A thorough and systematic research will break the ring of even this system. We shall then have arrived at the boundary line between physics and metaphysics, and establish the latter as an undoubted reality by a purely inductive process of reasoning from well ascertained facts.

OCCASIONAL NOTES.

"I AM not one of those who are alarmed at the modern criticisms of the Old Testament. History has taught me that theologians have ever been too chary to learn the truths of science. They have discovered too late that, as all truth is one, they should have welcomed all that every investigator of God's ways in the world has to teach us." Thus the Right Rev. Dr. Montgomery, Bishop of Tasmania, at the Anglican Synod held in Hobart on 14th. ult. Bravo, Hobart! Now then, F. F. Melbourne, go (e) "one better!"

Sir Edwin Arnold, who twelve years ago delighted the world with his magnificent poem, "The Light of Asia, or The Great Renunciation," has apparently sought to make amends to those Christians whom it offended by its splendid eulogy of the Lord Buddha, by now setting forth in poetic form the life and teachings of Jesus Christ, under the title of "The Light of the World, or The Great Consummation." The two "Saviours" are compared and contrasted, and the palm of perfect homage is awarded to "Him of Nazareth." It must not be supposed, however, that by this obeisance to Christian thought Sir Edwin will succeed in placating the world of orthodoxy, for "he explicitly denies the dogma of the co-equality of Christ with the Supreme God, repudiates with scorn the theory of forgiveness through the blood, and endorses the hope of universal restoration." Such a book will tell more on the liberal side than a bundle of treatises devised by controversialists.

Writing in *Scribner* of life in Japan, the same author says that nowhere else in the world do there exist "such frank enjoyment of the enjoyable, such tenderness to little children, such reverence for parents and old persons, such widespread refinement of taste and habit, such courtesy to strangers, such willingness to please and be pleased." "It stands an absolute fact," he adds, "that there is no oath or foul interjectionary word in Japanese." Britishers, of all grades of society, please copy!

A word with Professor Rodes Buchanan, who has taken exception to a reference, in these "Notes" for December, to his tale of coming woe. In the first place, what appears in this section is *not* editorial. If the Professor will cast his eye (not his "prophetic eye," of course; there no telling what *that* might discern!) along this column, he will see that it bears a signature, and therefore the writer alone is directly responsible for what precedes. It is not "just" that the sins of a contributor should be saddled upon the editor, who, having lived several decades in this wicked world, has doubtless quite enough of his own to answer for. Secondly, no disrespect was intended to Dr. Buchanan, whose writings are always attentively studied and warmly appreciated by "X." Thirdly, and in the last place, it might have been expected that the Professor, who can with equal facility scatter broadcast his cataclysms in the heavens and on the earth, and hurl epithets of opprobrium at a brother seer, would pass by the harmless "satire" of a poor antipodean paragraphist.

Why are there so few readers, in this colony, of the *Vaccination Inquirer*, the "organ" of the Anti-Compulsory party in England? It is one of the cheapest monthlies published, it always contains good matter, and is edited by Mr. Alfred Milnes, M.A., F.S.S., who is a scholar, a brilliant writer, a keen debater, and one of the most powerful platform speakers in England. The March number of the *Inquirer* makes lengthy reference to the controversy in this colony. Surgeon Elsner, of Melbourne, receives, in the issue just named, an amount

of attention which, coming on top of Dr. Creighton's crushing letter in the *Age* of Saturday, March 28th, may well make the local medico long to "sit up."

In the evening *Herald* of 11th ult. appeared a letter from a lady stating that at a *séance* recently held in her house the medium predicted that Queen Victoria and the Pope will die this year; also the destruction of a large public building in Melbourne during April. It may not be amiss to point out that Dr. Rodes Buchanan in his article in the *Arena*, August, 1890, writes "Victoria may not survive 1890; but it is possible her vitality will carry her into 1891." Of the Pope he says, "July will be a dangerous month. He will not last two years, probably not one." Our old astrological friend, "Zadkiel," also, in his "Voice of the Stars" for March last says, "The Pope will be in trouble and may die suddenly."

It is pleasing to learn that a pastor has been secured for the Unitarian Church on Eastern Hill, in the person of the Rev. John McDowell of Pendleton, Manchester, who arrived in the colony last month. Mr. McDowell comes with excellent credentials as to scholarship, high character, earnestness and capacity for work. At the farewell *soirée* tendered to the rev. gentleman at Pendleton, a number of prominent speakers testified to his great worth. The Rev. James Clarke (Bible Christian) said that in sending Mr. McDowell, Manchester was sending to Australia a finer nugget than Australia had ever sent to England, "for the wealth of his intellect and sympathy was far more precious than glittering gold." We give a hearty welcome to the new pastor.

The late Charles Bradlaugh died a poor man. He had no personal debts; but to carry on the business of the Freethought Publishing Company he and Mrs. Besant raised capital on their own personal security by issuing debentures to £5,600. Of this amount about one-sixth will be surrendered by generous bond-holders, and perhaps an equal sum will be received in subscriptions from friends and sympathisers. His assets, comprising library of 7,000 volumes (valued at about £1,000), his publications and copyrights, and the printing plant, also some valuable presents from Indian admirers, may be expected to just about equal the balance of liabilities. But there is not likely to be much, if any, surplus. The deceased's life had been repeatedly insured, but the policies were surrendered long since to meet intermittent debts. The National Secular Society propose erecting a Memorial Hall and Institute to the memory of their late leader. In the editorship of the *National Reformer*, Mr. Bradlaugh has been succeeded by Mr. J. M. Robertson, a gentleman of marked ability and culture.

X.

A GHOSTLY WARNING.

The following incident which has recently occurred in Russia, is certainly calculated (observes the *London Daily Telegraph*), "to strengthen that deep-seated belief in the direct interference of supernatural influences with the ordinary course of human affairs which still holds its own with the vast majority of mankind, in spite of scientific discovery, popularised education, and all the other modern forces so strenuously exerted to promote human enlightenment. The incident took place a few days ago in St Petersburg. It is alleged that a priest of the Orthodox Greek Church, carrying with him the holy Sacrament, called upon a young officer residing in the Russian Capital, to whom he stated that he had come for the purpose of administering extreme unction to him at the urgent request of an elderly lady who had visited him—the priest at his house a short time previously. The officer observed that he had entrusted no one with any such mission; the lady, whomsoever she might be, had assuredly not been sent by him. "Besides," he added smiling "I am in the enjoyment of excellent health, and am by no means preparing for death." Glancing round the room as he was about to take his leave, the "pope" espied the portrait of a lady hanging to the wall. "That," he said pointing to the picture, "is an exact likeness of the person who came to my house and instructed me to bring the Holy Sacrament hither." "Impossible," exclaimed the

officer, "for that is the portrait of my mother, who has been dead for some years." The priest, however, reiterated his statement to the effect that, beyond a doubt the original of the portrait had called upon him. So deep was the impression produced upon the mind of the youthful officer by this startling and inexplicable assurance that he forthwith partook of the Sacrament. A few hours later he suddenly expired."

The presumption is that the mother, deeply attached to the Orthodox faith in this life, continued to cling to it—as some do—for many years after she had passed away, and foreseeing her son's approaching translation, wished him to "die in the odor of sanctity."

MR. BRADLEY'S LECTURES.

MR. BRADLEY continues to lecture at the Horticultural Hall every Sunday evening. His lectures are fairly attended and the audiences evidently in sympathy with him; he devoted two evenings during the past month to an exposition of the spiritual significance of color. Grey he defined as belonging to undevelopment, this gradually lightened as the spirit ascended out of the mists and shadows into a purer light until it merged into white which is emblematical of purity. Blue, the next higher color, was typical of power and intelligence; the spirit clothed in blue had the power to attract and appropriate forces. Orange yellow was typical of wisdom and comprehended all minor powers and qualities, the spirit clothed with it having the power at will to project itself into all worlds or spheres on or beneath its own plane. When bands of spirits of this class were travelling on any mission they set up vibrations which extended to and influenced worlds in their proximity. There was a color yet higher than this; the only earthly one that resembled it was pink, but no color on earth approximated to it. Its significance was love. Flowers the speaker said absorbed from the atmosphere or the light the colors appropriate to them, men and women the same. What influence, he asked, had the spiritual significance of color upon our lives. The grey prevailed where the mind was clouded and closed in by mist and fog, but the light from above dispersed the fog and the spirit becomes conscious of the beauty of its surroundings. The blue gave tint to the atmosphere, and although scientific men might smile at the idea he asserted that a ray of light could not reach this planet without it. The yellow contained the qualities of all the others and was inter-penetrated with the pink or love principle.

THE LYCEUM.

THERE was a good attendance at the Melbourne Lyceum on Sunday, April 19th, when the new Banner which has been in preparation for some time past was introduced and formally handed over to the trustees. Mrs. Morris had been requested to unroll it and did so with a few appropriate words embodying good wishes for the progress of the institution. On being called upon to take formal possession of the Banner Mr. Terry said that whilst on behalf of himself and fellow-trustees he must express his pleasure at the attractive and valuable acquisition to their properties he felt like an individual in a poorly furnished house and lacking the means to obtain the necessaries of life being presented with a handsome sideboard or similar article of furniture. He had been informed by the treasurer that not only were there no funds in hand but accounts against the Lyceum were waiting for payment. He trusted those present who were not aware of the fact stated would do what they could personally to remedy this unsatisfactory condition of the finances, and not only induce their friends to subscribe, but to become workers in the movement. With an infusion of new life and adequate funds to meet the working expenses the Lyceum would grow and expand.

The Banner is made of strong blue silk, on which is painted a sea with mountains in the background. The water represents the sea of life, on which floats a boat full of mortals. Hovering over them is a spirit form carrying in its hand a scarf inscribed with the word "Truth;" three more figures are floating in the atmos-

phere, apparently sending down spiritual influences to the physical world. The picture is surrounded with the words "Melbourne Progressive Spiritualistic Lyceum" in gold letters. The design is good and the picture well executed, but the artist not being accustomed to this class of work has not given sufficient depth to it for it to be seen to advantage at distant parts of the hall. The cost of the Banner was £16, and with the exception of £2 contributed by the Ladies' Spiritual Improvement Band, and about 30s. profits of a Lyceum entertainment, the whole amount was collected by Mr. Morris. The poles and roller were made and presented by Mr. Keir.

RICHMOND PROGRESSIVE LYCEUM.

ON the second Sunday in April Mr. Cohen gave evidence of his zeal in the cause of Spiritualism by coming from his residence at Brighton to deliver an address at the above institution entitled "The Elements of Spiritualism," pointing out that whilst the children of the Sunday School were ready with their answers as to what their belief was, the children of the Lyceum were, should they be interrogated, unable to reply. He then pointed out that besides a belief in the possibility of the departed spirits to return to earth, their duty was to be forgiving, to do as they wished to be done by, to not only have faith in, but work for the cause of Spiritualism, to attend the services even should everything that was said be known to them before, and finally, to exercise charity. Mr. Brown delivered a well studied address on perseverance, instancing his arguments by facts of history, and powerful anecdotes. Mr. Watson gave the audience a very graphic account of his recent visit to Sydney, but like a true Englishman, thought "there was no place like home."

"URANIE."*

WE owe to the pen of that distinguished astronomer, M. Camille Flammarion, a number of works, both scientific and philosophical, which can be read and re-read with equal profit and delight.

His *L'Atmosphère*, in which he describes the great phenomena of nature, is quite a treasure-house of information with respect to our planet and its vital fluid; light and aerial optics; the temperature of the earth; the wind and the currents of the sea; clouds, rain, electricity, and meteorology.

His *Histoire du Ciel* describes the position of our planet in space and its relations to the centre of our system and the planetary bodies of the solar universe; traces the history of astronomy from the earliest times; and then enters into a detailed exposition of the wonders of the sky; reviews the notions which were current among the ancients, the primitive Christians and the people of the Middle Ages, concerning the world and that which surrounds it; and concludes with some speculations on the duration of the globe.

His *Les Mondes Imaginaires et Les Mondes Réels* presents us with an animated narrative of a picturesque journey to the sun, the moon, the seven planets and the asteroids; describes the inhabitants who may be supposed to people this celestial archipelago; and critically examines all the theories which have been put forward in relation to such people from the dawn of civilisation down to the present time.

In his *Contemplations Scientifiques*, M. Flammarion exhibits a picture gallery, representing the principal scenes of the natural world, as we know them with the aid of the positive sciences; and then proceeds to unfold the latest discoveries in those sciences, more particularly in astronomy and geology.

In *La Pluralité des Mondes Habités*, he develops the thesis put forward in *Les Mondes Imaginaires*, demonstrating that the doctrine of the plurality of worlds has commanded the support of the most eminent men of all times, creeds, and countries, and that the idea of their being inhabited is sustained by astronomy and physiology.

In *Dieu dans la Nature* we have an eloquent and impressive expansion of the text that "no human poetry is comparable to the natural truth, and that the Eternal Word has spoken to us more eloquently in the

* Uranie. Par Camille Flammarion. Paris: E. Flammarion.

most modest works of nature than man has done in his most pompous poems."

In all these works, M. Camille Flammarion presents the truths of science under their most captivating form; simplifies and elucidates the most abstruse subjects, and makes us exclaim, with one of the characters in "Comus":

"How charming is divine philosophy!
Not harsh and crabbed, as dull fools suppose;
But musical as Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns."

Reading such books as those enumerated above, you feel that you are breathing "a rarer ether, a diviner air," and their elevation of feeling may be said to spring not only from the grandeur and sublimity of the themes they treat of, but also from the purifying and ennobling influences of Spiritualism, of which M. Flammarion is such a gifted exponent.

How far his latest work, "Uranie," has been written under inspiration, or impression, we can only conjecture; but no one can read it from beginning to end without feeling that the author must have been assisted and strengthened from the other side. And what is very remarkable is that there are certain passages in the book which are almost a literal repetition of things which appeared in print in this city upwards of fourteen years ago, and which it is almost an impossibility that M. Flammarion could have ever seen. But the writer of them was a Spiritualist, and hence the source from whence they were derived may have been the same in both instances.

In a pamphlet, entitled the *Evolution of Mind*, published by the late Mr. Samuel Mullen, in one of the early years of the seventies, the following are defined at page 4, to be "the fundamental facts of the universe":—

1. That matter is an apparition, and that mind is the only reality.
2. That that mind is continuous in its existence and operation; and
3. That all life is a becoming."

At page 109, of "Uranie," M. Flammarion says:—"All that we see is only an appearance;" and at page 118, "The psychic organising atom is the centre of vital force. It is also indestructible;" and at page 364, "Nature is a perpetual becoming."

At page 4 of the pamphlet quoted from above, it is stated that "heat, light, electricity, magnetism, cohesion, gravity, and chemical affinity are so many modes of motion."

At page 359 of "Uranie," we read:—"That which we call matter is only an effect produced upon our senses by the movement of atoms; that is to say, an incessant possibility of sensations. It results from this, that matter, like the manifestations of energy, is only a mode of motion."

At page 11, the writer of the pamphlet comes to the conclusion that "all transformations of matter are effected by an internal force or mind, and that each of the ultimate atoms of that matter encloses, and is the visible or tangible expression of a living principle which is just as indestructible as the substances of which our senses take cognisance."

At page 116-17, the author of "Uranie" observes:—"The unity of the universe is constituted by the invisible imponderable, immaterial force which moves the atoms. . . . The invisible atom is the point of application of force. . . . It is this which groups, directs, and retains in their association the innumerable molecules which compose the admirable harmony of the living body."

We might point out many other coincidences equally striking; and yet, as we have said, we are perfectly convinced that M. Flammarion never saw the Melbourne pamphlet, which was published so many years ago, and of which a very limited number of copies were sold.

"Uranie" consists of three parts. In the first the writer is conducted by the Muse of Heaven through our own and other universes, of which he graphically describes the beauty, the magnificence, and the stupendous immensity; from the contemplation of which, our finite minds

recoil with a painful sense of their overwhelming magnitude and grandeur, and of our own relative insignificance.

In the second, he introduces us to Georges Spero, and the fair Norwegian to whom he is affianced; and the half a dozen chapters which compose this portion of the book are charmingly written, and teem with noble and inspiring thoughts clothed in picturesque and poetical language.

The third part contains a chapter on telepathy, apparitions, and phantoms of the living; serving by way of introduction to the appearance of the spirit of Georges Spero, who has passed away in consequence of a fatal accident, and pilots his earthly friend while in a trance to the planet Mars. In this introduction, M. Flammarion relates a number of well-authenticated instances of spirits manifesting themselves in visible form, and also of phantasms of the living; and rebukes the vanity and presumption of those conceited and self-satisfied skeptics who imagine that science has spoken its last word; that we know all that is to be known; and that our five senses are sufficient to enable us to appreciate the nature of the universe.

"We smile," he observes, "at the ideas of the astronomers, physicists, physicians, doctors, and theologians, of three centuries ago; but will not our successors in these sciences smile, in their turn, three centuries hence, at the affirmations of those who in the present day profess to know everything?" Most assuredly they will, for as M. Flammarion observes, "The unknown of to-day is the truth of to-morrow;" and this is a fact testified to by the voice of universal experience.

SPIRITUALISM AS A GROWING FORCE IN LITERATURE.

Most of our readers will be familiar with the name of Sir Edwin Arnold, K.C.I.E., author of the *Light of Asia* and the *Light of the World*. His eldest son, Mr. Edwin Lester Arnold, has just made his *debut* as an author, and has written an historical romance, based to some extent, although only partially, upon the doctrine of Reincarnation. His father contributes a preface to it, dated from Tokyo, in Japan, where he was staying in April, 1890, and states in it that he himself has "taken the stupendous postulates of Phra's narrative"—this is the title of the book and the hero of the story—"with equanimity, if not acceptance;" which is a very important admission on the part of Sir Edwin. But he goes farther than this; he quotes, or possibly originates, the following striking remarks: "The human soul should be regarded as already in the present life connected at the same time with two worlds, of which, so far as it is confined to personal unity to a body, the material only is clearly felt. It is, therefore, as good as proved, or to be diffuse, it could easily be proved, or better still, it will hereafter be proved (I know not where or when), that the human soul, even in this life, *stands in indissoluble community with all immaterial natures of the spirit-world*; that it mutually acts upon them and receives from them impressions, of which, however, as men it is unconscious, as long as all goes well."

(This is a statement, it will be observed, which requires some qualification, for Spiritualists are perfectly conscious of such impressions, and are obedient to them, when satisfied as to their source). "It is, therefore, only one and the same subject, *which belongs at the same time to the visible and the invisible world*, but not just the same person, since the representations of the one world, by reason of its different quality, are not associated with ideas of the other, and therefore what I think as spirit is not remembered by me as man."

When a few more writers of the same eminence in the world of letters as Sir Edwin Arnold, have contributed their testimony to the truths of Spiritualism, we shall have hundreds if not thousands of persons who have hitherto sneered at them, shaking their thick heads and exclaiming with a look as nearly approaching sagacity as they are capable of assuming: "Ah, we always said there was a good deal in it, you know!"

ARE THERE OBJECTIVE APPARITIONS ?

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

*(Concluded).*From *The Arena*.(4.) *Physical effects produced by phantoms or occurring in connection with them:—*

There can be no more convincing proof of the objective reality of a phantasm than the production of real motion or displacement of material objects. There is abundant evidence of such effects; but owing to the method hitherto adopted by the chief members of the Psychical Research Society, of breaking up the phenomena into groups, and discussing each group separately as if it stood alone and had no relation with the rest of the phenomena, they have as yet received no attention. The curious circumstance that visual phantoms are often seen to open doors in order to enter a room, which doors are afterwards found to be locked and bolted, is supposed to throw doubt upon other cases in which doors really open; but every one who pays close attention to these questions must be convinced that phantasms are of many kinds, ranging from mere images on the brain of a single person up to forms which are not only visible to all present, but are sometimes tangible also, and capable of acting with considerable effect on ordinary matter. Let us consider a few of these cases, taking first those recorded in the publications of the Society for Psychical Research.

The phantasm described by Dr. and Mrs. Gwynne was seen by them both to put its hand toward or over the night-light on the mantelpiece, which was at once extinguished. On being relighted it burned for the rest of the night. Of course it is possible to explain this as due to a sudden gust of wind down the chimney, but why the only gust during the night occurred at the moment the phantom was seen by two persons to place its hand toward or over the light is not explained.*

In the house at Hammersmith where a figure was seen and noises heard during five years, Mrs. R.— who describes them, says that on one occasion the curtains of her bed were pulled back, and, she continues, “frequently I had doors opened for me before entering a room, as if a hand had hastily turned the handle and thrown it open.”†

In another case of a haunted house, Mr. K. Z., said to be a man of reputation, stated that “doors opened and shut in the house without apparent cause,” and “bells were rung in the middle of the night, causing all the household to turn out and search for burglars.”‡

Again, in a house where apparitions were seen by four persons, three persons sitting together in a room were attracted by the door creaking, “and we watched it slowly open to about one-third, and it remained so.” No such opening has been seen at any other time.**

Dr. Eugene Crowell relates that in a house in Brooklyn, a relation of his own several times had his hat struck from his head while descending the stairs or passing through the hall, and under circumstances which rendered the agency of any living person impossible.†† In the case already referred to, given by Mr. Hodgson in the September *Arena*, doors frequently opened and shut, and pictures, clocks, and other articles were thrown down with a great crash in a room where there was no one at the time, while another fell in front of the lady as she was entering the room.

But all these cases are insignificant as compared with the evidence afforded by the bell-ringing at Great Bealings, Suffolk, and at other places, an account of which was published in 1841, by Major Moor, a fellow of the Royal Society, in whose house they occurred. The ringing, in a violent, clattering manner, went on almost daily for nearly two months, during which time every effort was made to discover any natural cause for the phenomenon, but in vain. Major Moor states: “The bells rang scores of times when no one was in the passage, or

back-building, or house, or grounds unseen. Neither I, nor the servants nor any one, could or can work the wonderment that I and more than half a score of others saw.” And he declares finally: “I am thoroughly convinced that the ringing is by no human agency.”

The publication of his statement in the *Ipswich Journal* brought him accounts of no less than fourteen similar disturbances in various parts of England, every one of them equally unexplained. One of these was in Greenwich Hospital, and the account of this was given to Major Moor, by Lieutenant Rivers, R. N., a comrade of Nelson. The bells in Lieutenant Rivers’ apartments in the hospital rang for four days. The clerk of the works, his assistant, a bellhanger, and several scientific men tried to discover the cause, but all in vain. They made every one leave the house; they watched the bells, the cranks, and the wires, but just as in Major Moor’s case, without becoming any the wiser.

In another case, in a house near Chesterfield, long and repeated bell-rings continued for eighteen months. Bell-hangers and other persons watched and experimented in vain. The wires were cut, but still the bells rang. Neither the owner, Mr. Ashwell, nor his friend, Mr. Felkins, of Nottingham, afterwards mayor of that town, nor any other person was able to discover, or even to conjecture any adequate cause for the phenomena. In many of these cases the ringing occurred in the daytime, and was repeated so often that ample opportunity was given for discovering the agency, if a human one. And the thing itself is so comparatively simple that there is no opportunity for a trick to be played without almost immediate discovery. Yet in none of these cases nor, so far as I am aware, in any other at all similar to them, has any trick been discovered. They must, therefore, be classed as a form of haunting, comparable with the knockings and other disturbances so often connected with phantasmal appearances, and thus affording very strong evidence of the powers of phantasms to act upon matter.*

(5.) *Phantasms can be photographed, and are therefore objective realities:—*

It is common to sneer at what are called “spirit photographs” because imitations of some of them can be so easily produced; but a little consideration will show that this very facility of imitation renders it equally easy to guard against imposture, since the modes by which the imitation is effected are so well known. At all events it will be admitted that an experienced photographer who supplies the plates and sees the whole of the operations performed, or even performs them himself, cannot be so deceived. This test has been applied over and over again, and there is no possible escape from the conclusion that phantasms, whether visible or invisible to those present, can be and have been photographed. A brief statement of the evidence in support of this assertion will now be given.

The first person through whom spirit photographs were obtained, was a New York photographer named Mumler, who in 1869 was arrested and tried for obtaining money by trickery and imposture, but who after a long trial was acquitted because no proof of imposture or attempt at imposture was given. But, on the other hand, evidence of extraordinary tests having been applied was given. A professional photographer, Mr. W. H. Slee, of Poughkeepsie, watched the whole process of taking the pictures, and though there was nothing unusual in Mumler’s procedure, shadowy forms appeared on the plates. Mumler afterwards visited this witness’s gallery, bringing with him no materials whatever, yet the same results were produced. Mr. J. Gurney, a New York photographer of twenty-eight years’ experience, gave evidence that after close examination no trickery whatever could be detected in Mumler’s process. Yet a third photographer, Mr. W. W. Silver, of Brooklyn, gave evidence to the same effect. He frequently went through the whole process himself, using his own camera

* “Phantasms of the Living,” Vol. II, p. 202.

† Proc. Soc. Ps. Res. Part VIII, p. 115.

‡ Proc. Soc. Ps. Res., I., p. 107.

** Proc. Soc. Ps. Res., XIV., p. 443.

†† Primitive Christianity & Modern Spiritualism,” Vol. I, p. 191.

* An account of all these fourteen cases of bell-ringing and of other disturbances with names and dates is given in a small volume, now rare, entitled “Bealings Bells.” A brief summary of them is given in R. Dale Owen’s “Debatable Land,” and in William Howitt’s “History of the Supernatural,” Vol. II, p. 446.

and materials, yet when Mumler was present, and simply placed his hand on the camera during the exposure, additional forms besides that of the sitter appeared upon the plates. Here we have the sworn testimony in a court of law of three experts, who had every possible means of detecting imposture if imposture there were; yet they all declared that there was and could be no imposture.*

It would be easy to give a score or more of cases in which persons of reputation have stated in print that they have obtained recognizable photographs of deceased friends when they themselves were quite unknown to the photographer, and even when no photograph or picture of the deceased person existed. In all such cases, however, the objection is made that the figures are more or less shadowy, and that the supposed likeness may be imaginary. I, therefore, prefer to give only the evidence of experts as to the appearance on photographic plates of other figures besides those of the visible sitters.

Perhaps the most remarkable series of experiments ever made in this subject are those carried on during three years by the late Mr. John Beattie, of Clifton, a retired photographer of twenty years' experience, and Dr. Thomson, M.D., (Edin.), a retired physician, who had practised photography as an amateur for twenty-five years. These two gentlemen performed all the photographic work themselves, sitting with a medium who was not a photographer. They took hundreds of pictures, in series of three taken consecutively at intervals of a few seconds; and the results are the more remarkable and the less open to any possible suspicion, because there is not in the whole series what is commonly termed a spirit photograph, that is the shadowy likeness of any deceased person, but all are more or less rudimental, exhibiting various patches of light undergoing definite changes of form, sometimes culminating in undefined human forms, or medallion-like heads, or starlight luminosities. In no case was there any known cause for the production of these figures. I possess a set of these remarkable photographs, thirty two in number, given me by Mr. Beattie, and I was personally acquainted with Dr. Thomson, who confirmed Mr. Beattie's statements as to the conditions and circumstances under which they were taken.

Here we have a thorough scientific investigation undertaken by two well-trained experts, with no possibility of their being imposed upon; and they demonstrate the fact that phantasmal figures and luminosities, quite invisible to ordinary observers, can yet reflect or emit actinic rays so as to impress their forms and changes of form upon an ordinary photographic plate. An additional proof of this extraordinary phenomenon is, that frequently, and in the latter experiments always, the medium spontaneously described what he saw, and the picture taken at that moment always exhibited the same kind of figure. In one of the pictures the medium is shown among the sitters gazing intently and pointing with his hand. While doing so he exclaimed: "What a bright light up there! Can you not see it? And the picture shows the bright light in the place to which his gaze and pointing hand are directed.†

Very important, as confirming these results, are the experiments of the late Mr. Thomas Slater, the optician (of Euston Road, London), who obtained several figures on his plates when only his own family were present, and in one case when he was perfectly alone; of Mr. R. Williams, M.A., of Haywards Heath; of Mr. Traill Taylor, the editor of the *British Journal of Photography*, and of many other professional or amateur photographers, who all agree that, with everything under their own control, phantasmal figures, besides those of the sitter,

appeared on the plates without any apparent or conceivable mechanical or chemical cause

In the cases hitherto given, the phantasms or figures photographed have been invisible to all present except the mediums, and sometimes even to them; but we have also examples of the photographing of a visible form, or apparition occurring in the presence of a medium. A very successful photograph of a spirit form which appeared under strict test conditions, with Miss Cook as medium, was taken by Mr. Harrison, then editor of the *Spiritualist* newspaper. An engraving from this photograph appears as a frontispiece to Epes Sargent's "Proof Palpable of Immortality," with an account of the conditions under which it was taken, signed by the five persons present. Later on, Mr. Crookes obtained numerous photographs (more than forty in all) in his own laboratory, with the same medium; and had every opportunity of ascertaining that the phantom, which appeared and disappeared under conditions which rendered doubt impossible, was no human being, and was very different in all physical characteristics from the medium.*

This long series of photographic experiments and tests of which the briefest abstract only has been given, has been hitherto not even alluded to by the investigators of the Society for Psychical Research. But they cannot much longer continue to ignore it, because they have entered on the task of collecting the *whole* of the evidence for psychical phenomena, and of fairly estimating the weight of each of the groups under which that evidence falls. Now I submit that this photographic evidence is superior in quality to any that they have hitherto collected, for two reasons. In the first place, it is experimental evidence, and experiment is rarely possible in the higher psychical phenomena; in the second place it is the evidence, in an operation the whole details of which are perfectly familiar to them. And, I further submit, this evidence can no longer be ignored, because it is evidence that goes to the very root of the whole enquiry, and affords the most complete and crucial test in the problem of subjectivity or objectivity of apparitions. What is the use of elaborate arguments to show that all the phenomena are to be explained by the various effects of telepathy, and that there is no evidence of the existence of objective apparitions occupying definite positions in space, when the camera and the sensitive plate have again and again proved that such objective phantasms do exist? Such arguments, founded on a small portion only of the facts, remind one of that literary *jeu d'esprit*, "Historic doubts as to the existence of Napoleon Buona-parté;" and to those who are acquainted with the whole range of the phenomena to be explained, are about equally convincing.

I have now very briefly summarised and discussed the various classes of evidence which demonstrate the objectivity of many apparitions. The several groups of facts while strong in themselves gain greatly in strength by the support they give to each other. On the theory of objective reality all are harmonious and consistent. On the theory of hallucination, some require elaborate and unsupported theories for their explanation, while the great bulk are totally inexplicable, and have, therefore, to be ignored, or set aside, or explained away. Collective hallucinations (so-called) are admitted to be frequent. That phantasms often behave like objective realities in relation to material objects and to different persons is also admitted. This is as it should be if they are objective, but is hardly explicable on the subjective or telepathic theory.

The behaviour of animals in the presence of phantasms, the evidence for which is as good as that for their appearance to men and women, is what we might expect if they are abnormal realities, but involve enormous difficulties on any other theory. The physical effects produced by phantasms (visible or invisible) afford a crucial test of objectivity, and are far too numerous and

* A report of the trial appeared in the *New York Times* of April 22, 1869, and in many other papers. An abstract of the evidence is given by Dr. Crowell in his "Primitive Christianity and Modern Spiritualism," Vol. I, pp. 478-482.

† A brief account of these experiments from notes furnished by Mr. Beattie, and confirmed by Doctor Thomson, is given in the present writer's "Miracles and Modern Spiritualism," p. 193. Mr. Beattie published his own account in the *Spiritual Magazine*, September, 1872, January, 1873, and in the *British Journal of Photography* of the same period.

* An account of these experiments, and of those which preceded them, is given in a small volume entitled "Researches in the Phenomena of Spiritualism," by William Crookes, F.R.S., London, 1874; and they are summarised in Epes Sargent's "Proof Palpable of Immortality," pp. 100-110.

too well attested to be ignored or explained away. And finally, comes the test of objectivity afforded by the photographic camera in the hands of experts and physicists of the first rank, rendering any escape from this conclusion simply impossible.

I have confined this discussion strictly to the one question of *objectivity*, a term that does not necessarily imply materiality. We do not know whether the luminiferous ether is material, or whether electricity is material, but both are certainly objective. Some have used the term "non-molecular matter" for the hypothetical substance of which visible phantoms are composed—a substance that seems to have the property under certain conditions of aggregating to itself molecular matter, so that tangible or force-exerting phantasms are produced. But this is all theoretical, and we do not yet possess sufficient knowledge to enable us to theorise on what may be termed the anatomy and physiology of phantoms.

There is, however, a broader question to be discussed, one of which I think we have materials for arriving at some interesting and useful conclusions. I refer to the general nature and origin of various classes of phantasmal appearances, from the "doubles" of living persons to those apparitions which bring us news of our departed friends or are in some cases, able to warn us of future events, which more or less deeply affect us. (This enquiry will form the subject of another paper.)*

THE LATE REV. ADIN BALLOU ON SPIRITUALISM.

A FEW months since we noted the passing on of the Rev. Adin Ballou, one of the pioneer writers on Spiritualism; and we have since noticed, among the interesting series entitled "Things worth Recording," published in the *Banner of Light*, some notes of correspondence with him and extracts from his writings and notes from which we take the following. The writer is Mrs. Love M. Willis, but she has generally written for the press under the *non de plume* of *Observer* :—

It has been asserted in some previous notes that the name of a good and distinguished man gave solidity and power to new movements and seemed to "Observer" like a plank on a bridge: If by any change or accident the plank was removed, the yawning chasm below became a terror, the whole superstructure seemed tumbling in pieces, and future progress seemed impossible.

One of the first books upon spiritual phenomena sought and obtained by "Observer" bore the title, "Spirit Manifestations." The title page is as follows:

"An Exposition of Views Respecting the Principal Facts, Causes and Peculiarities Involved in Spirit Manifestations; together with Interesting Phenomenal Statements and Communications. By Adin Ballou.

If a spirit or an angel hath spoken to him, let us not fight against God.—Acts xxiii, 9.

Are they not all ministering spirits?—Heb. i., 14. Believe not every spirit, but try the spirits whether they be of God.—I. John iv., 1.

Boston: Bela Marsh, Publisher, 25 Cornhill. 1852."

It was indeed inspiring to read the strong, clear statements; to feel that a genuine, openhearted man had the courage to avow his convictions. But alas for one who thinks the way of progress depends on any man! Dr. S. C. Colby stated in a public lecture that Adin Ballou had "gone back" on his facts; that he had renounced his convictions, and was "coming round right," and this was the reply "Observer" received to the question if this was the case:

MILFORD (HOPEDALE), MASS., May 13th, 1853.

Dear Friend,—Your interesting letter of the 10th instant reached me last evening, and I hasten to relieve your anxieties respecting my present position. I stand precisely where I presented myself in my published work on Spirit Manifestations. I am more and more confirmed in the persuasion that I took the true ground on every important point set forth in that work. I have never taken any other ground; and Dr. S. C. Colby had no reliable authority whatever for his statements. While there are many phenomena of a spiritual or psychological

nature transpiring all over the country in connection with mediums for these manifestations which I do not understand, cannot account for, and seriously doubt being caused by departed spirits, yet there is a high and clear class of phenomena which I can no more doubt to have their cause in the presence and agency of departed spirits than I can doubt the existence of a God. So I think and so I speak still, and I am sorry a public lecturer should presume to speak anything to the contrary. As to my "coming round right," if I am not right, I shall be glad to become so. Should I be convinced that I have mistaken error for truth on this or any other subject, I pray that I may have honesty and humility enough to acknowledge it as publicly as I have committed my error. But though my enemies have sometimes reproached me with being a visionary and a changeling, it is my good fortune never to have changed *backward* from greater light to less, and never to have been obliged to recant newly-discovered and deliberately-declared truths of any serious importance. I think, therefore, it is highly improbable that I shall have any occasion to go backward, or make any great recantations of judgment respecting this subject. I thank you for your letter, both on account of the opportunity it gives me to contradict a false report, and on account of its good contents. I shall take the liberty to publish it in my paper, *The Practical Christian*, with some comments.

Your friend and brother, ADIN BALLOU.

This letter needs no comments. It has the ring of the genuine metal. No subterfuges, no hiding under the screen of psychic force, mind-reading, or magnetism, but a simple declaration of principles—an attestation of facts.

"Observer" recalls a meeting with one of Mr. Ballou's parishioners, in which the high esteem in which he was held was expressed. He was a man so thoroughly in earnest, so calmly secure in his faith, that his word was considered authority. Therefore we have reason to be proud of his written and spoken words, and although thirty-seven years have passed since this letter was written, it has yet its vital and present power.

In the old cabinet, in a yellow envelope, with marks of time upon it, lay another letter from the same hand, some extracts from which will do all good who may read, It was written in the same year:

"In regard to the skepticism, opposition, and seemingly wilful blindness of thousands in high places and low places, the history of human progress through all the past should have prepared us to expect it. Pharisees, Sadducees, Stoics, Epicureans, Libertines, Sensualists and brutish beings of the baser sort, will naturally act themselves out alike in all ages of the world when truth shines in upon their darkness, and the axe of reform is laid at the root of the trees. On the other hand, every epoch of progress has its elect, its chosen ones, its little flock, its martyrs, its prophets, apostles and welcoming receivers. Among these are many in humble positions, and always some high, noble and glorious minds.

And what tests of the heart, the intellect, and the moral character these epochs are! How many seemingly intelligent, candid, amiable holy and excellent persons travelling the beaten path of their times, have been revealed in unexpected phases of character when the test of new truths, new applications of principles and searching reforms came home to them! How great an attainment is it to be as a little child; to be truthful, to love righteousness above all things, to be willing to be of no reputation for the kingdom of heaven's sake; to be free and morally courageous in the face of ignorance, prejudice, scorn, persecution and contempt!

But such are the elect of all ages; the Saviours, prophets, apostles and martyrs of the race; the salt of the earth, and the light of the world, without whom moral darkness and putrefaction would reign over human nature. But through these first fruits of progress the great lump of humanity is gradually leavened.

These spirit manifestations have called out men's internals strangely. I have frequently been disappointed in the revealments made. People who I presumed would hail and welcome them joyously, have turned up the

*Will appear in next issue.

nose of disgust and contempt at them ; and others from whom I looked for indifference or determined hostility, are warm-hearted believers. So it goes, and we must make the best of these singular lessons.

As to undeveloped, alias evil spirits, in the proper sense of terms, they are the same, and the term evil cannot be eschewed. You say you would be glad to ignore the existence of such spirits. So should I, if it would do any good. But realities are realities, whether we will or not, whether agreeable or disagreeable. If our better feelings of good-will and pity could be separated from the knowledge of truths undeniable, we might be glad to ignore much of the evil which darkens our rudimental sphere—the sins and miseries of this life. But Love and Wisdom, in their holy marriage, teach us to know the worst, as well as the best ; to consider how the evil may be overcome with the good ; to work diligently for the grand consummation, though it require ages, and to be sure that the victory shall be won by the divine over the bestial, even the infernal.

We must expect this long while yet to encounter difficulties, perplexities, and inexplicable phenomena of nameless variety in spiritual development. I would gladly see through the glass, not darkly, but as it were face to face. But as I cannot, I will be thankful, patient and hopeful in my slow march upward. There is more to come. There is progress. The full beams of the morning sun will ere long shine forth. Earth and heaven will come into harmonious communication when all the elements have been elaborated. Let us bear and do our respective parts, with a confident assurance that the most glorious prophecies of the past will all be fulfilled in the unfolding future. May the loves and ministrations of the celestial world be with you and all the children of the true Israel.

Your friend and brother,

ADIN BALLOU.

How true is it that words of wisdom and truth do not become obsolete. Their grace is perennial. As "Observer" recalls the condition of the mind that instigated this correspondence, it seems to belong to a childish state. But not so seem the words of this good man. They are words of counsel that fit the present time. They come from a heart in sympathy with humanity, and from an intellect that combined judgment with earnest aspiration.

In his published book may be found directions for investigators. "Observer," in considering them, wonders if they will be of interest to investigators at the present time. Venturing on the doubt, we give them room :

1st. Be not ashamed, nor afraid, nor unwilling to embrace truth, come whence or how it may.

2nd. Respect your own senses and judgment enough to trust them decently.

3rd. Procure all the credible testimony you can, in print and otherwise, concerning spirit manifestations, ancient and modern ; weigh it deliberately at home, and be in no haste to examine cases until you can have good opportunities ; then improve them.

4th. Hold sittings with no medium whom you believe morally capable of deception or trick. Confide or refrain.

5th. Have few persons present, and none but candid, sensible, and well-behaved ones.

6th. Be serious, deliberate, frank and unaffected ; propose what tests you please, but abstain from all pettifogging lawyerism, pertinacity and over-urgency. Be content with such developments as come freely, and set everything down for what it is worth. You may desire much, and get little. Remember, you are not required to give credit for more than you receive, nor to take chaff for wheat.

7th. Take care not to overtax the nervous energy of the medium by long sittings, nor undue excitement.

8th. Take notes of all important phenomena and incidents.

9th. Accept or reject, or hold in doubt what purports to come from departed spirits, for what would be sufficient reasons if it came from spirits in the flesh. This must be the standing rule.

10th. Treat all persons concerned, whether departed or undeparted, as enjoined in the Golden Rule ; and it

there be evil, overcome it with good. Be uniformly just, considerate and kind.

"Observer" feels it a great loss that so few notes have been taken of the words of those who came in the earlier days of these manifestations, and gave advice, counsel and representations of the new life. Therefore it will not seem amiss to extract a few from the notes of séances which Mr. Ballou and family held, at which they received from their son Augustus many affectionate words, proving continued love :

"Do not think much of my last illness ; it was the gate to glory. Think of this beautiful land where we shall all be reunited. You will be elevated to purer communion with perfected spirits by what seems to you a terrible blow.

There will certainly be unmistakable communications from this beautiful world in a short time. Death will lose its terror. We shall indeed be separated, but I wish you to feel that I shall be so much more happy, and am exerting an influence over you more powerful for good than I have done, or ever *might* have done, had I remained on earth. . . . I have heard and know that there is reason to expect great and astounding manifestations from us within two or three years. . . .

When I survey the glories of the spirit home and contrast them with the minor beauties of the earth I once inhabited, my soul thrills with joy unutterable. I am amazed while with you that you can ever shed a tear at my change. And if to me the transition is so delightful, when my path was so cloudless on earth, what must it be to the children of affliction ! Ah ! the joy that I have witnessed when some, whose way through life was ever gloomy, first beheld the wondrous glories of our world ! You must taste it, feel it, to understand it. . . . Blissful thought, all darkness turned to light ! I am enraptured, nor can I express my joy.

I see in my mind's eye trials and sorrows innumerable for earth's inhabitants ; but beyond it all is the prospect of a brighter day, when among all the blessings not the least shall be communion with the spirits of the pure and good. Some of you will see that day. Do you ask how I can foretell this ? I know how the inhabitants of other earths have progressed, and the order is the same in all. It will be gradual, and some years will pass before a great change. You have already had prophecies to this effect. Heed them, Be patient, watch and wait. Another century cannot commence before this great change will be wrought. I may not tell you more. I say again, be patient ; watch and hope. . . .

Do you wish the society of pure spirits ? Make yourselves pure and holy in thought and conversation. Listen to the breathings of the Divine Spirit, nor fail to hear its warnings. Your experience has taught you that your happiest moments are those spent in communion with the Divine. Why, then, seek for happiness in any other way ? The cares of the busy world weary and perplex your minds, and from them you gladly turn to the joys supreme which you find in forgetfulness of them all, and in communion with the Infinite.

THE real formation of character depends on moral and spiritual discipline. Without this discipline life floats adrift like a ship without a rudder—aimless, disorderly, and without a system. Subjection to discipline and obedience to principles not only prove but increase the real worth of character. "Self-control is at the root of all the virtues." To act according to impulses, to go where inclination leads, means not liberty but the surrender of moral freedom. Those, therefore, whose aim it is to attain to moral and spiritual superiority should subject themselves to strict discipline and regulate their lives according to principles, and not allow themselves, under a false notion of liberty, to be carried hither and thither by the impulse of the moment. Even spiritual impulses should be kept within due control, in order that they may fructify and conduce to the real growth of the soul.—*Indian Messenger*.

UNDER the heading of "A Disciple of Science," the *Arena*, for January, contains an editorial biography of Alfred Russell Wallace, LL.D., F.R.S., with interesting extracts from his writings.

To Correspondents.

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

C.F.L. IN CONCLUSION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Judging by the tone of my patronising friend's parting salute, my remarks have evidently gone home. Such writhing and wriggling as are displayed in the body of his last fulmination pointed unmistakably to his being *in extremis*, and quite prepared for his subsequently avowed intention of taking his exit.

Consequent on my pushing his every-man-a-law-unto-himself theory to its legitimate issue I am accused of disregarding the amenities of controversy and of being markedly deficient in logical acumen, and this in the same breath in which "every man" is withdrawn and "every spiritualist of course" substituted therefor! The doctor's new position is this:—Accept the supra-mundane theory of table-moving, friends, and you get above the law, you cease to be responsible beings, each one doeth whatsoever he listeth. Then I am soundly rated for not understanding that that was the import of the original statement, reminding your readers, no doubt, of the case of the rider who, having run over a schoolboy at a street crossing, returned to his prostrate victim and demanded his name and address with a view to prosecution for having *stopped his gallop*.

Then dear aunt Sally is incited to shake her hoary locks at me as a means to my discomfiture! Where was the good lady when the doctor, fixing on the "fester of the flesh," construed it into good wholesome meat teeming with animal magnetism, and proceeded to blow me up on the strength of this fabrication? Where was she when her patron, clutching at the type-setter's appendages to my "*propria persona*," thereon hung a tale? Where were her wooden understandings when the doctor pathetically and soberly quoted a sentence from my tobacco and pipe story, which the type-setter had school-boyed by substituting "the" for "an," thereby implying that he who had imbibed "at times" had necessarily only two pockets, without perceiving the flaw? Why did she show her fidelity to her lord and master when he accused me of knocking her down and picking her up *again*? Evidently Jesus's descent into the lower regions and his rising *again* have not been quite forgotten. What a long "draw" she took from her customary clay pipe—the convivial cigar is denied her I understand—when the doctor asked if ever a more nonsensical sentence than one of mine was ever written, and what a blinding whiff she emitted when he immediately proceeded, without the slightest effort, to take "the cake" from me. His father suddenly became his creator! *ergo*, the son is a creator, and that son scarce three moons ago laughed me out of court because, forsooth, he maintained that I claimed to be a god! Our friend might confidentially whisper how he came to be quite convinced that the idea of his separateness did not originate with another "party." It's quite on the card, too, that both were in the dark as to the prodigy they were "creating." Even Jehovah was more modest, for he said "Let *us* make man"—not "me create" him, humbling himself we see to accept the assistance of *mother earth* in the operation. Chambers defines creation, primarily, as a "bringing into being or form *out of nothing*." Of course the word has subsidiary and metaphorical application—what word hasn't? but in this connection, dealing with matter and spirit in relation to the cosmos it has, as everyone in touch with the genius of our language must feel, no meaning other than the one quoted. Even Nature deified, merely transforms and rearranges, evolves and involves but never yet "created" an atom or a dyne—the doctor to the contrary, notwithstanding. And how presumptuous and unsafe to venture on ultimate principles, when our master stands aghast before the shrine of his absolute monism! Any how we embark and push off. Without the operation of a dual law whither the cosmos? But for its correspondence "here below" where the *raison*

d'être of matter and spirit, of subject and object? This dualism is clearly discernible in the vegetable and animal worlds, and crossing the inevitable threshold, invades the region of the emancipated. The noumenal world is but the model and counterpart of the phenomenal, hence we infer this dualism as necessarily immanent in the universe, and consequently inherent in the "causeless cause." I must at present decline the title proffered me by *almus pater*, believing with at least one other individual that all the wisdom of this southern land is concentrated in a spot exactly four degrees nearer the rising sun than Stawell, consequently I should be unworthy the distinction. And now in pressing my master's friendly hand in parting, I must thank him for the lessons he has taught and assure him of my continued esteem and affection.

Yours faithfully,
C.F.L.

THE ANTI-VACCINATION MOVEMENT.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR—"A. M." laments having killed two birds with one stone. Let me at once assuage this tender-hearted sportsman's spirits. Leaving my brother biped, "Beta," to chirrup for himself, I beg to assure your contributor that *this* chick remains unwinged, still flies, and in fact is "too fly" for "A. M.," who must considerably improve his AIM before he can do much damage to the anti-vaccination flock. You have already allowed so much space and latitude to writers on this subject, which can scarcely be *germane* to the scope of your journal, sir, that I should hesitate in any case to trespass further upon your generosity and good nature, but there is no need. From first to last, "A. M." ignores my arguments, which he condescendingly allows were "fairly logical;" so that I am under no obligation to notice his divagations. It is still incumbent on the gentleman, as a fair-minded controversialist, (1) to invalidate the position of such leaders as Crookshank and Creighton touching the pathological dissimilarity of coxpow and smallpox, (2) to overthrow the statistics of a *doyen* like Vogt as to the situation in Germany and Switzerland, (3) to account (on any grounds favorable to vaccination) for the fact, vouched by Wallace, that there is a corresponding difference in the *smallpox mortality* and the *general mortality* of Austria and Prussia, and (4) as a champion of calf-lymph, to dispose of my categorical objections to its use. *Au revoir*, "A.M"! *Satis quod sufficit*.

Faithfully yours,
X.

SOCIETY FOR PSYCHIC CULTURE, SYDNEY.

THE first half-yearly meeting of the above Society was held on the 1st April, at the Society's Rooms, 121 Bathurst-street; about 35 members were present.

President, Mr. Robert White, read the following address:—

It is with some pleasure I present the following Report of the first half-year of our existence as a Society to our friends and members.

The preliminary meeting was called by Mr. W. D. Campbell, and held in the Foresters' Hall, Castlereagh-street, on 18th Sept., 1890, when it was decided to form this Society.

The first general meeting was held on 30th Sept., in same hall, where a responsible committee was appointed, and Mr. W. D. Campbell unanimously elected Hon. Secretary. It was decided to leave the election of a President to the committee. I had the honour of being unanimously elected to the post.

The committee engaged a room for all meetings of the members, at 46 Royal Arcade, and the first ordinary meeting was held on Sunday evening, 12th Oct., when there were 34 present, and an interesting service gone through. Circles for physical phenomena, general development, and for healing were formed, the latter conducted by Mrs. Havee; also a psychometric circle was

formed by Mr Cox. Satisfactory results for the most part were obtained. The room being so near the busy part of the town, was found to be altogether unsuited for phenomena, so on the 10th January our present room, 121 Bathurst-street, was engaged, which will comfortably seat 40 people. It is much more suited to our requirements, being larger and easier to find, and in a quieter part of the town. We have also had the benefit of the loan of an organ and Mr. Smith's services as organist.

There have been ordinary meetings of members on Sunday evenings, the attendance being from 15 to 35. At these meetings the Chairman has delivered several addresses, and some beautiful inspirational poems have been read by Mr. Evatt; trance addresses have been given by Mrs. Muir, Mrs. Havee, Mr. Campbell, Mr. Evatt, and Mrs. Edwards, which have been much appreciated; psychical manifestations have occasionally occurred, and some good clairvoyant readings have been given by Mrs. Aylward; so that on the whole the Sunday meetings have been varied profitably and interestingly.

There have been 21 meetings of the committee, and a full attendance at each. Through ill-health Mr. Aylward had to resign his seat on the committee, his place being filled at first by Mr. Edwards and then by Mr. Clarke. On the whole the meetings of the committee have been cordially conducted, and the business of the Society harmoniously and efficiently carried out.

Our number of members at present is 50, and we have a small credit balance in hand. As ours is the only Society of its kind in N.S.W., there ought to be room for it to exist and prosper, and fill a sphere of usefulness.

As I am leaving to-morrow on a trip to England, I shall be unable to take any part in the Society's meetings during the incoming half-year; but when I meet in our motherland those who have belief in our ideals of this life and the eternal beyond, I shall have pleasure in speaking of your good work here; in letting them know that in this distant, isolated land you are imbued with the same hopes, aspirations, and interests in the advancement of mankind to a nobler, purer and more spiritual life, as our co-workers are in dear old England.

In the lines of Longfellow I conclude, and wish you farewell:—

“Look not mournfully into the past,
It comes not back again;
Wisely improve the present, it is thine;
Go forth to meet the shadowy future
Without fear and with a manly heart.”

The Secretary in giving the financial statement reported a credit balance of 27s. 8d.; and he then read a paper descriptive of the previous history of the Spiritualistic Societies in Sydney.

Votes of thanks were then accorded to the retiring officers, and were suitably acknowledged. Mr. A. J. Edwards was then elected President; Mr. Charles Havee, Vice-President; Mr. George Evatt, Hon. Secretary; Mrs. Edwards, Hon. Treasurer; and the following as Council: Mesdames Havee, James, Tyler; and Messrs. Christian, Clarke and Moses, with Mr. W. D. Campbell and Mrs. Slocombe, as Trustees.

Refreshments were then served, and the members were afterwards entertained by recitations, readings, and songs—terminated by the strains of “Auld Lang Syne.”

SPIRIT INDENTITY.

NOTES BY “EDINA.”

I HAVE selected two cases of indentity out of the large mass of material at my disposal.

The first is that of Mr. K. This “communicator” resided near to the house we occupy in the country, and I had a slight acquaintance with him. He was an elderly gentleman of active habits, and extremely fond of golf, to which he devoted a great deal of his spare time. In the spring of 1889 I met him near the golfing links, and he suggested on my next visit to the country we should play a friendly game against one another. I assented, and the matter was left over till my return to the country a few weeks later. On the day of my return I was surprised to hear that he had died suddenly of a paralytic stroke.

Recently, when the family was residing in the country, a message was written through my daughter, purporting to come from this gentleman. The local colouring and internal evidence of indentity were (to us) extremely interesting and convincing; but I can only deal with two portions of the message, with which my daughter could have no connection or knowledge whatever.

(1) He alluded to our engagement to have a match at golf, and stated his regret at not having survived to keep it. This engagement was known to him and me alone, as it was made when I was on my way to town, and was never mentioned by me to one of my family; indeed, it appeared too trivial.

(2) He speaks in his message of the old minister of the parish being still “trotting about”—a most expressive way of alluding to him; and then he gives the number of years he had been a minister. None of us knew this fact, and after reading the message the first time I saw it in the country, I could not verify this part of it till I got back to town and consulted a clerical almanack, which gave the number of years the clergyman spoken of had been minister of this parish. These amounted to within two of the number specified in the message, and as Scotch clergymen are usually two years licensed before they get a parish, I take it for correct. Other matters are referred to in the message, but I prefer only to deal with such portions as my daughter could not possibly have known, and there I leave the matter with the S. P. R. to explain where the thought-transference, or telepathy, or unconscious cerebration comes in; I being in town and my daughter thirty miles away from me when this message was written.

My second case is that of our family doctor. He first communicated by the table, as you will find noticed in my second communication to “LIGHT.” Later followed a written message (among the earliest my daughter wrote), which simply contained his name, gave his regards to my wife and self, and stated that his father-in-law (naming him) was with him. The signature, on being compared with an old letter, was perfect. As regards his father-in-law who was simply “named” in the message, my daughter was three years old when that gentleman died and never heard of him, though I knew him well. This message was written in town, I being absent at business when it came.

We have since had two long messages from the same source. The internal evidence is clear and convincing; the handwriting in parts like and unlike the original; but one of the signatures, though not so good as the first one, is extremely like that of the deceased doctor. In the outset this communication addresses my daughter by a pet name he had for her, arising out of some of her early peculiarities when a very young child, and which appellation I had entirely forgotten—a somewhat remarkable circumstance, as my recollection of these things is usually pretty good. I cannot give details of these messages, but may give one fact arising out of the second of them. We had been to visit a lady residing at a boarding-house one evening, and in a communication from the doctor which came the night following, he mentioned that he knew the husband of the person who kept the boarding-house when in life (he being a well-known business man in the City), and that he had seen him since he came to the spirit-world. I have only to add that my daughter knew nothing of the person who kept this house, or her husband, the latter of whom has been dead for a least fifteen years.—*Light*. EDINA.

UNDER the heading of “Vaccination at the Antipodes” *The Vaccination Inquirer* for March has a resumé of the Elsner correspondence *re* Vaccination which appeared in the *Age* of December and January last, to which is added Dr. Creighton's refutation of Dr. Elsner's statements regarding him. It also reproduces an article which appeared in the *Harbinger of Light* for January in refutation of a dogmatic sub-leader published in the *Argus* and some facts with regard the “Kelton” case proving by the testimony of the Health Officer that all the crew of that vessel had been vaccinated.

TASSO AS A SPIRITUALIST.

THE February number of *Op de Grenzen van Twee Werelden*, edited by Mme. Elise Van Calcar, of the Hague, contains an article entitled "Torquato Tasso and his Familiar Spirit." It states, that in the year 1780 there appeared in Leipsic a work entitled "On Ghosts and Ghostseers." In it we read what follows concerning the old singer of "Jerusalem Delivered," a masterpiece of the first order, so grandly interpreted by our Ten Kate, in a book that may be found in every family.

"Tasso trusted in a spirit which accompanied him wherever he went. It often happened that in a friend's presence, turning his face to the window, he would exclaim 'Here comes my spirit.' And Tasso would maintain an exalted demeanor in the presence of his invisible visitor."

Mme. Van Calcar here observes that we meet with the same thing in the case of Swedenborg, who descried his spiritual companions, however, rather with the outward than with the inward vision and hearing. To which we may be permitted to add the memorable instance of one of the greatest philosophers of Greece—Socrates—who, according to his own testimony, was everywhere accompanied, instructed, and advised by his familiar *daimon*, a word which was then used to signify a sort of guardian angel, but upon which the Christian church, in later ages, bestowed a devilish signification. Hesiod, the oldest of the poets says: "The genii which inhabit the earth by order of Zeus, are the beneficent guardians of unhappy mortals." Epictetus writes: "when we have closed the door of our apartment and darkness has fallen upon us, let us never remember to say that it is night and that we are alone; for God and our angel are with us, and they have no need of light to see us." Pindar observes that "the *daimons* are protective genii." And Plutarch adds: "These protective genii make themselves known to us, either in dreams or by voices and prophetic words, heard by healthy or sick persons, or by apparitions at the moment of death, and are the guardians of mortals."

And such was the familiar spirit of the illustrious Tasso, who was looked upon as insane because he believed in the unseen world. In a letter from Giovanni Battista Manso, Marchese di Villa, addressed to the High Admiral of the Neapolitan fleet, and copied by Wieland into the *Deutsche Merkur* in 1781, the writer, who was an intimate friend of Tasso, and a poet like himself, says: "Tasso has become a formidable sportsman, who is neither deterred by the roughness of the weather, nor by the wildness of the district. When the days and nights are most inclement we engage in music, and sometimes listen for hours together to singing; for Tasso derives a special pleasure from the songs of the *improvisatori*, whose facility in versification and rhyming he envies, because, he says, he himself has not been liberally endowed by nature in this respect. We also dance with the ladies of the neighborhood, in whose society he takes great delight. Generally, however, we sit by the fire-side and indulge in discussions. Naturally the ghost, who, as he says, appears to him from time to time, occasions a good deal of debate between us. Upon this subject he has so much to say that I really do not know what to make of it. I am sometimes afraid lest this queer craze of his will affect me also. I should so very much like to extricate him from a position which I look upon merely as a mental aberration on his part. I have earnestly tried to prove to him that this vision could not possibly be real, and that it is the creature of his imagination; and that the presentation to him of these spiritual phantoms is, as it has been in so many other cases, the result of hypochondriasis. To all which he replies that, in this instance, it is the very reverse; that this spiritual intercourse has been of very long duration; that the spirit always appears to him in the same form—of which he has taken particular note; and that this would not have been so had it been the mere product of a disordered fancy. Neither would his conversations with the ghost be so coherent and intelligent, for, in fantastic visions, the senses act independently of the reason,

and there is neither consecutiveness nor common sense in the ravings of delirious or intoxicated persons. Then, again, if these conversations emanated from his own mind they could not transcend the limits of his own knowledge and experience, whereas he had learned things of the spirit which he had never heard before, nor ever read of, and never met with any one who was acquainted with them. Hence he felt bound to conclude that his visions were not idle fantasies, but genuine apparitions of a spiritual personality, presenting themselves for reasons which may be opened out to him. I always argue with him to the contrary, and combat every one of his contentions; but he has an answer ready for everything. He has even gone so far as to say that if he could not convince me with his words, he could do so experimentally. "You shall see the spirit with your own eyes," he observed, "so that you need not trust to my bare assertion." I wished for nothing better, and in the following evening when we were sitting by the fire alone, he looked earnestly towards the window, gazing at it so fixedly that he no longer answered the questions I addressed to him. "There," he exclaimed, "is my friend, the spirit; who is so good as to pay me another visit. Now, look well at him, and you must acknowledge that I have spoken the truth to you."

Unfortunately the Marquis of Villa was not gifted, like the great poet, with the faculty of clairvoyance, and failing to perceive the spiritual visitor, disbelieved in his existence. And so it is, as Mme. Calcar observes, even in this nineteenth century of ours, when the generality of people look at spiritual phenomena from precisely the same standpoint as Tasso's friend, and those who are gifted with spiritual eyesight and insight, are complacently set down as insane by the common herd of mankind—"mostly fools," as Carlyle said.

THE ELDER DUMAS A SPIRITUALIST.

LIKE most men of genius, Alexander Dumas, *père*, possessed the artistic temperament: sensitive, impressionable, keenly susceptible to influences from the spiritual world, and therefore mediumistic.

An English translation of his "Memoirs" has just been published in an abridged form, and at pages 88 and 89 of the first volume will be found the following interesting reminiscence:—

"I remember very distinctly the event I am about to tell, which has remained in every detail perfectly present to my mind.

"They had put me into a house belonging to the father of my two cousins. This good man was a locksmith, by name Fortier; he had a brother, a village *curé*.

"About eight o'clock my cousin Marianne came for me, and laid me in the little cot facing her large bed; and I slept that good sleep which God gives to children, as he gives the dew to the spring-time.

"At midnight I was awakened—or rather we were both awakened, my cousin and I—by a loud knock on the door. A night lamp was burning on a table; by its light I saw my cousin rise in her bed, very frightened, but without saying anything. No one could have knocked at that inner door, because the two outer doors were shut. But I, who to-day shudder almost as I write these lines—I on the contrary felt no fear. I got out of my bed and went towards the door.

"Where are you going, Alexander?" cried my cousin; "where are you going, child?"

"You can see," I answered calmly; "I am going to open the door to papa, who is coming to say good-bye to us."

"The poor girl sprang from her bed quite scared, seized me as my hand was on the lock, and forced me back into my bed. I struggled in her arms, crying out "Good-bye, papa! good-bye, papa!"

"Something like a faint expiring breath passed over my forehead, and calmed me. And so I fell asleep again, my eyes brimfull of tears, my throat choked with sobs. The next morning at daybreak they came to wake us up. My father had died just at the moment when that loud knock sounded on the door!"

LEAVES ON THE STREAM OF THOUGHT.

"W.G." writing about ghosts, in the *Australian Herald*, says: "Year in, year out, dilettante investigators of the occult keep telling us 'there is something in it,' and never tire of plying us with the quotation that 'there are more things in heaven and earth than are dreamt of in our philosophy;' but as to what that 'something' is, or those 'more things' are, they never undertake to enlighten us; and the fault is partly our own, for though we are willing and even pleased to believe in a vague something, we have nothing but fine scorn for definite theories. Just so, it is this "fine scorn" which shuts out from innumerable minds the inestimable *knowledge* of a future life.

The man who harbours no resentment towards those who hate him is well advanced on the pathway of spiritual development.

At a conference on the treatment of habitual drunkards, recently held in London, a number of magistrates gave it as their opinion that imprisonment for drunkenness had proved a complete failure either as a deterrent or reformatory influence, and Dr. Norman Kerr contended that inebriates should be treated with a view to eradicate "their disease." Spiritualists have long advocated this rational method of dealing with these much to be pitied people.

The creed most believed in at present is "Don't do anything for nothing." Like a pestilential effluvia, it is day by day withering generosity and rendering life more and more difficult to be borne.

Dr. Thornton, Bishop of Ballarat, thinks "the strike is to unionism what the army is to the nation." He, however, answers the question, "what, then, are we to think of strikes?" in the following thoughtful way:—"Just what we think of war. The ultimate right to resist intolerable treatment by extreme measures is claimed by all communities of men. Yet war in any form is a deplorable, wasteful, hateful necessity, never to be resorted to except in dire emergencies, and in default of all more reasonable expedients."

Bishops are unhappily, not always to be found expressing such distinct disapproval of war.

SPIRITUALISTIC LITERATURE.

WE mentioned, in our last the publication of a work entitled *L'Omnithéisme*, from the pen of M. Arthur d'Anglemont. From a review of it which appears in one of the current numbers of *Le Messager*, of Liege, we learn that it is written in a thoroughly scientific spirit, and that it submits universal nature to a rigorous classification, from the germ of the soul and the first constituent atom of matter—from the infinitely little up to the infinitely great, and thence through all the kingdoms and sub-kingdoms, in all the worlds disseminated through space, in all the hierarchies of substance and of spirit. The soul of every being forms, in some sort, a portion of the divine soul, and contributes to constitute it. God, on His side, sends to every creature the laws by which it must be governed in traversing the multiplicity of its consecutively progressive existences. But the soul of each of us is no more to be confounded with God than the microscopic beings which compose our bodies are to be confounded with the body itself.

Everything in nature is *being*; the primitive atom being merely a substance prepared by a spiritual principle. All comes from the soul; all is soul.

This is the noble reply of the author to the materialists without ideal, who will recognise in all spiritual manifestations nothing but matter moved by itself. . . . "All is substance! All is spirit," eloquently exclaims Arthur d'Anglemont; "the spirit is the creator of the substance, and the substance organises the spirit, which owes its manifestation to it."

Having established this, the author studies the eternal

destiny of beings. He sees the mineral elevating itself to the vegetable life, and from thence to the animal life, to enter one day into the human kingdom. Above this, the soul must pass through kingdoms more and more elevated; but until it is completely divested of its imperfections, it must return to the earth, reassume a human body, and labour, suffer, and strive in the midst of mankind. Its successive incarnations here below will continue until it is sufficiently dematerialised to enter into higher realms.

Another remarkable work by the same author, is entitled *God the Universal Being*. M. d'Anglemont states that all the truths contained in it have been given to him; that it contains no ideas of his own, and that he is merely the instrument through whom it has been written. An able critic says of it: "This work, prodigious by the profundity of its conceptions, is worthy to be meditated upon by philosophers and thinkers; but it is probable that the very fact of the author's modesty which will not allow him to attribute to himself the merits of a composition for which he acknowledges the assistance he owes to superior intelligences, will be prejudicial to the reception to which its worth gives it an incontestable right.

Cherchons! (Seek) is the title of a book published in Geneva and Paris by M. Louis Gardy, and written in reply to some forcible-feeble attacks upon Spiritualism by Professor Emile Yung, of the former city—one of those skeptical materialists who are mentally as blind as bats. Judging from the table of contents, the work must be of a very comprehensive and convincing character.

Its 280 pages are divided into thirty-four chapters, with the following headings:—1. Introduction. 2. Savants *versus* Savants. 3. Magnetism and Hypnotism. 4. Credulity and Incredulity. 5. Apparitions. 6. Origins of Spiritualism. 7. Table-turning Movements without Contact. 8. Dr. Gibier. 9. Accordance of Faith and Reason. 10. Mediums and Mediumship. 11. Spontaneous Manifestations. 12. Passivity of the Medium. 13. Abraham Florentine. 14. Siegwart Lekebusch. 15. Psychography. 16. Direct Writing. 17. Spiritualism in the Presence of Grief. 18. The Seybert Legacy. 19. Materialism. 20. Influence of the Investigator on the Phenomena. 21. The Success of Spiritualism. 22. In Switzerland. 23. In France—Allan Kardec. 24. New Evidences. 25. Experiments of Dr. Cyriax. 26. General Drayson's Lecture. 27. The Doctrine of Spiritualism. 28. Explanatory Theory. 29. Common-place Character of Communications. 30. Failures and Successes. 31. Last Reply. 32. Conclusions. 33. Advice to Investigators. 34. Works to Consult.

OUR SYDNEY LETTER.

MY DEAR FRIENDS,—Your kind sympathy with our work prompts me to pen you an account of our efforts that are already promising some success. The committee of the Leichardt Spiritual Mission have acquired the property of which I told you in my last memo., and myself and family are residing in the house—a commodious cottage—where public meetings are held each Tuesday and Friday, also a children's class every Sunday morning, comprising about thirty scholars, the nucleus of a future Lyceum.

We purpose building as soon as possible a small hall for Sunday services on the land adjoining the cottage, and thus save ourselves the item of rent, 10/ per week, now paid for room in Town Hall.

One thing gives me much pleasure, there are always new faces among our audiences, and a spirit of inquiry seems rife among the people. We are thinking of forming a Debating Club, embracing various instructive subjects in short essays, etc.

Our good brother, Mr. Hackett, materialising medium, whose manifestations have long been a source of delight to a large circle of friends, has kindly promised us a public seance in our rooms, on the 29th inst., for which we are issuing tickets, the proceeds of which are to be devoted to our building fund. We are raising the required £1 per week by 1s. subscriptions among our

people, and friends have kindly donated books and journals towards our reading-room and library.

We desire to express our thanks to those kind friends in Melbourne who have assisted us by gifts of Lyceum Leaders, printed hymn sheets, and pamphlets; and earnestly also do we express our sympathy toward the beloved Melbourne cause, hoping that while we are striving to establish a new movement here, the blessed experiences of hallowed communion we have passed in Melbourne may not be without fruit; and many happy, earnest workers co-operate in harmonious effort to keep the cause prominently before the people.

We are anticipating with pleasure a visit from our beloved sister-workers, Mrs. Burbank and Mrs. Peddington, whose presence will cheer us on our progressive way, and tend to cement even more fully our united sympathies. So, whether present or absent, beloved ones, let it be our highest aim to show the world in which we move the beauty of our harmonious philosophy, that they may take knowledge of us and truly say, "Behold! how these Spiritualists love one another."

Greetings to you all, with fraternal love, from

Your grateful sister,

J. HARRIS.

Spiritual Mission, 89 Marlborough-street,
April, 1891.

IN THE SILENCE.

Lead me no more by mountain streams
Where wondrous torrents leap and war,
Like mighty souls with finished dreams,
Rushing the valleys to explore;
But by still waters where the sky
Reflected is with sun and star,
And every floweret growing near
Sees its own face; oh, lead me there.

By the still waters art thou led,
Beside the waters that are still;
So still that almost they seem dead,
Nor move to ripples at thy will.
The heavens reflect their smile or frown,
The stars of truth can see their face,
And the bright sun reflects his beams
As he with loving smile looks down.

In silence many things are heard
That cannot be in quick, swift life;
The faintest twitter of a bird,
The very leaves in loving strife
Whispering in night; the waving grass;
Almost the growing of the flowers
In silent night as you go past,
Say what's unheard in daylight's hours.

And you learn best when all is hushed—
Love, friendship, riches, honour fled,
And all youth's hopes decayed and crushed,
And even courage seemeth dead;
Then, when thy night is calm and still,
The spirits' rustlings stir the soul,
And in the silence grows the will
That makes the broken pieces whole.

[The above beautiful lines were received through the lady sensitive of the Society for Psychic Culture, Dunedin.—ED. H. of H.]

THE *Devon Evening Express* for March 4th, 6th and 9th contains a report of a lecture on "The Doctrines of Spiritualism" delivered at Exeter by Mr. H. Junor Browne, also several letters arising out of it. Mr. Browne seems to lose no opportunity of introducing the subject wherever he goes, and though meeting with much opposition, generally succeeds in interesting the thinking portion of his hearers.

PASSED ON—At Auckland, April 3rd, 1891, Mrs. A. SINCLAIR. Trusting after this dark life on earth that her future spiritual life would be light.

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.*

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