



THE

Harbinger of Light.

MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

No. 256.

MELBOURNE, JUNE 1st, 1891.

PRICE 6d.

CONTENTS:

Table listing contents with page numbers: Death of Madam Blavatsky 4421, Our Foreign Exchanges 4442, The Anti-Vaccination Movement 4423-4, In Memoriam—Mrs. Dwight 4425, No Harm of the Dead 4426, The Te Deum of Humanity 4427, Mr. Bradley's Lectures 4428, Theosophy and Spiritualism 4428, The Sixth Sense 4428, What are Phantasms, and Why do they Appear? 4429-33, History of Spiritualist Societies in Sydney 4434, From Here and There 4434, A Day with Professor Denton 4435, Spiritualism in Foreign Countries 4436, Dante and Re-incarnation 4436.

words they (the founders) hope that by going deeper than modern science has hitherto done into the Esoteric philosophies of ancient times, they may be enabled to attain for themselves and other investigators proof of the existence of an 'unseen universe,' the nature of its inhabitants, if such there be, and the laws which govern them and their relations with mankind." These declared objects and principles were so entirely in accord with those held by advanced Spiritualists that the ranks of the Society were largely filled by them—some, however, subsequently withdrawing. Madame Blavatsky gave occasional evidences of her occult powers to those associated with her, and testimony was published at the time to the fact that the adepts or "Brothers" had appeared to several of the initiated. The Society, however, grew but slowly until its transference to India, about two years after its formation, though a London branch under the presidency of C. C. Massey was started in the interim.

The launching of The Theosophist journal, under the editorship of Madam Blavatsky, was an important epoch in the history of the movement, and brought that lady's talents more prominently before the world. It became clear she was a woman of more than ordinary ability and conversant with abstruse subjects rarely studied by her sex. Occasional visits to England and the Continent brought about her crowds of seekers after occult knowledge, many of whom impressed with her evident mastery of the subjects she wrote and spoke on, became her disciples and devoted supporters. In 1878 it was announced that she had commenced to write a ponderous work entitled "Isis Unveiled," and subscriptions being invited in advance, flowed in rapidly from all parts of the world. Through ill health the publication lagged, but the book ultimately appeared in two bulky volumes in 1880. This was supposed to be inspired by the Mahatmas, but doubt was thrown on its authenticity by the discovery in its pages of words and ideas previously given utterance to by Prof. Henry Kiddle, of New York, and which had already appeared in print. A long controversy anent this matter appeared in several of the American and English journals, but no satisfactory conclusion was arrived at.

MADAM HELENA P. BLAVATSKY, whose spirit left the earthly tenement early last month, and is (if her teachings are correct) now resting in "Devachan," was a woman whose passing away demands more than ordinary notice. She first came into prominence about the year 1874, when the startling materialisations occurring at the Eddy Brothers' homestead, in Vermont, U.S.A., were attracting world-wide attention, and Col. H. S. Olcott was despatched on behalf of the New York Graphic to investigate and report on them. Madame Blavatsky was a visitor there at the time, and through her mediumship a number of remarkable Eastern characters were attracted, appearing with their characteristic dress and arms. Madam Blavatsky, who had acquired some experience of Indian Yogism, offered a different explanation as to the nature of these forms to that of the Spiritualist, and disclaimed being assisted herself by disembodied spirits; the source of her powers being some wise men of the East called Mahatmas, with whom she was en rapport, and who were able either to influence her from afar or come in a duplicate of their earthly body, and converse as though present in propria persona. She subsequently, in New York and elsewhere, gave sufficient evidence in this direction to convince not only Col. Olcott but several other astute gentlemen, including the late Alexander Willder and Mr. Wm. Q. Judge, the present head of the Theosophical movement in America, and the impression produced upon the minds of these gentlemen led to the formation of the Theosophical Society in New York in 1875. The original programme and declared objects of the Society were the study of occult science and esoteric philosophy, in theory and practice, and the popularisation of the facts throughout the world. The original preamble says: "In other

Madam Blavatsky's health [necessitating her residing in Europe, she by arrangement with Col. Olcott formed an Esoteric group of branches with head quarters in London; and whilst superintending these she wrote her last great work, "The Secret Doctrine;" and, in addition, conjointly with Mrs. Besant, conducted a weekly magazine, called *Lucifer*. Impulsive in her nature she made friends and enemies with equal facility, but through all difficulties and discords she persevered with her life work with indomitable energy, showing her belief in it by the efforts made to complete it whilst body and soul held together. Though differing from Madam Blavatsky *in toto* in regard to the condition and powers of the spirit after it has left the physical body, we can conceive that there is much of truth in her teachings, and pay a tribute to her memory as one of the most remarkable women of the age.

OUR FOREIGN EXCHANGES.

THE February, March and April numbers of *La Revue Spirite* (Paris), reached us almost simultaneously. In the first of these we find a detailed account of some extraordinary physical manifestations which have occurred in the house of M. Emile Picard, at Very-Nou-reuil, near Chauny, in the Department of Aisne, in the month of December last.

It is one of a group or row, situated about fifty yards from the canal and has long had the reputation of being haunted. M. Picard is a working man occupying the place, with his wife, a daughter twelve years old, and an infant only a few months old. For something like a month, invisible hands were engaged in pelting the house with flints, large pebbles and pieces of coal, so that there was not a whole pane of glass in the windows. Articles of furniture were displaced, crockery and glass were broken, and the Picard family received severe contusions from the objects which flew about the rooms. The police were communicated with, but they could not trace the disturbance to human agency.

A spiritualist, named Huet, suggested that recourse should be had to a table; and he sat down with them to one. In about ten minutes it began playing those wild freaks which are indulged in by evilly disposed spirits; and although it was a tolerably heavy one, it was turned topsy-turvy with such violence that the little girl fled from the room in a paroxysm of terror.

No clue has been obtained to any satisfactory explanation of the malignity displayed by the "haunting" spirit.

Something very similar has occurred at a farm-house belonging to a gentleman named De Conesongle, in the village of Covey, in Brittany, and occupied by a tenant named Kerles. The gendarmerie were called in, and were severely buffeted by the unseen disturbers of the peace, and hundreds of people from Quimper have visited the place, and have been eye-witnesses of the fantastic performances of the mischievous, not to say malicious, spirits.

The March and April numbers of *Op de Grenzen van Twee Werelden*, the Hague, maintain the high literary character which Mme. Van Calcar has acquired for her periodical.

The following are the subjects treated of in these two issues:—"From whence is Theosophy?" This takes the shape of two letters to a friend. "A Notable Sleep-walker" describes some curious phenomena exhibited by a small boy named Janicand, in the normal school at Creuse, in France, in the year 1859, and duly set forth in the report of M. Badaire, the director of that establishment, and [confirmed by Dr. Dufay, its medical officer. This document was submitted to the Academy of Sciences, at Paris, in 1860. "What is Grace?" An examination of the Christian doctrine, "Can every one develop into a medium?" A carefully weighed statement of the qualifications required to be possessed by

those who wish to become speaking, writing, typtological, or trance mediums.

To *Le Messager*, of Liege, M. Victor Tournier contributes some reminiscences of his spiritualistic experiences, which date back to the early part of the present century.

In the same number is an extract from *Le Voleur Illustré*, a periodical which has been in existence for sixty years, describing a remarkable instance of materialisation, which took place through the mediumship of Mme. Ballou, who lives in the Rue de Faubourg Poissonnière, in Paris. A séance of a dozen persons was held in her house in December last; among whom was a gentleman who had taken charge of a little girl, seven years old, bequeathed to his care by her dead father. As she had been attacked by the smallpox, he had placed her in the Hospital of the Child Jesus, two days previously, in order to protect his own three children from contagion.

When the medium had passed into a state of trance the little invalid, clothed in white, and weeping bitter tears, presented herself, and was instantly recognised by five of the persons present. "What is the matter?" asked her foster-father. "I died at seven o'clock this morning," was the reply. And in a second or two the materialised form melted into space. Everybody was amazed; and not the less so when it was afterwards learned that she had departed at that very hour.

La Revue Universelle, a first class monthly magazine, published at Nantes, contains an excellent review of *Après la Mort*, by M. Leon Denis; and does not hesitate to declare that Spiritualism "is the supreme conciliation of all beliefs and of all philosophies, upon the ground of reason, enlightened by science, and satisfying at once every generous sentiment and every legitimate aspiration, in mutual toleration and universal solidarity."

Nor is this a solitary example of the altered tone of the secular press towards Spiritualism, for in the *Revue des Livres Nouveaux*, a purely literary periodical, of the 1st February last, we find M. Gaston d'Hailly reviewing the book just referred to, and asserting that he does not see "any doctrine more consoling, more comforting, or worthier of respect than that professed by the Spiritualists." After stating that the work presents a rational and scientific solution of the problems of life and death, M. D'Hailly goes on to say: "He (M. Denis) demonstrates the existence, and the reason of the successive existences of the individual being. I have read and re-read the book. It has filled my soul with joy, and if things are as he represents, I can only proclaim and praise the Eternal Providence."

If colonial journalists and men of letters in these colonies, who know Spiritualism to be true, had only the courage of their opinions like their French brethren! We know one influential newspaper, of which it is generally understood that the proprietor, the editor, the sub-editor, and one of the principal contributors, are all cognisant of the genuineness of those phenomena, which assure us of our immortality and of the reality of the after-life; but excepting a timid and tentative article now and then, "letting I dare not wait upon I would, like the poor cat in the adage," our contemporary maintains a wary silence on a subject of infinitely greater importance than our parish vestry politics.

THE GOLDEN WAY (San Francisco) for April, is an excellent number, containing contributions from John Wetherbee, Hudson Tuttle, W. J. Colville, Hon. A. B. Richmond, and others. William Emmette Coleman commences an analysis of *Isis Unveiled*, which seriously detracts from its originality. If the Mahatmas are responsible for its contents, they appear to make very free use of the ideas and words of living writers without acknowledging their indebtedness to them. The journal contains three excellent illustrations, and more are promised in the future. A brief sketch of "A Day with Professor Denton," by Seymour Palmer, which we reprint, will recall similar experience to some of our readers who had the pleasure of his company during his sojourn in Australia.

THE ANTI-VACCINATION MOVEMENT.

BY
A. M.

THE statistics I gave in my last communication were taken from Dr. Schulz's work, "Impfung Impgeschäft and Impftechnik." Dr. Schulz is Stadt-Physicus, at Berlin. His book appeared in 1888, and his statements are strictly official, *i. e.*, taken from official documents that were submitted to the Reichstag by the Imperial Government for guidance previous to the passing of the Compulsory Vaccination Act now in force throughout the German empire.

Unless Beta flies to the monstrous assumption that the German Government compiled false statistics, and that a high class official copied them, knowing them to be false, he must admit my claim to their absolute reliability, and since of two contradictory statements concerning matters of actual occurrence only one can be true, he must further admit that his "competent statistician," Vogt, must have drawn considerably on his imagination, and is not reliable.

Beta desires me to produce evidence of his having suppressed facts, and his desire shall be amply satisfied. The fact No. 1, that the French prisoners of war caused the epidemic of 1870-71 in Germany, and added considerably to the death-list, is too well known for one so well versed in these matters as Beta pretends to be to plead ignorance of. He asks in well-feigned astonishment whether I mean to say that prisoners were taken to the frontier and distributed all over Germany whilst suffering from a contagious disease? Has he never read the history of the Franco-German war? Does he not know that the prisoners had to be hurried into Germany by thousands and tens of thousands, and that it was absolutely impossible for the medical staff, engaged day and night in the hospitals and ambulances, to subject these prisoners to a rigorous examination? But even if this had been done, and all, showing symptoms of actual disease had been kept in France, would this have excluded the contagion carried by others—the subtle variola-coccus, that can be propagated by a letter sent hundreds of miles? If Beta is in happy ignorance of all this, I humbly apologise, that in charging him with suppressing facts, I gave him credit for more knowledge than he possesses. If he did not wilfully commit the offence, the charge lies with those from whom he draws his information—his competent statistician, Vogt, or Drs. Crookshank and Creighton.

"The interesting and truthful" Jennerian anecdotes Beta rehashes are probably taken from the same source, and also abound with suppression of facts. My authority for the statement that in 1801 more than 10,000 persons had been vaccinated by Jenner and others in London alone, and that with more than half of these inoculation of smallpox virus had been practised without effect, is Dr. Schulz (page 5) as good and reliable an authority as either Crookshank or Creighton, and a far better one than Vogt. As no official records were kept of these vaccinations, the question of numbers cannot be decided accurately, but a few thousand more or less are of no importance, since a few hundred successful experiments would have been sufficient.

That the tests were brilliant and convincing, must be inferred from the fact that in 1802 the sum of £10,000 was voted to Jenner by the English Parliament, and in 1807, when his merits had been further demonstrated, double the amount. Is Beta such a simpleton as to believe, or to try to make others believe, that an English Parliament ever voted £30,000 to any man as a reward for a discovery backed by twenty-three experiments only? John Bull is no fool, and does not part with his money on such terms, nor does he erect after half a century a statue to an impostor such as Beta wants to make Jenner appear. That statue in Trafalgar Square will stand, and the beneficent work of Jenner will endure, for centuries after his petty detractors are forgotten.

Was Jenner ever slandered and belied? Let the reader answer that question for himself after comparing

Beta's misrepresentations with the actual facts of Jenner's life. Twenty years of that life were, according to Professor Haeser's History of Medicine (Jena 1882), spent in preliminary investigations of the subject under discussion.

Jenner was a pupil and personal friend of the great John Hunter, and from that eminent man received the impetus that made him an enthusiastic student of natural science and an original investigator. To bring against him the experiments he made in these preliminary investigations, and the views he expressed to friends privately in correspondence or conversation, is an extremely childish, but at the same time an extremely dishonest criticism. Granting even that some of these views were premature and erroneous, they do not invalidate his final conclusions, nor detract from the merit of his labours. Take, for instance, the so-called horse-grease, triumphantly cited by Beta. Various affections are comprised under that name. That which Jenner experimented with is an exanthematous eruption, the lymph from which transferred to the cow will produce real, genuine cowpox. Jenner discovered this and declared cowpox in the first instance to have originated with the horse. The mistake, if it was one, was harmless and never acted upon, cowpox lymph, no matter how obtained, being always used by him.

To give an alleged experiment with swinepox-lymph, which, according to Beta, Jenner made in 1889, the misnomer of *Jenner's first vaccination*, is on a par with Beta's other statements.

Our honest critic also exaggerates the importance of Jenner's overestimate of the time during which the effects of vaccination may be relied on. Jenner was rash in asserting them to be for life, for he had no certain means of judging, since time only could decide the question; but his error was excusable, and his belief in the lasting effects of vaccination most undoubtedly honest. Beta's assertion that I share in the belief, is an untruth. Not a word written by me justifies him to make it.

Another "truth perversion" he stands convicted of is his alleging the sound, experimental basis I claim for vaccination to consist in twenty-three experiments made by Jenner. He writes: "and this after two years' experience confined to twenty-three cases. This is the sound, experimental basis that has never been shaken." Talk of not suppressing facts, and of Beta's scornful indignation when charged with the offence!

Jenner commenced his investigations about the year 1775, and made his first vaccination on Phipps in 1796. In 1798 he published, after twenty-three successful experiments, his "Inquiry into the causes and effects of Variolae Vaccinae." Of this work a second edition appeared in 1800, and a third in 1801. It was AFTER the appearance of this publication that the sound, experimental basis was laid, that thousands offered themselves for vaccination, the greater half of which were afterwards subjected to the variolous test. The new method having only a partial success in the hands of others, Jenner published in 1799, "Further observations on the Variolae Vaccinae, or Cowpox." According to Beta, all Jenner's literary efforts ended with these two publications, for he mentions no others. But in 1801 appeared his "Account of the Origin of Vaccine Inoculation, and a continuation of facts and observations relative to the Variolae Vaccinae." In 1808, "Facts for the most part unobserved or not duly noticed respecting Variolous Contagion." In 1819, "On the varieties and modifications of the Vaccine Pustule, etc.;" and in 1821, "Address to the Medical Profession generally relative to Vaccination."

In these writings the value of vaccination was most clearly shown, and they contributed materially to its general introduction; but Beta does not even mention them. I presume there is no account of them in Crookshank. "*Jurare in verba magistri*" is evidently Beta's motto. He has purchased the two volumes of the illustrious anti-vaccinist; has swallowed every word as gospel truth, and reproduces the ill-digested mess of pottage with immense self-complacency. It does not strike him that for one Crookshank there are thousands of Straight-

shanks holding exactly opposite views on the subject of vaccination. He does not reflect that there are people in this world of ours who, unable to achieve greatness by actual merit, vainly strive for it by attempting to detract from the well-earned greatness of others. Jenner was an impostor, and all who believe in him and carry out his work, are benighted fools or sordid, self-interested rogues. Such is the verdict of Crookshank, Beta, and Co.; such at least are the inferences Beta intends the reader to draw from his effusions. It is a proud position to assume, immensely flattering to the vanity of little minds. What a pity for them that it is but subjective, and that others cannot see it, but rather see the reverse of it!

If Beta had an intelligent general grasp of the subject he writes about, he would not call it "herring-trailing" on my part to introduce into a discussion like this, intended for the information of the general public a short sketch of the history of smallpox, showing the terrible nature of the enemy to whom the anti-vaccinists want us to open our doors again.

Beta asserts that smallpox was waning all over Europe until inoculation revived it. How very correct and logical is this statement again! As if people in the last century had been fools enough to run the gauntlet of inoculation—a dangerous process at the best—if sad experience had not taught them that the contagion, most probably in a worse form, would be sure to overtake them sooner or later; for it is a well-known fact that before Jenner nobody ever escaped smallpox. Dirt-disease, as Beta calls it, or not, it spared neither rich nor poor. As to its waning all over Europe during the last century, how does that truthful statement tally with the murderous epidemics of it, that are matters of history? To mention a few only: Naples, in 1768, was visited by an epidemic of smallpox, to which within a few weeks 6000 children fell victims. In 1783, another one at Rome cost 4000, and in 1786, one at Constantinople 100,000 human lives; whilst the mortality from the disease at the end of the century was as great, if not greater, than at the beginning of it.

Beta's base insinuation that medical men advocate vaccination only on account of the fees attached to it, deserves no refutation. He asserts by implication that they know it to be of no use, if not positively harmful, but inflict it on thousands of children for the sake of filthy lucre only. This is Beta's sordid view of the matter, and he is welcome to it. His impertinent hints as to my being one of these destroyers of the innocents, paid by Government at the rate of 2s. 6d. per child, justify a few guesses on my part as to Beta's identity. There is a certain individual visiting the townships of the North-eastern district monthly, for the purpose of selling groceries to the storekeepers. He is a man of progressive, liberal views, fairly well read, and of an intellectual grasp rather above that of the class usually called bagmen, to which he belongs, but evidently participating in the "brass" and assurance distinguishing these gentlemen in general. On that hypothesis alone can it be explained that he assumed a rôle on the present occasion for which he lacks all requisite general knowledge. He has purchased Crookshank's work, donned the armour of the professor, and à la Don Quixote, comes forward to fight the battle of the anti-vaccinists. His impudence culminates in an attack on the medical profession, couched in quotations expressing in an exaggerated form the fact known to every medical man, that medical science being empirical is as such necessarily imperfect and fragmentary. But can Beta name another science that has conferred more substantial benefits on mankind? Is there a calling that assuages more human suffering, confers more human happiness, and gives more opportunities for the exercise of the highest virtues of self-sacrifice and benevolence than that of the medical man? Beta's attack is simply impudent and impertinent, and I am paying him an undeserved compliment by noticing it at all.

In conclusion, a few lines in reply to X's letter:—

1. Crookshank and Creighton have thrown no new light on the relation between smallpox and cowpox. The question remains still an open one, but the majority of

experimenters are in favour of the theory that cowpox is smallpox modified by the organism of the cow. Reiter at Munich, Thiele in Kasan, Ceely in England, and later on, Voigt at Hamburg, have inoculated calves with smallpox virus and produced pustules, which after repeated inoculations became genuine cowpox, and the lymph from which did not produce variola again in the human subject, though the first vaccinations had very severe effects. Vaccine lymph thus obtained is, according to this theory, variola virus minus the variola-coccus. Chauveau, in France, on the other hand denies, as the result of his experiments, the possibility of transforming smallpox into cowpox. Bollinger, again, maintains that there are but two forms of pox originally, the smallpox and the sheep-pox, and that the pox of horse, cow, pig, goat, and dog are not independent diseases, but varieties of either one or the other of the originals mentioned.

Thus stands this controversy at present, and under these circumstances my views are as defensible as those of X., Crookshank and Creighton. The balance of evidence is in favour of a relationship between smallpox and cowpox, but it is by no means incumbent on the advocates of vaccination to prove this relationship. Related or not, they counteract each other, and the proof of this rendered times out of number, is sufficient for all intents and purposes.

2. I have shown already that Vogt's statistics with regard to Germany are not reliable.

3. The mortality from smallpox in Austria I have proved to be greater than that in Prussia, and nobody in the two countries denies it. German medical students have to go to Austria to study the disease, for in the German hospitals it is very rarely met with. Wallace's argument seems far-fetched and irrelevant.

4. X's *categorical* objections to calf lymph are extremely "*uncategorical*" in view of the fact that calf lymph has been used exclusively throughout the German empire for the last ten years with the most satisfactory results. These results are, 1, That the anti-vaccination movement has died out in Germany, where at one time it was very strong. 2. That the very few cases of smallpox now observable in Germany are as a rule with very few exceptions traceable to importation from the neighbouring states.

Jenner's system has never been carried out anywhere as it is now throughout Germany. It receives there its first fair and full trial, and by that trial, but never by the puny efforts of English and Australian anti-vaccination leagues, it will either fall or stand. At present, the probabilities are in favour of the latter alternative, and the probabilities, moreover, are that the anti-vaccination movement will lead here and in England to the very same reforms which it brought about in Germany, though these reforms are the very opposite of the aims of X and Co. History repeats itself. I therefore wish the movement a most sincere and hearty God-speed.

[The subject, though an important one, is a "side" one for this paper, and as such has occupied too large a proportion of our space. We have no desire to close it abruptly whilst any light can be thrown upon it by our correspondents, but must ask them to condense their matter as much as is consistent with a clear presentation of their ideas and evidence, leaving out all personalities and extraneous matter.—Ed. *H. of Lt.*]

A PREVISION OF DEATH.

THE *New York Star* mentions that Dr. M. L. Holbrook, President of the Society of Psychological Studies and residing at No. 46, Twenty-sixth street, East, has made the following communication to the Society with respect to a Miss Law, who recently died of pneumonia, after an illness of three days only at No. 8, Sixty-fifth street, West, New York:—

"The third day she was prepared for the death which she felt approaching, retaining all her faculties, and addressing her friends in these words: "there is a messenger here who is awaiting me. You imagine, perhaps, that I am labouring under a delusion. It is nothing of the kind; for I can see that messenger perfectly, while I can understand that he is invisible to you. He will

lead me to a home in which Aunt Jane is, and where I shall be able to see her." This aunt had died in New Jersey two days previously, but her friends had carefully concealed the fact from Miss Law. The patient went on to speak without hesitation and with the utmost intelligence upon other subjects. She died shortly afterwards.

"The Rev. J. St. Dodd, who had known Miss Law for many years, declares that she was of a superior intelligence, gifted with a very strong will, and not at all dreamy or mystical in her ideas. This being her character, he did not expect such an incident. He had certainly seen some persons suffering from hallucinations, but, in his opinion, Miss Law was perfectly conscious when affirming that we have just related."

A PERFECT ANTIDOTE FOR SNAKE BITE.

THE "Australian Medical Gazette" (Sydney), for April, contains a "Contribution to the History of Medicine in Australia," by Dr. A. Mueller, of Yackandandah, embodying a paper on the Treatment of Snake Bite, by Strychnine, read by him before the Intercolonial Medical Congress, the publication of which was suppressed by the Secretary of the Pharmacological branch. In connection with it is published the correspondence relating to the non-publication of the paper in the transactions of the Congress which shows most culpable negligence, if not animus, on the part of the Secretary, who endeavors to shelter himself by making disingenuous statements.

From experiments made by Drs. Mueller, Thwaites, Queely, and Garde, the efficacy of the antidote has been demonstrated beyond cavil, as in several instances the patients were in a moribund state.

Dr. Mueller's paper is brief, but interesting; his theory is that the virus of snakes acts primarily on the nerves, and the experiments detailed are corroborative of this theory.

IN MEMORIAM

OF MRS. ISABELLA A. DWIGHT, WHO PASSED ON TO THE
HIGHER LIFE APRIL 15, 1891.

Hush! the angel comes to summon
One we love to higher planes;
And we may not, cannot murmur,
Heaven our dearest treasure claims.

Oh! so tenderly he bendeth
O'er the loved one of our care,
Whispering softly: "Come up higher,
See the answer to love's prayer."

Would we, if we could, detain her
From the bliss of perfect love?
Rather shall our fond thoughts speed her
To our restful home above.

We have loved her gentle presence,
We have shared her every care;
Angels guard her from all sorrow—
She their love shall fully share.

And her presence, of returning
To the hearts she loved so well,
Speak the thought so fondly yearning
All the Father's love to tell.

She will be our guardian angel;
She will fondly take our hand;
Leading us through paths we know not,
Gently to the summer land.

There together we will wander
By the streams of perfect peace;
Where from all of earth-life's sorrow
Those we loved have found release.

JENNY WREN.

NO HARM OF THE DEAD.

In the number of March, of the *Harbinger of Light*, there has been referred to an article in the monthly journal, *Op de Grenzen van Twee Werelden*. In some short sentences the editor gives his sentiment about our departed king, William III, and is of opinion that history will paint him in less favourable colours than Mrs. van Calcar, and possibly put him on the same level with the Georges of England, as they are described by Thackeray.

May I say here that I wrote as a Spiritualist, with my eyes on the following sphere of our existence, who has been taught that every soul will have to purify itself, by a difficult strife and a hard struggle, of all its earthly stains, if it does not want to be shut out from the gates of the realms of light.

Before all things we learn from our blessed friends not to judge harshly those of our brothers, who have had to fight in the battle-field of life, perhaps ten times harder than we have to do.

Hard is the judgment of mortal man, who can only account for the outward actions. We cannot guess with how great an amount of pity, purer and higher beings regard the camp-fighter, the descendant perhaps of a race which left him the fatal heritage of unbridled passions and unbending pride. Of each mortal, born of woman, there is kept a pedigree on high, in which the guardian-angels find the key to his character. Moreover, there is taken into consideration the dangerous position of a person who from his first youth has been led the wrong way, and has been taught to over-estimate himself, the dangers of temptation goading him on to forget himself in boundless dissoluteness—the dangers of wealth, and of flattery from intriguing egoists against the much too weak influences to keep him in the right pathway.

With those charitable considerations our kings are regarded by the exalted spirits of the house of Orange, which kept guard over him at his death-bed, who waited for his last breath on earth, and brought him over to one of the glorious places of restoration in the spirit-sphere.

My very much to be confided clairvoyant medium told me that two glorious princesses attended the king during his illness, and touched and awakened in his soul many a meek and humble impression.

They were the noble Louise Henriette of Brandenburg, a born princess of Orange, the poetess of several religious hymns often sung in our churches, and the grandmother of our king, the spouse of William I. A long time before his last and terrible suffering, they foretold us his coming end by showing us the royal crown draped in black crape.

The young prince Maurits, who died as a child, was continually with his father during his illness, and his mother, queen Sophia, the king's first wife, who manifested several times in the most unmistakable manner, exhorted us very often to pray for our king, especially for the state of his mind. The manifestations of queen Sophia began a short time after her death, when I was writing her biography. This was known of nobody, as I wrote it secretly. For this very reason I was very much impressed when one of our best mediums, an author himself, unexpectedly entered my room and began to write in trance. The writing was signed, "Sophia, queen of Netherlands."

She besought me not to put her too highly, as she was humbly convinced of her many faults and short-comings. Already at this period she had forgiven her husband, and in her following manifestations she feared not to acknowledge her own part in the family troubles and estrangement, and to accuse herself of the wrong use she made of her extraordinary intellectual capacities. She warned every high-minded and highly gifted woman never to misuse her cleverness and talents for the humbling and putting down of another. She always writes in a neat, flowing and refined hand, which is recognised for her own writing by every one who ever saw one of her letters. It is sometimes in French and sometimes in German. She was a reader of my periodical and acquainted with Spiritualism, and always speaks with kindly acknowledgment about the light my writings

made dawn for her. She visited us periodically, till after the burial of our king; and it is very probable it will be a long time before she will manifest again in our circle, as she has taken up the difficult task assigned to her, namely the polishing of the rough diamond she did not recognise as such when on earth.

Our noble queen Emma, the king's second wife, has very much worked at that passionate heart, and softened down much which was rough and hard; and the Lord gathered up so many an unselfish impulse, so many a noble aspiration—for truly, the life of this king, the last male descendant of the noble house of Orange, was overflowing with secret deeds of goodness and kind-heartedness, and charity will cover many faults and imperfections.

Unconscious was the king when he was taken away to the father's house, and for a long time he remained in a state of deep slumber. Our clairvoyant medium saw him as he lay asleep upon a couch, spread for him by loving hands, while his corpse was laying in state in the "chambre ardente," hung in deep mourning; but on high he was environed with bright colours, white and blue. No black is there, where death and sin are shut out.

When he regained his consciousness, after a lapse of time, the first spirit he recognised was his much-beloved brother Henry and his young departed son Maurits, and step for step they prepared him for the full acknowledgment of the great change which had befallen him.

His heart had been open always for religious impressions, and at his grave the Court chaplain remembered how the king, on a Sunday, after listening to a most earnest sermon, approached him at the end of the service, and putting his hand upon the shoulder of the aged preacher, spoke with great emotion: "I thank you for that earnest word." And if the king said such a word, it always came from his very heart.

While the world shall amuse itself with the summing up his sins and the prying into his shortcomings, he is most earnestly occupied to qualify himself and to do his best to go on, to come further, to grow better; and all the elements united to make great and quick progresses are in him. He is under a very good guidance, and has become free of the fatal influences of his bodily constitution and his environings.

Our Heavenly Father is a most wise and merciful educator; truly He does not with us after our sins, because He knows—He alone—what we are; because He knows—He alone—what made us stumble on our path, and sees and is able to cure all our ailments.

The blessed angels look on us with eyes quite differing from those of hard but shortsighted man. May we as true Spiritualists learn from the blessed spirits to judge one another as we should wish to be judged ourselves, and before all things to do so for a king who had nothing in common with the tyrannical and dissolute Georges. He was a just and good constitutional king for his people, and his weaknesses only relate to his private life, and were quite independent of his reign.

May I, my dear sir, ask for a little space for this article. I thought it my duty towards my country and the princely and beloved house of Orange to write it; and above all, towards the noble queen I respected so highly, which I never will cease to love and admire, and who now likes to call herself "our sister Sophia." As a Spiritualist, too, I felt obliged not to pass by this hard and hasty judgment in silence.

Believe respectfully, yours truly,

E. VAN CALCAR.

The Hague, Holland.

THE following cut from the London *Times* of April 18th will be read with interest by many of our readers:—"On the 15th inst., at St. Columba's Church, Pont-street, Belgrave-square, by the Rev. D. Tolmy-Masson, M.A., M.D., uncle of the bride, William Platts, youngest son of Peter Platts, Esq., Trinity House, Gainsborough, to Alice Catherine, third daughter of H. Junor Browne, Esq., of Melbourne, Australia."

COLONEL OLCOTT.

COLONEL OLCOTT was in Sydney in the early part of May, and having formed a branch of the Theosophical Society there, had arranged to visit New Zealand when the news of Madame Blavatsky's death necessitated his immediate departure for England, to endeavour to find a successor to fill her position as head of the esoteric section in Great Britain. Having taken his passage in the P. and O. S.S. "Massila," he arrived in Melbourne on the 12th ult., and on the 15th lectured at the Masonic Hall, his subject being "Theosophy: with Reminiscences of Madame Blavatsky." Mr. John Ross was in the chair and briefly introduced the speaker, who prefaced his address by saying that he found the people and the cities of Australia so much like those of America, that he felt at home with them. He wished them to understand that in the matter he was about to address them on he was very much in earnest. It was not his desire to assail any religion. Theosophy was no more Buddhism than Christianity (both of which contained that indwelling spirit of religion that giveth life) but it combatted the growing materialistic tendency of the age. The Rosicrucians, Paracelsus, Bohme and others had preceded them as theosophists, seeking step by step to understand the law of human development. The westerns were only laying the foundation stones to a system of psychology; the eastern system of Yogi linked the soul with the oversoul. There were numbers of people leading a solitary life, drifting about trying to find a substantial basis for a belief in a future life, and the society brought such together to their mutual advantage. The speaker then referred to his first acquaintance with Madam Blavatsky, who he spoke feelingly of as a poor persecuted but noble woman. She had written books displaying the most profound erudition, and yet had no library whence she could draw her information. When wanting a quotation, she would appear to be looking at an invisible book, and would write down as though copying from a visible and tangible one. He described a flower séance of Maud Lord's, where he and Madam B. had been present, and also some remarkable phenomena which Madam B. was able to induce, including the production of a gold ring which had dropped from a rose, and at a later period had been mounted with diamonds through Madam's occult powers; this ring he exhibited to the audience; astral bells and spirit lights, or akasa, were also alluded to. These, he said, were produced by nature force; every man had this force in degree. The ancient races knew how to develop this power; had this audience ever put themselves to investigate the power of mind or soul? He was a Spiritualist till he became acquainted with theosophy. He lamented the ignorance of scientific men on spiritual subjects, and was going to Paris to meet the Hypnotists and endeavour to enlighten them. The speaker concluded his discourse by exhorting his hearers to cultivate fraternal love, irrespective of race or color, and to work for the general enlightenment of humanity.

Colonel Olcott delivered a second lecture in the same hall on the following Tuesday, his subject being "Buddhism." There was, he said, a law that operated on the human race, called the law of ethical causation, whereby the entity sought its birth according to its attraction. That was recognised in Buddhism, and Buddhism was professed as a religion by one-third of the earth's population. It would be impossible for any religion to take such a hold on the world were there not something specially attractive about it.

If Buddhism were compared with other religions, he thought it would not suffer by comparison. Hindooism and Buddhism held that people when they die were liable to pass into a region of unsatisfied desires—a shade world. From that it was possible for the individual to work his way into another sphere called the region of surviving form, where the entity had not so strong an attraction to the earth, had still a feeling for it, and was clothed with human form impalpable to our eyesight but palpable to himself, thence to a state of formless being. There was a science of psychology in Buddhism, divided into two parts; first, the knowledge of how to

develop the faculties of man by extraneous means as mesmerism, clairvoyance, &c.; second, by evoking the powers by the practice of sorcery, which, with them, was a perfectly scientific thing. Buddhism agreed that a good man should be respected, that unmerited misfortune should be relieved, and that the bad man should be punished. He believed that in the prevalence of truth it would be found that all religions would stand on one basis, representing, as Madam Blavatsky said, the different angles of refraction of the light of truth as it came into the spiritual apprehension of man.

Colonel Olcott left Melbourne on the 22nd inst. by rail for Adelaide, where he would join the "Massilia" *en route* for Europe.

[Suffering from an attack of influenza during nearly the whole time of the Colonel's presence here, we were debarred from enjoying as much of his society as we should have desired, but we are old friends by correspondence, and personal acquaintance has not lessened that friendship. Doctrine does not form a prominent feature in his discourses or writings, and in this alone we differ. To be a theosophist does not demand a belief in the "Occultist" theory of a future state, which we shall in some future issues compare with the teachings of Spiritualism.—Ed. *H. of Lt.*]

THE TE DEUM OF HUMANITY

WAS the subject of one of Mrs. Harris' recent Sunday discourses in the Town Hall, Leichardt, before an attentive audience.

The following is a brief synopsis of the lecture:—

DEAR FRIENDS,—From how many glad hearts to-day has the joyous song of Te Deum Laudamus ascended to the ear of the All Father—"We praise thee, O God; we acknowledge thee to be the Lord." Wherever christianity has planted its standard, wherever the name of Jesus is revered, the praises of his love have re-echoed from glad souls of song.

To-night, dear ones, let us pause to ask ourselves the question, have we also acknowledged our Divine Father, not only by word of mouth, but by the beauty of a consecrated life service—a giving out of grateful love to all our brethren as the glad tribute we owe to a beneficent Father. "In all thy ways acknowledge Him," said the Psalmist of old; not only in profession, but by our glad, happy lives of active effort to produce good, are we called upon to acknowledge the guiding hand, the loving care, the unerring wisdom of the Infinite Father.

If we have thus faithfully followed the promptings of the guardian angel by our side, and been careful to represent through our words, thoughts, and actions, the love that floweth from God to us, through us to others, we can indeed realise the joy that thrills an angel's soul, and help to swell the glad chorus of the heavenly choirs, "We praise thee, O God, we acknowledge thee to be the Lord."

By this shall all men know that we *are* Spiritualists indeed, if this healing love force, this soul power flow freely from heart to heart, till it harmonises all conditions, blends our efforts in fraternal sympathy, and praises God by the production of good to his honor and glory.

It is indeed an honorable and holy calling, to glorify the power of good, to personify in our lives the love of God, even as One who walked in Galilee, who taught the people from Olivet's mount, gave his life, with all its glorious-healing good-producing power to the service of God and man day by day. Every hour consecrated, made holy by some beautiful heavenly influence, diffusing itself sweetly through the life it holds in tender control, making death a heaven, of this human body a temple of God. So let us glorify our Father, and walking with angels day by day learn the deeper, loftier lessons of divine wisdom and love that shall presently elevate all humanity, and wake the glad Te deum of praise from every soul.

Are we Spiritualists after this wise? Let us look upon the glorified life of our divinely-inspired brother Nazarene, and see whether we find in our own earth life's labor the prototype of his ministry.

Mark the tenderness and love that beams from every feature of his countenance as he diffuses the influence of divine healing to the souls and bodies of his followers, the dignity of his labors for good, the broad liberal charity of his every work and deed.

See the sympathy with the sinner that prompts his utterance, as he says, "let him who is without sin cast the first stone," and to the poor Magdalen "go, and sin no more." Mark the generous impulse of his noble nature as he washes the disciples' feet, ministering to their need with tender brotherly affection! Watch his struggle against the powers of evil, and the complete suppression of every selfish thought and desire, the full dedication of his soul as he gives his life, all its powers, all its labors, for the advancement of truth and the good of humanity! Note the perfect subjection of the will as he bends beneath the cross of human sorrow, and meekly prays "Not my will, but Thine, be done," and when the struggle grew too hard, the burden too heavy for his gentle soul, the angels of love ministered unto him and strengthened him. Oh! here is the glowing example of a Spiritualist indeed, in whom there was no guile, to him the language of heaven was familiar, to him the presence of angels was a daily reality, and in his own resurrection and ascension did he not prove the immortality of the soul, the power of the spirit to return, through closed doors, after the change men call death.

If we follow him fully we shall indeed learn to praise God the Father, and our life work shall be a glad acknowledgement of his tender care and love.

For this has Jesus lived, to show us the Father. Even so, for this let us also live to shew to all our little world the Father's love exemplified in our lives, that seeing our light shining ever calmly, brightly, and fearlessly, they may glorify our Father who is in heaven.

Not by his death has he saved us from sin's results, but by the beauty of his life work; the magnetic influence of an uplifting power has he manifested to us the Father, not as an angry judge, but a divine power of unchanging love, who giveth his angels charge over us.

Little use for us to sing "Rock of Ages, cleft for me, let me hide myself in Thee," unless we are ready to bear earth's cross as nobly; to be baptised with the baptism he was baptised with; to labor for good as he labored; to triumph over the powers of evil in the same strength that gave him the power to save the suffering, sinful men and women who looked up into his loving face from the diseases of mind and body that distressed them, and bade them "sin no more, lest a worst thing come unto thee." Hath he not given us the blessed assurance that he will be with us always to strengthen us? he hath said: "greater things than these shall ye do, if ye hath faith in God." Faith that shall remove mountains of error, sin, and suffering, and let in the broad light and sunshine of God's love to the valleys of a sorrowing life. "Come unto me, all ye that labor, and are heavy laden," says the loving Christ to every sorrowing soul in this hall to-night, "and I will give you rest." Your glad souls, redeemed by the knowledge of truth that setteth free, shall learn to sing the Te deum of praise to the God you thus acknowledge by your lip's sweetest, noblest service.

Oh! beloved, the joy of spiritual communion with our loved ones giveth strength to the weak; the ministering of angels still supporteth the noble workers—the saviours of the world—in their struggles to obtain and produce good, and the glory-light of God's presence still streams from Calvary's of suffering into the souls of the watchers below. The magnetic power of divine love still draws and attracts unto itself the longing earnest souls who desire to lighten the burdens, and alleviate the sufferings of earth's troubled ones; and still are the glad Te deums of praise swelling from the hosts of heaven over souls won for God and goodness. So let us then join the noble army of white-robed angels, and make our lives the messengers of gladness to many, the manifestations of that divine healing of which we spoke last Sunday night, exercising a vitalising, beautifying, redeeming influence upon all with whom we are brought in contact. If any soul have need to praise God to-night, 'tis the soul of the spiritualist, who has realised the sublime consolation of angel ministry, the comfort that was promised to those

who mourn, the divine healing power of magnetic love. For love is life; love is happiness; love is heaven; so cometh true the work of our beloved—"The kingdom of heaven is within you." So with glad notes of praise resounding through the practical measures of our earthly lives, let us acknowledge before all the world the beauty of spiritual converse, and purify our lives, keeping unspotted from all evil the souls that seek communion with heaven. Let us endeavour thus to pay the tribute of love we owe to our Father, God, by distributing good around us, and by our healing, loving, uplifting influence, hastening the coming of the time when God's will shall be done on earth, even as it is in heaven.

After the lecture, Mrs. Harris introduced to the audience a gifted medium from Melbourne, Mrs. Burbank, whose power of electric healing has won her the loving gratitude of hundreds of sufferers. Mrs. Burbank freely offered her services from the platform to any who were suffering, and several persons availed themselves of this privilege, leaving the platform much benefitted by the lady's ministering. One lady gave her testimony from the platform, gratefully acknowledging the benefit she had derived from the laying on of hands and the electric-healing force exercised by the medium.

MR. BRADLEY'S LECTURES.

"THE Human Spirit and its Culture" was the subject of Mr. Bradley's lecture at the Horticultural Hall, on Sunday, May 3rd. The speaker, commenting upon the amount of attention which had been devoted to the theme, said that it was far from exhausted, indeed was inexhaustible, because the spirit being a part of the Divine mind must go ever onwards seeking to cultivate itself; and as it had within itself all the elements of advancement, every thinking being should study how to utilise them to the best advantage. The controlling spirit said he was only higher as a soul in spiritual unfoldment than those he addressed, each one of whom might rise in a similar manner. The speaker delivered an eloquent peroration on the deteriorating influence of Materialism, exhorting his hearers to seek the pure jewels of spiritual truth, spiritual love and wisdom.

He knew by experience the difficulties that beset many in earth life, and was prepared to make allowance for them. It should be their effort to make material life fruitful in all things, but at the same time pay due attention to the spirit-power and influence from above which was given to assist man's development, and those having this had greater responsibilities. It was in the nature of the untrammelled soul to yearn for expansion.

He would draw a picture on the canvas of the transition from time to eternity of two souls. The first gleam was the spark of mortal life: this first flicker, gradually becoming brighter until it reaches its zenith: There has been a recognition and absorption of illumination from all sources, till the time arrives when mortal life declines, and the spirit dis severing itself from the body, finds itself surrounded by a host of spirit friends who were waiting to receive it. The new-born spirit is clothed with garments of light, love, and beauty, and acquires a power that from a human standpoint would seem godlike.

On the other side we have the evolution into physical life of one less favourably positioned. The spark is imperfectly defined, and its light is feeble and faint; it increases and decreases, and is often almost in darkness; the result of its environments, and tendencies being engrafted upon it by its parents or surroundings. The light of truth only reaches it in fitful gleams. At its zenith, instead of being full of lustre, all is dimness; when it leaves the body, instead of beautiful forms there are gathered around it a host who have lived a similar life, surrounded by an atmosphere of gloom that repels the approach of higher spirits, until an awakening desire creates a temporary affinity and brings an uplifting influx. In the unfolding and correcting of the sins of the body lies all the hell and purgatory of the theologian. From perfection in mortal to perfection in spiritual is a natural transition.

THE INSPIRATION OF THE VARIOUS BOOKS CALLED THE BIBLE.

If the Bible were really inspired, and by an allwise, good, omnipotent God, it would have been written so as not to be misunderstood or quarrelled over as it is, and has been, causing the most disastrous family dissensions, murders, burnings, and wars that the world has ever suffered.

If the said inspiration were only adapted for the times and the then ignorant state of mankind when its various books were written, it proves that religion and its creeds should be so elastic as to admit alterations and modifications with the increase of knowledge.

The only justifiable object of religion being to cause people to do their duty in this life so as to insure their peace and happiness here and in the life to come after they themselves—their spirits—have passed from the temporary abode of their bodies to a new birth, falsely called death.

R. J. CREASY.

St. Kilda, May, 1891.

THEOSOPHY AND SPIRITUALISM.

After conversations with Colonel Olcott, as far as I can understand him, Theosophy is very similar to Spiritualism.

Its object is to prove to mankind an after life, to induce people to consider righteous desires and actions of more avail and profit than the mere outward forms of religion; to be tolerant to any religion which tends to good, happiness, justice, and peace.

It teaches that our well-doing or ill-doing affects our condition in the next stage of existence.

Spiritualism also teaches the above, and proves practically that we can do nothing in secret, even in thought, as we are surrounded by innumerable spiritual witnesses.

Theosophy and Spiritualism both aim at expanding the spiritual nature of man above the selfish and material nature. They should work hand in hand, and not ignore each other because in some things they cannot think alike, owing probably to a want of further development and understanding.

R. J. C.

21st May, 1891.

THE SIXTH SENSE.*

THIS is the title of a neat volume of 500 pages written by a lady not unknown in Spiritualist ranks, and recently issued from the press of Colby and Rich, Boston. The heroine, Dorothy Camp, is a clever young lady of New England extraction, who being a natural sensitive, appears to have developed her mediumistic powers by close private application, and then gradually introduces them to her relatives and friends, who are astonished at her knowledge on subjects they had deemed far beyond her capacity, as the "sixth sense" or electrical science. Under this heading she classes intuition, clairvoyance, magnetism, and physical mediumship, and in the course of conversations with the *dramatis personæ* introduces a considerable amount of Spiritual philosophy, and rational religion. She speaks reverently of Christ and the essence of Christianity, but condemns formalism and dogmas, and is withal a most natural and charming character.

The book is a very pretty story of a phase of American domestic life: and contains a good deal of sunshine and very little shadow. The introduction of the religious element does not in the least mar the interest of the plot, which is admirably worked out to a happy consummation. The circulation of this volume amongst intelligent Christians would be likely to modify any prejudice they may have against Spiritualism, and cause them to look more favourably towards it.

* The Sixth Sense; or, Electricity. A Story for the Masses by Mary E. Buell; Boston, Colby & Rich, 1891.

WHAT ARE PHANTASMS, AND WHY DO THEY APPEAR?

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

(From *The Arena*.)

THE theories which have been suggested by the more prominent members of the Society for Psychical Research in order to explain the phenomena of phantasms or apparitions of various kinds, are all founded on telepathy or thought-transference, the facts of which have been demonstrated by a long series of experiments. It is found that many persons are more or less sensitive to the thoughts or will-powers of others, and are able to reproduce, more or less closely, any definite mental images sought to be conveyed to them. It is urged that those who experience phantasmal sights or sounds are a kind of thought-readers, and are so powerfully affected by the thoughts of friends who are in certain excitable mental states or physical crises, especially at periods of imminent danger or when at the point of death, as to externalise those thoughts in visual or auditory hallucinations either in the waking state or as unusually vivid dreams.

This telepathic theory is held to receive strong support, and in fact to be almost proved, by the curious phenomena of the doubles, or phantasms, of living persons being seen by certain sensitive friends, when those persons strongly *will* that they shall be so seen. Such are the cases of a friend appearing to Mr. Stainton Moses at a time when this friend had fixed his thoughts upon him before going to bed; and those of Mr. B—— who several times appeared in the night to two ladies, on occasions when he went to sleep with the express wish and intention of appearing to them.* There are, however, difficulties in these cases. The supposed agent does not usually decide exactly how he will appear or what he will do. In one case Mr. B—— appeared, not to the ladies he was thinking of, but a married sister, hardly known to him, who happened to be occupying their room. This lady saw the phantasm in the passage, going from one room to the other, at a time when the agent wished to be in the house; and again, the same night, at a time when he wished to be in the front bedroom, and on this occasion the phantasm came to her bedside and took hold of her hair, and then of her hand, gazing intently into it. Now it is an assumption hardly warranted by the facts, that the mere wish or determination to be in a certain part of a house at a certain time could cause a phantasm to appear to a person who happened unexpectedly to be there, and cause that phantasm to perform or appear to perform certain acts which do not appear to have been *willed* by the supposed agent.

This is certainly not telepathy in the usually accepted sense; it is not the transference of a thought to an individual, but the production of what seems to be an objective phantasm in a definite locality. It is altogether inconceivable that a mere wish could produce such a phantasm, unless indeed we suppose the spirit of the sleeper to leave the body in order to go to the desired place, and that it possesses the power to render itself visible to any one who happens to be there.

Let us then see whether there are any other facts concerning doubles which may throw some light on this subject.

Mr. Fryer, of Bath, England, heard his name distinctly called in the voice of a brother who had been some days absent from home. At the same moment, as near as could be ascertained, the brother missed his footing and fell on a railway platform, calling out his brother's name as he fell.†

Similar in character is the case of Mrs. Severn, who, while in bed one morning, felt a violent blow on her lip so real that she put her handkerchief to it, expecting to find it bleeding. At the same time Mr. Severn, caught by a squall in a boat, received a violent blow on the same part of his mouth from the tiller. In the first case Mr. Fryer's brother had no conscious wish to be heard

by him; and in the other case Mr. Severn certainly did not wish his wife to feel the blow, but, on the contrary, was extremely anxious to conceal from her that he had had a blow at all.*

In both these cases, if the supposed agents had anything to do with the actual production of the phantasmal voice and sensation, it was by some unconscious or automatic process. But the experimental evidence for telepathy shows it to be produced by the conscious and active will-power of the agent or agents, and would therefore prove, if anything, that in both cases there was some third party who was really the agent in willing and producing the telepathic effect. This is rendered still more probable by other cases of "doubles" and of warnings, of which the following is one of the most remarkable:—

Mr. Algernon Joy, an engineer employed on the Penarth Docks, at Cardiff, South Wales, was walking in a country lane near the town, absorbed in a calculation connected with the Docks, when he was attacked and knocked down by two young colliers. His thoughts were then immediately directed to the possible cause of the attack, to the possibility of identifying the men, and to informing the police. He is positive that for about half an hour previous to the attack and for an hour or two after it, there was no connection whatever, direct or indirect, between his thoughts and a friend in London. Yet at almost the precise moment of the assault, this friend recognised Mr. Joy's footstep in the street, behind him, then turned and saw Mr. Joy "as distinctly as ever he saw him in his life," saw he looked distressed, asked what was the matter, and received the answer, "Go home, old fellow, I've been hurt." All this was communicated in a letter from the friend which crossed one from Mr. Joy, giving an account of the accident.†

In this case, whether the "double" was an audible and visual veridical hallucination, or an objective phantasm, it could not have been produced without some adequate cause. To assert that Mr. Joy was himself the unconscious cause cannot be looked upon as an explanation, or as in any way helping us to a comprehension of how such things can happen. We imperatively need a producing agent, some intellectual being having both the will and power to produce such a veridical phantasm.

The next case still more clearly demands an agent other than that of any of the parties immediately concerned:—

Mr. F. Morgan, of Bristol, a young man who lived with his mother, was attending a lecture in which he was much interested. On entering the lecture room he saw a friend with whom he determined to walk home after the lecture. About the middle of the lecture he noticed a door at the side of the platform farthest from the entrance to the hall, and he suddenly, without knowing why, got up and walked half the length of the hall to see if the door would open. He turned the handle, entered, and closed the door behind him, finding himself in the dark under the platform. Noticing a glimmer of light he went towards it, got into a passage which led again into the hall, the end of which he crossed to the entrance door, without any thought of the lecture which was still going on, or of the friend with whom he had meant to return, and then walked home quietly, without any excitement or impression of any kind, and quite unconscious till long after that he had done anything unusual. When he got home, however, he found that the house next to his was on fire, and his mother in great alarm. He instantly removed his mother to a place of safety, and then had two or three hours' struggle with the flames. The adjoining house was burnt down, and his own was in great danger, and was slightly damaged.

Mr. Morgan states that his character is such that had he felt any impression that there was a fire, or that his mother was in danger, he should probably have shaken it off as mere fancy and refused to obey it. His mother simply wished for his presence, but exerted no will-power towards him. What agency, then, was it that acted upon his mental organisation, at first apparently through

* Phantasms of the Living, Vol. I, pp. 103-108.

† Proc. Soc. Ps. Res., Vol. 1., p. 134.

* Proc. Soc. Ps. Res., Vol. VI., p. 128.

† Phantasms of the Living, Vol. II., p. 524.

simple curiosity, in such a strange yet effectual way, bringing him home so promptly, and yet without his feeling that he was in any way being influenced or guided in his actions, which seemed to himself to be perfectly voluntary and normal? We cannot avoid seeing in this case the continuous exercise of some mental influence, guided by accurate knowledge of the character of the individual and of his special surroundings at the moment, and directed with such care and judgment as to avoid exciting in him that antagonism which would have been fatal to the object aimed at. We see then that, even confining ourselves to undoubted phantasms of the living, or to impressions not connected with death, the facts are totally inexplicable on any theory of telepathy between living persons, but clearly point to the agency of preter-human intelligence—in other words, of spirits. The prejudice against such a conception is enormous, but the work of the Psychical Research Society has, it is to be hoped, somewhat undermined it. They have established, beyond further dispute for all who study the evidence, that veridical phantasms of the dead do exist; and the evidence itself—not ignorant or even scientific prejudice—must decide whether these phantasms which as we have seen in my last article, are often objective, are the work of men or of spirits.

Before adducing further evidence on this point, it will be well to consider briefly the extraordinary theory of the "second self" or "unconscious *ego*," which is appealed to by many modern writers as a substitute for spirit agency when that of the normal human being is plainly inadequate. This theory is founded on the phenomena of dreams, of clairvoyance, and of duplex personality, and has been elaborately expounded by Du Prel in two volumes 8vo., translated by Mr. C. C. Massey. As an example of the kind of facts this theory is held to explain, we may refer to the experiments of the Rev. P. H. Newnham and Mrs. Newnham with planchette. The experiments were conducted by Mrs. N—sitting at a low table with her hand on the planchette, while Mr. N—sat with his back towards her at another table eight feet distant. Mr. N—wrote questions on paper, and instantly, sometimes simultaneously, the planchette under Mrs. N—'s hand wrote the answers. Experiments were carried on for eight months, during which time three hundred and nine questions and answers were recorded. All kinds of questions were asked, and the answers were always pertinent to the questions though often evasions rather than direct answers. Great numbers of the answers did not correspond with the opinions or expectations of either Mr. or Mrs. N—, and were sometimes beyond their knowledge.

To convince an incredulous visitor, Mr. N—went with him into the hall, where he the visitor, wrote down the question, "What is the Christian name of my eldest sister?" Mr. N—saw the question but did not know the name, yet on returning to the study they found that planchette had already written "Mina," the family abbreviation of Wilhelmina, which was the correct name. Mr. N—is a Free Mason, and asked many questions as to the Masonic ritual of which Mrs. N— knew nothing. The answers were partly correct and partly incorrect, sometimes quite original, as when a prayer used at the advancement of a Mark Master Mason was asked for, and a very admirable prayer instantly written out, using Masonic terms, but, Mr. N—says, quite unlike the actual prayer he was thinking of, and also unlike any prayer used by Masons or known to Mr. N—. It was in fact, as Mr. N—says, "a formula composed by some intelligence totally distinct from the conscious intelligence of either of the persons engaged in the experiment."

Now all this and a great deal more equally remarkable is imputed to the agency of Mrs. Newnham's "unconscious self," a second independent, intelligent personality of which Mrs. Newnham herself knows nothing except when it "emerges" under special conditions, such as those here described. In the same way Du Prel explains all the phenomena of clairvoyance, of premonitions of apparent possession and of the innumerable cases in which sensitives exhibit knowledge of facts which in their normal state they do not possess, and have had no possible means of acquiring.

But is this so-called explanation any real explanation, or anything more than a juggle of words which creates more difficulties than it solves? The conception of such a double personality in each of us, a second self which in most cases remains unknown to us all our lives, which is said to live an independent mental life, to have means of acquiring knowledge our normal self does not possess, to exhibit all the characteristics of a distinct individuality with a different character from our own, is surely a conception more ponderously difficult, more truly supernatural than that of a spirit-world, composed of beings who have lived, and learned, and suffered on earth, and whose mental nature still subsists after its separation from the earthly body. We shall find, too, that this latter theory explains *all* the facts simply and directly, that it is in accordance with *all* the evidence, and that in an overwhelming majority of cases it is the explanation given by the communicating intelligences themselves.

On the "second self" theory, we have to suppose that this recondit but worse half of ourselves, while possessing some knowledge we have not, does not know that it is part of us, or if it knows, is a persistent liar, for in most cases it adopts a distinct name, and persists in speaking of us, its better half, in the third person.

But there is yet another, and I think a more fundamental objection to this view, in the impossibility of conceiving how or why this second-self was developed in us under the law of survival of the fittest. The theory is upheld to avoid recourse to any "spiritual" explanation of phenomena, "spirit" being the last thing our modern men of science "will give in to."*

But if so—is there no spiritual nature in man that survives the earthly body, if man is but a highly intellectual animal developed from a lower animal form under the law of the fittest, how did this "second-self," this "unconscious *ego*," come into existence? Have the mollusk and the reptile, the dog and the ape, "unconscious *egos*?" And if so, why? And what use are they to these creatures, so that they might have been developed by means of the struggle for existence? Darwin detected no sign of such "second-selves" either in animals or men; and if they do not pertain to animals but do pertain to men, then we are involved in the same difficulty that is so often urged against spiritualists, that we require some break in the law of continuous development, and some exertion of a higher power to create and bring into human organism this strange and useless "unconscious *ego*"—useless except to puzzle us with insoluble problems, and make our whole nature and existence seem more mysterious than ever. Of course this unconscious *ego* is supposed to die with the conscious man, for if not, we are introduced to a new and gratuitous difficulty, of the relation of these two intelligences and characters, distinct yet bound indissolubly together in the after life.

Finding, therefore, that the theory of duplex personality creates more difficulties than it solves, while the facts it proposes to explain can be dealt with far more thoroughly on the spiritual hypothesis, let us pass on to consider the further evidence we possess for the agency of the spirits of the dead, or of some other preter-human intelligences.

We will first consider the case of Mrs. Menmeer, who dreamed twice the same night that she saw her headless brother standing at the foot of the bed with his head lying on a coffin by his side. She did not know at the time where her brother, Mr. Wellington, was, except that he was abroad. He was, however, at Sarawak, with Sir James Brooke, and was killed during the Chinese insurrection there, in a brave attempt to defend Mrs. Middleton and her children. Being taken for the Rajah's son, his head was cut off and carried away in triumph, his body being burned with the Rajah's house. The date of the dream coincided approximately with that of the death.† Now in this case it is almost certain that the head was cut off *after* death, since these Chinese were not trained soldiers, but gold miners who would strike and stab, and cut with any weapons they possessed, but

* This was Sir David Brewster's expression, after witnessing Home's phenomena. See Home's "Incidents of my Life." Appendix, p. 245.

† "Phantasms of the Living," Vol. I, p. 365.

could certainly not kill a European on his defence by cutting off his head at a blow. The impression on the sister's brain must, therefore, have been made either by the dead brother, or by some other intelligence, probably the latter, as it was clearly a symbolic picture, the head resting on the coffin, shewing that the head alone was recovered and buried. In a published letter of Sir James Brooke's he said: "Poor Wellington's remains were likewise consumed, his head borne off in triumph, *alone attesting* his previous murder."

Another case recorded in the same volume is still more clear against the theory of telepathy between living persons. Mrs. Storie, of Edinburg, living at the time in Hobart, Tasmania, one night dreamed a strange, confused dream, like a series of dissolving views. She saw her twin brother sitting in the open air, in the moonlight, sideways, on a raised place. Then he lifted his arm saying "The train, the train!" Something struck him, he fell down fainting, a large dark object came by with a *swish*. Then she saw a railway compartment, in which sat a gentleman she knew—Rev. Mr. Johnstone. Then she saw her brother again. He put his right hand over his face as if in grief. Then a voice, not his voice, telling her he was going away. The same night her brother was killed by a train, having sat down to rest on the side of the track and fallen asleep. The details in the dream, of which the above is a bare abstract, were almost exactly as in the event, and the Mr. Johnstone of the dream was in the train that killed her brother. Now this last mentioned fact could not have been known to the dead man during life, and the dream picture of the event must, therefore, have been due to the telepathic power of the dead man, or of some spirit-friend acquainted with the facts, and wishing to give a proof of spirit-life.

Take next the case of the Glasgow manufacturer, settled in London, who dreams that one of his workmen in Glasgow, whom he had befriended as a lad, but with whom he had not had any direct relations for many years, comes to speak to him, begging him not to believe what he is accused of doing. On being asked what it is, he repeats three times, emphatically, "Ye'll sune ken." The dreamer also notices that the man has a remarkable appearance—bluish pale with great drops of sweat on his face. On awaking, his wife brings him a letter from his manager in Glasgow, telling him that this man, Robert Mackenzie, has committed suicide by drinking *aqua fortis*. The symptoms of poisoning by *aqua fortis* are those observed in the dream figure.*

Here the man had died two days before the dream, which was just in time to correct the false impression of suicide that would have been produced by the letter. The whole of the features and details of the dream are such as could hardly have been due to any other agent than the dead workman himself, who was anxious that a master who had been kind to him when a lad should not be led to credit the false accusation against him.

Dreams of the details of funerals at a distance are not uncommon. As an example we have one in which Mr. Stainton Moses was invited to the funeral of a friend in Lincolnshire, but could not go. About the time of the funeral, however, he fell into a trance, and appeared to be at the ceremony, and on again becoming conscious, wrote down all the details, describing the clergyman, who was not the one who had been expected to officiate, the churchyard, which was at a distance in Northamptonshire, with a particular tree near the grave. He then sent this description to a friend who had been present, and who wrote back in astonishment as to how he could have obtained the details.†

This may be said to be mere clairvoyance; but clairvoyance is a term that explains nothing, and is quite as mysterious and unintelligible if supposed to occur without the intervention of disembodied intelligences as if with their help. These cases also merge into others which are of a symbolical nature, and which clairvoyance of actual scenes at a distance cannot explain. A well-attested case of this kind is the following:

Philip Weld, a student at a Catholic College, was drowned in the river at Ware, Hertfordshire, in the year 1846. About the same hour as the accident, the young man's father and sister, while walking on the turnpike road near Southampton, saw him standing on the causeway with another young man in a black robe. The sister said: "Look, papa, there is Philip." "It is Philip indeed, but he has the look of an angel." They went on to embrace him, but before reaching him a labouring man seemed to walk through the figures, and then with a smile both figures vanished. The President of the College, Dr. Cox, went immediately to Southampton to break the news to the father, but before he could speak, Mr. Weld told him what he had seen, and said he knew his son was dead.

A few weeks afterwards, Mr. Weld visited the Jesuit College of Stonyhurst, in Lancashire, and in the guest-room saw a picture of the very same young man he had seen with his son, similarly dressed, and in the same attitude, and beneath the picture was inscribed "St. Stanislaus Kotska," a saint of the Jesuit order who had been chosen by Philip for his patron saint at his confirmation.*

Now here is a case in which phantasms of the son and of another person appear to two relatives, and the presence of the unknown person was eminently calculated, when his identity was discovered, to relieve the father's mind of all fear for his son's future happiness. It is hardly possible to have a clearer case of a true phantasm of the dead, not necessarily produced either *by* the dead son or the Jesuit saint, but most probably by them, or by some other spirit-friend who had the power to produce such phantasms, and so relieve the anxiety of both father and sister. It is not conceivable that any living person's telepathic action could have produced such phantasms in two percipients, the only possible agent being the President of the College, who did not recognise by Mr. Weld's description, the dark-robed young man who appeared with his son.

This introduces a feature rather common in phantasms of the dead, some indication of happiness, something to take away any feeling of gloom or sorrow. Thus, a young man is drowned by the foundering of the La Plata telegraphic ship in December, 1874; and, just before the news arrived, his brother in London dreamed that he was at a magnificent fête, in a spacious garden with illuminated fountains and groups of gentlemen and ladies, when he met his brother in evening dress, and "the very image of buoyant health." He was surprised, and said: "Hallo! D—, how are you here?" His brother shook hands with him and said: "Did you not know I have been wrecked again?" The next morning the news of the loss of the ship was in the papers.† Here, whether the phantasm was caused by the dead man himself, or by some other being, it was apparently intended to show that the deceased was as cheerful and well off after death as during life.

So, when the voice of Miss Gambier Parry was heard twelve hours after her death by her former governess, Sister Bertha, at the House of Mercy, Bovey Tracy, Devonshire, it said, in the brightest and most cheerful tone, "I am here with you." And on being asked, "Who are you?" the voice replied, "You mustn't know yet."‡

And again, when a gentleman going to the dining-room for an evening smoke, sees his sister-in-law, he says: "Maggie suddenly appeared, dressed in white, with a most heavenly expression on her face. She fixed her eyes on me, walked round the room, and disappeared through the door that leads into the garden."§ This was the day after her death. Yet one more instance: Mr. J. G. Keulemans, when in Paris, was awoke one morning by the voice of a favorite little son of five years old, whom he had left quite well in London. He also saw his face in the centre of a bright opaque white mass, his eyes bright, his mouth smiling. The voice heard was that of

* Harrison's "Spirits Before our Eyes," p. 116, extracted from "Glimpses of the Supernatural," by the Rev. F. F. Lee.

† Proc. Soc. Ps. Res., Part XIV., p. 456.

‡ Phantasms of the Living, Vol. I., p. 522.

§ Phantasms of the Living, Vol. II., p. 702.

* Proc. Soc. Ps. Res. Part VIII., p. 95-98.

† Harrison's Spirits Before our Eyes, p. 148.

extreme delight, such as only a happy child can utter. Yet the child had just then died.* Whose telepathic influence caused this phantasm of this happy, smiling child to appear to the father? Surely no living person, but rather some spirit friend or guardian wishing to show that the joyousness of life still remained with the child, though its earthly body was cold and still.

Another characteristic feature of many of these dreams or waking phantasms is that they often occur, not at the moment of death but just before the news of the death reaches the percipient, or there is some other characteristic feature that seems especially calculated to cause a deep impression, and give a lasting conviction of spiritual existence. Several cases of this kind are given or referred to in the Proceedings of the Society for Psychical Research (Pt. XV., pp. 30, 31). A most extraordinary example is that of Mr. F. G., of Boston, then of St. Louis, Mo., who, when in St. Joseph, Mo., fully occupied with business saw a phantasm of his only sister, who had been dead nine years. It was at noonday while he was writing, and she appeared close to him and perfectly lifelike, so that for a moment he thought it was really herself, and called her by her name. He saw every detail of her dress and appearance, and particularly noticed a bright red line or scratch on the right hand side of her face. The vision so impressed him that he took the next train home, and told what he had seen to his father and mother. His father was inclined to ridicule him for his belief in its being anything supernatural, but when he mentioned the scratch on the face his mother nearly fainted, and told them with tears in her eyes, that she had herself made that scratch accidentally, after her daughter's death, but had carefully hidden it with powder, and that no living person but herself knew of it. A few weeks after, the mother died happy in her belief that she would rejoin her daughter in a better world.† Here we can clearly see an important purpose in the appearance of the phantasm, to give comfort to a mother about to die, in the assurance that her beloved daughter, though mourned as dead, was still alive.

A case which illustrates both of the characteristics just alluded to, is that of the Rev. C. C. Wambey of Salisbury, England who, one Sunday evening, was walking on the downs, engaged in composing a congratulatory letter to a very dear friend so that he might have it on his birthday, when he heard a voice saying, "What, write to a dead man; write to a dead man!" No one was near him, and he tried to think it was an illusion, and went on with his composition, when again he heard the voice saying more loudly than before, "What, write to a dead man; write to a dead man!" He now understood the meaning of the voice, but, nevertheless, sent the letter, and in reply received the expected intelligence that his friend was dead. Surely, in this case no living agent could have produced this auditory phantasm, which was strikingly calculated to impress the recipient with the idea that his friend was, though dead as regards the earthly life, in reality very much alive, while the spice of banter in the words would tend to show that death was by no means a melancholy event to the subject of it.

In view of the examples now given of phantasms appearing for any definite purpose, and being in most cases perfectly adapted to produce the desired effect—examples which could be very largely increased from the rich storehouse of the publications of the Society for Psychical Research—the theory put forth by Mr. Myers, that phantasms of the dead are so vague and purposeless as to suggest mere "dead men's dreams" telepathically communicated to the living, seems to me a most extraordinary one. No doubt the range of these phenomena is very great, and in some cases there may be no purpose in the appearance so far as the percipient is concerned.

But these are certainly not typical or by any means the best attested or the most numerous; and it seems to me to be a proof of the weakness of the telephatic theory that almost all cases I have adduced, and many more of the like import, have been passed by almost or quite unnoticed by those who support that view.

We have one more class of evidence to notice,—that

that of premonitions. These are of all kinds from those announcing very trivial events, to such as foretell accidents or death. They are not so frequent as other phantasms, but some of them are thoroughly well attested, and it is difficult to avoid the conclusion that they are realities, and that they are due, generally speaking, to the same agencies as objective veridical phantasms. One or two examples may be given.

A striking case is that of Mrs. Morrison, who was living in the Province of Wellesley, Malay Peninsula, in 1878, and one morning, when awake, heard a voice distinctly say, "If there is darkness at the eleventh hour, there will be death." On starting up in bed the same words were slowly and deliberately repeated. A week afterwards her little girl was taken seriously ill, and some days later, after a week of cloudless weather, a storm came on one morning, a few minutes before eleven, and the sky became black with clouds. At one o'clock the same day the child died.* The unusual character of the warning renders this case a very remarkable one.

In another case, Miss R. F. Curtis, of London, dreams that she sees a lady in black who passes her, and is then seen lying on the road, with a crowd of people round her. Some think she is dead, some that she is not dead; and on asking her name the dreamer is told she is Mrs. C——, a friend living on Clapham Common, who had not been heard of for some time. In the morning Miss Curtis tells her sister of her dream; and about a week afterwards, they hear that the day after the dream, Mrs. C—— had stumbled over a high curb-stone, and had fallen on the road very much hurt.

Still more extraordinary is the case of the Yorkshire vicar, who, when a young man of nineteen, was at Invercargill, in New Zealand, and there met a man he knew as a sailor on the ship he came out in, and agreed to go with him and several others on an excursion to the island of Ruapuke, to stay a day or two for fishing and shooting. They were to start at four the next morning, in order to cross the bar with the high tide, and they agreed to call the vicar in time. He went to bed early with the fullest intention to go with them, and with no doubt or hesitation in his mind. The thing was settled. On his way upstairs to bed he seemed to hear a voice saying, "Don't go with those men." There was no one near, but he asked, "Why not?" The voice, which seemed inside him, said with emphasis, "You are not to go"; and on further question these words were repeated. Then he asked, "How can I help it? They will call me up." And, most distinctly and emphatically, the same voice said, "You must bolt your door." When he got to the room, he found there was a strong bolt to the door, which he had not remembered. At first he determined he would go, as he was accustomed to take his own way at all hazards. But he felt staggered, and had a feeling of mysterious peril, and after much hesitation finally bolted the door, and went to sleep. In the morning about three he was called, the door violently shaken and kicked but though awake he did not speak, and finally the men went away cursing and shouting. About nine o'clock he went down to breakfast, and was at once asked if he had heard what had happened, and was told that the boat with the party for Ruapuke had been upset on the bar, and every one of them drowned. Some of the bodies were washed up on the beach that day, and the others a day or two later, and he adds: "If I had been with them, I must have perished beyond a doubt."

Now what are we to say of this determined, warning voice that insisted on being heard and attended to? Who and what was the being that foresaw the catastrophe that was to happen, and saved the one that it could save? Du Prel would say that it was the second self, the unconscious *ego*, that produced this inner voice: but, as we have shown, this purely hypothetical explanation is both unintelligible and inconceivable, and explains nothing, since the suggested cause has not been proved to exist, nor can it be shown how the knowledge exhibited had been acquired. Both phantasms of the dead, manifesting themselves in a way to prove their identity, or exhibiting knowledge which neither the percipient nor any conceivable living agent possesses, afford strong proof that the

* Proc. Soc. Ps. Res., Vol. I., p. 126.

† I. Proc. Soc., Ps. Res., Part XV. p. 17. 18.

* Proc. Soc. Ps. Res., Part XIII., p. 305.

so-called dead still live, and are able in various ways to influence their friends in earth-life. We, will therefore, briefly summarize the evidence now adduced, and see how the spiritualistic theory gives a consistent and intelligible explanation of it.

It is evident that any general theory of phantasms must deal also with the various cases of "doubles," or undoubted phantasms of the living. The few examples of apparent voluntary production of these by a living person have been supposed to prove the actual production by them, or by their unconscious *egos*; but the difficulties in the way to this view have been already pointed out. In many cases there is no exercise of will, sometimes not even a thought directed to the place or person where, or to whom, the phantasm appears; and it is altogether irrational to ascribe the production of so marvellous an effect as, for example, a perfectly life-like phantasm of two persons, a carriage, and a horse, visible to three persons at different points of its progress through space (as described in my first article), to an agent who is totally unconscious of any agency in the matter. What is termed the agent, that is the person whose "double" is produced, may be a *condition* towards the production of the phantasm without being the *cause*. I write a telegram to a friend a thousand miles away, and that friend receives my message in an hour or two. But the possibility of sending the message does not reside in me, but in a whole series of contributory agencies from the earliest inventors of the telegraph, down to the clerks who transmit the message.

The clue to a true explanation of these very puzzling "doubles," as of all the other varied phenomena of phantasms and hauntings is, I believe, afforded by the following passage by one of the most thoughtful and experienced of modern spiritualists, Dr. Eugene Crowell:—

"I have frequently consulted my spirit friends upon this question, and have invariably been told by them that a spirit while in mortal form cannot for an instant leave it; were it to do so, death would at once ensue; and, that the appearance of one's self at another place from that in which the body at the moment is, is simply a personation by another spirit, who thus often accomplishes a purpose desired by his mortal friend, or some other useful purpose is accomplished by the personation. I am informed, and believe, that in cases of trance, where the subjects have supposed that their spirits have left their bodies, and visited the spheres, their minds have been psychologically impressed with the views representing spiritual scenes, objects, and sounds, and many times these impressions are so apparently real and truthful that the reality itself barely exceeds these representations of it, but these are all subjective impressions, not actual experiences." *

Accepting, then, as proved by the various classes of phantasms and the information conveyed by them, that the spirits of the so-called dead still live, and that some of them can, under special conditions, and in various ways, make their existence known to us, or influence us unconsciously to ourselves, let us see what reasonable explanation we can give of the cause and purpose of these phenomena.

In every case that passes beyond simple transference of a thought from one living person to another, it seems probable that other intelligencies co-operate. There is much evidence to show that the continued association of spirits with mortals is in many cases beneficial or pleasurable to the former, and if we remember the number of very commonplace people who are daily and yearly dying around us, we shall have a sufficient explanation of those trivial and commonplace yet veridical dreams and impressions which at first sight seem so unintelligible. The production of these dreams, impressions, and phantasms, may be a pleasurable exercise of the lower spiritual faculties, as agreeable to some spirits as billiards, chemical experiments, or practical jokes are to some mortals.

Many hauntings, on the other hand, seem to show one mode of the inevitable punishment of crime in the spirit world. The criminal is drawn by remorse or by some indefinite attraction, to haunt the place of his crime, and to continually reproduce or act over some incidents con-

nected with it. It is true that the victim appears in haunted houses, as often as the criminal, but it does not follow that the victim is always there, unless he or she was a participator in the crime, or continued to indulge feelings of revenge against the actual criminal.

Again, if there be a spiritual world, if those whose existence on earth has come to an end still live, what is more natural than that many spirits should be distressed at the disbelief, or doubt, or misconception, that so widely prevail, with respect to a future life, and should use whatever power they possess to convince us of our error. What more natural than they should wish, whenever possible, to give some message to their friends, if only to assure them that death is not the end, that they still live, and are not unhappy. Many facts seem to show us that the beautiful idea of guardian spirits is not a mere dream, but a frequent, perhaps universal reality. Thus will be explained the demon of Socrates, which always warned him against danger, and the various forms of advice, information, or premonition which so many persons receive. The numerous cases in which messages are given from those recently dead, in order to do some trivial act of justice or of kindness, are surely what we should expect; while the fact that although indications are frequently given of a crime having been committed, it is rarely that the criminal is denounced, indicates, either that the feeling of revenge does not long persist, or that earthly modes of punishment are not approved of by the denizens of the spirit world.

The powers of communication of spirits with us, and ours of receiving their communications, vary greatly. Some of us can only be influenced by ideas or impressions, which we think are altogether the product of our own minds. Others can be so strongly acted on that they feel an inexplicable emotion, leading to action beneficial to themselves or to others. In some cases, warning or information can be given through dreams, in others by waking vision. Some spirits have the power of producing the visual, others audible hallucinations to certain persons. More rarely, and needing more special conditions, they can produce phantasms, which are audible or visible to all who may be present—real entities which give off light or sound waves, and thus act upon our senses like living beings or material objects. Still more rarely these phantasms are tangible as well as visual—real though temporary living forms, capable of acting like human beings, and of exerting considerable force on ordinary matter.

If we look upon these phenomena not as anything supernatural, but as the perfectly natural and orderly exercise of the faculties and powers of spiritual beings for the purpose of communicating with those still in the physical body, we shall find every difficulty disappear. Nothing is more common than objections to the triviality or the partiality of the communications alleged, to be from spirits. But the most trivial message or act if such that no living person could have given or performed it, may give proof of the existence of other intelligences around us. And the partiality often displayed, one person being warned and saved, while others are left to die, is but an indication of the limited power of spirits to act upon us, combined with the limited receptivity of spirit influence on our part. In conclusion, I submit, that the brief review now given of the various classes of phantasms of the living and of the dead, demonstrates the inadequacy of all the explanations in which telepathy between living persons, or the agency of the unconscious *ego* are exclusively concerned, since these explanations are only capable of dealing with a small proportion of the cases that actually occur. Furthermore, I urge, that nothing less fundamental and far-reaching than the agency of disembodied intelligences acting in co-operation with our own powers of thought-transference and spiritual insight, can afford a rational and intelligible explanation of the whole range of the phenomena.

Tolstói's socialistic community in Russia has gone to pieces because of the continuous wrangling of its members. It is easy to picture a community of angels on paper, but in practice it has always proved too much for poor human nature to accomplish.—*Daily Press*.

* Primitive Christianity and Modern Spiritualism, Vol. II, p. 109.

SKETCH OF THE HISTORY OF SPIRITUALIST SOCIETIES IN SYDNEY UP TO 1890.

Paper read before the Society for Psychic Culture, Sydney, 1st April, 1891,

BY W. D. CAMPBELL, HON. SEC.

On the 23rd June, 1878, the Sydney Progressive Lyceum was formed as a Free Religious Sunday-school, and met at first at the National Hall, Castlereagh-street, under the conductorship of Messrs. Garforth and C. H. Bamford, with Messrs. Henriques and J. O. Avis as Secretaries.

The number of members was about 150, and a library of about 200 volumes was formed, and also a building fund, amounting eventually to between £50 and £60; a periodical for the Lyceum children, called "The Rainbow," was started by Mr. Haviland, but it did not last long.

The Lyceum afterwards met at West's Academy, and after a rather struggling career of eight years, it was decided, on the 25th June, to wind up the affairs of the Society, as the expenses had amounted to £100, and against which there was only a guarantee fund of £48. The decision to wind up was confirmed on 7th Aug., 1886.

In 1879, the Psychological Society of New South Wales was formed for the reading of papers, discussions, and lectures, to promote the study of psychology, animal magnetism, and occultism. The members numbered about 100, and possessed a valuable collection of books, 200 in number, of Spiritualistic and liberal literature. The meetings were held in the new Temperance Hall.

This Society afterwards, in 1881 or 1882, amalgamated with the Liberal Association which numbered about 100 members. "The Liberal," a weekly journal, was published by this Association from Dec., 1882 until 1888. The Society still exists, and meets at the Foresters' Hall, on the second Monday in the month. The subscription is 10s. per annum. The Library also exists, and is at present in charge of Mr. Avis; the president is Mr. Skinner, and the secretary, Mr. Dose.

The Free Platform Association was formed in October, 1880, chiefly through the exertions of the late Mr. John Tyerman, for the promulgation of Spiritualistic and liberal ideas which appealed to reason only. Messrs. Miller and Westman, trance speakers, and Mr. R. White took an active part in the Association after the cessation of the meetings of this Society.

The Sunday Platform Association was formed and carried on by a similar course of meetings, its object being to assist the Lyceum; it was expected that a profit would accrue, but the reverse was the case. The expenses were guaranteed by twenty subscribers of £5 each; but this was soon exceeded, and Messrs. Slocombe, Chappell and Harrington gave a guarantee to a bank for advances to cover the expenses. In the meantime the following lecturers were engaged, with varying success: Dr. York, Gerald Massey, Dr. Lindenfeld, Mrs. Sarah Parker, Mrs. Hamilton, and lastly, Mr. Chainey. Between these lecturers were intervals filled up by entertainments of a most varied character, resulting in an indebtedness of over £300, which fell upon the shoulders almost entirely of the three guarantors above named. The debt has now been reduced to £170, and an effort was made in September last to obtain subscribers at 5s. per month to extinguish the debt, and about a dozen subscribers were enrolled, I believe. The building fund of the first Lyceum, held by Mr. Slocombe as trustee was used in meeting this debt in the absence of any existing use for it; but Mr. Slocombe informs me that if ownership can be claimed the amount can be repaid, but he states that probably he himself was the largest contributor to the fund.

After the meeting of the 7th of August, 1886, which closed the Progressive Lyceum, a new basis of reconstruction was resolved upon, and Mr. Gale, to whom I am indebted for most of these particulars, purchased the effects of the Lyceum, and drafted rules adapted for Spiritualists only, as in the former Lyceum a considerable body of Secularists had been included.

The amount paid by Mr. Gale was £63 1s. 2d., for effects which had been valued by Mr. Laverack at £43, and of the liabilities, £29 4s. 8d. was owing to Mr. Slocombe, and £25 11s. 6d. to Mr. Gale, these two gentlemen having in fact kept the Lyceum going for years.

A pamphlet, descriptive of the scope of the Lyceum, was published for circulation in the interests of the Society, and about 200 were distributed by Mr. Gale. The chief effects—organ, etc.—were lent to the new Lyceum, but on 23rd April, 1887, or in only eight months, it was found to be in debt £54 2s. 6d., and was wound up 2nd May, 1887, and the effects lent, reverted back to Mr. Gale, who thus virtually paid twice over for the articles. The organ was sold to the Sunday Platform Association for £25.

The Spiritualists' Society was then formed by Messrs. Munro, Westman and Haviland, into whose hands the organ passed. The Society met at West's Academy, where also a Lyceum for children was conducted; independently of it, for some time, the children were taught to elect their officers from among themselves; but the attendance becoming small, the Lyceum was closed in Feb., 1889, and the Spiritualists' Society meetings which had been open to the public in all the previous societies, soon after ceased to be held, and a debt of £4 17s. 6d. remains unpaid to Prof. West, and the organ remains in his hands as a guarantee of payment.

On the 18th September, 1890, our Society was formed with the fundamental principle of avoiding expense of engaging of lecturers or mediums, and excluding the general public, in order to assimilate towards the conditions found necessary by Spiritualists in circle-forming; and under this encouragement it is to be hoped that sensitives may be induced to come forward and gradually afford to enquirers evidences of the truth of spiritual intercourse, and assist in the elevation of mind of all our members, which is what we seek to obtain by the study and practice of Spiritualism.

FROM HERE AND THERE.

THE *Evening Herald* recently wrote as follows:—They are getting more liberal and tolerant in their theology in Scotland (remarks our London correspondent). The Presbytery of Irvine, by a considerable majority, we are assured, had just dismissed a petition charging one of its ministers with teaching that Job never lived; that the Book of Job is a piece of purely imaginative writing; that he did not believe in eternal punishment or the doctrine of election, but it is his conviction that the entire human race will ultimately be saved. The Rev. Charles Strong was worried out of the Presbyterian Church of Victoria for hinting much less than that.

A contributor to *Light* states that Mrs. Booth, shortly before her death, told her daughter that she had seen the vision of a black woman, who seemed to say to her "Won't you help us?" Her conception of life in the spirit world appears to have been much more rational than the views usually entertained upon the subject by the Army, as she is said to have remarked to Miss Booth that she did not believe she would be "fastened up playing a harp, but would return and whisper some things to her which she had been unable to say."

Some Russian statistics show that between 1807 and 1881 642,000 persons were banished to Siberia, and that 100,000 friends voluntarily accompanied them into exile. Writing of still later years the report shows that the number of those who of their own will accompanied the prisoners had greatly increased, and that a large proportion of them were women. Here is a grand fact to strengthen one's faith in the disinterestedness of human love.

The following anecdote was some few years back told by Dr. Pusey in the course of an address to one of the sisterhoods connected with his church:—"I was," said the Rev. Doctor, "passing down a somewhat crowded street in Oxford when I was surprised to perceive at my elbow a man whom I believed too ill at the time to leave his bed. He said, 'Dr. Pusey, I have been burning in hell the last hour for that lie I told you.'" (Dr. Pusey's

listeners understood of the lie that it had been told at the confessional, which of course would add to the enormity of the sin.) "I turned round," the Doctor went on to say, "to ask an explanation, but the people pressed upon me and I lost sight of the figure of the man who accosted me. In great surprise I hastened to his residence and learnt at the door that he had been dead about an hour."

The moderator, when addressing the Presbyterian General Assembly upon the subject of church organisation, said:—"In this respect the R.C. Church is, as usual, far wiser than we are. Remaining outwardly united, she is not only influential, but powerful. Among those who march under her flag there is no competition anywhere. Suitable work is provided for all who are willing to work. There is no such thing as waste of any kind. All her wisdom, all her energy, all her experience, her immense resources and incalculable influence are all directed towards one object—I do not say the propagation of Christian truth—but all the same towards one object—the retention of, and by all means the increase of, her present power as a great politico-religious organisation." Some thirty years ago I well remember that the Protestant clergy in Ireland seemed never to tire of assuring their congregations that the Church of Rome was rapidly drifting to destruction. Being in those days, like most young men of my class, both very bigoted and very ignorant of church history, I readily accepted their positive assertions. My view of the subject now is that the present day soulless, materialistic, protestant churches are far more likely to be the first to meet with destruction. Why I think so is simply because, however numerous the errors of the Church of Rome may be, she, at all events, keeps alive in the hearts of her flock what the Americans would call "a real live belief" in the existence of a world of spirits.

C.R.

A DAY WITH PROFESSOR DENTON.

BY LYMAN L. PALMER.

It is nearly ten years ago, and yet it seems almost but yesterday. In the spring of 1881 Professor William Denton, whose name is a household word with all Spiritualists, went to Napa to arrange for the delivery of a series of lectures on his favorite topic, Geology. I met him, for the first time, at the depot, and was introduced to him by a man who did not know that I had ever given the subject of Spiritualism a thought. As I took the Professor by the hand I said:

"I am very glad to meet you, Professor; for I have been a travelling companion of yours for a year past."

"Where and how!" he asked, and his kindly eyes looked large with unfeigned surprise.

"In 'Sideros,'" I replied. He grasped my hand and idea at the same instant, and from that moment on we were fast friends. In the course of time he came back to deliver his course of lectures, and it is not necessary to say that I was present on every occasion. Geology is my special delight, and to hear it discoursed upon as graphically as Denton could do it was to transport me to the seventh heaven of delight. We were thrown together a great deal from the fact of our common thoughts and studies, both along the lines of physical and psychical science. Those were most delightful hours, indeed, and I have always been very thankful that it was my privilege to know him as intimately as I did.

But it is of one glorious special day that I wish to tell the readers of the *GOLDEN WAY*. I had told him of some quicksilver mines up the Napa valley, near the little village of Rutherford, and he had expressed a desire to visit them. I was only delighted to gratify his wish, as it would give me a whole day with him all to myself.

In the early hours of one of those most beautiful mornings for which the Napa valley is noted all over the world, we started on our delightful journey. As we bowled along Calistoga avenue going northward, the last vestiges of the morning's fog drifted, like fleecy argosies, over the

eastern ranges into the Sacramento valley, and in their stead came a hazy film of amethyst and gold, of garnet and amber, and fell upon the mountain sides and peaks. On either side the broad acres of verdant vineyards stretched away to the base of the mountain ranges, bathed in a flood of mellow sunlight. There was a hush more eloquent than all the tongues of earth upon the valley, and a halo of glory mantled the scene the counterpart of which we may see in the "Summerland" some sweet day by and by.

It is recorded that after the apostles had walked with Jesus up to Emmaus, they said one to another, "How our hearts burned within us as we talked with him by the way." And so it was with me that well-remembered and happy day. How I dwelt upon every word of wisdom, counsel, reminiscence, and instruction that he uttered. He talked and I listened, saying only enough to direct the current of conversation into those particular channels in which I was the most interested. I think there is no theme known to mortals which we did not touch upon, and yet with what wonderful modesty, and withal what dignity, grace and instructiveness he treated them all! It was with a familiarity that was most charming and superbly entertaining.

But the sun has set forever upon that day, and the sun of his life has sunk beneath the waves of a far-away southern sea. But as on each to-morrow the sun comes out brightly upon the fair Napa valley, so in some bright realm in spirit land he has risen to newness and fullness of life.

Golden Way.

OUR SYDNEY LETTER.

BELOVED FRIENDS,—I have to report progress again, and claim your loving sympathy, knowing what pleasure it will give you to hear that the Leichardt cause is steadily gaining ground and our work enlarging.

Our lecture room has been well filled of late and our public circles well attended, showing an increase of appreciation among the people, giving us good cheer in our efforts. The visit of our dear sisters Mrs. Burbank and Mrs. Peddington has done much to revive and strengthen us; Mrs. Burbank having shared our platform, giving public healing sances for the benefit of our cause, winning the grateful regard of our public here. Mrs. Morris has also been sent to us on a mission for the Sun Angel Order of Light, for which we held an initiating circle last evening, several persons being admitted to the Order of Sadie—controlling spirit. We have also to thank our sisters Mrs. Burbank and Mrs. Peddington for promoting in our midst a sister movement to the band for spiritual improvement, carried on by them with such success in Melbourne in which our sisters are deeply interested, and which we welcome as another means of promoting harmony and fraternal feeling between our cause and that of Melbourne. We have also had the deep pleasure of dedicating to the service of the angels a beautiful child, daughter of Mr. Phippard, of Arncliffe, when a very interesting service was held at his residence, and another sweet-home angel named by the controlling spirit. We have much pleasure in adding that we hope to see all our Melbourne dear ones for a few days shortly, as a like ceremony has to be performed for little child angels on your side of the water, and we hope to stand on your platform once more on the 31st inst., to meet the earnest-loving sympathy emanating from your souls, and join hands in thankful love for all the good our Father has brought us in our work.

Yours fraternally,

May 21st, 1891.

J. HARRIS.

Leichardt Mission Rooms.

P.S.—The committee of the Leichardt Spiritual Mission have to acknowledge the kind services of Mr. Hackett, materializing medium, whose public sance for the benefit of the Building Fund realised £4 2s. 0d; also the generous donation of Mr. Murrell, a Sydney friend, of £5 5s. 0d. towards the same fund, also the healing sances given by Mrs. Burbank for the above cause.

SPIRITUALISM IN FOREIGN COUNTRIES.

GENERAL REFUGIO GONZALES, writing to the editor of the *Revue Spirite* (Paris), from Mexico, states that a remarkable spiritual awakening is taking place in that city. He mentions among those who have adopted the doctrines of Spiritualism, the President of the Republic and three of his ministers, the Archbishop, (!) and several other highly placed personages, among whom the most distinguished is Don Alfonzo Herrera, the learned naturalist, who has espoused the cause warmly, and is engaged in an active propaganda in its behalf. "This is the case also," observes the General, "with the leading lady-physician, who is a first class mechanical writing medium, and a rare somnambulist. At first she concealed her beliefs, but to-day she has affiliated herself with a great number of female Spiritualists, and they are all propagating the truths of Spiritualism so vigorously, that they are making enormous progress in our Mexican society."

M. Daniel C. Yankis, writing to the same publication from Braila, says, "Spiritualism is gaining ground daily here, to our great satisfaction. We are founding a Spiritualist society, which will propagate our doctrines in Roumania, and will weaken the materialism newly implanted in this country."

M. Ducasse, of St. Louis, is defending Spiritualism in the leading journal of the island of the Mauritius. And bishop Menrin has been moved to reply to the articles of M. Ducasse; and the controversy has excited the liveliest interest in the minds of the community. As might be expected, the Archbishop has got the worst of it in the conflict with his opponent, who occupies the firm ground of science and of demonstrated facts.

DANTE AND REINCARNATION.

WE have already shown from two of Shakespeare's sonnets that the idea of reincarnation was one which presented itself with sufficient clearness to his mind; and we now learn from an article contributed to our estimable contemporary, *Lux*, Rome, by Signor Luigi Gualtieri, that the doctrine was one which commended itself also to the understanding of one of the greatest geniuses Italy has produced since the fall of the Roman Empire, and the birth of modern Europe.

"In the *Paradise* of Dante, canto 20, v. 112," writes Signor Gualtieri, "a special passage is met with which is regarded by most persons as a lyric flight of the great poet's fancy; but will have considerable significance in the estimation of those who cultivate the science of Spiritualism. Dante, even in his time, discerned reincarnation so clearly and explicitly as to leave no room for equivocal interpretations. He says:—

L'anima gloriosa, onde si parla
Tornata nella carne, in che fu poco
Credette in lui che poteva ajutarla.

(The glorious soul concerning which I speak,
Returning to the flesh, where brief its stay,
Believed in Him who had the power to aid it.)

He is here speaking of the soul of Trajan. Dante feeling astonished at meeting with the soul of a pagan in Paradise, receives for answer an ingenious explanation of the means by which the soul of Trajan was rendered worthy to enter into the heavenly seats, by reason of his great virtues, without having been baptised.

"And what was this ingenious method?"

"His reincarnation:—'Returning to the flesh where brief his stay;' which is equivalent to saying that the soul of Trajan remained in its new body just long enough to receive baptism, and thus to be qualified to ascend to that height.

"Which ever beareth fruit and never loseth leaf."

And this is no other than an example of reincarnation, as it is understood by reincarnationists. Nor was this new doctrine invented by Dante; for it was related before his time that such a reunion of the soul of Trajan

with a new body was the reward obtained by Gregory the Great, for that lively faith and hope which he founded on the prayers he addressed to God.

"An enthusiastic admirer of Trajan, the poet could not persuade himself that a man who during his life-time practised every Christian virtue, should lose the Divine grace for want of a mere formality (*Greg. Mag. Epis. II.*). Dante was the depositary of all the knowledge of his time, and did not allow a hint of so much importance to our beliefs to escape him. He refers, in fact to the incarnation of Jesus as the foundation of the message of glad tidings. And I leave the exposition of it thus detached from every other consideration, in order that Dante and Spiritism may make the greater impression, and be the more attentively studied; and I shall reserve for a future article the fortification of this doctrine by corroborative documents."

We trust Signor Gualtieri will redeem his promise. He could scarcely propose to himself a more interesting subject of research than the one just indicated by himself. If, as we believe, the highest genius, whether in music, poetry, or art, is the result of inspiration, it follows that the man of genius is submissive to spiritual influences, guidance, and instruction; and it is reasonable to assume that he must be in a greater or lesser degree occasionally, and perhaps often, conscious of it. And this consciousness, as well as the glimpses vouchsafed to him of the unseen world, and of such doctrines as reincarnation, is sure to betray itself in his writings, if he is a poet or a philosopher; in his music, if he is a composer; and it will be especially interesting to be favoured with a critical examination of the *Divina Commedia*, the *Canzoni*, and the *Vita Nuova* of Dante, from a spiritualistic point of view. S.

THE PSYCHOGRAPH.

THE following refers to an instrument invented by Hudson Tuttle, and which we believe can be obtained at Mr. Bamford's, Melbourne:—

My attention was turned to Spiritualism by accidentally getting a copy of your paper. I will tell you that I have been, and my folks now are, Baptists. I do not know but I am one yet, as I have not withdrawn, and I am not aware of having been cut off. Well, I read about circles and mediums, and how the manifestations could be obtained at home. So I said to my family, "We'll try." The children were delighted, but my wife said it was wicked. I told her that if our daughter, who died two years ago, wanted to talk with us, as we wanted to hear from her, I did not see wherein it was wicked to try the means to allow her to do so. We gathered around the table, and joined hands. We received nothing, but said we would try again the next night. This was done, and my eldest daughter was strongly influenced. This encouraged us, and we continued to sit every other evening for an hour, and at last were rewarded by the tilting of the table and its answering our questions. It was a slow process, but if only one question was answered, it gave us renewed assurance of the existence of one we mourned as dead. Well, we saw the advertisement of the Psychograph, and sent for one. We were so well prepared that we did not have to wait. It was at once useful, and spelled lengthy communications for us, as rapidly, almost, as I could write down the letters. These were so characteristic we could not doubt their source. It seems to me that the Psychograph is invaluable to a circle like ours. It gives the means of connecting the moving of the objects into almost direct expressions of thought, and allows the spirits to answer in full, what they before were obliged to answer by yes or no. I have a record of these communications, and some time may find time to select the most curious for publication.

I wish to say to all who desire to know about Spiritualism to gather a circle in their own homes and investigate around their own hearths. I don't know as I can call myself a Spiritualist, for I know little of its so-called philosophy, but I believe in the communication with our spirit friends, for that I know is a fact.—*Progressive Thinker.*

ARE PERSONAL NAMES A MATTER OF CHANCE?

SOMETIMES—what man understands as chance. Everything in reality is the effect of a cause; but what I understand you to mean is, do the spirits have the choosing or influence the names chosen for children?

Very often the spirits choose the name, when they know beforehand what mission the child has to perform; oftener the parents select them, for many people are not under direct influence to the extent of being guided, and not every child has a very special and separate mission. What is known as "common-place people," are a very undeveloped set, with no principles, or marked ambitions, or tastes. One who has learned soon makes the past manifest, and whatever sphere of life it is born in, soon becomes known as "an uncommon child—a strange child." Sometimes the child's life-work is exactly the same as the spiritual name or meaning of the name given the child.

But I will show you how it is possible to make a child to become just exactly like its name. For instance, a couple who love goodness and nobility call their boy Paul, devoutly wishing every day that he may grow like the Paul we read of in Scripture—brave, lion-hearted, true to his principles. Thought creates the conditions which surround him, and which his spirit is nurtured upon; and by and by he somewhat fulfils the hopes built up for him.

Believe a thing possible long enough, and earnestly enough, and you create the conditions that make it certain. This leads me to remark that many people who surround their children hourly with fears that the world will lead them astray, actually build the conditions that bring it about. From this we go on to the ultimate fulfilment of curses. A curse is uttered from father to son. The fear that the shocked mind entertains; the hourly dread of it; the awe with which the son dwells upon it, and the fears that the curse may fall upon him, bring it to pass.

I wish very earnestly that this was more realised: even mothers in their tender fears that baby will fall sick, make baby sick. Health, light, love, strength, peace, happiness, are some of God's positives; the negative of these, sickness, gloom, hate, weakness, worry, and sadness, are not realities, they have no existence in the positive or God element, or spiritual, and can be denied away.

Psychic Society, Dunedin.

(Received through our lady sensitive).

A SPIRIT-DRAWING BY SARDOU.

For the next month or two the name of the greatest of the living dramatists of France, Victorien Sardou, the author of *Fedora*, *Theodora*, *La Tosca*, and *Cleopatre*, will be in everybody's mouth, owing to the performances of Madame Sarah Bernhardt. Special interest will attach, therefore, to the following narrative, which we condense from that widely circulated paper, *Le Petit Parisien*, of the 3rd of February last:—

M. Sardou was frequently in communication with the spirit of Beaumarchais; and he asked him one day where and what was the eternal abode of Mozart, for whose genius Sardou feels the greatest admiration. "Take a pencil," said his predecessor in the dramatic art. He did so, and began to draw in obedience to spiritual control. But the paper proved to be inadequate for the purpose.

"Go to such a number of such a street," said the spirit of Beaumarchais, and "you will find the paper you require."

Sardou did so, but failed to discover a stationer's shop at that address; and returned somewhat distrustful.

"Go back again," was the laconic injunction of the spirit.

Sardou obeyed and found that a wholesale paper-dealer occupied the first floor of the house indicated, from whom he obtained what he required.

On his return, the pencil seemed to fly over the paper,

and when the protracted work was finished, it proved to be the picture of the most marvellous palace ever dreamt of—a palace without doors, prodigious in its architecture, and built for winged beings. It was the abode of Mozart.

The drawing was so perfect as to astonish M. Sardou, who wished to have it reproduced by the engraver's art, for photogravure and such like processes were then unknown; but no one would undertake the prodigious labour involved.

In this dilemma, Beaumarchais recommended that the design should be transferred to a lithographic stone; and this was accomplished with magical rapidity. M. Sardou's brother, who was a bookseller at Brussels, published it under the title of "The House of Mozart," and impressions of it have become so rare that they are eagerly sought after and highly valued.

A MOTHER'S SPIRIT ANSWERING AN APPEAL.

THE *Globe Democrat*, of Hull, Massachusetts, U. S., publishes the following narrative, the authenticity of which is vouched for by ten of the most honourable residents in that town:—

"A youth of fifteen, named Harvey, son of Mr. R. B. Samson, a well known man of business, died of consumption, at his father's house, retaining all his faculties until the last moment.

"Many times during the day preceding his death, he exhibited some fears respecting the unknown morrow after death, remarking that it was a physical rather than a moral weakness which he felt; and adding, 'If my mother were only here, I should have no fears.'

"He adored his mother, whom he had lost two years previously, and who had been both a mother and a friend to him. On the morning of his death he had told his aunt, Mrs. Burwell, that he prayed for his mother to come to accompany him into the other world, and that he confidently awaited her arrival.

In the evening, just before twilight, the dying lad rose in his bed with a cry of joy; fixing his gaze upon a door which opened, and stretching his arms like as he would clasp some one in an ardent embrace.

"Dr. Osborne, his medical attendant, asked him why he acted thus. With a happy smile the invalid replied: 'It is my mother, she has come to take me.' The doctor satisfied himself that there was no undue excitability, and no fever; the pulse was feeble, and everything denoted that the end was approaching. He called the family round him to take leave of them, and asked that the lamp—a small night-light which was always kept burning—might be removed, as the strong light prevented him from seeing his mother.

"The persons present, that is to say, the family of the dying youth, Dr. Osborne, his colleague, Dr. Cunningham, the sick nurse and two friends, all declare that they saw, by the aid of the small lamp, a lady robed in white, sitting by the side of Harvey, and that she held him by the hand and smiled.

"In that apparition they all recognised the mother Mrs. Samson, whom they had known while living. She remained by her dying child during the whole of his agony. Suddenly they saw her disappear, and on approaching the bed they ascertained that Harvey had ceased to live.

MRS. HARRIS.

MRS. Harris arrived in Melbourne by the S.S. *Arawata* on Thursday last. She has come over specially to name and dedicate the infant child of Mr. and Mrs. Crook, of Apendale, Mordialloc, which ceremony is arranged to be performed at the Melbourne Lyceum Session, May 31st. She will also lecture for the Victorian Association of Spiritualists in the Horticultural Hall the same evening. As we go to press on Saturday, no report can appear in the June issue.

ON THE 14TH APRIL, [at her residence, 27 Montague-street, South Melbourne, ISABELLA A. DWIGHT, relict of the late Richard William Dwight, of South Melbourne, and beloved mother of Isabel M., and Theodore R. Dwight, H. M.'s Customs.

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.*

NEW BOOKS.

- Outlines of Psychology; by H. Höffding: contains Psychology of Cognition, Feeling, Will, &c. 7s. 6d.
- The New Principia, or True System of Astronomy: in which the Earth is proved to be the Stationary Centre of the Solar System, &c.; by R. J. Morrison. 6s.
- Astronomy of the Future: An Essay Explanatory of a Rational System of the Universe; by Newton Crosland. 2s. 6d.
- Astrological Tables of Houses for Sydney, Melbourne, Adelaide, Hobart, Wellington, and Dunedin. 6s. 6d.
- Great Eclipse, and the World's Warning; by 'Sephariel,' Astrologer and Seer. 1s.
- Text Book of Astrology; by Alfred J. Pearce. In two vols. Contains Mundane, Medical Horary Astrology, and Genetheology, with Tables of Houses for Melbourne, &c., &c. 30s.
- Raphael's Astrological Almanac 1891: Contains Predictions of the Events of the Year, Weather, &c. 1s.
- Nautical Almanac and Astronomical Ephemeris 1892. Of Special Use to Astrologers, &c. 5s.
- Astrology in the Apocalypse; by W. E. Collingwood. 4s.
- Cradle of the Aryans; by G. Rendall, M.A. 3s. 6d.
- Baldness and Greyness: their Etiology, Pathology and Treatment; by T. Robinson, M.D. 3s.
- Profitable Fruit Growing for Cottagers and Small Holders of Land; by J. Wright. 1s. 6d.
- Buddhism in its Connexion with Brahmanism and Hinduism, and its Contrast with Christianity; by Sir Monier Williams. 11s. 6d.
- Buddhism: being a Sketch of the Life and Teachings of Gautama, the Buddha; by T. W. Rhys Davids. With Map. 3s.
- Buddhism in China; by the Rev. S. Beal. With Map. 3s.
- Confucianism and Taouism; by Professor Robert K. Douglas, of the British Museum. With Map. 3s.
- Hinduism; by Professor Monier Williams. With Map. 3s.
- Islam and its Founder; by J. W. H. Stobart. With Map. 3s.
- The Coran: Its Composition and Teaching, and the Testimony it bears to the Holy Scriptures; by Sir Wm. Muir, K.C.S.I. 3s.
- Fruit and Bread a Scientific Diet, G. Schliekeysen, with Appendix; Illustrated. 5s. 6d.
- Practical Vegetarian Recipes as used in the principal Vegetarian Restaurants of London, &c.; by C. Forward. 1s. 6d.
- How to read the Hand Outlines of Palmistry. 6d.
- Aryan Sun Myths: the Origin of Religions; with an Introduction; by C. Morris. 6s. 6d.

- Truthseeker's Annual and Freethinkers Almanac, 1891; Illustrated (New York). 1s. 6d.
- Garden Allotments, their Advantages and Utilisation; by J. Wright. 3d.
- Cottage Gardening: a guide to Outdoor Cultivation; by E. Badger. 3d.
- Training for Amateur Athletes: its Advantages and Evils; by H. Cortis. 1s.
- Prisons and their Inmates, or Scenes from a Silent World; by F. Scougal. 2s.
- Colonists' Plea for Land Nationalisation; by A.G.O. with an Introduction by A. R. Wallace, L.L.D. 3d.
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