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DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

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At a recent meeting of the London Spiritualistic Alliance, Mr. H. J. Lees read a paper on the Bible and Modern Spiritualism, wherein he shews a parallel and contrast between the spiritual phenomena pervading the former with those of modern times. This work was very fully performed by Dr. Eugene Crowell twenty years ago, but as it is published in two large volumes, it reaches the eyes of very few of those to whom it is most applicable, viz., the numerous Christian sects who hold aloof from Spiritualism because they believe it is an antagonistic to the book upon which their religion is based. Mr. Lees, who has qualified himself for the task he has accomplished by "seven years of hard work and research," during which he read the entire book "no less than twelve times," and made innumerable "cross references," has succeeded in putting into a small compass the facts, and proving not only the identity of Biblical seers and prophets with modern mediums, but that the former were subject to the same imperfections as the latter, and more patience and consideration was usually exhibited towards them than modern mediums are accorded. He proves that what we call séances were a recognised institution, and that music served exactly the same purpose in regard to them as it does now; that payment to mediums for their services was a recognised—though not uniform—custom; that "Tests" were frequently sought for, and exposures were not unknown. He gives no less than nineteen distinct forms of mediumship that were practised in Bible Spiritualism, and supplies chapter and verse for their verification.

We gather from Mr. Lees' preliminary remarks that he has been an opponent of Spiritualism on religious grounds, and infer from his concluding ones that his opinions have now changed to a great extent. These,

however, he informs us, have nothing to do with the facts; he puts his position thus: "As to the origin, merits, teachings, or inspiration of the book, together with the varied opinions that are held respecting it, I have nothing to do at the present time. My duty is to take the book as I find it, and as far as possible trace what parallel I can find between the phenomena there recorded and those with which we are more or less acquainted to-day." This is a sound philosophical position to take, casting no reflection upon the belief of any reader of the book, merely appealing to the reason and good sense of his hearers to examine and compare the parallels he has presented to them, which if found correct will do more to strengthen the position of those who hold to the Bible as essential to salvation, than of those who already have knowledge by personal observation of the parallel phenomena now occurring all over the civilised world. Faith in Scripture records is weakening day by day, and believers in the plenary inspiration of the book, who were plentiful in our youth, are becoming rare indeed. Those who will confidently affirm it contains all that is essential for salvation, are not plentiful; and nothing but proof of the correctness of what has been hitherto looked upon as the supernatural parts of it will check this rapidly increasing decadence of faith in its efficacy as a salvator.

We are not amongst those who condemn the Bible as a useless book. Whilst we deny its infallibility, and consider that a large proportion of its contents is extraneous and a dead weight to the spiritual part of it, there is undoubtedly in it material for a pure system of ethics adapted to the requirements of the multitude. The past revision was the first step in its purification; the verification of its alleged supra-mundane facts will be the "shoring up" which will give it temporary stability, and ultimately the excision of all its gross and extraneous parts will rehabilitate it and give it a vitality for good, which it now lacks to the ordinary reader. It is only the judicious use of it by liberal and spiritually-minded clergymen who, avoiding dogma, use its many sterling chapters as texts for moral and spiritual lessons adapted to the requirements of their spiritually hungry congregations, that makes it at all useful in its present

state. The uninspired and contradictory parts form convenient handles for materialists to lay hold of, whilst they cast ridicule upon the whole of its contents. Many theologians admit that the inspiration of the Bible is only partial, and were this more generally conceded it would at least weaken if not disarm adverse criticism.

THE "Vaccination" controversy is brought to a conclusion in the present issue. We have not space or inclination to traverse the numerous letters composing it; the evidences and statistics on both sides have been very distinctly put, and we leave our readers to form their own conclusions. There are statistics and statistics, but the isolated ones, referring to any particular city or country, are of little value unless all the circumstances are presented with them. For instance, smallpox being a contagious disease may, in a country where vaccination is rigidly enforced, be excluded by precautionary measures for some years, and the advocates of vaccination point triumphantly to this immunity as the result of vaccination. The same thing may occur where vaccination is not enforced or practised to any extent, and the opponents of vaccination attribute their immunity to non-vaccination. There is one statistic, however, which we have not seen questioned that is significant, viz., that the mortality from smallpox in England, before the introduction of vaccination, and at the present time, is almost identical (18.8 per cent. before, and 18.5 now), shewing that in spite of the progress of medical knowledge, it is as virulent now as in pre-vaccination times. That the Anti-Vaccination Movement is growing, and that numbers of experienced medical men who were advocates of Vaccination are receding from their position is pretty good evidence that there is soundness in it. That there are serious evils incident to Vaccination we know from personal observation.

OUR FOREIGN EXCHANGES.

"Who hath believed our report?" *La Buena Nueva*, published at Sancti Spiritus, in the island of Cuba, answers this question by enumerating the most prominent Spiritualists of the second half of the present century. The list covers three pages and comprises upwards of twenty crowned heads and titled personages, about thirty distinguished statesmen and publicists, a score or more of famous men and women of letters, and a host of philosophers, judges, University professors, naturalists, mathematicians, astronomers, geographical explorers, anthropologists, physiologists, chemists and medical practitioners.

We learn from the same publication that the Spiritualist colony, which has been founded under the title of "Summerland," in the county of Santa Barbara, California, is making rapid progress, and that it publishes a weekly journal, entitled *The Reconstructor*. It has its temple, its school, its public library, and its post and telegraph office; as also a station on the South Pacific line of railway.

The Psychische Studien, of Leipzig, edited by Councillor Alexander Aksakow, of St. Petersburg, contains an interesting account of some private séances given at his own house in that city, by Mrs. Fay; as also of the controversy which arose when that lady visited Magdeburg in December last, in which four of the local newspapers took part. Dr. Carl du Prel contributes an essay on Somnambulism; and the subject of mind-cure and spiritual healing is ably discussed Gr. C. Wittig, who also furnishes an article respecting a phantom which was seen in the month of September, at Schleiz, as related in the *Chronik der Stadt Schleiz*, and a precisely similar phenomenon observed at Doppoldiswalde, last summer.

We have to acknowledge the receipt, with a request for exchange, of two numbers of the *Verdade e Luz*—(Truth and Light), an organ of scientific Spiritualism, edited by Senor Antonio Gonçalves da Silva Baturia,

and published in Portuguese, every fortnight, at San Paulo, in Brazil. Its original articles are written in an earnest spirit, and its extract matter is calculated to give its readers a good idea of the progress of Spiritualism in other parts of the world.

We are glad to learn from *La Constancia*, Buenos Ayres, that the cause of truth is making steady headway in the Argentine Republic, in spite of the severe trials through which that country is passing. A Spiritual Union has been organised at Gualeguaycher, a town containing a population of 10,000; and it holds its meetings twice a week. A second Society has been formed at Concordia, a town possessing the same number of inhabitants, on the river Uruguay. A third in the province of Mendoza, under the title of *Los Hermanos de la Fé*, (the Brethren of the Faith). And a fourth at Sombrero, in Venezuela. There are no less than seven federated associations of Spiritualists, numbering an aggregate of 8935 members, in Buenos Ayres; and three Societies outside of the federation, with 1694 members. Most of them meet twice, and some of them three times a week. The population of Buenos Ayres is not greater than that of Melbourne and its suburbs.

From the Argentine capital comes also *La Fraternidad* the organ of the Spiritualist Federation above referred to; and it may be mentioned as a curious illustration of the way in which information travels, that an article we translated from the Spanish of a Mexican paper, was copied into the *Two Worlds*, and has been translated back again into Spanish for *La Fraternidad*, by Senor Florian Patron with acknowledgments to the *Harbinger of Light*.

Our contemporary contains a sketch of a new kind of table. It resembles in form a triangular cribbage-board, and the alphabet is divided into three sections. It stands upon three legs, and the lifting of one of these by the spirit denotes that the letter wished to be conveyed is between A and H, or I and P, or Q and Z; hence not more than nine repetitions are called for, after the section has been indicated, instead of twenty-six, as in the ordinary methods of typology.

La Ilustracion Nacional, of Madrid, which is not a Spiritualist publication, contains the following honest admission:—"What happened with magnetism during the first half of the present century, is actually taking place as regards Spiritualism. It is considered by the vulgar as a species of witchcraft; and by people who pride themselves on their intelligence, as a more or less dangerous craze (*chifladura*); nevertheless, the adepts of this doctrine multiply to an incredible extent: they are to be counted by millions; they have in all countries a great number of periodicals; and at the head of these are some of the most illustrious personages of the scientific world." In Spain itself, the greatest orator, if not the greatest statesman of the day, Senor Castelar, is a pronounced Spiritualist.

Le Gaulois, Paris, states that Dr. Charcot, the famous psychopathist, is engaged in a scientific investigation of the phenomena of Spiritualism. Those which are occupying his attention at present are the so-called duplication of the personality, and related phenomena. If the Doctor's mind is as freely open to conviction as were the minds of Mr Crookes, Dr. Gibier, and Professor Zöllner, but one result can follow; and Dr. Charcot's declaration of the spiritual causes of the phenomena will cause a profound sensation in the scientific world of both Europe and America.

The Reformador, of Rio de Janeiro, mentions the formation of a new group in that city, under the title of *Grupo Spirita Maria da Conceipcao e José*. It also reports an excellent lecture delivered in the hall of the Spiritualist Federation of Brazil, by Dr. Bezerva de Menezes, upon the organisation and working of spiritual circles; as well as the particulars of a remarkable manifestation in the city of Valença, in Babia, communicated by Lieutenant Colonel, F. S. de Olivetro Porta.

From Mendoza, a city of 100,000 inhabitants and the capital of the province of the same name, in the Argentine Republic, we have received *La Perseverancia*, containing, among other articles, a masterly reply, by Senor

H. M. de Villars, to an attack made upon Magnetism and Spiritualism, by Dr. Pinero, which sprawls over seven columns of two issues of *La Nacion*, a secular journal. The doctor has evidently "caught a tartar." The same writer deals trenchantly with another opponent, a certain Senor Besson, who appears to be a Protestant minister, and as narrow-minded as his Roman Catholic brethren.

We have to thank our contemporary for his kindly reference to the 20th birthday of the *Harbinger of Light*. We regret that an exceptional pressure upon our time prevents us from translating the impressive communications from Savonarola and Martin Luther, which are given in the numbers of *La Perseverancia* just to hand.

The *Luz del Alma*, of Buenos Ayres, appears to have been seriously affected by the disastrous crisis through which the Argentine Republic has been passing, and asks for help to enable it to weather the storm. We sincerely hope the appeal will not be made in vain.

The receipt of the May number of *Op de Grenzen van Twee Werelden*, gives the writer of this section of the *Harbinger of Light* an opportunity of saying how fully he appreciates the admirable sentiments expressed in the letter of Mme. Elise van Calcar, published in the last number of this journal. Such sentiments are equally honourable to her heart and head. They breathe the spirit of true charity and inspire the conviction that Spiritualism must continue to flourish and extend in the Netherlands with so gifted, sympathetic and kindly an exponent of its principles and doctrines as the authoress of the historical romance of *De Eedgenorten*.

Our French and Belgian exchanges we are obliged to hold over until next month.

ANTI-VACCINATION MOVEMENT.

BETA'S FAREWELL TO "A. M."

At last "A. M." has given to a world breathless with expectancy the source of his "Official documents absolutely reliable;" not that the world is much wiser now than heretofore; but still we breathe again. To quote a work in a foreign language, published so far away and so difficult to procure, is analogous to the patent medicine proprietor who gives testimonials of cures effected at the other end of the world. Of course they may be authentic, but they cannot be readily proven.

However, as Dr. Schulz is the *only* authority mentioned, I must conclude that all of A. M.'s information and facts are drawn from this source. In fact he says "The statistics I gave in my last communication were taken from Dr. Schulz's work."

He is very wroth with me for having, according to his opinion, given diluted doses of Crookshank, and nothing else. Strange, that what is a virtue in A. M. should be a vice in Beta; the story of other people's corn and your own bushel applies here.

"A. M." has read Schulz, and Schulz only, and he swears by Schulz. Let him read my last letter again, and he will find no less than sixteen authorities quoted, and the "horrible" Crookshank not even mentioned.

I have always believed (but am open to conviction) that in order to get an intelligent grasp of a subject it is necessary to study the "pros and cons"—to saturate the mind with the facts and theories, etc., of both sides, and then draw your own conclusions; but A. M. is above the schools, and such pigmies as myself are nowhere when placed within echo distance of the great I AM—I mean "A. M."

But above all, A. M. ranks as "M. A." in the school of romance; his Life of Jenner is pure fiction; it out-Baron's Baron, and blows a louder blast than even John Simon dared to do in praise of his great master.

Limits of space prohibit detailed and often extraneous matter from being introduced, yet its omission lays one open to the charge of suppression of facts—strange logic, A. M., but characteristic. A. M. is evidently not a disciple of Carlyle, who spoke of his countrymen as "mostly fools," as he takes special pains to tell us that "John Bull is no fool." Well, this is a matter of opinion; there are people who not alone believe, but insist upon him

being a "consummate ass" in some things—the £30,000 given to Jenner, to wit. The £10,000 in 1802, and the £20,000 in 1807, were voted in "thin" houses (107 and 115 members), the majority in favour on division for the first amount, which was reduced from £20,000 to £10,000, being only 3. The movers and supporters were all personal friends of Jenner, and his "claims" were strengthened by the patronage of royalty as well as that of dukes, earls, and lords. Those members who were mainly instrumental in getting the money for him admitted that they knew nothing of the subject. The £20,000 was given on the strength of the report of a commission of doctors, who called only friendly witnesses, and yet were forced to admit that Jenner's claim to the discovery of vaccination "was not true," but that he "discovered the arm-to-arm treatment," which he did not, Benjamin Jesty, in 1774, having so vaccinated at Yetminster. The public had had bitter experience of the death-dealing "inoculation," so that vaccination, so full of promise, so easy of operation, so effective, so mild, so soon to stamp out smallpox, was hailed with delight.

To better understand the attitude of the lay and medical mind towards it, we have but to remember the Koch Inoculation farce of six months ago; the alacrity, with which it was hailed and accepted by doctors, press, and public, *without any proof whatever* of its efficacy, and the sudden fall of the enthusiasm below zero when failure "followed fast and followed faster." For Koch read Jenner, and for "months" read years, and the secret's out. In fact, if it had been all that was claimed for it—hailed as it was as a special angel of deliverance—compulsion or legislative action would have been quite unnecessary; it was its failure that necessitated the strong arm of the law being used. Moreover, Lord Lyttleton, in introducing the bill of 1853 to the House of Lords, said, "I have no scientific knowledge of the subject myself, and for my information I am indebted to some able and learned persons belonging to the Epidemiological Society."*

A. M. admits that Jenner was rash in asserting them (the effects of one vaccination) to be for life. True, but when was he anything else? But what about the 32 physicians, 40 surgeons, and 180 apothecaries who signed the following testimonial, published in the "Medical Review" and the "Medical Journal" for July, 1800, and reprinted in the newspapers?

"Many unfounded reports have been circulated which have a tendency to prejudice the public against vaccination. We, the undersigned physicians and surgeons, think it our duty to declare our opinion that those persons who have had the cowpox are perfectly secure from the future infection of the smallpox."

The example set by the city medicos was soon followed by the country ones, who signed the testimonial almost to a man.

Only *one* edition of the "Inquiry" was ever published, that was in 1798; not *three* editions, as A. M. erroneously states. It was purposely kept out of print by Jenner, because it advocated "horse grease," and "horse grease cowpox;" and this would have clashed with the "Further Inquiry," which while really advocating the same, erased the words horse grease and left the sentences to read—Cowpox, which was the form of vaccination being popularised by Doctors Pearson and Woodville, and the only sort of lymph the public would accept.

The credulity evidenced in such a statement as "Before Jenner nobody escaped smallpox," is scarcely credible, and is singularly like that stupidity that a certain German author tells us: "Against which the gods themselves are powerless."

A. M.'s heroics over the statue in Trafalgar Square are very funny. It is true a statue was erected in Trafalgar Square, in 1859, but a few years later it silently and mysteriously disappeared and found a resting-place

* The Epidemiological Society for the Investigation of Epidemic Diseases. This was a Society of Doctors, with a number of suitable decoys, chiefly designed as an instrument wherewith to operate on Parliament for the better establishment and more liberal endowment of Vaccination.—White's Story of a Great Delusion. Page 480.

in an obscure corner of Kensington Gardens,* where probably it remains until the present. Significant is this fact of the destiny of Compulsory Vaccination, and the "beneficent work of Jenner.

But funniest of all is his "guess" as to my "identity." I have always been under the delusion that my "calling" in life was of a very different order. Certainly I have a relation who once upon a time was in the "grocery line," which is the nearest approach that I have ever (consciously) come to the trade, and I can positively assert (with apologies to A. M.) that I have never been in the North Eastern District (of Victoria, I presume, the locality of A. M.'s labours, evidently) in my life. Poor A. M., am I to take this as an example of the "statements absolutely reliable" that you have been making lately?

It is an axiom of debate that whosoever loses his temper or descends to personalities, not alone demonstrates the weakness and falsity of his cause, but the victory of his opponent.

A. M., your last letter is a "whirlwind of passion," and none that you have written are free from scurrility. The only thing you have "proved" is your utter inability to defend a cause the opponents of which you were the first to attack. I presume you are a German, if so a soldier. Soldiers never parade their wounds. My arrows have hit home; do not sit down and cry, look to your armour and defence. If you really want to study the subject I shall be very pleased to loan you all the works I have—some thirty—including the "red rag," Crookshank.

The off-hand way in which the most convincing evidence of Dr. Wallace is dismissed, and the contempt shown for that of Vogt, I would respectfully state is neither argument nor refutation.

Professor A. R. Wallace is too well known to need any introduction. It would be difficult to find a more conscientious, careful, and zealous student of nature, and one who not only deserves but does rank as high if not higher than Darwin. Dr. Vogt is Professor of Hygiene in the Berne University, and next to Kolb, the greatest collector of statistics in Europe.

The presence of Dr. Creighton's name in the *Encyclo. Britannica* is quite sufficient acknowledgment of his fitness to speak upon the subject, apart from the good work he has done for the members of the faculty A. M. considers angels in disguise who only charge a guinea a visit. No wonder they are few and far between.

Professor E. W. Crookshank, M.B., is Professor of Comparative Pathology and Bacteriology in King's College, London.

The bald assertion of A. M., "unknown, unsung," cannot under any circumstances be placed against the matured and cultivated opinion of such men as these, who along with many others, have given years of valuable time to the study of a subject that A. M. sums up and dismisses off-hand in nothing but a string of "words, words, words."

Further, I would draw A. M.'s attention to the testimony of such a man as Prof. G. F. Kolb, the greatest Statistician in Europe, who says:—"From childhood I had been trained to look upon cowpox as an absolute protective from smallpox. I believed in vaccination more strongly than in any ecclesiastical dogma. Numerous and acknowledged failures did not shake my faith. The question of vaccination came before the Reichstag. A medical friend supplied me with a mass of statistics in favour of vaccination, in his opinion conclusive and unanswerable. This awoke the statistician within me. On inspection I found the figures delusive, and closer examination left no shadow of doubt in my mind that the statistical array of proof represented a complete failure. My investigations were continued and judgment was confirmed." Then follow the figures relating to Bavaria, already given.

The concluding remarks of my last letter apply here with renewed force, and not even all the German authorities put together, can alter the fact that smallpox is an "imported" disease whenever at long intervals it manifests its presence in Australia.

Smallpox is one of seven, known as zymotic diseases, including diarrhæa, typhoid fever, etc. During the past 80 years the total death-rate for zymotic diseases has remained almost stationary, fluctuating only in the individual diseases. Thus the diminution of one was followed by an increased death-rate in one or more of the others; so that the average death-rate has remained the same to within a fraction. Hence, granting that vaccination has succeeded in minimising smallpox, the increase from death in the other diseases of the same species shews that it at best is only a transference of the cause of mortality, and a change of the name.

We are, therefore, forced to the conclusion, from the vaccinists' standpoint, that there is little hope for poor suffering humanity until the whole of the seven zymotic diseases are treated in the same way, and vaccination becomes a veritable panacea. Even then outraged nature would probably manifest her disgust and punishment in some new disease which, like erysipelas, would owe its origin to the grim horror, vaccination. Yet the medical faculty assure us that the absence and neglect to procure proper sanitation is the most fruitful source of typhoid fever, and that proper drainage and obedience to hygienic laws will result in its diminution, if not total extinction, when the same reasoning is applied to smallpox, a kindred disease, A. M. waxes wrath and writes us down an ass—but enough!

To the Editor for all the space given to this subject I return my best thanks. To the readers of the *Harbinger*, I trust I have made my object clear, and shown that my endeavour has been to defend a principle, not to gain an individual victory. The issue lies with you. If you are in sympathy with the movement against "Compulsion," and desire to assist, then join the Society.* If, on the contra, you accept vaccination as the saviour, and A. M. as its only prophet, be careful that the way you go does not end in a dismal swamp, and that upon some dark night, led by this "Will-o'-the-Wisp," you do not fall a victim to the very monster you are supposed to be proof against. Farewell, A. M.; perhaps we shall meet in a brighter and a better world,

"Where the doctors cease from troubling,
And their victims are at rest."

ABSTRACTS FROM *SPHINX*,

WITH REMARKS,

BY A. MUELLER, M.D.

SPIRITUALISM, like all things mundane, is the result of evolution. Its glorious truths constituting the most perfect religio-philosophical system that ever ministered to the cravings of the human heart, have been gradually evolved. None of them are absolutely new. Almost from the very dawn of history they were impressed by intuition or inspiration on specially privileged and receptive minds, the seers of the ages.

Now only, in the fulness of time, when the human mind collectively is sufficiently advanced in culture to receive them, and when, moreover, the need is greatest, the scattered fragments of truth have been collected, the divergent rays have been focussed in one point, and with errors of previous recipients eliminated, they are presented by the world of spirit, that guides and rules human development and human destiny, as one consistent system of religion and philosophy, in which all previous ones find their consummation.

That the work is of God, that the hand of an all-ruling Providence, acting through the medium of the spirit-world, has laid down the lines on which the religious and ethical culture of humanity is henceforth to proceed, must be plain to all who with unbiassed minds follow the history of modern Spiritualism, and can discern its ever-increasing influence on contemporary thought and literature. It has silenced the sneers and execrations with which it was received at first by pulpit and press alike; it has demonstrated the supremacy of mind and its existence apart from and independent of

* "The Melbourne Anti-Compulsory Vaccination Society." Particulars, I believe, can be had from Mr. Bamford, Office of the "Harbinger."

matter, it has given us the glorious certainty that our individuality does not cease with the death of the body, and thus broken the very backbone of materialism—that philosophy of blank negation and hopeless despair, to the baneful influence of which the convulsions now agitating society, and its evermore prevailing low moral tone, may justly be ascribed.

I was led to these reflections after reading Karl Kiesewetter's interesting article in *Sphinx* on the development of supersensual views during the last 400 years. Kiesewetter is the historian of *Sphinx*. With patient toil, involving a prodigious amount of reading and research, he collects the material for his always highly instructive and interesting historical sketches, conveying information that would be sought in vain in ordinary works on history. On the present occasion he introduces to the reader a number of those illuminati, occultists, spiritualists, or whatever we may call them, who during the last 400 years have testified to the existence of a supersensual world and its relation to man.

As many of these are but little known, and all bear more or less on Spiritualism, a little acquaintance with them may be interesting to the readers of this journal.

Divergent as their views are, they all agree on one point: the soul after the death of the body is not a mere unthinkable abstraction, but exists in and by means of a transcendental organism—its *astral or spiritual body*. The views, however, of the occultists up to Swedenborg, are much more resulting from intuition and philosophical speculation than conscious inspiration and intercourse with the spirit-world, although such intercourse was not at all uncommon, and many of the facts of Spiritualism were well known to them. To introduce them all here and explain their doctrines, space forbids. The most prominent ones only can be passed in review.

Cornelius Agrippa, of Nettesheim (1436—1535), gives expression to some of the fundamental truths of Spiritualism. Between the body and the soul he places the astral or spiritual body, the immediate bearer and envelope of the soul, by means of which it acts on the physical or cell body, forming and organising it at will and in accordance with the laws of its nature.

When the physical body is worn out by age and disease, or otherwise fatally injured, the soul withdraws from it, clothed in its ethereal astral envelope only, to reap in another life the necessary and unavoidable results of its moral development whilst on earth. Agrippa concedes immortality to the soul only; the astral body, he thinks, will wear out in time, when the soul must enter on a fresh incarnation. We know now, from our intercourse with the spirit-world, that the spiritual body changes *pari passu* with the development of the soul; that it is coarse and earth-bound or refined and ethereal in proportion to the soul being still on the animal plane, or risen above it, and that it becomes ever more refined the higher the soul develops. Its rising into higher spheres would appear to be conditional on the spiritual body becoming more and more refined. If there is an end of it at all, we may assume that it finally takes place when after an almost endless progress of the soul it has become too rarified to exist as a separate entity, and is reabsorbed into the Deity.

Paracelsus (1493—1541) does not mention the reincarnation theory, but treats largely of the astral body, and his ideas of it, after the death of the physical body, are so closely resembling the empty-shell-theory of the late Madame Blavatsky, that one feels tempted to suspect this theosophical doctrine to have been borrowed from Paracelsus. "Only partially conscious it knocks about the scenes of its earth-life like one half drunk or mad, and produces hauntings, knocking, writing, etc.; or like an empty house, it is taken possession of by frivolous or malignant intelligences, who by means of it at magical operations (séances) give false and deceiving answers, etc., etc."

Paracelsus rightly as we think, dates our individuality from the time of conception, and assumes our unconscious pre-existence to be in the Deity. "What the destiny of the soul after death is, he does not state, but indicates that death is but a change of perception, and does not alter the character of the individual."

"It must be known," he writes, "that human spirits are not all truthful, nor all lying, but just the same as man. If a man has been truthful on earth, his spirit will also be truthful, but if he has been a liar, his spirit will also be a lying spirit."

Passing over the Italians Hieronymas, Cardanus and Giambattista Porta, we come to the noble Giordano Bruno, 1550—1600, who, after having been hunted all over Europe by both Catholic and Protestant bigotry, finally fell into the hands of the "holy" Inquisition, and was burnt at Rome. Bruno takes the soul to be an immortal monad, ever striving after higher development—an intelligence by which and through which all organic life takes place. The human soul enjoys a higher or lower existence after death according to its ethical attainments during earth-life. There are few of Bruno's ideas but may be accepted by Spiritualists.

In Johann Raptista van Helmont, 1577—1644, we also find a close approach to Spiritualism. Before his time all bad spirits were considered to be cosmic beings, or fallen angels, never having inhabited human bodies. What Van Helmont calls kakodaemons, however, he takes to be human spirits, who, knowing that they are immortal and cannot die, yet constantly deny the good principle and are ever intent upon finding excuses for their transgressions. In other respects Van Helmont closely follows Paracelsus. His archæus is the organising principle in man. It receives the image of the child from the parents, and forms the child accordingly. It has also the power of acting outside the body, a psychic force, that can be used for beneficent or malign purposes on others, etc., etc.

Jacob Boehme approaches Spiritualism still more closely. He considers the astral body a real organism, the *conditio sine qua non* of the soul's individuality and continued existence in the spirit-world. Man's will is the image of the soul. It follows him into the next world, and there forms according to the things it loved on earth. If a man's treasure has been of the earth only, it will always present itself to him and torture him by desires he cannot satisfy any more. He is ever drawn back to earth and actually appears at times in spectral form, repeating acts of his earth-life or seeking relief for his tortures by supplicating the prayers of the living. Boehme also expressed his belief in an active interference of spirits in mundane affairs, but the full import and extent of such interference was not known to him.

Swedenborg, 1688—1772, was the first of the occultists of the period under consideration who realised to its full extent the existence and nearness of the spirit-world, and through his powerful mediumistic gifts was placed into intimate intercourse with it. There can be no doubt that this intercourse was real and objective, not as Kiesewetter asserts, the result of a species of self-deceit and of hallucination. When spirits make use of human brains for the purpose of inspiration, the latter hardly ever give pure results, but the ideas of the medium are almost always interblended with those the spirits wish to convey.

That delineations of spirit-life, which in the light of later revelations we find to be correct, are in Swedenborg's writings, coloured by personal bias and a blind belief in the literal truth of the Bible, does not justify Kiesewetter's conclusions as to their purely subjective nature. It is "passing strange," that if they are mere dreams and hallucinations, their correctness and substantial truth has been confirmed times out of number through mediums and to persons who know nothing of Swedenborg and his writings, and who frequently sat in the quiet home circle, which is so much more fruitful and reliable a source of information than the utterances of public mediums.

Equally far off the mark is Kiesewetter's assertion that Spiritualists are strictly speaking Swedenborgians. He might have asserted that all Swedenborgians are Christian Spiritualists, *i. e.*, Spiritualists still clinging to church-Christianity, the last remnant of fetish-worship.

Between a Spiritualist proper and a Swedenborgian there is about as much difference as there is between a free-born Australian and a Russian serf, or a negro born

in bondage. Spiritualism, in the sense in which we take it, is a republic acknowledging no earthly master, no infallibility of either book or person, and no standard of truth but the conscience and enlightened reason of the individual. It proscribes fetishism and idolatry of any kind, does away effectually with the long-standing conflict between religion and science, and is thus eminently fitted to become the religion of the future.

Swedenborgianism, on the other hand, is merely church-Christianity with the revelations given through Swedenborg superadded. That the latter are coloured by the medium's special proclivities, does not detract from their general value, which on the whole has been confirmed by later revelations. Even errors may be inspired, for spirits, though freer than man, are not wholly exempt from them.

Swedenborg was the forerunner, the John the Baptist of modern Spiritualism; but there is as great a gulf between the two as there was between John's teachings and the inspired utterances of the great Nazarene.

Jung Stilling, 1740—1817, is the principal disciple of Swedenborg, and occupies the same platform. He goes a step further than Swedenborg in pointing out that spirits not merely hold intercourse with man, but also influence his thoughts, actions, and destiny for good or for evil. Exaggerating the dangers of this intercourse—however, he gravely warns one and all not to engage in it.

Justinus Kerner, 1786—1862. I cannot agree with Kiesewetter that this genial poet, author, and physician was in any way influenced by Swedenborg. There is nothing in his works up to the time when he was brought face to face with the wonderful phenomena evolved by his patient, Catherine Hauffe, that would lead one to believe he ever gave occult matters a thought, excepting perhaps that he studied from a medical point of view the phenomena of animal magnetism. The seeress of Prevorst, a medium of most unusual power, made him acquainted with all the phenomena of modern Spiritualism and in the 2000 visits he paid her, he drew from these phenomena his own independent conclusions, exactly in the same way as Crookes, Wallace, Varley, and the host of modern investigators of the subject have done. The reality of the spirit-world was forcibly impressed upon him, and he had the courage of his opinions—the courage to publish them regardless of the ridicule and odium he was likely to incur.

The brave Weinsberg physician was the first who ever ventured on a scientific investigation of our phenomena. His conclusions are original, and further go to show that he was independent of Swedenborg, whilst his theory of a nerve-ether, by which he explained the phenomena, seems to indicate that he was not acquainted with the writings of the older pneumatologists. They called it the astral or spiritual body, but did not ascribe to it organising functions. They looked upon it as a product merely of the organising principle, the soul; and this theory, brought forward again by Du Prel, is certainly the most consistent with the monistic philosophy, and the most acceptable.

Kerner probably meant the same thing in asserting that by means of this nerve-ether the soul weaves an ethereal envelope around itself; but the name nerve-ether would seem to imply that he looked upon it as an emanation from the nerves, and consequently a product of the physical body. Kerner met his opponents with well-deserved and biting satire. The phenomena he had observed were too striking and real to be explained away by would-be scientific theories of collective, objective hallucinations, unconscious cerebration, etc., which then as now were brought forward, and which he wittily described as "frozen dreams."

Kerner and the seeress came about quarter of a century too soon, at least as far as immediate effects of their work were concerned. The pendulum of evolution was swinging almost solely in the sensual plane in Germany; materialism reigned supreme, and but for Kerner's eminence as a poet and author, both he and Catharine Hauffe would long ago have been forgotten. Even as it is, his lustre as a poet is greatly dimmed in the eyes of his countrymen by the stand he took with regard to the

seeress. Nine out of ten educated Germans will answer the question, "Have you read Kerner?" with an indifferent if not contemptuous shrug of the shoulders, or probably ask you in return, whether you mean Koerner the poet, or Kerner the ghost-monger. Such are the blinding effects of prejudice, for Kerner as a poet stands quite as high, if not higher, than his friend, the popular Uhland.

Kerner lived to see the work he had initiated taken up again. His "Seeress of Prevorst" appeared in 1829, and in 1848 the spirit-world once more appealed to stolid humanity, but this time on a larger scale and among a more receptive people. Unfortunately, Kerner became totally blind before the wave of spiritual influx reached Europe, and more especially Germany, where even now it is a mere wavelet, otherwise we would no doubt have seen him in the front ranks of German pioneers, beside Zoellner, Wagner, Fichte, etc.

OCCASIONAL NOTES.

GREAT SCOT! What next? Varley, the valiant vilifier, has been speaking and writing against French plays, and here is the *Age* (June 15th) publishing a letter in which the evangelist is asked why he doesn't use "some of his well-intentioned efforts to purge that book—worthy of all reverence—the Bible, from stories as obscene and unfit for reading, especially in public, as any French play."

Mr. John Albert Bright, M.P. for Birmingham, who is the eldest son of the late Right Hon. John Bright, has been appointed to the Royal Commission on Vaccination in succession to the late Charles Bradlaugh. Mr. Bright's attitude at present regarding vaccination is that "while vaccination may be considered a preventive of smallpox, the present compulsory system is, in certain respects, unjustifiable," and that "much of such evils as have hitherto come from the system might be avoided by the use of calf lymph." The appointment has been viewed with keen dissatisfaction by the great Anti-Vaccination party in England, and protests have been sent to the Government from all parts of the country. The *National Reformer* (Mr. Bradlaugh's journal) also regrets the selection made.

The Venerable Archdeacon Hales, B.A., of Launceston, has made his name known in colonial ecclesiastical history by reason of his outspoken utterances. This is his latest, appearing in a letter to the *Tasmanian Church News* of June:—"There are already in the colonies too many ignorant teachers of religion. The education and intelligence of the laity are increasing, while the intelligence and education of candidates for Orders are not, as a rule, sufficiently encouraged by the Bishops. If Christianity loses its hold on men of thought, sense, and cultivation, whose fault is it? Is the Church to be a corporation for exhibiting pretty, æsthetical shows—and teaching feeble religious sentiment—or is it to be an instrument for promoting the strong, sturdy, manly religion of Jesus Christ—which consists in the cultivation of a character formed after His character? In understanding be men."

It is seriously stated that four Scotch judges have laid it down, as a doctrine to be acted upon, that a belief in Spiritualism is conclusive evidence of a man's incapacity to manage his "worldly" affairs. We should like to refer these four legal owls (says the Rev. John Page Hopps) to the daylight supplied by three of the most enlightened men of this century,—William Howitt, Alfred Russel Wallace, and William Crookes, all ardent Spiritualists: the first, the writer of "Cassell's History of England," and a "History of the Supernatural;" the second, the author of "The Theory of Natural Selection," and "Miracles and Modern Spiritualism;" and the third, the discoverer of the metal thallium, the creator of the radiometer, and the writer of "Researches in the Phenomena of Spiritualism." From these books any one might learn three truths:—1st. That the Bible is full of Spiritualism; 2nd. That there never was a Religion

which was not vitally related to it; and 3rd. That it has been accepted as a verity by some of the keenest thinkers and most patient investigators in this and every age.

"Open confession is good for the soul." The following report of an incident at the half-yearly meeting of the Australian Health Society appears in the *Age* of June 16th. Comment is unnecessary. "Dr. Neild then read a paper on Too Much Physic. He stated that frequently people would not leave nature to work cures, and took physic on all occasions. If medical men would not prescribe it the patients considered they did not know much, and took medicine surreptitiously and did a great deal of mischief. When learning his profession, 50 years ago, it was the custom to give a great deal of medicine, and as a matter of fact people were not satisfied unless they got a lot. Then a great many people were killed, but with the best intention. After he had been apprenticed three months he was turned loose among the patients and told if he was in doubt about any case to bleed the patient. (Laughter.) He had bled hundreds of people, and he believed had killed some. (Laughter.) Doctors did not bleed now, but they sometimes pretended to do something when they did nothing. It was easy to concoct something very nasty but harmless. (Laughter.)"

X.

SPIRIT IDENTITY.

NOTES BY "EDINA."

RECENTLY a well-known prominent member of the same profession as myself died here somewhat unexpectedly. He was not personally known to me, and none of my family had ever seen him. An obituary note appeared about the deceased in the "Scotsman," and having learned the date fixed for his funeral, it occurred to me that a very good test of identity might be made if he were to appear and speak to my daughter, or better still, write a message by her hand. I accordingly followed a practice resorted to by me with much success during the past six months, viz., wrote a short letter to my daughter's spirit-guardian and left it in the note book, in which all his numerous messages are written. This note was to the effect that there had passed over at a certain house in a certain street in the City a gentleman, whom I named, and whose interment was to take place on a certain day and hour, that it would be a great favour to myself, besides aiding the interests of Spiritualistic investigation, if this person could communicate with me through my daughter in some way. Next day the reply came, written, of course, through my daughter, but in the peculiar sprawling hand of the control *which never varies*, telling me that perhaps power would be got by-and-bye for the deceased to comply with my desire. Weeks passed and the whole subject had been practically forgotten by me, or was at least dormant, when two days ago (March 31st), when we were sitting at luncheon, with the sun shining brightly into the room, my daughter said to me, "There is a gentleman bowing to you on the other side of the table." Her description of his figure and face and of a pair of slate-coloured trousers he wore did not enable me to judge who it was, and I asked his name. The reply was "Mr.—," and that he was "buried in the Dean Cemetery some weeks ago." He also made a remark about his financial arrangements, which at once established identity in my mind, but which, for obvious reasons, I cannot make public. This was our first visit from the "other side" of the late professional gentleman with whom I had wished to open up communication. The slate-coloured trousers were, I at once recollected, a portion of his attire when I had seen him in life. I asked if our visitor would write to me, and the reply was in the affirmative. So soon as the message comes the substance of it will be given to you, if at all possible.

Determined to probe the question of identity to the foundation, I then remembered that in this year's Royal Scottish Academy there is a portrait of the deceased gentleman, and yesterday (April 1st) I requested my wife and daughter to go and take a turn round the gallery. It was their first visit this season, and I was particular

in enjoining on my wife not to show my daughter the catalogue, and, as *neither of them knew the deceased*, if recognition came, it would, therefore, be in the most perfect form. Shortly after entering the gallery my daughter pointed to a portrait, and said, "Mamma, that is Mr.—, the gentleman who was in our dining-room yesterday." Turning up the catalogue, it was found to be the person in question. Identity was, therefore, clearly established. I wait further developments in automatic writing, for which we may look any evening that we choose to sit.

Regarding my daughters's knowledge of the deceased I have to state (1) she never saw him; (2) she may have read of his demise; (3) she possibly knew where he was interred, though I don't think she did; (4) the remark about the funeral arrangements could not have occurred to her, as she knew nothing about them, while to myself, who knew the gentleman's character when in life, the observation was just such a one as would have fallen from his lips.—*Light*.

THE following is from "an open letter to M. J. Savage" written by Dr. H. H. Brigham, and published in *The Better Way*, it gives evidence of distinct manifestations of individual spirits by totally different methods.

"Last fall I was called to a patient who appeared to be insane. I could find no trace of disease. Her insanity was peculiar. She was almost if not wholly demented as far as her own personality or mentality was concerned. she was dazed and bewildered. Her own children seemed strange to her. She was restless and uneasy, and particularly desirous to go home, although she was in her own house, with her family about her. She would talk but very little, and did not remember her past history.

I made several calls, and at last hit upon a plan which succeeded admirably. I began to ignore the presence of the lady, and addressed her, as she appeared, as another personality. At last I succeeded in obtaining the following story.

I asked the question, "Who are you?" but not verbally, of my patient; I wrote this question and put the same in an envelope, sealed it, and placed it in my patient's hand. She was lying upon the bed, and I seated myself to watch results. Soon she aroused from a sort of stupor, and gave me a name. Then followed a name of a city in this State. Then by questions which I asked verbally, I received quite a history. It ran thus:

"My name was so-and-so. I lived in Salem. Have a family there. I fell July 3rd from a building upon which I was working. I passed away soon after, the next day, I think. I want you to write to my wife. Tell her to proceed with her law-suit, not to settle with them; and tell her not to change her residence now, as she is intending to do."

All this I wrote down, and immediately sent the same to the wife, whose name was given me, and in due time received a reply confirming all the spirit had said, even to the moving from the house, etc. Soon after this my patient recovered, and has shown no sign of insanity since.

Now for my second point. One illustration is as good as a hundred.

At the close of a rapping and table-tipping séance, after the party had all moved away from the table, I perceived the latter to be moving. I examined carefully, and found no physical agency at work. After getting an affirmative reply to the question, "If this is a spirit moving the table will you spell out through the alphabet your message to us?" I sat for two hours with a card in my hand containing the letters of the alphabet, and as I pointed to the right letter the table would move. When I had finished, the letters which I had written were not divided into words, but presented one unintelligible mass. After marking off the words I read the following:

"My name is so-and-so. I passed to spirit-land yesterday at 8 p. m. My body will pass through your city tomorrow on its way to Mt. Auburn."

This I found to be correct.

Now, if these points can be explained without the aid of excarnated spirits, I would like to ask these reverend gentlemen what evidence they have of immortality?—*Banner of Light*.

FROM HERE AND THERE.

IN May *Harbinger* a correspondent alluded to the many good qualities of the Japanese. To those he has enumerated I will add another excellent one, namely, their most tender kindness to their animals, a kindness which, if the articles I have read are to be relied upon, is of a remarkably warm character. Even the little cows, which they work in the fields instead of horses, show, it is said, as much intelligent affection for their owners as is displayed by faithful dogs. To produce this result it seems to me that the practice of treating these little animals with kindness must have been followed for a great length of time. Would that our poor horses could experience similar treatment.

A writer, speaking of the Esquimaux people, says:—"Parents are very fond of their children, never speaking a harsh word to them, in consequence they are very spoiled; their natural disposition is so good, however, that when they get older a single word from their parents is obeyed." May it not be that the children's good disposition—instead of being "natural" as the writer has it—is simply a development brought about by the parents' patient love. I am inclined to think so.

So strongly do I detest intolerance that it is with the greatest difficulty I can restrain my impatience when meeting with any of the, unhappily, too numerous people who—if I may be allowed the expression—are saturated with it. Consequently, whenever I meet with any reference to the subject which assists in showing it in all its ugliness I feel it a duty to give it as much publicity as I can. The following, which I found in an old number of the *Herald of Progress*, may possibly strike some responsive chords:—Intolerance is a certain evidence of an inexperienced mind, or at least of a mind that has failed to learn the lessons afforded by long and painful experience. When exhibited in the youth, this quality, though blamable, is made condonable through the inexperienced necessarily lacking a standard wherewith to measure their capabilities; but when manifested by the aged it is invariably indicative of mental paucity. The lessons of life have failed to impress, the seed has fallen upon barren soil. Who that himself has consciously sinned, or acquired an evil habit, can with any degree of justice look harshly and unforgivingly upon the follies and shortcomings of others.

C. R.

MAGNETIZED SUBSTANCES.

At a recent conversational meeting of the V.A.S., Mr. Overton related the following interesting experience, which is not only an evidence of independent spirit action, but a corroboration of incidents in our own experience (some of which have been given in this paper) which tend to prove that magnetism is a vital fluid or substance. Mr. Overton has at our request given us the particulars in writing as follows:

In the year 1871 I was in business in the old Kingdom of Hanover, and one day coming home with a tight boot and hot foot I took off boot and woollen stocking and put on a cold boot from which I got rheumatics in the ankle, so bad that I could scarcely stand. I read in the *Medium and Daybreak* that a Dr. Newton from America was in London performing wonderful cures by the laying on of hands. I went there and tried his power, and got no relief; I also was magnetized three times by the "Zouave Jacob" in Paris, and returned home somewhat better, though in a week or two the pain was as bad as ever. About a fortnight after my return, I was surprised by receiving a letter from a medium (Mrs. Fielder). It said, "The spirits have told me to breathe upon a piece of cotton wadding and send it to you. You are to put it on your ankle and bind round it black silk. Wear it night and day." I did so and soon found relief from the pain. In a short time the bandage being worn away by standing upon it, he received another letter from Mrs. F. containing a second piece of wadding, which she said the spirits had directed her to send, and to tell him to burn

the old wadding and replace it with the new. He did so, and says, "I have not since had any rheumatic pains in any part of my body and am as well as any man of my age (79) could expect to be." Mr. Overton further says, "I shall be glad to confirm this with more acts of kindness that I have received from the same source during the thirty years I have been a Spiritualist."

THE *Medium and Daybreak* completed its twenty-first year of issue in April last, being four months older than the *Harbinger*. The issue of April 10th contains a portrait of John Page Hopps, who was the first editor of *Daybreak*, which preceded the *Medium and Daybreak* by about two years. It contains also a sketch of Mr. Hopps' life as a Spiritualist, Preacher, and Author, with a list of his many published sermons and writings.

MRS. REYNOLDS' SEANCE.

MRS. REYNOLDS gave a séance in the library of the Victorian Association of Spiritualists, on the evening of Wednesday, June 24th, for the benefit of the funds of the Association. The séance commenced with an interesting trance address on the relation of spiritual to physical life, the naturalness of Spiritualism and its influence as an incentive to a higher morality. This was followed by a few characteristic controls, including an Indian, then the medium was controlled by spirit friends of those present, the majority being recognised. Subsequently when in the normal state, Mrs. Reynolds described spirits she saw in proximity to the sitters, and several of these were recognised. The séance which was a pleasant and harmonious one, augments the funds of the Association to the extent of £1 1s.

Mrs. Reynolds has expressed her willingness to give her services to the Association once a month, and arrangements will be made by the committee to avail themselves of her liberality.

WE have received from Mr. H. Junor Browne a pamphlet entitled "The Doctrines of the Popular Faith contrasted with Modern Spiritualism," being a lecture delivered by that gentleman on March 5th, 1891, at the Longbrook Street Chapel, Exeter, England. In the preliminary part of the discourse Mr. Browne utters a truism when he says:—

"It is a curious fact that although all profess to be animated by the love of truth, there is nothing most people dislike more than those truths which disprove that which they have been taught to believe in as divine verities. They prefer adhering to time-honoured falsities even if they traduce the character of the Almighty, rather than accept that which is self-evidently true, and which represents God in the most adorable aspect, namely, as infinitely good, just, and merciful."

The lecture is in Mr. Browne's usually terse and telling style calculated to touch the intellect of reasoning men and women.

WE have received the first number of a monthly journal entitled "The Conqueror," published at Lahore, Upper India. It is the organ of the Deva Dharma Mission. The object of this Mission seems to be the inculcation and practice of a high morality on a Theistic basis, as will be seen by the following condensation of its teachings:—

Twelve Great Injunctions of the Deva Dharma Mission:
 (1) Form thy character. (2) Be just in all thy dealings. (3) Love and raise thy country by high character. (4) Falter not in the path of duty. (5) Prove that holy character is above every thing. (6) Grow in holy powers. (7) Keep thy holy promises. (8) Be true to thy high ideals. (9) Be loyal to discipline. (10) Honor thy Government. (11) Tolerate not evil or sin. (12) Glorify 'Devattwa' (Godliness) in thy life.

The articles in this journal are well written and in harmony with the above injunctions.

THE usual monthly social of the Adelaide Spiritualistic Association was held at the rooms, King William-st., on June 4th, and passed off very successfully.

THE SIGNS OF THE TIMES.

A LECTURE DELIVERED IN BERKELEY HALL, BOSTON, MASS.,
SUNDAY MORNING, APRIL 5TH, 1891, BY
HON. SIDNEY DEAN.

From the Banner of Light.

No candid, critical observer of the signs of the times but is intent upon inquiring into the causes of the late and present unrest and commotion manifest in all departments which affect the interests of man as an integer of society, and as related to a possible and probable immortality of conscious existence. The chronic repose of centuries upon the most vital of all subjects affecting individual rights and possibilities in his earth-life, and an endless life beyond the earth with its conditional character, has been broken, disturbed, dissipated. Creedal graves have been opened by minds scientifically inclined, and hearts hungry for knowledge of the nature of the soul and its future of being and action, and hence these corpses of dead creeds have been exhumed and subjected to post-mortem examination and analysis, amid the resounding cries of "Infidelity, sacrilege and impious infidelity," uttered by a creedal world.

Brahmins, Buddhists, Moslems, Christians, both Romanists and Protestants, have joined in the wordy clamor. The repose of the grave of dead creeds is being disturbed. The ashes of dead faiths are being analysed. The multitudinous gods worshipped through these old and moss-grown faiths are in process of being shown to be fictions with a very uncertain parentage. The theological skies of a past age seem to be murky with fogs. Myths seem to have been plentiful, but facts scarce. Laws were either unknown or not comprehended by that age of the world's childhood.

Voodooism in religion, whether embracing an unnatural heaven for saints, with walls, gates and streets made from material substances which the soul sheds when it vacates the mortal tenement, or a prison of sulphur and fire, both material substances, into which the sinners of earth are cast for an eternal roasting: these are all under a searching analysis by enlightened reason, and clear, unbiassed, impartial judgment. Forms and ceremonies, and professions, claiming religious law for their founding and continuance, like a religious heredity, descending from centuries and generations, are met with the question: *Qui bono?* what good? And with that more pungent and important question: What authority? The sacred books of Brahma, Buddha, Mahomet, with the Jewish Bible and the Christian Scriptures, are being brought to the bar of critical examination—sifted, analysed, compared with themselves, with each other, and with the laws of nature whether material or spiritual. This is being done by a mental intelligence and a critical fairness which has never heretofore belonged to the race. It could not have been done as it is being done in any former age of the world.

The old days of torturing, imprisoning and burning heretics, men who dared to think, question and deny the supremacy of religious voodooism, has passed. There are no more Wickliffes and Husses and Mary Dyers with heterodox voodoos to be burned or hung. Boston Common has had its first and its last disgrace of that kind. The age of ostracism which followed, which made of an independent thinker a pariah in creedal society, has had its day of supremacy, its twilight of decline and its night of oblivion, and to day is as dead as Julius Cæsar in all civilised countries.

The era of ridicule, of pompous exhibitions of mental, moral and social superiority, where a proud, self-conceited vain heart utters its pity and its regrets over the lapses from social standing of those who choose to question before they believe, to investigate before they decide, to use their own reasoning and investigating powers rather than to accept the faith of another in *his* creed as their individual standard of truth—this age of low irony, sarcasm, abuse and the tactics of the blackguard, has reached its culmination, and its power is rapidly declining.

The pulpit has ceased its preaching of an eternal hell-fire. The pews will not have it. Pulpit occupants

are engaged in discussing the real nature and source of that authority, which to even question heretofore was to subject the questioner to the pains and penalties of that prison discipline which eternally punished and never reformed a soul—that old myth now banished from even the creedal pulpits occupied by scholars and thinkers. Those teachers are not now subjected to the lash of abuse or to social ostracism, who dare and do compare the written account of the literal six days of creation with the record found imprinted on the leaves of nature's great volume, and who, knowing nature's truthfulness, are compelled to pronounce the Jewish record false and the story of Eden a myth.

To reject now that old nursery tale of the world's childhood, the story of Babel and the confounding of tongues, as accounting for the varied languages of the world's differing nationalities, to wit: that Deity descended in person and wrought havoc in the vocal organs of men and the mental and will-forces which control these organs—to reject that unnatural story because we *must* under the modern light of philological science, awakens creedal surprise, but not ironical laughter and abuse.

The day of ridicule, which is the fool's stronghold, and the abuse of thinkers, students and teachers for uttering philosophical and scientific truths which ignoramuses and bigots will not study to comprehend, is rapidly passing, simply because the race of fools is decreasing under modern educational forces and facilities, and the ranks of independent thinkers are steadily increasing.

Parallel cases in history are plentiful and pertinent. When Wm. Lloyd Garrison stood almost alone the advocate of equal rights as the divine endowment of all manhood, black or white of cuticle, all Boston could mob him with impunity. But ere long all Boston arose in its mammoth proportions to do him honor. Wm. Lloyd Garrison had not changed, but all Boston had. When your former noble chief magistrate, John A. Andrew, your heroic, level-headed and great-hearted war-Governor, took advanced ground against Boston's conservatism, born of her commercial relations, your political mobs in force could throng your streets, derisively singing:

"Tell John Andrew,
Tell John Andrew,
John Brown's dead."

But that same Boston, those same individual singers in your streets, were soon moved up to the level of brave John A. Andrew's position; saw his wisdom and foresight, and learned to love him; and they wept as sincere mourners at his bier and grave.

Truth never surrenders; neither do those who love the truth more than they do falsehood, or worldly gain. As your own great, living statesman and poet, James Russell Lowell, has poetically expressed it:

"Truth needs no champions; in the infinite deep
Of everlasting Soul her strength abides;
From Nature's heart her mighty pulses leap,
Through Nature's veins her strength undying tides.
No power can die that ever wrought for Truth;
Thereby a law of Nature it became,
And lives unwithered in its sinewy youth,
When he who called it forth is but a name."

The age of change has come. The creedal hosts are pausing, have paused. Truth, bound as it has been by the withes and thongs of creeds, is using a Samson's strength. Like the soul of John Brown, it is "marching on." The souls which animated the bodies of the men who inspired mobs, and used the coward's weapons of their day and age are again in Boston, unclad of the mortal, but filled with a zeal for the right. Their influence has invaded your pulpits, and truth, science, philosophy, human rights, of soul as well as body, scholarly exegesis and high, learned criticism are finding voice. Cowardly conservatism once put chains on your courthouse doors and gates, in order the better to enslave a man; and even the grey-headed judges who wore the ermine had to bow and cringe and crawl under those symbols of tyranny. But that was the Boston of nearly a half century ago, not the Boston of to-day. Yet even then truth and liberty had a Garrison, a Parker, a Phillips, and a Sumner, who never surrendered. That prayer on Long Wharf, which Theodore Parker put in words

when the ship loosed her moorings and bore Burns back to an endless slavery of earth; that prayer that sounded like the wail of a soul over its lost liberties, and then rose until the angel of a bright future for human liberty, gave it the spirit of a high coronation, burned deeper into the conscience of commercial Boston than ever branding-iron burned into a slave's flesh. It was not Burns who felt it, but the living heart of commercial Boston, which then knew that its sympathies, its influence and its acts had been cast against God, Truth, Liberty, Right, and Honor.

Garrison, Parker, Phillips and Sumner have passed to the resurrection of the spirit, but Boston has some pulpits and rostrums to-day whose occupants have the courage of their convictions, and no muzzle of creed or dogma is permitted a place upon their lips. Before them in the pews lies the real hope for soul-freedom and truth for your city. These fair-minded thinkers and reasoners in the pews of your liberal churches sustain their pastors, for they are men of liberal thought, of inquiry, of investigation, analysis, candor and courage.

This army, both in numbers and quality, is becoming too numerous and too influential for the cowardly skulkers, whose weapons are abuse, sarcasm, and pure black-guardism.

But remember, friends, that a pistol-shot canonised Abraham Lincoln, and another crowned James A. Garfield, with a fame whose lustre will remain while history is read and while their assassins are plunged in the deepest gulf of infamy. The mud of Boston streets spattered over the person of Garison by a mob is his proudest badge of personal fidelity to the sacred cause of liberty and the rights of man.

The abuse of liberal preachers and teachers in this age of inquiry and of psychical manifestations, for daring to be true to the truth—and to themselves—will be the crown and seal of their discipleship and ministry; while later generations in Boston, in New England, and throughout the country and the world, will rise up to do honor to their memories.

What is the present outlook? Never as I read history was the earth in all its departments so pregnant with the spirit of unrest and change. Never were such questions presented for examination and solution as are to-day puzzling and perplexing the brains and hearts of humanitarians, philosophers, scientists, statesmen, public teachers, creedists, agnostics and every class and department of human society. The forces of the past ages and generations, their steady evolution from the old into the new, seem to be focalising, crystalising. We are on the eve of great events.

For the past half century, at least, the mightiest forces in nature, those which have slumbered undiscovered by the mind of man since creation dawned, have yielded to the evolved inventive faculty, trained and quickened as it has been by every modern disclosure, until the question of human industry, or the employment of the increasing millions of labourers, and the compensation for such toil is reaching a dangerous point for the peace and safety of human society as at present constituted.

The question of the relation of capital to labor, and *vice versa*, is already demanding and receiving the most careful and anxious attention of all civilised governments, not alone in their executive councils, but in their legislative halls. The pulpit, the lecture rostrum, the press, the counting-rooms or offices of capital, the homes of the laborer, the secret organisations of working-men—everywhere, among both classes, the argument, the theory, the antagonism is increasing in tone, and often in temper. No marked genius has yet arisen to offer the proper and acceptable solution of this great question, evolved as it has been out of the past, and appearing naturally at this stage of the development of man and society.

The law of physical demand and supply is individual to man. Society treats it in its relation to society, its peace and prosperity; but the individual member of society treats it solely with reference to his present wants and his prospective future needs and the claims of those dependent upon him. Capital is intent upon hold-

ing its principal intact and increasing the amount. This being the end sought, all other questions involved in such increase must be made to contribute to that end. Labor is one of the greatest of these integers.

The "wage" and what it will purchase for present needs, and the excess which prudence can hoard for the non-productive day of sickness or age, is the standpoint of the laborer, and he must bring the results of his labor to these requirements or become a pauper, or a beggar upon the grudgingly bestowed charities of a world intent upon caring for individual self.

Hence the antagonisms, the combinations of classes, the huge modern Trusts, the infernal machines which Capital is rearing to-day. Hence secret organisations of laborers, strikes, mobs and such scenes of human misery and slaughter as were witnessed in western Pennsylvania only last week. This grave matter must be adjusted, and so adjusted as to remain a finality. But how to adjust it in view of the differing standpoints of the two antagonistic classes, is a question the wisest among us cannot answer.

On a larger field, involving international comity and peace, the horizon is giving promise of murkiness. If reports are true, Europe seems to be imitating capital in forming great national Trusts for mutual protection and defence in case of hostilities. The combination of certain governments, under treaty stipulations, involves the support of all if one is attacked. We, as a nation, have entangling alliances with none. The genius of our Republic is independence and peace. But to illustrate, if Italy should follow the recall of her minister because of the act of the citizens of New Orleans in reducing the power of the infamous assassins of the secret order of the Mafia to a minimum of safety, then every government in Europe in the trust league with Italy must take up arms against us, if the Italian government demands it, or break the combination. And the other combination must naturally antagonise, and a war in which the whole civilised world become engaged would result.

It would seem that the court of international arbitration, for which the whole humanitarian world has been laboring so as to for ever abolish war, has been thrust aside. Will the world ever be at peace in its nationalities until the last throne shall be demolished and the nations shall become republican in fact as in name?

If we turn to the theological world we shall find brisk cannonading all along the line. There is hardly a church organisation or base or form of creed but is under fire of advanced thought and quickened inquiry.

Our Presbyterian brethren commenced it, having outgrown the horrors of a Calvinistic divinity, which made of Deity anything but a loving, impartial and fatherly Creator and Ruler. It was a battle of theological giants at the New York convention of last year, but the advanced thought of the world, and the life of the Church as an organisation, prevailed over the conceptions of John Calvin and his demand for a complete surrender of the human reason to the dictum that the Jews knew everything about their Jehovah, and that this Jehovah was First Cause and God of the universe. A committee of revisal of the old faith was appointed. I prophesy that the report will be a milk-and-water compromise, with enough of the blue vitriol of personal election and reprobation in it to keep the whole controversy alive until a more intelligent conception of the universe, its laws and its All-Father, is reached.

In the meantime the scholars of that ecclesiastical body are attacking the very foundations of the Calvinistic theology in denying the plenary inspiration of the Scriptures. The higher critics of Lane Seminary in Cincinnati, are bringing the text of the old Jewish Scriptures under the powerful lens of scholarly criticism and analysis applicable to other books, and such flaws have been discovered as have impugned its divine authorship. The theological hive is in full agitation, which promises a swarming.

Our English Methodist brethren are also in a ferment over a paper recently prepared and publicly read by one of the learned professors of the higher biblical criticism, who, finding the rents and fissures of this plenary inspired book to be so formidable, proclaims that faith in

the Bible is not essential to faith in Christ. As the inspiration of the Bible in every word, fact and religious teaching is the basis of the Christian religion as at present acknowledged by the church, this application of critical dynamite to its very foundations is shaking the churches very profoundly, and unsettling the faith of its honest communicants.

In our own home Methodist Episcopal church, the question of the inspired teachings of Paul being applicable to the present state of the world, particularly as to the equal rights of woman to church privileges and responsibilities, is awakening denominational bitterness. Since the days when Jewish wives, mothers and daughters looked down from their secluded, latticed galleries in the synagogue, upon the male, hatted worshippers below, the church has taught what the Jew, Paul, wrote, that if the women wanted any information they were to ask their husbands at home. They were not to speak in meeting, but to remain silent. This has been admitted theoretically, but it is not and has not been practiced. The enforcement of Paul's doctrine touching woman would depopulate half the Methodist churches to-day. The present strife is over the eligibility of women delegates to the General Conference of the church. In the end the women will win, for in a true Christianity founded upon the teachings of the Nazarine there is no sex.

Our Episcopalian brethren seem to be in commotion also. The spirit of a progressive inspiration is attaching to some of the brighter lights of that church, and the old, unjust, unchristian, bigoted canons have not proved available to check this march of human equality in religious rights. Two eminent clergymen of that faith in New York have found in a consecrated humanity in other folds a true brotherhood, and have invited them to participate in the religious services of their churches, against the canon made and provided to prevent the act, but evidently to the great satisfaction of the worshippers in the pews. If these two brethren are tried by an ecclesiastical tribunal, as is threatened, truth will find voice in some unaccustomed quarters. And so I might for another hour rehearse the progress of the theological world.

What is the cause of all this ferment? Spiritualists who think and reason, know. The angel-world is not idle, and has not been. The triumph of truth in the world, the elevation of man, the substantial unity of the race, the disclosure of the paternal character of the All-Father—this is the mission of the higher evangel of the spirit universe. And most rapidly and grandly are they fulfilling their mission. Their varied manifestations, their healings, their words of wisdom, comfort and hope; their manifested continuous life after mortal death, with its substantial proof of the soul's immortality—these are taking hold upon the intellects and hearts of even the credal world. The victory is to be upon the side of truth.

I have stood in the gateway of this dying century and the opening of the twentieth century but a short decade in advance of us, and with an observant eye have scanned the field. The old inquiry of the prophet of Israel has been in my heart and upon my lips: "Watchman, what of the night?" And seemingly, from the watchman himself, standing on the golden shores of life eternal, I have caught the cheering answer: "The morning cometh."

ON PURITY.

I AM much disturbed at the conflicting ideas prevailing among those who call themselves "Spiritualists." They are apt too often to regard themselves, because free from the laws of sect and creed, as free from moral law. By moral law I wish to signify that conformity to the spiritual law which alone constitutes us the Higher. We are not free agents. We cannot, because we have thrown off the restraint of creed, use the wings of our freedom to hover round pollution; our destiny is to soar and unless we are leaving behind us the lusts of the flesh—greed, avarice, anger, fear—we cannot have it said regarding us that we are accomplishing our mission. I regard many mortals with grief, seeing self-interest so

tightly clasping them in its mortal toils that they cannot comprehend that possession lies in renunciation. The God element is true to its promise, and no one who can recall an experience in which they have obeyed the promptings of the spiritual and acted up to their knowledge, but they can truthfully say that it has been fully repaid, and with compound interest; but where there has been an hesitancy, something more has been lost than the value of that which was retained. Too long has the lesson been taught that man must provide solely for himself, and yet receive freely of all the gifts that the spiritual world is so bountifully bestowing.

Happy are they which recognise the fact that "unto him that hath shall be given, but unto him that hath not shall be taken away even that which he hath." Apply this to those gross pleasures which some men revel in, and see how well it works. Unto him that hath no joy in spirituality, shall soon lose his happiness in things eternal. By the unsatisfactory harvest of these animal joys—ill health, suspicion—a corrupt mind alone is left when the glutton of sensuality has taken his fill.

Spiritualists must keep their bodies in subjection to the higher mind, not for fear of any other punishment but that of a weakened and stunted state, yet like foul vessels how often even spiritually professing men, soil the pure water that is poured into them.

Psychic Society, Dunedin,
through our Lady Sensitive.

THE VOICE IN THE CLOUD.

LECTURE delivered by the controlling spirit through Mrs. Harris, on Sunday, May 31st, in the Horticultural Hall, Melbourne.

Dearly beloved,—Have you ever stood alone beneath the midnight sky upon some barren waste or wide stretch of open country, where no welcome shelter was afforded against the coming storm? Have you watched the dark clouds gather thicker over head, all around, until no speck of blue remained, no glimmering star, no feeble ray of moonlight to relieve the gloom? Darker and darker grew the heavens above thee, all nature seemed hushed in the midnight gloom, and thou didst feel thyself alone with God; or out upon the trackless ocean, amid the grandeur of the swelling billows, upon whose crests the vessel seemed but a little toy; hast thou watched the vastness around thee, and the awful grandeur of the gathering storm? Oh! then, in the solemn hush before the burst of tempest, hast thou realised the loneliness of the spirit under the cloud?

Or in the silence of some bitter hour of mental conflict, weary grown with wrestling all night until the morning, hast thou thought the darkness so dense above and around thee that it were vain for thy weak mortal vision to seek the presence of Eternal Love?

Just at the cross-roads of life, when light seemed so much needed; just when no mortal friend was near, no angel-guide visible, then did it seem as though thy God withdrew His presence from thee, and the blackness of darkness compassed thee about? Dear soul, we know thy pain and thy travail, for we have passed through all this before thee; there are many Gethsemanes and many Calvarys, upon whose crosses bleed and suffer the saviours of earth, over which the clouds of heavy darkness gather while the distant thunders roll that yet shall shake the earth to its foundations; and oftentimes do the lightnings flash across the blackness, like the mysterious handwriting of an Almighty Cause—mysterious in its character, needing the interpretation of some clearly-enlightened soul. If it were not so we would not pain the most blessed experiences of our lives; if it were not so, our spirits would not stretch forth hands of supplication toward the Great Unseen, neither would we ever receive the blessing of those who having not seen yet have believed.

Did not the Christ in His agony cry out with an exceedingly bitter cry, "My God, my God, why hast Thou forsaken me?" and has not that cry of human anguish re-echoed through succeeding ages as the link that binds this loving nature to all his brethren who suffer, even

unto death? The martyrdom of the flesh is grievous, but the anguish of spirit while passing through the initiation of suffering, is that of a keener, sharper pain than the mere mortal man could ever know. 'Tis because of the blending of the divine with the human that man must needs suffer so; 'tis because of the struggle continually waging between the spiritual and the natural man that such a severe wrestle with the powers of darkness has to be accomplished.

Have we forgotten—we who have long since entered into restful labour, into the blessed results of earth-life's weary toil—self-sacrifice, patient waiting, and soul-wrestling? Have we forgotten whence we came, that we also were human, born of woman?

The ties of nature are stronger than time and space could ever sever; we are for ever brethren in the eternal family of God. So do we ever seek to plant the foot of the ladder of progress firmly on the earth-plane, that mortals and angels may meet half-way, continually communing one with another concerning things pertaining to God.

We watch the initiation of each—some with the deepest sympathy and tenderest love; and when the tempest has been strongest, the conflict most severe, then we are permitted to come and minister unto troubled, tried, and tempted man.

The beautiful assurance and proof that there is no death, has greatly tended to bridge the gulf of human sorrow, and provide us with the planks on which to cross the stream of human conditions. Once the soul grasps the precious knowledge, binding it to the spiritual perception as a living faith, the darkest cloud seems gilded with golden light, and from out its gloomiest canopy there comes a Divine voice to the soul of man, "Fear not, for I am with thee; be not dismayed, for I am thy God." When man cannot only believe but knows that within him dwells the Incarnate Deity, that "Emanuel, God with us," was spoken of every human soul whose sacred mission it is to be a saviour to his brethren; that all men are born of God, and all are brethren; the blackest clouds of material or spiritual sorrow will be riven by an electric flash of light, and the Divine Presence manifest itself in the human life.

Ye shall pass under the shadow of the cloud, ye shall be tried, that according to your faith it may be unto you; but ever and again doth the Father speak to His own from out the cloudy pillar and illumine the life-path with bright flashes of Divine revelation.

What, shall the knowledge of progressive life in the vast beyond not avail to dispel the dreadful gloom of dread and terror of judgment and eternal condemnation from the mind of man? When in the midst of creedal doctrine he loseth his way and wanders into the wilderness of error, and the blackness of dark fear of God is upon him, and he wrestles all night with evil, shall not the voice from the cloud speak to him e'er morning dawns, telling him that God is love and desireth not the death of a sinner? that salvation is for all, from the least to the greatest, God's unspeakable gift, immortal life, the heritage of all his children.

When the soul of sorrow bows beneath its heavy cross, and every earthly tie of love is severed, and the open grave receiveth the casket of the beloved mortal form, shall not the voice from the cloud speak in tender accents of comfort, "Woman, thy son who was dead is alive again, and liveth for evermore!"

And when the last hour of mortal anguish cometh, and the pain-worn spirit leaves its mortal tenement, shall not the cloud for ever recede from view, and the glory-light of heaven stream full upon the revealed face of him whose voice had so often cheered the spirit in its hour of trial, while in tender tones of love he saith, "Enter thou into eternal joy."

Beloved, thou shall follow the guidance of the cloud that goeth before thee, and trust thy Father's love that erelong it shall be riven, and heaven's light illumine thy way.

Out of the cloud came the sweetest promises and cheer. From under the cloud come forth the spirits of God's best beloved, for whom he loveth he chasteneth; he giveth his discipline, he uses the best means for the

development of the spiritual nature, the highest faculties, the Divine attributes in man.

Blessings in disguise are the darkest clouds that often dim our vision, hide our view of heaven.

Medial powers partially suspended, the dark cloud of material conditions, circumstances that seemingly retard our progress; all these are the very means our loved ones use to bring us nearer heaven—to show us our true selfhood, to enable us to cleanse the inner chamber of our souls, to purify our spirits, to trust more implicitly our Father's love, to relinquish our idols, to yearn for higher planes of light and purer means of unselfish benefaction.

The Voice in the Cloud speaks to each one of us, and its message bears the prompting power of divine love in upon our souls. A voice from heaven speaketh unto us in every troubled experience, as well as in every joy, every blessing, every privilege we enjoy; and closer, closer clings the weaned soul of sorrow who has passed through deep waters, to the trusty hand and loving heart of the heavenly guide.

"Fear not, for I am with thee; be not dismayed, for I am thy God."

O, words of power, of strength; what moral courage, what spiritual energy doth it not infuse? Cannot the soul, believing this, do battle with all evil, saying nobly, "get thee behind me" to every influence that would lure it away from God?

Can we not bear earth's cross in the divine strength imparted by that assurance—"I am with thee?" Yes, all things through the power of love, faith, and hope, sent like shafts of heavenly light through the clouds of trial and sorrow.

God, our Father, He is our strength; we will accomplish mighty tasks, even under a cloud, in the power of His might.

We will not fear since He is our Redeemer and our Light. The voice of love shall be our guide, and when the last cloud has passed we will enter into the purer light of His presence, and praise Him by a life of renewed labour for good, for every step of the way by which he hath led us; because, though sorrow may endure for a night, joy cometh in the morning.

Let us listen, beloved, for the Divine Voice, for we are His children, and we know His voice; we will follow Him. Let us take heart, for it is God who saith, "I am with thee," and our Father who loveth us with an everlasting love, hath given us exceeding great and precious promises, which are sure of fulfilment, because our God hath three eternal attributes: Justice, Truth, and Love, and hath never yet forsaken His children who trust in Him.

COL. OLCOTT ON SPIRIT MEDIUMS.

COLONEL OLCOTT lectured twice in Adelaide. At his first lecture delivered in The Adelaide Spiritualistic Society's rooms, on Sunday, May 24th, he is reported by the *South Australian Register* to have said:—Spiritualism has survived since 1848 despite the exposure of fraud by mediums. There was an inclination towards mysticism in the human heart. People who had seen anything of the phenomena were certain that there was something beyond a mere physical self. If they had spent time to get to the intelligence behind the phenomena they had felt there was an intelligence there that could not be easily explained by the action of the mind of the medium. There had been exposures of fraud, and he was sorry to say that they were due to the spiritualists themselves. They were heedless of the interests of the medium from whom they expected to get a proof of the survival of man after death. Religious ministers were not allowed to go without support for their families, but mediums were left to live by what they could earn from chance visitors. The mediumistic faculty was a most delicate thing. It was as delicate as a chronometer. The true medium was a person of an abnormal type. They could only produce genuine phenomena when all atmospheric, electrical, physiological, and physical conditions were favourable, and not even then if any strong opposing influence were

present. Perhaps in a month they were only fit to give genuine phenomena on ten days, yet people went to them and laying money down begged them to give phenomena. It was hard to resist temptation, and he doubted whether a merchant or banker similarly tempted would resist. The ancients entirely supported the mediums, who were carefully guarded in temples, and they were never allowed to give phenomena unless they were in the right condition. He had known persons of the most undoubted mediumistic ability and able to give the best phenomena to have been caught in the most childish fraud. Such a man in America had palmed off a doll for a spirit bride until a newspaper man exposed the fraud. He did not blame the medium, who had lost his mediumistic ability for the time. What he found most reprehensible amongst spiritualists was that there were a class of people so credulous that they wanted to clothe the medium with a halo of sanctity, and they actually went as far as defending mediums who were caught in fraud. They did immense harm by making trickery profitable."

There is much truth in this, but it is an evil which can only be remedied by more complete arrangements and co-operation amongst spiritualists. "What is everybody's duty is nobody's duty," and whilst we may admit and deplore the deterioration of mediums from the causes mentioned, it is only by co-operate effort that any practical scheme for the sustentation and elevation of mediums can be carried into effect.

MR. CHARLES BAMFORD'S LECTURES.

MR. C. H. BAMFORD commenced a series of lectures for the Victorian Association of Spiritualists, at the Horticultural Hall, on Sunday evening, June 7th, his first subject being "Theosophy and Spiritualism Contrasted."

In his introductory remarks the speaker said the word Theosophy had not been satisfactorily defined, but it was understood by most people to mean a knowledge of God, or things pertaining to the Divine. Although the Theosophical Society disclaimed being a religious society, Madam Blavatsky had called Theosophy "The Wisdom Religion." The present nebulous or plastic condition of Theosophy was rather disadvantageous to critics, because if they criticised what appeared to be the position of the Theosophists, a new front was shown, and their criticism disarmed. Even adherents did not know what the position was, and what they were expected to believe.

The recent decease of Madam Blavatsky and the visit to Australia of Col. Olcott, had attracted particular local attention to the subject, and a movement which claimed so much demanded our attention and criticism.

The objects of the Society professedly were "The promotion of universal brotherhood"—"the study of Oriental languages and religions"—and "the investigation and comprehension of the occult powers in man and nature." The first of these was not new, but formed an integral part of all the higher systems of religion. The second was being better done by the scientific men of Europe. True, they worked on a materialistic plane, but they would be followed by spiritually minded architects, who would build on the material they supplied. The third object of the Society was being efficiently carried out by the Spiritualists and societies for Psychical Research. The former were engaged in it long before the Theosophical Society was in existence.

Though the leaders of the Theosophical Society disclaimed adherence to any particular religion, the doctrines put forward by them were simply Buddhism with a glamour of western thought thrown over it. The four verities of Buddha were: The existence of pain and sorrow—that pain and sorrow come from desire—that in Nirvana pain and sorrow cease—to attain Nirvana all natural desire must be annihilated, and self be absorbed into the infinite, the individuality being lost.

The speaker then explained the occult doctrine of the super-mundane condition, including "Karma," or the cumulative results of earth-life; "Devachan," or the subjective state of the spirit; its numerous reincarnations and ultimate absorption into the infinite. Karma was believed in by Spiritualists, and the necessity for working off the account of accumulated misdoings by

every individual before they could rise into higher conditions; but the process of purification was, in his opinion, a more rational one. The only analogy between the Spiritualist belief and the Devachanic state was that with many persons whose end was disturbed or painful, it was found that a period of unconsciousness or sleep followed before they awoke to a realisation of their new condition.

He believed that the soul progressed through various forms of organic life until it became incarnate in man; but that then it attained a personality and an individuality which was never lost. Theosophy looked to the past for authority to start upon, Spiritualism stood in the light of present knowledge, and gained more light as it worked forward. There was more knowledge and enlightenment in the world to-day than ever there had been in the past.

The Mahatmas who were supposed to have acquired the power of renewing the physical constituents of the body and so prolonging life in the form at will, were also presumed to have infallible knowledge, but some evidence of their fallibility had transpired in connection with the celebrated "Kiddle" case ventilated in the Spiritual and Theosophical journals about nine years since. The speaker referred to the accounts of occult phenomena, which people wondered at but did not believe. He did not question the reality of this phenomena; it might have occurred as stated, but he complained that it was apparently objectless; it proved nothing, whilst spiritual phenomena had an object the intelligence behind the phenomena professing to be a disembodied spirit, stimulated investigation which led to proof. The occultist theory of materialisation is that the medium's astral body goes out into the circle, sees the psychometric photograph of some friend or relative of one of the sitters in his brain, and then moulds his form into a likeness of it. The spiritual theory is a far more rational one, viz., that the form is built up by the spirit trying to manifest, aided by others having a knowledge of spiritual chemistry, that it may be as a temporary covering to his spiritual body; or he may be outside of it acting in conjunction with the controls, to give a proof, manifest to the physical senses of his friends, that his conscious existence still continues.

The assumption of the Theosophists that these forms are looked upon by Spiritualists as the actual spirits of the dead, is erroneous; no well-informed Spiritualist does so, but knows that spiritual things can only be seen with the spiritual eye. Spiritualism investigated in an earnest and reverential spirit, reveals all that Theosophy has done; it invites the freest investigation and encourages the widest thought, whilst its tendency is towards a good and pure life.

In announcing his next lecture the speaker said that the opinions were his own, the result of investigation and study; that though lecturing under the auspices of the Victorian Association of Spiritualists, he alone was responsible for what he said. It was one of the characteristics of Spiritualism that it allowed freedom of utterance and diversity of opinion.

The lecture was well attended and listened to with deep attention by the audience.

LECTURE BY MRS. HARRIS.

ON Monday evening, June 1st, Mrs. Harris gave a lecture in the Horticultural Hall, on "The Pilgrim's Progress, or the Highway of Mediumship;" of which we have only space to give a very brief synopsis.

Comparing the Pilgrim of the story to a newly awakened soul waiting the development of medial power, the speaker said: We find Pilgrim pursuing his journey under many difficulties; he has the burden of error, ignorance, and doubt upon his back, and although startled by the revelations made to him in a dream, he is by no means fully enlightened concerning his pilgrimage, but has to learn his way step by step. He is not wary enough concerning the companions he meets by the way; he is not able yet to discern between good and evil influences, therefore he falls into the slough of despond, and encounters much danger.

His meeting with Evangelist represents the ministry of the philosophy through inspiration; his rescue from the slough of despond shews that he had been strengthened by aspiration, and his refusal to turn back shows his realisation of the beauty of his ministry and his faith in its fulfilment.

He meets many difficulties, is many times cast down, but always is helped, sustained, and guided by the celestial beings who are the ministers of the Father unto weary pilgrims. Always is there some means of escape provided, when he trusts his God and keeps his face toward the celestial city. Through the valley of humiliation, up the hill difficulty, even through the valley of the shadow of death must Pilgrim pass; not one sorrow is spared him, not one trial is lessened, but he is divinely upheld in all his conflicts, and when at the House Beautiful he rests and is clothed with the armour of Truth, Love, and Faith, he becomes strong for progress, able to help other weary souls, able to strengthen other flagging hearts along life's pilgrimage.

In the house of the Interpreter he learns many lessons of divine love, and is again refreshed for his journey; then, after many trials, he comes to the Delectable Mountains, where the shepherds feed their flocks and the peaceful waters flow; then through the telescope of clairvoyant visions he sees the Land of Beulah, and afar off the Celestial City. So Pilgrim's gifts gradually expand, and he is made the minister of God's love to many souls.

Fearless, honest, faithful, trusting, humble, nobly self-denying, grandly progressive, he presses on his way, the light of heaven growing brighter and brighter within and around him, till at last he reaches the Land of Beulah and enters into closer communion with the celestial ones. Ere long his spirit ripe for higher spheres, the messenger is sent unto him from the Father, and little Pilgrim is called home to rest and recompense. Even so let us follow on, and it shall be said to us also, "The Lord hath need of thee."

DEDICATION SERVICE.

SUNDAY, May 31st, was a bright, happy day, when the Lyceum Hall, prettily decorated with flowers, ferns, and banners, was the scene of a very interesting service.

Mrs. Harris had been kindly sent for by Mr. and Mrs. Croke, of Aspendale Park, Mordialloc, to dedicate their infant son to the service of Our Father; and the ceremony was arranged to take place on Sunday morning, under the auspices of the Melbourne Progressive Lyceum.

Mr. Elliott, the Conductor, kindly announced, during the service, that Mrs. Harris would give an address, in response to which that lady opened her remarks by saying what pleasure it afforded her once more to meet the children and friends assembled, and also to have the privilege of welcoming another sweet infant soul to the loving fellowship of the angels.

The Banner of the Lyceum was then held in position, Mrs. Harris, taking the child in her arms, proceeded under spiritual influence to dedicate the child, using the emblematic flowers provided for the occasion.

The guide controlling said: "Sweet child, around thee stand the angels of love, and above thee the presence of the Father sheds a halo of benediction, as thus we dedicate thy tender life to the cause of truth and the service of humanity. Take the white rose with tinted heart of rosy hue, and it shall lie upon thy breast, the emblem of Divine love; take these pure white blossoms, the fairest earth can give, types of truth divine which thou shalt learn and then give forth to other lives; take these sweet violets, and let their beautiful perfume speak of the humility that becomes those vested with the divine gifts, that thou mayest learn to walk humbly with thy God, and in all thy ways acknowledge him. Here is sweet mignonette for thee, sweet babe; its perfume speaks of that soft, heavenly influence that beautifies the life and character of earth's noblest saviours; the self-sacrifice of noble service be thine when thou art called forth to labour, suffer, and be strong.

And now with floral wreath of purity, peace, truth, and gift of divine healing and holy inspiration, do the angels crown thee, dedicating thee, Cyril Ednott, to the service of Our Father and His angels under the banner of Progressive Truth, for the good of humanity.

Now, O Father of love divine, take this sweet life that earthly parents desire to consecrate upon the altar of Spiritual love, and bless it with the benediction of Thy protecting love, that he may ever walk with Thee in white, in purity of life and devoted self-sacrifice, to be a saviour and minister unto suffering humanity.

Then turning to the waiting parents, the control said: "Thus saith the Divine Father of all souls, 'Take this child and nurse it for me,' that he may grow in wisdom and purity, preparing for the service of eternal good."

Miss Burbank then sang most impressively the beautiful solo, "Sweet spirit, hear my prayer;" after which the usual programme of the Lyceum was proceeded with, and a most happy morning brought to a harmonious close by the greetings and congratulations of all present.

A similar ceremony was held on Monday, June 1st, at the residence of Mr. and Mrs. Redfern, Blythe-street, Brunswick, when their infant son, Santley, was dedicated by the controlling spirit through Mrs. Harris, in the presence of a number of friends. The room was tastefully decorated, and the presence of several mediums tended greatly to increase the harmonious surroundings. A very beautiful invocation offered by Mr. Bradley terminated the proceedings.

DECEASE OF MRS. J. R. BUCHANAN.

INFORMATION reached us just too late for last issue of the passing away of the above estimable lady, who left her earthly tenement at her husband's residence, Boston, U.S.A., on March 26th last. She had been in failing health for some time, but some complication of an apoplectic nature carried her off somewhat suddenly. The *Banner of Light*, April 4th, has an obituary notice from which we extract the following:—

"She was for years widely known in New York City and State, in Boston and elsewhere, for the wonderful powers of psychometry with which she was gifted, the surprising results of the exercise of which were beyond gainsaying by the sternest skeptic. She retained these gifts to the end of her earthly pilgrimage, and was able to use them even on the very week during the closing portion of which her deceased took place. She was possessed of a large circle of appreciative friends, who will join with us, we are sure, in expressions of deepest sympathy with her stricken husband, who in the evening of his days finds in a material sense a vacant place by his side, rather than the presence of a willing and earnest helper in all the concerns of time; but the knowledge of her continued presence in spirit is his to sustain him in this hour of trial.

The funeral took place March 28th, the service being conducted by the Rev. J. Minot Savage and Mrs. R. S. Lillie, and included a poem composed for the occasion by Mr. Savage.

At Metung, in Gippsland Lakes, on the 18th of June, Mr. William Hancock passed on to higher life. He had had a slight sickness about two months previously, but appeared to have quite recovered, therefore his death, though at the advanced age of 88, was somewhat sudden. Coming to Victoria in 1840, he was a colonist of long duration, and one of the oldest Spiritualists, his house being the first in Melbourne in which spiritual manifestations were given, being introduced by an old doctor from America. On one occasion, as times were unsafe, he had hidden a large sum of money under the hearthstone, when his wife's mother made known to him through the medium that some one intended to rob him. Taking the advice he removed the money, and then watched. The thief entered and acted as the spirit had foretold. But though a firm believer in Spiritualism, he has never taken any prominent part, but has returned to say how glad he was to meet those gone before, and will ever be remembered in the hearts of his children, which is better than "in song or story."

WHITMAN—INGERSOLL—DEATH.

THE GOOD GRAY POET AND THE FAMOUS AGNOSTIC TALK OF THE DEITY.

(From the Philadelphia Press.)

Around the table in the dining room of the Lafayette hotel Walt Whitman, the aged poet, and Colonel Robert G. Ingersoll discussed religion and death. It was Tuesday night, after Colonel Ingersoll's address in Horticultural hall for the benefit of Whitman.

Whitman's right hand fluttered feebly into his pocket and he drew forth a crumpled, well worn piece of paper.

"This poem is a translation of mine from the French of Henri Murger. I'll read it to you," he said.

The following are the lines he read:—

THE MIDNIGHT VISITOR.

"Whose steps are those? Who comes so late?"

"Let me come in, the door unlock."

"'Tis midnight now; my lonely gate
I open to no stranger's knock.

"Who art thou? Speak!" "Men call me Fame;
To immortality I lead."

"Pass, idle phantom of a name."

"Listen again, and now take heed.

"'Twas false. My names are Song, Love, Art.
My poet, now unbar the door."

"Art's dead, Song cannot touch my heart,
My once love's name I chant no more."

"Open then now, for, see, I stand,
Riches my name, with endless gold,
Gold, and your wish in either hand."

"Too late—my youth you still withhold."

"Then, it must be, since the door
Stands shut, my last true name to know,
Men call me Death. Delay no more;
I bring the cure of every woe."

The door flies wide. "Ah, guest so wan,
Forgive the poor place where I dwell;
An ice cold hearth, a heart sick man,
Stand here to welcome thee full well."

When he had finished Whitman looked up at Ingersoll, who had never taken his eyes off the old man, and said in his trembling voice: "Isn't that funny?"

Ingersoll shrugged his shoulders, drew his head down, and said slowly: "I don't think there is anything funny about death. It's so cold, so white."

Whitman nodded his head slowly. There was a pause as if he was trying to make connection between death and what he was about to say. At last he said: "I believe religion has done more good to the world than harm."

This unchained the dialogue that followed. Ingersoll, who addressed the group surrounding him more than the poet, quickly replied: It might have done so had it stuck to the good. It didn't; it taught what was mean and cruel. It puts me in mind of my visit to a church when I was a boy. It was a Presbyterian church, and the preacher was in a high box above my head. I fell asleep and at last rolled off the seat, which awoke me. I awoke just in time to hear the preacher tell the story of Dives and Lazarus. He dwelt on every detail with vividness I was filled with an awful fear as I heard him speak."

Ingersoll's facial play here was superb. Expressing his fear his eye gradually widened, and he half rose, peering into the darkness.

"I can remember," he went on, "how I looked up at the pulpit with an ever growing fear, as the preacher told how Dives suffered the torments of hell, and how he was mocked with the cry that he has his good things in this world and must suffer in the next. I hated that God then, and when I came to be a man and realized that in the 2,000 years God had never sent Lazarus out of Abraham's bosom to put a drop of water on Dives' tongue I could have killed that Jehovah. If religion had but kept to the good of this life it might have done much less harm."

Whitman—"Sometimes it is better to soar."

Ingersoll—"My grandfather was the of sort man who believed all the world would be damned except himself. He was sorry for it, but he couldn't help it. My grandmother thought all would be saved except herself, and there Ingersoll half rose from his chair and extended his hand aloft) she was as much above the man as stars are above a duck's tracks in the mud.

Whitman—"Do you believe in all I have written?"

Ingersoll—"No; far from it. Much you have written I do not believe in, but you have made men and women stronger and I like you for it. There is only one thing I have against, you Walt."

Ingersoll took hold of the old man's sleeve. Those who had heard Ingersoll say in the lecture room that "the most indecent word in our language is celibacy," half expected what followed.

"I have only one thing against you, and that is that you didn't marry. You ought to have got a girl, Walt. The religion I bow to," went on Ingersoll, "is the one that teaches men to love their wives more tenderly, to hold their young ones on their knees a little tighter. As to worship and prayer, if I saw a savage kneel before a stuffed snake, praying that wife or child might be given back to him, I would kneel and pray with him."—*Kansas City Journal, Nov. 9, 1890.*

LECTURE BY MRS. FERGUSON.

MRS. T. FERGUSON gave an interesting and eloquent lecture on the Marriage Question, before a very large audience, in the Melbourne Temperance Hall, June 11th.

In it she shewed the reason of the failures in marriage to be the superficial knowledge of each other usually obtained by the parties to it. The undue anxiety of young ladies to enter the marriage state, and of their mothers to get them married. The neglect of parents to make timely enquiries into the moral character of suitors. The saying that "Marriages are made in Heaven," only applied to true marriages; unfortunately, many appeared to have an odour of the other place. She urged her feminine hearers not to marry a man who was a drunkard or immoral in the hope of reforming him. It would not be done; nor to be in any hurry to marry at all. If they waited they would be more likely to meet with the men who would be a true husband to them. She pictured the happiness of a home where love and harmony reigned, and concluded by asserting that marriage was no failure in itself, but just what you made it.

The lecture was illumined, and occasionally rendered pathetic by the relation of incidents bearing upon the subject that had come within the speaker's experience.

LEPROSY AND VACCINATION is the title of a pamphlet recently sent to us by Mr. William Tebb, who, during his recent tour round the world, devoted considerable time to an enquiry as to the connexion between the two. It appears that Leprosy has, during the past two decades, increased to an alarming extent in India, Burmah, the West Indies, British and Dutch Guiana, South America, New Caledonia, Tonquin, Hawaii, Russia, Portugal and South Africa. This has naturally caused speculation as to the causes of so large an increase, and the only new factor that has been suggested is inoculation by Vaccination. It has been proved by experiment that the disease is inoculable, one of the most cynical tests being the inoculation of a condemned convict named Keanu, at Honolulu, particulars of which are given in the pamphlet. Mr. Tebb gives the opinion of a number of experts (mostly medical men who have been connected with leper hospitals) that Vaccination has contributed largely to the spread of this fearful disease.

In another small pamphlet on the same subject containing extracts from the third report of the Royal Commission on Vaccination we find the following:—

"Dr Robert Francis Black, M.R.C.S., L.R.C.P. Edin., &c., who has resided at the Port of Spain, for fourteen years, that he "has seen children die of erysipelas due to vaccination, but that the greatest danger in the West Indies was the invaccination of leprosy."

Dr. Black had it seems received a copy of Professor Gairdner's article previously referred to, and his opinion was officially requested on the subject by Governor Robinson, of Trinidad. Dr. Black replied as follows.—"I beg to say, for the information of his Excellency the Governor, that my experience of leprosy agrees with the statement of Professor W. T. Gairdner, of Glasgow, contained in your circular, and that I am of opinion that the disease is communicable by vaccination, lymph from healthy vesicles only being used. I myself have seen two or three cases of leprosy following vaccination, and have questioned the parents closely, but failed to detect any family taint in either: both the parents were respectively from Africa and China. The other was of Creole parentage, but all the children were born here.

To Correspondents.

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

VACCINATION IN ANOTHER ASPECT.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I think the appended extract from a private letter, just received from a gentleman resident in a neighbouring colony, is worthy of a niche in your columns.

Yours, etc.,
W.

"A.M. in the *Harbinger* forgets that vaccination is not merely a question of evidence. It has a directly psychopathic aspect too, in that by mixing the bloods of sensitives their impressionability is lowered, negatived, and confused, and so rendered untrustworthy. All the mediums, sibyls, vestals, adepts, and experts of olden times were kept rigidly pure and free from any taint or admixture with other bodies. Psychical science, and all testimony from the other world, or clairvoyant power in this, is suffering from pollution, and this is why the utterances of many of our trance-mediums are conflicting and confused. How can a medium with blood corrupted and contaminated with "strains" from Smith, Brown, Jones, Robertson, Tom, Dick, and Harry, be equally open to heavenly influences with the man or woman who has kept *pure*? This is no side question. It is the very life blood, pith and marrow, of psychological integrity."

THE ANTI-VACCINATION MOVEMENT.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Your friendly admonition as to brevity and the avoidance of personalities is respectfully noted, though I hope, in my case at any rate, not needed. I am concerned only with argument, and of this there is little in A.M.'s last contribution to provoke prolixity; as for personalities, A.M. is welcome to a monopoly of them. Grant me permission, however, to reply to the enumerated paragraphs, on page 4424, which your correspondent at last condescends to accord to my contentions.

1. "Vaccinia, in fact, is nothing more nor less than Variola transferred to the cow." Such was A.M.'s first very positive and unqualified assertion (see *Harbinger*, February). Now he writes, "The question remains an open one." The gentleman is learning—under tuition; and there is hope that in time he will acquire something like an accurate knowledge not only of the *pathology*, but also of the *history*, of vaccination. Assistance in this direction might be derived from a study of the "notoriety-hunting" Creighton's recent writings in which, by the way, occur lengthy allusions to the experiments of Vogt, Thiele, and others mentioned by A.M. Speaking of the early critics and opponents of Jenner, Dr. Creighton points out that, though men of brains and insight, they were not in the academical and professorial "swim"; they were mostly outsiders, "and the outsiders were speedily shouted down." But he adds, "the position which they took, that cowpox was a disease wholly unlike smallpox, and that vaccine was a contradiction of the correct and received doctrine of prophylaxis, is the position to which we are coming back after ninety years of empirical trial." This position Dr. Creighton supports with abundant reasons throughout his monograph on cowpox; and he has very recently written, "In giving evidence before our Royal Commission on Vaccination I took occasion to re-state as matter of fact the characters of original cowpox and their radical unlikeness to the familiar characters of smallpox; but not one of the distinguished leaders of our profession who sit on the Commission, and in whose presence the evidence was tendered, took the opportunity to cross-examine on the pathology of cowpox and smallpox respectively, and the want of relation between them." And of course A.M. is well aware that this position as to cowpox and smallpox has been maintained also by other modern writers, such as Gregory, Watson, Fleming, Cameron, Hamernik, Crookshank, etc. But he, or his fellow-compulsionists ask "what matters it what the relationship between Vaccinia and Variola so long as they counteract each

other? Cowpox does protect from smallpox. That's all we have to be concerned about. There's no need to enquire the *how* and the *why*." Indeed? What has been the objection made by medical men to using Count Mattei's proven potent remedies but that they are "secret" preparations, the ingredients of which, and the *rationale* of whose action, Mattei has declined to disclose. But not only do A.M. and Co. hold that the sufferer should unquestioningly swallow whatever may be prescribed for his possible benefit, they go further and, at the point of the lancet, and with the strong arm of the law, insist on invading the *healthy* body with a "virus," of which they know next to nothing as to the origin, history, nature, and consequences. Under such circumstances, to *proffer* this "pox" approaches presumption; to *compel* its adoption is fiendish.

2. "I have shown already that Vogt's statistics with regard to Germany are not reliable." Really, A.M. has done nothing of the sort! He has simply set up Schulz against Vogt,—Schulz, "to fame unknown," but *Stadt-Physicus*(?) at Berlin, with every inducement to preserve a traditional fiction,* against Adolf Vogt, Professor of Hygiene at the University of Berne, an expert statistician of European renown. Pshaw! The comparison is odious. Schulz's figures are derived from official documents submitted to the Reichstag and contained in a work entitled "Beiträge zur Beurtheilung des Nutzens der Schutzpockenimpfung" which, though anonymous, is supposed to have been compiled by Dr. Koch, the official head of the Gesundheits-Amt at Berlin. Now, not only has attention been called in several quarters to the fact that many returns given therein are incomplete and to a degree worthless, but the statements and arguments ascribed to Koch have recently been made the subject of a trenchant attack and refutation by Dr. Oidtmann, of Linnich (See "*Réfutation des Erreurs Allemandes*," par le Dr. Oidtmann, Paris, 1890).

3. Wallace's perfectly valid and pertinent arguments as to relative mortality from smallpox and other diseases in Prussia and Austria, A.M. pronounces "far-fetched and irrelevant." I shall not pause to labor the matter. Let readers refer to that argument (*Harbinger*, March, page 4373) and judge between us.

4. I could fill pages in disproof of A.M.'s assertion that the exclusive adoption of calf lymph in Germany has been attended with the most satisfactory results and that the Anti-Vaccination movement there has died out. But too much space has already been consumed and I must occupy no more with details. Suffice it to say that animal lymph is not popular with British practitioners. Dr. C. E. Barnard, late Superintendent of Vaccinations in Tasmania, and now Government Medical Officer and Member of the Central Board of Health, at Hobart, has stated that the profession generally, throughout the Colonies, prefer human to calf virus, as the latter is apt to be followed by worse effects. The late Dr. Seaton, who was Director of the Vaccination Department, Local Government Board, London, held with Ceely that animal lymph would produce more skin disorders than did humanised vaccine. Professor Fournier, probably the greatest living French syphilographer, whilst pleading for calf lymph, confesses, "I do not disguise from myself that it is a great matter, that of the substitution of animal vaccine for the Jennerian vaccine, and I know some arguments may be produced against animal vaccine and in favor of human. Thus, to speak of one only, it appears that animal vaccine preserved, if a little old, may acquire septic qualities, very dangerous, even fatal." Dr. Perron, *Officier de la Légion d'Honneur*, pronounces the bovine vaccine a potent propagator of tuberculosis. Others hold similar views with regard to the increase of cancer. I am told, but do not know, that in the United States of America, where for years calf lymph has been much in vogue, the profession are now reverting to human virus, deeming it on the whole safer and more reliable than that of A.M.'s *protégé*. And now, A.M., *mon ami*, farewell!

Faithfully yours,
X.

* Dr. Schulz is Director of the Royal Vaccination Institute, in Berlin.

THE AGE OF REASON.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In reading over Thomas Paine's Age of Reason, it struck me that far from this being the age of reason, it is the age of selfishness. And being so I cannot see how it can also be the age of reason, for to most readers of your valuable journal it is known that in helping others we are helping ourselves. Now, as people in the earth-life do not as a rule help one another, I think the age of reason seems further away than ever, for if we followed the dictates of reason we would help one another.

And again, T. Paine says, I believe in one God, and I believe only the teachings of nature, which are the only true teachings of that God. Now I agree with T. Paine that the teachings of nature are the true teachings of God, but I do not think that we can understand the teachings of nature without direct and momentary light and guidance from God. And I believe that every thought is from God, either direct or indirect; and that unless we had a continuous and direct light always streaming down upon us, our spirits would be like unto the earth without the momentary and direct life and light of the sun. Therefore, as the sun is the light and life of all matter, so is God the direct light and life of all spirit; and all other spirit or thought would be plunged in darkness and chaos without the direct and momentary light and life from the highest form of thought or spirit.

I write this in hope of aiding others, and also with the hope of being aided by others along the path of progression, truth, and right.

A LOVER OF TRUTH.

MEDIUMSHIP AT BENDIGO.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Spiritualism in Bendigo has been very quiet for the last twelve months, and a stranger would be led to think there are no Spiritualists in this place, but I am happy to say the spirits are on the move, and it appears they are far more anxious to make themselves known to us than we are to receive the glad news that they are still living. This shows great carelessness and neglect of duty on our part.

A small party, including myself, tried to magnetise a small table. We succeeded in about five minutes. I then called the alphabet, asking who was the medium, and it spelt out Miss C. (a fine healthy and unsophisticated young lady about 15 years of age, the daughter of the lady where I am boarding). We soon proved this message to be true, although none of us knew it before. Then the names of the members of the family were spelt out correctly, but the name of one of them was forgotten before it was spelt out, so that it did not spring from our minds. The medium was soon able to move the table in any direction herself, and in less than a week she could move a very heavy table, 5ft. x 3ft., without contact, which to me was very wonderful, as I had not seen it before, although I had heard and read that it could be done.

What a wide field for investigation is opened up here for the truly scientific mind. I say this because I know there are a great many who think it below their dignity to investigate a subject like this, then I maintain they are not true scientists. Had Mr. Watts despised the small jet of steam seen issuing from a kettle, that mighty power would still have been unknown to the world, and all the blessings it has conferred on humanity. A true scientist or philosopher does not take anything on credit or laugh at anything before he has proved it to be true or false.

Our medium soon manifested strong clairvoyant powers, and it was beautiful to hear her describing the appearance and dress of the departed ones. It seemed to bring us in touch with those bright and lovely spirits of the higher spheres, and it threw all the show and tinsel of this fleeting world in the shade.

While our medium was in this state I wrote the name of one of my departed ones on a slip of paper and I

folded it up. She held it to her forehead for a second and then told me the name without the slightest hesitation. She could both see and hear the spirits, and she said several times "Can't you see them? Now they are singing," and she seemed astonished because we could not hear them. They also wrote a piece of music through her which was strange to all of us, and I may say that the medium never composed a piece of music before in her life. This shows and proves that a living and intelligent force is at work, and if it is not caused by our departed ones, to my mind it is just as wonderful and far more inexplicable, but I have no doubt about it myself, and I do hope and trust our friends will put all prejudice and early training on one side and earnestly investigate this question, imbued only by one feeling, and that is to try and find out the truth for its own sake, and I feel sure they will be well rewarded for their trouble.

Sunbury, 26/6/91.

J. F.

AMONGST the notable spiritualists who have recently "passed on" we notice the name of Prince George of Solms-Braunfels. He has been a spiritualist in belief and practice for upwards of thirty years, and had large experience in all of its varied phenomena. We remember possessing some years ago a spirit photograph the prince being the sitter. A distinct spirit form (which it is stated was recognised by him) stood by his side. The prince, though an intellectual man, was of an amiable and genial disposition.

MR. WILLIAM HANCOCK passed on on the 18th June, 1891, aged 88; father of Mrs. Greenham, Oak-street, Hawthorn, of Mrs. Rintoul, Metung, of Mrs. Lang, Poowong, and Mr. P. Hancock, Camperdown.

To Subscribers and Readers.

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

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

AUSTRAL BUILDINGS, COLLINS STREET.

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

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

Austral Buildings, Collins-street East.

Dec. 31st, 1890.

W. H. TERRY, *Editor & Proprietor.*

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