

Harbinger of Light.

MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

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

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now reigns, is more akin to selfishness than charity. Yet were intellect philosophically appealed to it might be satisfied that generosity was as a rule the best policy from a selfish point of view. A realization of right and wrong and of man's duties to his fellows, which is the very essence of religion, is inherent in a few, but these are only a small fraction of the masses; it can only be popularized by a system of moral education, which is more necessary and more important to the welfare and progress of humanity than all the schools, colleges and religious institutions extant. Imbue the mind of a youth with the principles of Truth, Justice, and Generosity, and with the mere rudiments of ordinary education, and he is better fitted to become a good citizen and advance the real welfare of the community than a university scholar whose moral training has been neglected. The question is, how is such a reform in our educational system to be initiated? The legislature seems to be the most natural place for its consideration, but unfortunately our legislators are all more or less affected by the prevailing selfishness, the struggle for place and power, for the supremacy of party, for the passage of bills which will benefit themselves and the particular constituency they represent, or the conservation of their seats and salaries monopolizes their time and energies, and those who would be disposed to devote a portion of their time to disinterested effort for the good of the community are drawn into the vortex of party strife and let go their good intentions. A thoroughly independent man, though he might be almost an angel in moral worth and a Solon in wisdom, would stand no chance of getting into an Australian parliament, unless he allied himself with a party declaring himself a protectionist, freetrader, or labor candidate.

THOUGH the spirit of philanthropy holds its own, and every genuine appeal for help meets with a prompt response, especially from the well-to-do and middle classes of society, few will fail to observe the growth of selfishness in communities and nations, which to the thoughtful mind is becoming painfully apparent. The doctrine of universal brotherhood is affirmed by Spiritualists, Theosophists and Christians, yet we find classes including all these arrayed against each other, struggling to obtain the advantage, irrespective of equity. Neighbouring colonies legislating to keep out each other's products lest they should compete with their own, and treating as aliens all the rest of the world, including their mother country; and lastly, we have the spectacle of an autocratic government expelling its Jewish subjects from the country, under circumstances of great cruelty which should arouse the sympathy of the world, and indeed did so for a time until selfishness came to the front, blotting all better feelings; and each country fearing the influx of so large a number of people who were being sent away from Russia with a bad name and little means might be prejudicial to them, set their faces against receiving them. Even in these broad colonies, where there is room for half the population of Europe, no sooner was a suggestion made for a portion of the refugees to come here than an outcry arose and preventive legislation was threatened; the poor, persecuted outcasts are not to be allowed standing room anywhere, unless in some desert place where no one else can make a livelihood. Where is the boasted Christianity which is supposed to be the religion of the countries principally implicated in this unchristian conduct? It is evident that there is a dearth of true religion in the world, the spirit has gone out of the churches, and intellect, which

A man full of apostolic zeal and endowed with forensic eloquence would command popular attention and raise a ferment of mind, but such men come only once in a generation. The only way for reformers who realize the position and see with us a practicable way to check the rapidly increasing march of selfishness is to make their influence felt in their conversation and writings, to open the eyes and fix the attention of many well meaning people who are going with the tide simply

because they do not see where it is drifting them to. Individual effort will do much to prepare the way for reform, and when this is done and public attention attracted to the principles enunciated, co-operative effort will do the rest. The Spiritualists initiated a system of moral education in their Lyceums, but the short weekly meeting in connection with these is only sufficient to impress a few plastic minds, the persistent teaching of morality in its broadest sense in the day-schools is essential to impress the mass, and when this is brought about the moral tone of society at large would soon be perceptibly elevated.

OUR FOREIGN EXCHANGES.

WE learn from the April number of *Lux* (Rome), that an Italian circle for the study of Spiritualistic phenomena has been established in Tunis, that it has been successful in developing three mediums; two of whom are intuitional psychographers, while the other is both clairvoyant and clairaudient, and writes mechanically in addition. The results arrived at, in the way of communicating with, and recognising departed friends and relatives, have altogether surpassed the expectations of the members of the circle.

The same publication contains a review by Signor Gino Fanciullacci, of Florence, of a beautiful poem by Signor Cammillo Checcucci, entitled "Vita" (Life); which seems to have been inspired by the death of the poet's mother. Powerful in conception and daring in execution, the work is one which is pervaded by an exalted spiritual sentiment, and furnishes another interesting proof of the tendency of the noblest mind of the time to accept and proclaim the truths of Spiritualism.

La Nouvelle Revue, of Paris, edited by Mme. Juliette Adam, which disputed with the *Revue des deux Mondes*, the place of pre-eminence among the great French periodicals, publishes in two of its numbers a scientific essay on Spiritualism, from the pen of Professor S. E. Alanae. As we have noticed it elsewhere, we need not dwell upon it here.

La Semaine Illustrée, a secular newspaper, published in the same city, contains a report of a materialising seance held in a detached house in the Boulevard Lannes, immediately opposite the fortifications, and occupied by a young and rising medical practitioner, who had invited several of her friends to witness the phenomena, which took place in a large room on the ground floor, partially illuminated by electricity. At first, little tongues of blue and yellow flame were seen flickering about the room. Then a luminous form, which seemed to be enveloped in a white cloud, became visible. This gradually assumed distinct proportions and a definite outline, and an instantaneous photograph was taken of it by means of an electric lamp. Other forms manifested themselves with more or less clearness and precision, and Dr. R. succeeded in obtaining the model in parafine of one of the hands, which was very small but perfect in all its details.

Among the interesting "Souvenirs Spiritiques," which M. Tournier is contributing to *Le Messager*, of Liège, is the following, in relation to reincarnation:—"I was at the house of a relative. In the same room with myself were a little girl, his daughter, aged ten, and the son of a neighbour, who was scarcely three. The children were at play and I took no notice of them until, all of a sudden, my attention was attracted by a curious altercation which had arisen between them. The little boy contended with great earnestness that he remembered having been a soldier and having been killed. He gave some details, and mentioned the names of places. I thought it my duty to interfere. I asked him who was his father at the time he spoke of. He replied that then his father was not his father, but that he was a father himself. And as I insisted upon his explaining why, having been killed, he was living now, and was a little instead of being a big man, he said, "I know nothing about it. I was a soldier and I was killed. I was big,

and I am little. It is God who willed it so. It is God who willed it so." And he stamped his foot angrily on the floor, because we refused to believe what he said. Next day I wanted to resume the conversation with him, but he looked at me with astonishment, and no more understood what I said than if I had been talking Greek to him. How can it be supposed that a child of that age would jest upon such a subject? Is it not more reasonable to conclude that the veil which conceals our past from us had been momentarily lifted in his case, only to be dropped again immediately?"

The June number of *Psychische Studien*, Leipzig, contains a translation of the article in *Murray's Magazine*, in which Mr. W. H. Myers proposes an international census of cases of hallucination; the narrative of a well-authenticated ghost story in the year 1684; a critical examination of the controversy on Spiritualism between Hartmann and Aksakow; a disquisition on Theobald Schlegel's double personality, by Pastor Reichenbach; and short notices of current events of psychical interest or importance.

In the May number of *Lux*, Rome, we find the report of a scientific lecture, delivered in the Town-hall at Teramo, the capital of the Province of that name in the Abruzzi, by Professor M. T. Falcomer, on the subject of Mr. A. R. Wallace and Spiritualistic phenomena; and an able article by Dr. N. Santangelo, upon the steady advance of Spiritualism in the world.

Comte Henri Stecki, of Romanow, Poland, contributes to *La Revue Spirite*, Paris, an account of a case of transfiguration, thoroughly well substantiated, which occurred at Moscow, in 1865. From the same publication we learn that M. Léon Denis, the author of that admirable work, *Après la Mort*, has been giving three lectures on Spiritualism, at Bordeaux; the two first at the Athénæum which was placed at his disposal by the Municipality of the city. The first was attended by 800, and the second by 1100 auditors, who were enthusiastic in their applause, and a committee of twenty-five leading citizens was formed for the purpose of popularising the truths of Spiritualism.

La Revista Espiritista de la Habana publishes a portrait and memoir of Teresa Urria, the healing medium, who is effecting such astonishing cures in Sonora. Our contemporary translates from the *Harbinger of Light* two narratives which it supposes to have been contributed to our columns by our "indefatigable colleague, M. Horace Pelletier." We have not the good fortune to number that gentleman among our contributors. We translated the narratives from one of our French exchanges.

La Fraternidad, Buenos Ayres, translates from the *Harbinger of Light* an account of the curious recovery, by means of spiritual communication, of a sum of money which had been lost at Goulette, in Tunis, and which we translated from *La Lumière*. We are gratified to learn that another circle has been organised in Buenos Ayres, under the title of Joan of Arc; and that a Benevolent Society, composed exclusively of ladies who are Spiritualists, has been formed in that city.

The June number of Mme. Elise van Calcar's *Op de Grenzen van Twee Werelden*, the Hague, contains an article entitled "Realism in Fastidiousness;" a review of Herr A. J. Riko's "Handbook for the Study of Magnetism, Hypnotism, Suggestion, Biology, and Somnambulism," in which the writer investigates the dangers which are alleged to be incidental to experiments connected with these pursuits; and a eulogistic account of the work which General Booth is performing in "darkest England."

The cause of Spiritualism in France is being splendidly upheld and promoted by a number of publications conducted with a literary ability which must command respectful attention for the truths they proclaim with such unflinching courage, and sustain with such irresistible weight of evidence. Such are *La Revue Spirite*, edited by M. P. G. Leymarie; *La Lumière*, conducted by Mme. Lucie Grange; and *Le Spiritisme*, directed by M. Gabriel Delaune. But besides these, which reach us regularly, we observe that France supports the following Spiritualistic periodicals:—*L'Initiation*, *Le Voile d'Isis*,

L'Avenir de l'Humanité, L'Etoile, and Le Journal Spirite de l'Est. These are all reactionary in the best sense of the word—reactionary against the materialistic philosophy of the last century in Paris; and reactionary against the animalism by which French literature, and more particularly works of fiction, have been poisoned and degraded by the school of Naturalists headed by Emile Zola.

THE LATE LAWRENCE OLIPHANT.

MRS. MARGARET OLIPHANT'S memoir of her distinguished kinsman contains much that will interest Spiritualists, for the late Lawrence Oliphant was one who stood very much, at different periods of life, inside the boundaries of the other world, and on the "death" of his gifted and admirable wife, *née* Le Strange, she appears to have been from that time forth almost as inseparable from him as she had been during her life upon this earth. He was evidently mediumistic, and therefore extremely amenable to spiritual influences; of which we have an instance in the following incident related by his biographer at pp. 240-1 of the first volume:—"It was, I think, at one of the ports of Ceylon that Lawrence received the news (of his father having passed away in England). Sir Anthony's death was entirely unexpected, and occurred, I believe at a dinner party to which he had gone in his usual health. I have been told that being at sea at the time, Lawrence came on deck one morning and informed his comrades that he had seen his father in the night, and that he was dead. They endeavoured to laugh him out of the impression, but in vain. The date was taken down, and on their arrival in England it was found that Sir Anthony Oliphant had indeed died on that night."

After his wife had taken her departure for another world, her husband was for a time surrounded by an impenetrable gloom of desolation and despair. Then he writes, "suddenly one night the light seemed to burst through, and she came to me so radiant, and at the same time so sad, at seeing me so unhappy, that my own grief seemed to be lifted by the effort she made to dispel it. She seemed literally to be rolling some great burden off my soul, and I felt that my first duty to her was to be cheerful, and to fight against the morbid condition that was creeping over me. From that time I have continued to feel her more and more, and to be regaining my health and spirits. She seems sensationally to invade my frame, thrilling my nerves when the sad fit is coming on, and shaking me out of it, flooding my brain occasionally with her thoughts, so that I can feel her thinking in me and inspiring."

"Mrs. Cuthbert, who has ever since Alice first went to America been her devoted friend, and who has been our guest for three and a half years, is in some respects more conscious of her than I am, for she is more sensitive organically to such influences; and we are thus continually able to have the consolation of her presence, which has really robbed death of all its bitterest sting."

Writing later on to another intimate friend of his wife's, Oliphant says: "Now she never leaves me, and has explained to me why she had to go, and what I have to do, and why I can do it better with her on the other side than on this. And I would not have her back, though only those who have known her can imagine what a blank there is."

He gave the same account to his biographer, personally, in the same year; and Mrs. Oliphant writes:—"She was there with him, a part of his being, taking her share in everything he did, guiding him in all he had to do. So he believed. And to hear him tell that bewildering tale and to remain unaffected by his entire and happy certainty of its truth, was, to me at least, impossible. What do we know of the mysteries of life and death? Such strong consolations do not come to us for whom, perhaps, the long endurance, the aching void, the blank of separation, may be needful; but so far as his own consciousness went, his experience was true." And being true,

we can perfectly well understand a remark he made some time afterwards:—"I do pity poor Madame de R., who can't get nearer to her lost one than Père la Chaise. The one place I avoid here is the cemetery." And no one who knows—as all possessors of the truth know—what and where "the spiritual body" spoken of by Paul, is, after the change called death, would care to visit the grave in which the vacated physical shell is mouldering away, and resolving itself into the elements of which it was originally composed.

A friend who visited Lawrence Oliphant some time afterwards, gives the following interesting account of what took place on that occasion:—"I sat by his side and held his hand for some time, finding that a strong current poured through him, shaking my hand and arm with a powerful vibration—a motion like that produced by the current from a galvanic battery, though the sensation was not similar; indeed I only felt at first a warm and pleasant tingling in my arm and shoulder, and afterwards a great exhilaration and exaltation of spirits. After about half an hour's pleasant talk, my friend advised me to lie down for a short time in my own room before the family breakfast. This I did, but the vibratory motion in my arm continued to be powerfully felt during the whole of that time. . . . The mental and spiritual exaltation was upon me for two days, and for a considerable time the faintness and other discomforts connected with my ailments were greatly ameliorated."

In all probability Lawrence Oliphant possessed the gift of magnetic healing; and we are rather surprised to find Mrs. Margaret Oliphant, who has made such valuable contributions to the literature of Spiritualism, speaking compassionately and almost scornfully of the "thrill of strange agitation, the convulsive movements, and the strong influx," of which the subject of her memoir was conscious. Such phenomena are common enough; their genuineness is attested by an overwhelming amount of evidence; and their causes are beginning to be pretty well understood not only by psychologists but by some of the most eminent members of the French faculty, whose investigations of what is now called hypnotism have carried them across the border land which separates the seen from the unseen, and have convinced them that there is a spiritual as well as a terrestrial and human magnetism.

JEANNE D'ARC AS A MEDIUM.

THE superb performance by Mme. Sarah Bernhardt of Jeanne d'Arc, in the drama of that name, has naturally awakened public interest in the historical personage whose remarkable career supplies the groundwork of the composition. To Spiritualists that career is especially interesting, because the Maid of Orleans was one of the most wonderful mediums recorded in secular history. She was not merely clairaudient and clairvoyant, but she must have been obsessed from the moment she quitted Domremy for Orleans, until she confronted death with such heroic serenity at the stake.

It is utterly inconceivable that a simple, modest village maiden should have exhibited the magnificent qualities which she displayed, or have acquired the extraordinary ascendancy which she gained over the king of France, the ecclesiastics, military leaders, and foremost statesmen of the period, unless she had been taken possession of by a singularly powerful and masterful spirit, whose magnetism was of such a nature as to control and subjugate the wills of all those he was brought in contact with. It would be useless to speculate upon the former personality of that spirit. If we might hazard a conjecture, we would venture to suggest that it may have been the spirit of Louis the Ninth, the heroic Crusader, who was canonised by Pope Boniface the 8th; and who was certainly one of the noblest monarchs and one of the best men that ever occupied a throne. But this, of course, is a mere guess on our own part; and the only thing certain is that Jeanne's obsessor loved his country most ardently, and that through her mediumship he suc-

ceeded in commencing the liberation of France from the yoke of her foreign invader.

Concerning Jeanne herself and her spiritual mission, we have the fullest details in the chronicles of the period. Every incident of her romantic life was minutely described by eye witnesses of it; and the accuracy and authenticity of the narratives have been placed beyond all dispute.

We have before us, at this moment the *Chronique de la Pucelle*, by Cousinot, and the *Chronique Normande*, by Cochon; the first written by a noble who held very high office under Charles the Seventh; and the other by a priest residing in Rouen, where Jeanne was burnt alive, at the time of that tragic event. Both these historians have left us the amplest particulars of the career of Jeanne d'Arc; and their accuracy is confirmed by the almost contemporary chronicles in verse of M. de Viriville, and of V. Vesanius, and by the anonymous author of a poem containing 25,000 verses, and entitled *Mystère du Siège d'Orleans*. In fact we know far more of Jeanne d'Arc, who was only nineteen when she was barbarously put to death in 1431, than we do of many famous women who lived in the last century.

From earliest childhood, little Jeanne, who spent much of her time in the open air, and was naturally robust and vigorous in mind and body, and therefore not at all likely to become the victim of hallucinations, had been accustomed to hear spirit-voices and to see spirit-forms, until they had become so familiar to her that their presence came to be regarded as the most natural thing in the world. As a matter of course, some of her neighbours thought her crazed. Ignorant, stupid, and grossly material, they were quite unable to conceive the possibility of spiritual communion. Even her family were alarmed, and began to fancy Jeanne must be a little touched. But her spiritual guides and impressors were carefully preparing her for the great work before her. Her nature was singularly pure; her heart overflowing with affection for her fellow creatures; and she was entirely free from the taint of selfishness. Her brain was strong and sound, her will tenacious and firm; and she possessed every qualification for the highest mediumship. At first the voices which spoke to her issued from a cloud of magnetic light; but gradually she began to see the spiritual presences, and knowing the deeply religious feelings of her nature, they manifested themselves under forms resembling those she had been accustomed to see depicted as saints and angels in the missals of her Church.

At length the hour arrived when her controlling spirit could enter in and take possession of its human habitation: and from that time forth Jeanne d'Arc was a changed personage. Quitting her home, she proceeded to Vancouleurs, obtained an interview with Robert de Baudricourt, the Governor of that fortress, and informed him of her spiritual mission; which was that she should repair to the Dauphin, raise the siege of Orleans, and conduct her royal master to Reims, there to be crowned King of France. Baudricourt would probably have dismissed her as a crackbrained visionary if she had not told him of a family secret known only to himself. He provided her with a suit of armour, a horse, and a convoy, and sent her to the Dauphin at Chinon, who caused her to be interrogated by his Council, which included his Lord Chancellor, the Archbishop of Reims, and many prelates. They found her perfectly sane and obviously inspired; and what startled the Dauphin most was that she repeated to him the words of a prayer he had mentally offered up a few days before when meditating a retreat from his kingdom. Even then he hesitated about placing himself under her guidance, and took her to his Parliament, which was sitting at Poitiers; where she underwent a rigorous inquisition by learned theologians, who eventually recommended the Dauphin to follow her counsels. She then asked for and minutely described, a certain sword with five crosses on its belt, which she had never seen, and described as having been deposited in the Church of St. Catherine, at Fierbois. It was found exactly as described and placed in her hands. On her way to Orleans she halted at Blois, from whence she wrote a letter to the Duke of Bedford, the English

Regent of the conquered provinces, calling upon him to surrender the cities he had captured. She then gathered a great store of cattle and provisions, and set out for Orleans, then beleaguered by the English. She succeeded in victualling the city in spite of the enemy, and threw herself into the city. Under her leadership, a succession of brilliant sorties was made; and the besiegers, vanquished at all points, were at length compelled to raise the siege and beat a retreat. She then returned to the Dauphin at Tours, and demanded that he should proceed at once to Reims, there to be crowned King of France. That city and the whole of the intervening country were in the hands of the enemy; but the great spiritual medium was irresistible. Troyes, Chalons, and Reims successively capitulated; and Charles the Seventh was crowned in the venerable cathedral, with Jeanne d'Arc standing by his side in a suit of mail, and displaying the banner under which so many victories had been achieved.

After this it was her wish to retire to her native village, as she felt that her spiritual mission had been fulfilled. But yielding to the earnest persuasions of the Comte de Dunois, she threw herself into the town of Compiègne, which was then being besieged by the English and Burgundians. She was basely deserted during a heroic sortie by some of the French officers, who were jealous of her prowess and of the glory heaped upon her, and Jeanne was taken prisoner. She was tried by an ecclesiastical tribunal of her own countrymen, presided over by the Bishop of Beauvais, on charges of sorcery, impiety, idolatry, and magic; was found guilty, and was sentenced to be burnt alive in the market-place at Rouen, a sentence which was carried into effect on the 14th of June, 1431.

Jeanne d'Arc was sustained and protected from physical suffering, in her last hours, by the spiritual presences which had animated and inspired her from childhood, and she passed into the unseen world attesting with her latest breath the genuineness of the spiritual manifestations exemplified in her own person, and the spiritual sources of the power which had enabled her to liberate her beloved France from the thralldom of an alien power. As we have said, no more remarkable medium has lived during the last six centuries than the Maid of Orleans.

MIZPAH.

Yes, the Lord watch and keep thee ever,
Friends of my love, now absent far;
Love that no absence e'er can sever,
Be to our souls heaven's guiding star.

Yes, our God, watch, and we will labour,
Sure of His angels' loving care;
Sure that rich jewels and loving favour
Shall be the answer to love's prayer.

Yes, the dear Father guard and help thee,
All the dear souls I love so well;
And in the sunset glow I'll meet thee,
Love's labour, laurel crowned, to tell.

Heaven's angels keep thee true and tender,
Bound by electric chains of love;
So that each life its tribute render
To the Great Cause of Good, above.

Work on in harmony and beauty;
Thy song shall cheer some fainting heart.
Work on, whatever be thy duty;
Choose thou the true and better part.

Let no unhallowed influence enter
The shrine of love where angels come;
But every thought be true and tender,
That God may make thy heart His home.

And love, the heaven of peace and blessing,
Shall crown thy labour, hold thee strong;
Joy, pure and full, thy soul possessing,
Speed thy glad feet life's path along.

JENNY WREN.

THEOSOPHY, OCCULTISM, AND
SPIRITUALISM.

BELIEF is, or should be, the result of evidence and experience. This is largely the case in regard to mundane matters, but in relation to the supermundane and spiritual side of things, belief is in most cases the result of early teaching and the general environment of the individual. There are, however, amongst those whose intellectual activities have caused them to sever their connection with orthodox systems of religion, in addition to the materialists, who have gone to the opposite extreme of the pendulum, and the Agnostics, who occupy the neutral ground, a vast number of truth-seekers imbued with the religious sentiment, seeking for corroboration of their innate belief that there is a future life, and some evidence commendable to their reason as to the nature of it.

Both Spiritualism and Theosophy seem to open a road to the attainment of these objects, and up to a certain point work on similar lines; indeed, so far as the published objects of the Theosophical Society are concerned, there is nothing repugnant to Spiritualism. The late Madam Blavatsky and the present leaders of the Society held and hold views with regard to the state of the spirit after leaving the physical body, which are diametrically opposed not only to the belief held by Spiritualists, but destructive to the basis of that belief.

It is not incumbent on any member of the Society to accept these views, nor do they appear to be obtruded upon his notice, but so soon as he desires help in his investigation of occult knowledge, he finds the road to begin with the acceptance of the occult philosophy as first unfolded in the pages of *The Theosophist* in connection with a correspondence initiated by the editor of this journal in October, 1881, and continued during the following year, when deeming that the major portion of what we had presented as evidence of the truth of our position had not been satisfactorily explained, we discontinued the correspondence.

The subject was, however, continued from the Occultist standpoint, and was subsequently more fully elaborated by Mr. A. P. Sinnett, in a volume entitled "Esoteric Buddhism"—a very ably-written and interesting work, unfolding a grand scheme of the universe, physical and spiritual, professedly given by the "Mahatmas," or wise men of Tibet; and we have Madam Blavatsky's own writing to the effect that the answers to our letters of 1881-2 were dictated or inspired by the same.

It is asserted that the Arhats, or Mahatmas, are a brotherhood which has existed since a time anterior to the birth of Buddha; that he purified and improved the order, which has since that time devoted itself to the acquisition of occult knowledge. That its members, by withdrawing themselves from the disturbing influence of the world, keeping the physical nature in subjection and cultivating the spiritual powers to the fullest extent, have not only obtained infallible knowledge as to man's past and future states of being, but a control of the forces of nature far transcending modern science.

Presuming that such a brotherhood exists under the conditions stated, it is not unreasonable to suppose that they would attain a high degree of spiritual development; but those persons who found their belief on evidence and experience will necessarily require proof of the existence of the brothers, and evidence of their alleged supra-mundane powers.

We purpose giving a digest of the evidences that have transpired in this direction, and then contrasting it with the evidences on behalf of the Spiritualists' theory; but as a preliminary it will be necessary to give an outline of the Occultist one, culled from "Fragments of Occult Truth" and "Esoteric Buddhism," both of which are acknowledged as authoritative.

Primarily it is essential to present the Occultists' analysis of "the living human being." The Septenary division given in the "Theosophist" and "Esoteric Buddhism," differ somewhat; but as the latter is said to be a simplification of the former, we give that the preference. They are as follows:—

- | | | | |
|-------------------|-----|-----|-----------------------|
| 1. The Body | ... | ... | <i>Rupa.</i> |
| 2. Vitality | ... | ... | <i>Prana or Jiva.</i> |
| 3. Astral Body | ... | ... | <i>Linga Sharira.</i> |
| 4. Animal Soul | ... | ... | <i>Kama Rupa.</i> |
| 5. Human Soul | ... | ... | <i>Manas</i> |
| 6. Spiritual Soul | ... | ... | <i>Buddhi.</i> |
| 7. Spirit | ... | ... | <i>Atma.</i> |

The first principle, "the Body," requires no explanation; it refers to the flesh, blood, bone, and tissue cognizable by our physical senses.

The second principle, "Vitality," is said to consist of matter in its aspect of force (which from the Occultist point of view are identical), "and its affinity for the grosser state of matter is so great that it cannot be separated from any given particle or mass of this, except by instantaneous translation to some other particle of the mass." As the body decomposes after death, it attaches itself to vegetation, or the lower animal forms that evolve from its substance. Should the body be burnt, the indestructible "jiva" returns to the earth "from which it was originally borrowed, entering into new combinations in accordance with its affinities."

The description of the third principle given by Mr. Sinnett cannot well be condensed, and we give it verbatim from page 23, "Esoteric Buddhism," as follows:—

"The third principle, the 'Astral Body,' or 'Linga Sharira,' is an ethereal duplicate of the physical body, its original design. It guides 'jiva' in its work on the physical particles, and causes it to build up the shape which these assume. Vitalised itself by the higher principles, its unity is only preserved by the union of the whole group. At death it is disembodied for a brief period, and under some abnormal conditions, may even be temporarily visible to the external sight of still living persons. Under such conditions it is taken of course for the ghost of the departed person. Spectral apparitions may sometimes be occasioned in other ways; but the third principle, when *that* results in a visible phenomenon is a mere aggregation of molecules in a peculiar state, having no life or consciousness of any kind whatever. It is no more a Being than any cloud wreath in the sky which happens to settle into the semblance of some animal form. Broadly speaking, the 'linga sharira' never leaves the body except at death, nor migrates far from the body even in that case. When seen at all, and this can but rarely occur, it can only be seen near where the physical body still lies. In some very peculiar cases of spiritualistic mediumship, it may for a short time exude from the physical body and be visible near it, but the medium in such cases stands the while in considerable danger of his life. Disturb unwittingly the conditions under which the 'linga sharira' was set free, and its return might be impeded. The second principle would then soon cease to animate the physical body as a unity, and death would ensue."

The fourth principle, variously called *Kama Rupa*, "Body of desire," "Vehicle of will," and "Animal soul," is said to be "the highest developed principle of the brute creation," and susceptible of evolution into something far higher by its union with the growing fifth principle in man; it is identical with the "Manas" of the Sanscrit, and is the seat of reason and memory.

The fifth principle, or human soul, it is said is in the majority of mankind not fully developed; and this being the case, it naturally follows that the sixth is still less so. Various tentative ideas with regard to the place, nature, and influence of this sixth principle are here introduced, and Mr. Sinnett concludes that the sixth principle may be called "the spiritual soul of man;" and the seventh—spirit itself—he further elucidates his idea as follows:—

"In another aspect of the idea the sixth principle may be called the vehicle of the seventh, and the fourth the vehicle of the fifth; but yet another mode of dealing with the problem teaches us to regard each of the higher principles from the fourth upwards, as a vehicle of what, in Buddhist philosophy, is called the One Life or Spirit. According to this view of the matter the one life is that which perfects, by inhabiting the various vehicles. In the animal the one life is concentrated in the *kama rupa*. In man it begins to penetrate the fifth principle as well.

In perfected man it penetrates the sixth, and when it penetrates the seventh, man ceases to be man, and attains a wholly superior condition of existence."

We now revert to the first section of Glimpses of Occult Truth, contained in the *Theosophist* for October, 1881, for the Occultists' theory of the after-life in its connection with the Septenary division of man; and it will be necessary to give a large portion of this verbatim to make it comprehensible to our readers, omitting only some disparagement of mediums and mediumship, and explanations of spiritual phenomena, which are not essential to the presentation of the doctrine:—

"Now the change which we call death, only immediately affects the first three constituents; the body decomposes to enter into new combinations, and the vital force is dissipated to help to animate new organisms, and the astral human form (*Linga Sharira*) dies with the body.

"There remain four principles. As a rule (we except the cases of the higher adepts) one of two things occurs in accordance with the Universal Law of Affinity: If the spiritual Ego has been in life, material in its tendencies, placing its main enjoyment in, and centering its desires on, material objects and the gratification of earthly desires, then at death, it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere. To follow its course is beside the present question since the remaining principles in which personal or animal consciousness remains have parted with it for ever, and it would require a complete exposition of the entire philosophy of Occultism to explain fully *its* course; suffice it to say now, that it passes away (taking no fragment of the individual consciousness of the man with which it was temporarily associated) to fill its mission, still guided and governed by the irresistible cyclic impulse which first projected it through the veil of primitive kosmic matter.

"But if, on the other hand, the tendencies of the Ego have been towards things spiritual, if its aspirations have been heaven-wards (we use a conventional term), if it have, when weighed as it were in the balance, a greater affinity for the spiritual than for the earthly constituents (with their accompanying desires) of the combination in which it recently took part, then will it cling to the spirit, and with this pass into the adjoining so-called world of effects, (in reality, a state, and not a place), and there purified of much of its still remaining material taints, evolve out of itself by the spirit's aid a new Ego, to be reborn (after a brief period of freedom and enjoyment) in the next higher world of causes, an objective world similar to this present globe of ours, but higher in the spiritual scale, where matter and material tendencies and desires play a far less important part than here.

"In either case, it is not a matter of Judgment, of Salvation, and Damnation, of Heaven and Hell, but solely the operation of the Universal Law of Affinity or Attraction, which makes the Ego cling in one case to the more material, in the other to the spiritual components of the late, now death-parted aggregation. Now neither during its gestation in the subjective world of effects, nor during its temporary period of the enjoyment in its newly-evolved Ego-hood of the fruits of the good deeds, its *Karma* on earth, nor after its entry or rebirth into the higher objective world of causes can the Ego re-enter this present world. During the first period it is, so to speak, dormant, and can no more issue from the state in which it is developing than a child can come out of its mother's womb to pay a visit before the period of pregnancy concludes.

"During the second period, however ethereal and purified of gross matter the regenerated Ego may be, it is still subject to the physical and universal laws of matter. It cannot, even if it would, span the abyss that separates its state from ours. It can be visited in spirit by men; it cannot descend into our grosser atmosphere and reach us. It attracts, it cannot be attracted, its spiritual polarity presenting an insuperable obstacle. Once reborn into the higher world and (independent of the physical impossibility of any communication between its world and ours, to all but the very highest adepts) the

new Ego has become a new person; it has lost its old consciousness linked with earthly experiences and has acquired a new consciousness which, as time rolls on, will be interpenetrated by its experiences in that higher sphere. The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence, but in the next higher world of causes, or activity, to our own, the new Ego has no more remembrance of its earthly career than we here have of the life that preceded this present one.

"Therefore, it is that Occultists maintain that no SPIRITS of the departed can appear to take part in the phenomena of seance-rooms. To what *can* appear and take part in these, the Occultists refuse the name of spirits.

"But it may be said what is it that *can* appear?

"We reply merely the animal souls or perispirits of the deceased. It might appear from what we have said that while this, according to our previous exposition, would be true in the case of the spiritually-minded, in that of the materially-minded we should have these *plus* the spiritual Ego or consciousness. But such is not the case. Immediately on the severance of the spirit, whether at death or (as we have already hinted, is sometimes the case) before death, the spiritual Ego is dissipated and ceases to exist. It is the result of the action of spirit on matter, and it might, to render the matter more clear, be described as a combination of spirit and matter, just as flame is the result of the combination of oxygen with the substance being oxygenised, and might loosely be described as the combination of the two. Withdraw the oxygen and the flame ceases; withdraw the spirit, and the spiritual Ego disappears.

"The sense of individuality in spirit cannot exist without combination with matter. Thus the pure planetary spirits, when first propelled into the circle of necessity, have no individual consciousness, only the absolute consciousness which they share with all fragments of the spirit hitherto entirely uncombined with matter. As they, entering into generation, descend the ladder and grow gradually more and more hemmed in by matter and isolated from the universal spirit, so the sense of individuality, the spiritual Ego-ship, grows. How finally on reascending the circle, step by step, they regain on reunion with the universal, the absolute consciousness, and simultaneously all the individual consciousness which they have developed at each stage of their descending and ascending progress, is one of the highest mysteries.

"But to return to the spiritual Ego-ship developed on this earth; if too tainted to follow the spirit in its upward course, it is, as it were, forthwith torn asunder from it. Left in the terrestrial atmosphere without the sustaining spirit that gave it existence, it has to disappear as the flame does when the oxygen is exhausted. All the material elements which in combination with the spirit gave it a consistency, fly by the Law of Affinity to join the three other principles that constitute the perispirit or natural soul, and the spiritual Ego ceases to exist.

"Thus alike in all cases all that remain, all that can appear, are the shells of the deceased, the two principles which we call the animal or surviving astral souls, or animal Ego.

"But there is this to be noted. As the clay, as Saadi says, long retains traces of the perfume of the roses which once honoured it with their companionship, so the etherealised matter which has been in combination with spirit long retains a power of resisting disintegration. The more pure the spiritual Ego, the less of the matter which in combination with the spirit went to form it, does it leave behind clinging to the two principles, the more impure, the greater the mass of such spirit-vitalised matter which remains to invigorate the *reliquia*.

"Thus it follows that in the case of the pure and good the shells rapidly disintegrate, and the animal soul having ever been kept in subjection is feeble and will-less, and it can very rarely, if ever, happen that such should voluntarily appear or manifest themselves—their vitality, desires, and aspirations almost exclusively existed in

what has passed away. No doubt a power exists which can compel even these to appear, a power taught by the evil science of necromancy, rightly denounced by all good men of old. But why evil, it may be asked? Because until these shells have dissipated, a certain sympathy exists between them and the departed spiritual Ego which is gestating in the fathomless womb of the adjoining world of effects, and to disturb the shells by necromantic sorcery is at the same time to disturb the foetal spiritual Ego.

"We said that these shells in such cases rapidly decay, the rapidity being exactly proportioned to the purity of the departed Ego; and we may add that similarly the rapidity of gestation of the new Ego is proportioned to the purity of the old Ego out of which it is evolved. Happily necromancy is unknown to modern Spiritualists, so that it is next to impossible that the *reliquæ* of the good and pure should ever appear in the séance-room. No doubt the *simulacra* of some spiritual Egos whose fate trembled in the balance, whose affinities, earth-wards and heaven-wards, to use the popular phraseology, were nearly equal, who have left too much of the matter behind that has been in combination to form them, who will lie long in foetal bonds before being able to develop the new Ego-hood; no doubt, we say such *simulacra* may survive longer and may occasionally appear under exceptional conditions in seance-rooms, with a dim-dazed consciousness of their past lives. But even this, owing to the conditions of the case, will be rare, and they will never be active or intelligent, as the stronger portions of their wills—the higher portions of their intelligence—have gone elsewhere.

"Nature draws no hard and fast lines though in the balance of forces very slight differences in opposing energies may produce the very divergent results. All entities shade off from one end to the other of the chain by imperceptible degrees, and it is impossible for man to gauge the exact degree of purity of the deceased at which the re-appearance voluntarily of his *reliquia* through the agency of mediumship becomes impossible, but it is absolutely true that, broadly speaking, as a law, it is only the *reliquia* of non-spiritually-minded men whose spiritual Egos have perished, that appear in seance-rooms, and are dignified by Spiritualists with the title of 'spirits of the departed.'

"These shells, these animal souls in whom still survive the major portions of the intelligence, will-power, and knowledge that they possessed when incorporated in the human combination, invigorated too by the re-assimilation of the spirit-vitalised matter that once combined with the spirit to compose their spiritual Ego, are often powerful and highly intelligent, and continue to survive for lengthened periods, their intense desire for earthly life enabling them to seize from the decaying *simulacra* of the good and feeble the material for prolonged existence.

"To these *eidolons*, Occultists are used to give the name of elementaries, and these it is that by the aid of the half-intelligent forces of nature which are attracted to them, perform most of the wonders of the seance-rooms. If to these shells, these *eidolons*, which have lost their immortality, and whence the divine essence has for ever departed, our brothers, the Spiritualists insist on applying the title of 'spirits of the dead'—well and good—they are not spirits at all, they are of the earth, earthy, all that remains of the dead when their spirits have flown."

Enough has been here presented to show how widely the Spiritualistic and Occultist interpretations of man's *post mortem* conditions differ, and how impossible it would be for the two theories to be brought into harmony with each other. We have spoken of the two interpretations as theories: this would be demurred to by the Occultists, for the writer of the matter quoted says, in reference to the explanations given, "We know they are true."

(To be continued.)

ROBERT BROWNING AND SPIRITUALISM.

As is well known, the late Elizabeth Barrett Browning, the most gifted poetess that England ever produced, was an ardent Spiritualist; while her husband was an obstinate skeptic. As Mrs. Sutherland Orr says in the just published "Life and Letters of Robert Browning," "he absolutely denied the good faith of all the persons concerned. Mrs. Browning as absolutely believed it; and no compromise between them was attainable, because, strangely enough, neither of them admitted as possible that mediums or witnesses should deceive themselves. . . . They might agree to differ as to the abstract merits of Spiritualism, but Mr. Browning could not resign himself to his wife's trustful attitude towards some of the individuals who at that moment represented it. Yet he himself was compelled, upon two occasions, to bear unwilling testimony to the truth of phenomena at which he sneered."

There was a certain Conte Ginnasi, of Ravenna, visiting Florence when Browning was there. The Conte possessed the faculties of clairvoyance and psychometry, and wished to convince the poet of the fact, and asked him for any relic or memento he might happen to have about him. Browning remembered that he was wearing some gold wrist-studs which he had found in an old drawer, where they had been forgotten for years. "One of these studs he took out and handed to the Count, who held it in his hand awhile, looking earnestly into Browning's face, and then he said, as if much impressed, "There is something here which cries out in my ear, 'Murder! Murder!'" "And truly," says Mr. Browning, "those very studs were taken from the dead body of a great uncle of mine who was violently killed on his estate in St. Kitt's, nearly eighty years ago. The occurrence of my great uncle's murder was known only to myself of all men in Florence, as certainly was also my possession of the studs."

The second incident was connected with the death of his wife's sister, Miss Arabel Barrett, which took place, of a rheumatic affection of the heart, in June, 1868. Writing to his friend, Miss Blagden, in the same month, Browning says: "You know I am not superstitious—here is a note I made in a book, Tuesday, July 21, 1863. "Arabel told me yesterday that she had been much agitated by a dream which happened the night before, Sunday, July 19. She saw her (Mrs. Browning) and asked 'When shall I be with you?' The reply was, 'Dearest, in five years.' Whereupon Arabel awoke. She knew in her dream that it was not to the living she spoke. In five years, within a month of their completion. I had forgotten the date of the dream, and supposed it was only three years ago, and that two had still to run. Only a coincidence, but noticeable."

Long before this, Robert Browning must have discovered that it was something more than a mere "coincidence;" that his wife actually stood by the bed-side of her sister, and spoke with a spiritual voice to her spiritual hearing; and that his own obstinacy and obtuseness prevented that beautiful spirit, who was known on earth as Elizabeth Barrett Browning, from holding that intercourse with him, for which her affectionate nature must have yearned.

He survived her for one and twenty years, and his perversely hostile attitude towards Spiritualism was the means of effectually closing that avenue of communication with the unseen world which would have been otherwise opened up to him by the powerful agency of his singularly gifted wife.

Now that the light has dawned upon him; now that he knows the truth concerning the closeness of the connection and the intimacy of the relations between the two worlds, it is to be hoped that Robert Browning is employing his great intellectual capacities in making atonement for his earthly errors respecting Spiritualism and in the dissemination of truth among those circles which he may be permitted to visit, and where he may avail himself of the instrumentality of mediums who have nothing whatever in common with "Sludge;" just as a Christian, like Bishop Moorhouse, has nothing in common with a greasy charlatan like Chadband.

WHEN Professor Denton was with us he spoke highly of Mr. A. B. French as a speaker and teacher. We reproduce a recent lecture of Mr. French's in present issue. Those familiar with Mr. Denton's lectures will recognise a great similarity between them.

THE LEAVEN AT WORK.

"That which men abuse to-day
Men of the future will adore;
And Truth, which error seeks to slay,
Lives evermore."

The theological world moves, it is true, and many a pulpit throughout Christendom has given practical exemplification of the saying that the heterodoxy of one age becomes the orthodoxy of the next. The subjoined excerpts from recent prominent deliverances attest this fact and show the trend of Modern Thought. But the iconoclast still has his mission, many idols remain to be dethroned and blind eyes opened and deaf ears unstopped. Even in this our own fair land how numerous are the temples wherein old blasphemies against God and Man continue to be promulgated! And of the very few preachers of an enlightened faith who is there that speaks with the boldness of Professor Momerie or with the beautiful spiritual convictions of Mr. Page Hopps? Much efficient service has been accomplished towards clearing the jungle, but wise workers are still wanted to help make straight in the desert a highway for our God.

"I do not believe in eternal torment; and I do not reject this dogma because it is an 'uncomfortable part' of the Church faith, but because I can see no reason for entertaining it, either in philosophy or the teaching of Scripture."—Rev. Lyman Abbott, D.D., editor of the *New York Christian Union*, Successor to the late Henry Ward Beecher, (1891).

"It is certainly a mistake, whether the orthodox believer or the rationalistic critic falls into it, to give a literal interpretation to the symbolism of that essentially hyperbolic book, the Apocalypse, and conclude that heaven consists in lying upon the grass by the side of the river of life, or in singing hymns in a city whose gates are pearl and whose pavements are gold."—*Ibid.*

"The teaching of the New Testament respecting the future seems to me to be all summed up in the words 'eternal life'—and life is activity. . . . The Christian's heaven is not an everlasting coma. For myself, I hope that as long as I live I may be permitted to live where there are some to be helped, where there is some opportunity to render service, where because of my activity others will be made both better and happier. If ever in eternity the time should come when there is no more opportunity for such activity of love as this, I shall be ready for death."—*Ibid.*

"I do not know a single reasonably educated Christian who takes the mere symbols of heaven for heaven. We do not suppose that heaven is a cubic city, or a pagoda of jewels, or even an endless sevenfold chorus of hallelujahs and harping symphonies. . . . We regard it as a place of progress, of fruition of all that is noble, of growth and progress upwards and onwards, of endless and beneficent activity, of a love which knows no fear and no hatred, of a growing more like to God because we shall see Him as He is. . . . The Calvinistic horrors of an unnatural theology have been never authorised by many men, even by greatest Christian Fathers and canonised saints of the Mediæval Church. . . . Christianity has been more sorely wounded in the house of its friends than by its enemies."—Rev. F. W. Farrar, D.D., F.R.S., Archdeacon of Westminster, Chaplain-in-ordinary to the Queen, etc., (1891).

"Four elements enter the Christian conception of the blessed [future] life: (1.) That of rest from the anxiety and care, the strife and pain of our present existence; but, as Baxter says, not the 'rest of a stone,' or as a later theologian, Dr Strong, writes, 'a rest consistent with service, an activity without weariness, a service which is perfect freedom'. . . . (2.) Next comes the idea of fellowship with, and conformity to, Christ and all that is Christly; the actualizing of the Christian ideal of life and character, involving a progress in knowledge, in goodness, in gentleness, in purity and love. . . . (3.) But no statement of Christian opinion concerning heaven would be true that left out the expectation of service."—Rev. John Clifford, M.A., D.D., of London, Leader of the Liberal or "Down-Grade" party in the Baptist Denomination, (1891).

"Revelation has been progressive, and in its beginning it was very defective. Religion is not the only knowledge God has given to man. He has taught men also Painting, and Sculpture, and Poetry, and the Useful Arts and Sciences. . . . God's work, indeed, so far as we can judge, is always gradual. . . . God left off communing with mankind about the year A.D. 90.—that is the common notion! . . . No one will persuade me that the *Te Deum* is not in every way as truly inspired as even the noblest of the Psalms, or that God has not sent messages by Browning and Tennyson no less than by those who wrote the Song of Songs and Ecclesiastes and the Book of Esther."—Rev. Angus M. Mackay, B.A., B.D., in a Paper read before the Aberdeen Diocesan Clerical Society, and printed in the *Christian World Pulpit*, (1891.)

"The orthodox doctrine of the Atonement was a survival of the greatest abuses of the earliest times, and it was immoral to the core. The doctrine of Predestination was also a delusion which must be rejected, as it made God the most wicked being possible for the human mind to conceive. The doctrine of the Trinity was a blundering misconception of the original text; and the vulgar theory of the Crucifixion was a contradiction in terms, and therefore jargon and nonsense. All the ignorant blunders of barbarism were stereotyped in the fundamental doctrines of Christendom. One of these three fundamental doctrines was grossly immoral, and the other two were absolutely ridiculous, and the whole of orthodoxy was incomprehensible. The idea of Hell was monstrous, and the Bible was not infallible, for it was full of contradictions."—Rev. A. W. Momerie, M.A., D.Sc., LL.D., Professor of Logic and Metaphysics in King's College, London, Late Preacher in the Chapel of the Foundling Hospital, (1891).*

"The story told in the Book of Genesis becomes less and less probable. Man is not a fallen, he is a rising creature. He is not painfully trying to remedy a fearful failure; he is slowly moving on to a great success. He is not toiling at the wreck of a Paradise; he is engaged in creating one. He has a future to win, not a past to mourn. He is not a broken monument of fallen greatness; he is the beautiful growth of a far-reaching process. He did not begin as an angel, and then sink to a beast; he began as a beast, and is slowly marching on to the angel. And it is the great Creator, the great Teacher, the great Harmoniser of the Universe, who is leading him out of darkness into marvellous light,—a glorious process, involving many sorrows, the birth-pangs of the race, but worth it all a thousand times; and the end is sure. And what we believe as to man's present, we believe also as to his future existence. The process of development here we regard as a process that will be continued hereafter. The beautiful steadfast law that led him below will lead him on above,—no hopeless failure, no final doom, no changeless verdict, no eternal hell: but the open way, and helping hands, and wise teachers, and loving saviours—more there than here."—Rev. Page Hopps, of Leicester, (1891).

THE University extension movement, which is intended to enable those unable to enter a University to participate in some of its advantages at a minimum cost, and which has been in successful operation for some time in Great Britain, has recently been introduced into Victoria, and a number of Professors and Masters have signified their willingness to give courses of lectures to classes formed in any part of the colony. A full course of twelve lectures will be given for £50, or a half course for £30, travelling expenses added. Thus, a hundred persons subscribing ten or twelve shillings each could secure a full course, with time for questions and explanations by the lecturers. A list of lecturers and their subjects is published, and may be obtained by writing to Professor Jenks, Melbourne University, who is acting as secretary to the movement.

* From a lecture delivered by Dr. Momerie at Prince's Hall, Piccadilly, in May last, and reported in the London *Daily Chronicle*. Professor Momerie is the author of several "advanced" religious volumes, notably "Church and Creed," and "Defects of Modern Christianity." He is still a minister of the Church of England.

THE NEW MAN.

THE NEW NATION, AND THE NEW RELIGION.

An Address delivered by Hon. A. B. French, at Cleveland, Ohio, and Reported for "The Progressive Thinker."

LADIES AND GENTLEMEN,—Man is a forward looking being. He is never quite content with his present condition. His eye turns to the future. So anxious is he to penetrate the future he has implored the dumb agencies of nature to speak for him. He has tried to read his fate in the flight of birds, the smoking entrails of wild beasts, the configurations of the hand and in the soft light of the stars. Kings have been honored and priests revered, but prophets have always commanded the highest admiration. When Daniel interpreted the dreams of King Nebuchadnezzar, he touched a higher height than all the wise men of Ancient Babylonia. Cazotte, when he foretold his own doom and that of his friends when the red flames of revolution were about to make the sky of France hideous with their terrific blaze, was wiser than any Louis who had held the reins of that wonderful empire.

Cover it up if we choose, evade it if we will, yet we live in the future. To-morrow is the echo of every song, the secret of each plaintive sigh, and the burden of every prayer.

I do not come to you to night in the role of a prophet. My vision is far too dim to penetrate the thick veil which hides the future from our view. Prophets are born, and only now and then does their advent make luminous the pathway of a nation or a race. I am here simply as a plain business man, immersed in the active cares of life. I try to reason from that which *is* to that which *is to be*. Moreover, there are two views of the future I equally deplore: The one is the pessimist's view, which sees everything through inverted eyes. He is a chronic cynic sighing for the good old days now gone for ever; a man who is hunting for Eden in graveyards, with his back always turned towards the sunlight. The other, the view of the enthusiast, who looks through the highly magnified lens of imagination, and to whom the golden age is always visible. There is probably no word in our language more freely used than *progress*; it is upon the lips of every sophomore, and a hackneyed theme for the spiritualistic rostrum; but let us remember that all progress is local, ethnical, and finite. There can be no such thing as infinite progress. All evolution must be either preceded or succeeded by involution. Among the five great races, the Anglo Saxon alone manifests any marked signs of progress. The Mongolian of a thousand years ago was the same as to-night. You may search Central Africa in vain for great cities or any of those monuments of art which mark the career of a progressive race type. It is only where touched by the quicker blood of a rapidly developing race that he manifests signs of intellectual growth.

I have said we look to the future. This desire rises above our mere selfish impulses and touches all our relations with the world. We naturally ask ourselves, what will be the conditions of this grand old earth of ours a thousand years to come? Will the coming years wrinkle her brow deeper with the beds of railways and channels of commerce? Shall the lakes and the oceans recede? Will the valleys rise up to meet the kisses of the mountain peaks, and the deserts be garnished with flowers?

No one fact is more impressed by our scientists than that this is a changing world. Earth, air and sky are mutable. There is nothing permanent under our feet or over our heads. Look at this earth from any point we please, and change is there.

Turn we to the north and we soon see that Iceland and Greenland once had a warmer climate.

The cold Northlands are changing now. *Merde Gluce* is retreating, and the so-called eternal snows on Alpine heights melting away. The proud Mont Blanc may yet melt into rivers of warm tears, that shall bathe bleak and icy valleys, and kiss them into verdure! Who knows but in cold Kamtschatka, where the mother is to-night nursing her babe in an icy prison, cottages may

yet be builded covered with green vines and fragrant with the breath of flowers? The great deserts were no doubt once covered with waters. The stately Andes are slowly sinking, and continents long since vanished rising from the ocean's floor. Storms are beating down the mountain and hill sides, and rivers bearing their burdens to the sea. Our solid earth and rocks upon which we tread are only the dust of older continents, and Time's deft fingers has picked them to atoms, and then wrought out again into new forms. We walk over ancient graveyards, and our children play above uncounted tombs. The empire of China has lived to see rivers turn in their course, and since man came the entire surface of the world has changed.

The man of to-morrow cannot receive the world as we found it; and in our country the indications are that he will take it under greatly improved conditions.

Not less significant are the changes occurring in all vegetable and animal life. The rank vegetation of the carboniferous age has been swept away, and even now many forms are becoming extinct. Some of our scientists tell us the great trees of California are the last of their species, and when they shall bow their stately heads in the valley of the Yosemite not another will appear.

With the advance of civilisation the coarser forms of vegetable give place to those more perfect. In many places the wild rose and thorn have yielded to the beautiful flower and luscious fruit.

Races of animals are constantly disappearing. The earth everywhere is filled with the dust of those that have departed. Scientists are now regretting the departure of some never to be seen in our great museums. It needs no prophet to see the fate of numerous species of wild beasts that, for a long period, found here their homes. As the surface of the earth is constantly undergoing great mutations, the man of the future cannot take his world as we have received it.

It has been our misfortune to appear when earthquakes were yawning and muttering under our feet, and volcanoes spitting fire and smoke over our heads. Ours is the era of storms, cyclones, tornadoes, fire and flood. We are the advance guard, sent out to destroy forests, explore caves, track out the path of winds and storms, smother tempests, and chain the fiery lightnings in their den.

In New England nature put our forefathers on barren rocks, and then told them to make the best of their fate or die. Here she mocked him with scanty harvests, and pinched him with long and cruel winters. But man refused to be the slave of nature. He set the dashing streams to turning wheels and spindles, and smiled at the obstacles she put in his path. Man to-day has almost conquered a world arrayed against him. He is garnishing and making it lovely as a bride for the *New Man* soon to appear.

Nor can the man of the future possess the same ethnic relations we now hold. In a larger and more universal sense, rare types are no more permanent than individuals. What are a few thousand years for a race compared with an infinite past and an infinite future? It is the boldest assumption that we have a knowledge of all the races who have lived upon this planet. As our continent is wrought out of the dust of older continents, so may we hold in our bodies the ashes of races and dim outlines of generations who have lived, loved, and died uncounted ages ago. How little we know of Paleolithic man. His Neolithic age is largely enveloped in darkness.

Some of the existing race types seem to have reached their zenith, and are merging into feebleness and decay. As I speak to you the clash of the sword and the echo of musketry are heard on our western frontier. The Indian once held almost undisputed possession of this country. He probably came from the northwest, overpowering a more industrious and civilised people, who dwelt for many ages upon the banks of our great rivers, in peace and prosperity; but now the hard hand of destiny has touched the North American Indian. The smoke of his wigwam is dying away. The land he pillaged from others, we are now robbing from him. His light bark canoe has gone from our streams. The forests

which echoed with the shouts of the war dance have disappeared. We have pushed him further and further toward the sunset. Our plowshares have torn up the graves of the dead. Cities have been builded upon his hunting grounds. Soon the dusky shadows of the western twilight will envelop him for ever. Not a trace will be left of his camping ground. Not a painted warrior will woo his dusky maid in forest glen. Where he now dreams of happiness to come, great cities will soon arise and a new type usurp his place.

Moreover, we are rapidly developing a *New Man*; one who, in every sense, will be a typical man. The Yankee will soon be lost in the mighty swell of the human sea rising upon this western world. We have called ours a Yankee nation, but it has already outgrown this narrow nomenclature. We are now a reservoir into which all nations pour their streams of life. We are here emphasizing all European life. Every vessel that lands upon our shores brings to us the sturdy sons of Europe. Hither they come from the banks of the Thames, the lakes of Killarney and the heather-covered hills of Scotland. They come to us from the Seine, the mild valley of the Po, the Tiber, and the Danube. As birds emigrate to a southern clime, impelled by a strange instinct they can't control, so the toiling sons of Europe are moved by an irresistible impulse to this western nation.

We have not to-night a purely American city. Our great centres of commerce are places where scattered Europeans meet and mingle. We are here unfolding a new man—a truly cosmopolitan man. He will have the persistency of the English, the keen wit of the Irish, the warm love of the German, the industry of the Swede, and the ingenuity of the Yankee, all combined. In his veins will course the currents of universal history. He will inherit Italy's ancient art and the valour which made the old Roman the pride and terror of mankind. He will have the thorough scientific spirit of the German, and the liberty-loving spirit of the Irish, added to the indomitable energy of our New England type. Do you here meet me with the objection that we do not draw the better classes of Europe? Do you tell me these streams of life are coloured by poverty, ignorance and the coarser elements of European society? I answer: Poverty and ignorance are not necessarily foes to rapid progress under new conditions. Indeed, no other European element could plant here the broad foundations of the nationality and religion so soon to obtain. Poverty is the magical loom which weaves the fabrics of wealth, and ignorance the fetid night-soil that quickens the seeds of knowledge. Genius has always been rocked by the bony hands of toil. Art generally spends her childhood in poverty's wretched hut, and then blossoms out like a white pond lily from the stagnant waters of want. We do not call the wealth and nobility of Europe, nor do we want it. The bloated veins of aristocracy cannot thrive in a soil like ours. We call here the mothers who nurse their own children, and not those who destroy them in the palaces of wealth and luxury. Those who come to us know the blessings of freedom and wealth because deprived of them.

Do not tell me such an element can't build a great nationality. Remember that a mere band of banditti on the banks of the Tiber planted the seed of the mightiest empire this world has ever known. How great must be the progress of this new man! How much has been done to fit this virgin soil for him. We have felled for him the forests, exterminated the wild beasts, drained the swamps and marshes, and bridged for him the streams.

Moreover, there is geography in all progress. Soil and climate are always important factors. Now, if that little stretch of soil along the Ægean could give ancient Greece her civilization; if the banks of the overflowing Nile could give to Egypt a civilization whose time-defying monuments are the wonder of all modern times, what shall this boundless lap of this mighty West give to the ages? In the early struggle of a nation the higher arts are not emphasized. Art reaches its triumph as age and wealth increase. Our day of art is coming. When it arrives temples shall be builded outrivalling a Solomon, and all the cathedrals and monuments of the world. Our

sculptors shall voice in marble the tenderness of love, the madness of passion and beauty undefined and inexpressible. If narrow, creed-bound England could give to all the world a Shakespeare; if changing, unstable France could make luminous the nineteenth century with a Hugo, what songs and poems are yet to be written here!

Here, too, is to arise the typical nation; a nation foreshadowed in the dreams of liberty, which have haunted the oppressed and down-trodden in all the history of man. Man builds wiser than he knows. In great emergencies he sometimes erects a temporary bridge which becomes a permanent pathway in all future history. Our fathers built wiser than they knew. They probably did not realize it: yet when they proclaimed the Declaration of Independence, they were as fully inspired oracles as ever sat upon mystic tripod, or gazed on Sinia's brow, torn and quaking under the frowns of a Jewish god. They did not realize the audience to whom they spoke. They were speaking that England might hear, but God was speaking through them to a great posterity, a posterity that shall yet number three hundred millions, and dot this fair land with altars of liberty from ocean to ocean. It was the boldest utterance ever heard in the face of kings and queens, and blood-red thrones.

We are slowly working out the ideal they proclaimed. Much has been accomplished already, yet more remains to be done. We have given the right of suffrage to black men, but we still withhold it from white women. Are our white women less essential to this nation than black men? Who, if not the mothers of a people, are the best guardians of its liberty? We can never purify the political atmosphere until woman's tender hand swings through its dense gloom the shining censer of her love.

Our institutions for the punishment of criminals and the prevention of crime are to be revolutionized. The stars of our flag are born in heaven, and come down freighted with the incense of the skies; but our jails and prisons are born in hell, and unwashed devils often guard them. All punishment should be remedial. Moreover, each degree of crime should have its own treatment, society, etc. But we put the marks of Cain upon them all, hurry them to a prison, just as our orthodox friends rush the whining saints into one little heaven. Then we turn them over to keepers and guards, the creatures of political preferment, who are generally no more fit for a reformatory work than an Egyptian mummy is to take charge of a locomotive.

Our eleemosynary institutions will be enlarged and improved. Unfortunate and helpless age must find a peaceful sunset under the clear sky of the State, when the hand of misfortune or death has broken the home altar; orphaned childhood find larger and better care, and the charities all emphasized and augmented. We shall, one of these coming mornings, discover that the healing lymph of love is better than any poisonous virus for the poor drunkard, with dipsomania gnawing his inflamed passions.

And in passing here, what shall I say for the insane? There are many objects of pity in the pathway of life. The midwinter of poverty is cold and cruel; aye, has its sad retrospection and solitude; disease gnaws like a hungry wolf at human vitals, and death suspends his keen-edged sickle over the green fields of life. But what is poverty, age, sickness and death, compared with the loss of that reason which lifts us above the empire of beasts? How terrible the maniac's inverted world? Do you ever stop to think a single step may take you there? It is only a hair's breadth from you and me to that sunless and starless realm where frightful images hold high carnival, and reason's sun is hid in darkness. The crushing out of a great love, the breaking of a single nerve, or the destruction of one fond hope, may lead us there.

How little we know of the physiology and pathology of the human mind! How little do we understand psychic conditions, or the treatment and care they should receive? What an insult to common sense and justice, that the cure of any so unfortunate should be dealt out by political favour and reward? But these reforms will all come in the nation we are unfolding. Moreover, the relations between capital and labour will be readjusted. When

that day comes, we shall find they are not strangers, but friends. Indeed, they are children of the same mother. What is labour but unorganized capital? And what is capital but labour, concentrated and crystalized? We can never have the highest labour until it can eat to the fullest the fruit of its toil. When labour becomes co-operative with capital, sharing alike its successes and failures, then will it develop toward the highest art. Not alone on canvass and in marble shall art then speak; but the hand that guides a plough, or beats a forge, or throws a shuttle in the loom, will render artistic service to the world. Many of the artists "yet to be" are living and toiling now. Some are toiling in field and factory, on land and on ocean's broad expanse, and some in the dismal darkness of tunnels and caves; but the highest artists this world ever has or will see are garnishing with deft fingers the altars of our homes. They put lights in the windows to welcome the tired feet of toil from labour's ceaseless battle fields. They plant vines by humble cottages, and sow in love the seeds of flowers. They rock and sing to sleep love's incarnate angels, then kiss velvet cheeks with eyes made luminous by affection's tears. They do not need the glittering paraphernalia of gold and wealth to make home beautiful, because they gem it with pearls and diamonds that oceans and mountains cannot give, and paint it with colours sun and stars cannot reflect.

The new nation will find its strength and greatness in its homes; hence, all social economics, all national progress, all that pertains to human liberty, all that makes reforms necessary, and all which carries them forward to final success centres here.

Industrial reforms must and will come, but the dreams of the enthusiast can never be realized. No nation can make all its subjects healthy, happy and rich. You may divide the property of this nation equally among its subjects to-night, and in a few days we should have pampered wealth and squalid poverty, the same as now. The red flag of Commune can never float over the new nation; nor can either the tyranny of capital or labour obtain. The tyranny of labour is equally as dangerous as that of capital; even more so, because it touches the dependent in society. Strikes, although often justifiable, reveal at their core the same human selfishness which builds thrones and destroys empires. All are not born fortunate, and misfortune has many sides. A dying queen would no doubt, exchange her crown for a pauper's health, and many a gilded and empty castle sighs for the winsome music of childhood. Moreover, life has its vernal and autumnal equinox; its summer and winter solstice. Napoleon was a proud picture on the crest of the Alps, but the reverse side was visible at St. Helena. Labour is great, and capital is also great, but you must wed the two in loving and reciprocal union. In the new nation their nuptials will be solemnized at the altar of co operation.

This new man, so soon to come, will be deeply and intensely religious. We can never divorce religion from the human heart. It is the birthright of man, and education and intelligence only enlarge it. When man was a poor savage, nestling in caves, temples, or trying to shelter his uncovered head under the brawny arms of trees, religion found him, and bent over him like a loving mother, and kissed his sooty cheeks, brushed his matted and tangled hair, and bade him battle bravely with wind and wave, poisonous reptiles and wild beasts. Through all his unwritten and written history she has walked, like a good genius, by his side. Man's oldest monuments are his temples and his tombs. In the one he has turned his thoughts to his God in prayer, while in the brooding silence by the other he has thought and dreamed of immortality.

There is no place for atheism and materialism in the human heart. Atheism is the soul's midwinter; the flowers are dead, the leaves are gone, the mountain rills are silent, the birds refuse to sing, the sun has no heat and the pale moonbeams fall upon sullen mountains of ice and snow.

And what is materialism? It is the horrid nightmare of the soul in the gloomy midnight of doubt and fear. It is the somber shadow the sunlight of immortality casts behind the tombstones of our dead.

Do not talk to me of a typical man and a typical nation devoid of religious sentiments. Skepticism builds no monuments, carves no statues, writes no poems, paints no pictures which endure. Its monuments are rayless and hopeless caverns; its statues gloomy spectres; its poems the bleak moans of wintry winds through deserted castles; its pictures the black shadows of despair, floating in empty chaos.

Science is not irreligious—it is deeply religious at its core. Science does not account for the origin of life; it simply points out the methods of its evolution. Look behind protoplasm, and intelligence is there. Look behind heat and light, and universal and eternal force, and intelligence is there. There is intelligence at the bottom of this universe, and over it. This new man cannot be atheistic. He will be a philosopher, and he cannot fail to see that with every finite comprehension there is an infinite in the perspective; that the knowledge of the bounded and limited forces, brings the recognition of the unbounded and limitless. He will feel, as man has in every age, the touch of the beautiful. This impression will come to him from the flowers wet with the loving kiss of night; from light falling from moon and star, or shot from the burning quiver of the sun. A thousand objects will call it forth; and while he knows the flowers will fade and the rays of light go out in darkness, yet with each cognition a sense of the all-beautiful and infinite will touch him with its distant and silent power.

This man will be a scientist, and he will perceive there is method in all motion: rhythm in all force—persistence everywhere? Moreover, that the motions of nature are self-recording; that the Infinite Mother keeps her ledger. Not a star pales and fades in the blue heavens; not a world burns out in its socket—or drops cold and dead into the bosom of the sun, but this self-recording angel keeps a record of its birth and its death. He will open this book and read through psychometric eyes this record. On its everlasting pages shall be found man's unwritten history, all the accidents and incidents of his legendary age, and heroes, lovers, poets and sages will speak again through the long night of buried centuries.

He cannot be an atheist, but the God he will love shall have a new name. He will not bow to a Jewish Jehovah, red with the blood of the innocent, or to the Hindoo Brahm, or Mohammedan Allah, or to any of the dead gods whose eyeless skeletons mark the pathway of the ages. His God will speak, but not from the stony breast of a Memnon, or Judean battle-fields, or falling stones on Arabian deserts; but he will speak in singing bird, in sighing wind, in the sad sea's moan, and plainer in the soul within and through the pure lips of a child. He will believe in one universal law of inspiration teaching all nations, and his most sacred book will be the illuminated scripture of the universe. In his religion, science, philosophy and universal inspiration will form a sacred trinity.

He cannot be a materialist. His dead will meet him; his buried loves will return and wipe from his swollen eyes the falling tear, and heal with their loving words the wounds that death has made.

We are now pressing near the invisible side of life. The gates of the eternal morning are opening to view. Many of us can see beyond willow and cypress, beyond death's valley, cold and damp the dim outlines of a world lit with the glory of a fadeless sun. The eyes of the coming man will be clearer than ours, and his faith, and knowledge of the soul-land, stronger.

In short, his will be the universal religion. It will put a new interpretation upon all past books and records; but it will not condemn the past. It will accept each ethnical and local faith as a necessary step in human progress toward the cosmopolitan and universal. The more men know, the less creed-bound and selfish are they. Superstition and ignorance go hand-in-hand together. It is only the ignorant who sets bounds to knowledge, and attempt to measure past and future by their own limitations. As knowledge increases, religion becomes more charitable. The man of knowledge is alone competent to sit in judgement upon the past, and deal kindly with the experiences of childhood.

The great defect with past religions has been that in

them gods were the central figure, and men, women and children always in the background. The religion of Judea was not for the poor nomad of Israel, but for that bloody Moloch, the Jewish Jehovah. Mohammedanism has little, indeed, for the wandering Mussulman goading his camel on the arid waste of the desert, but everything for Allah. To do honour to him, he must journey under the burning sun to the holy temple. His parched lips may never have been moistened by the kiss of a child, wife or lover, but if they touch the black stone Allah dropped from above the thunderbolts of heaven, all is well. In the older Brahminism this fact is so pronounced that the highest thought in the mind of the faithful is final absorption in Brahm. Christianity is above the older religion in this respect as a natural result of man's ethnical evolution; but it gives, toils, loves, builds temples and mausoleums, all "for Christ's sake."

In the new religion it will do all this for man, woman's and child's sake. It is very pleasant for me to think I am loved by the overarching intelligence of this universe: but it is far sweeter to feel I am known and loved by those who walk with me through life's sun and shade; to realize that when death drops the curtain before life's stage, they will go behind it and gather up mistakes I could not rectify, follies, foibles and errors, and cover them all with the white mantle of love I have earned in trying to perform a part forced upon me by the accident of birth.

The gods can care for themselves, but the noblest worker has and will ever need mutual help to walk the untried paths of life. Hence, while the religions of the past have been to emulate the gods, the new religion will be to exalt and make better the condition of man.

My hour has already passed, and yet I have scarcely touched upon my theme. However, I have said enough to convince you that I am no pessimist. The future, to me, is pregnant with hope and joy. In life's serene moments I seem to catch the foregleams of the coming day.

Man here is pushing forward. The dust of ancient errors cling to his weary feet, but the sunlight of the new day already bathes his brow. What matters it to you and I if we cannot remain on earth until the new appears? Our work will live. The echo of the blows we strike can never die. The words we speak or voice in song will live when hearts have ceased to beat, and lips of speech are dissolved in dust. From those serene heights where our loved ones dwell we can look back in conscious joy that we have helped to pave the way for the New Man, the New Nation, and the New Religion, so soon to possess the world.

FROM HERE AND THERE.

HERE is a noble thought which I culled from an article in *The Problem of Life* magazine. It will doubtless meet with ready acceptance in the minds of Spiritualists:—"Charity is a *curse* to civilisation, a makeshift for Love and Justice."

The views of Mr. T. Thomas, who recently read a criticism upon charity organisations, at the Malvern Presbyterian Union, may perhaps appropriately follow the above. I have taken them from the *The Evening Herald*, a paper which, I may here remark, is deserving of every credit for the liberal space it constantly devotes to all the uppermost social and religious problems of the day. Having taken the parable of the Good Samaritan as his text, Mr. Thomas went on to say: "Oh, so unlike certain sections of society in our time, who 'organise' all manner of red tape, inquisitorial machinery to discover if there be the slightest flaw in the character or antecedents of a man or woman who applies to them for help. Whilst all this machinery is set in motion to discover the suspected 'mote in the brother's eye,' he (or she) is coolly told to 'call again in a week's time,' and his case, meanwhile, will be 'considered.' In the meantime what may or may not happen during that period of cruel and unnecessary delay? Better, far, an occasional case of imposition, than that the sweet waters of Christian charity which 'thinketh no evil,' (welling up spontaneously in the human heart as from the very throne of

God) should become dried up, or one poor body starve, or one unhappy soul perish. An old Latin proverb says—"Bis dat, qui cito dat," he gives twice who gives promptly. This appears to be an unknown sentiment to these 'organised' charity-givers. Their organisation is a 'disorganiser,' a cause of, and an excuse for, the total stagnation of that highest Christian charity which the Samaritan so beautifully exemplified. In his heart, long before the Latin maxim was minted, the sentiment was in his warm and loving heart."

The Rev. James Gibson is of the opinion that "too often capital punishment brutalises the community, and is itself an evil of the most brutal and blood-curdling kind." The reverend gentleman might with all truthfulness have substituted the word "always" for "too often."

Dealing with the question of the treatment of criminals, Mr. Gibson says: "In short, to deal with criminals to advantage, which is professedly the aim of every right-thinking and humane person, society must take the place of a father to his children, being kind as well as firm, pitying them for their weakness and ignorance, while chastening them for their wrong doing." Long may such inspirations find voice in our pulpits, say I.

The eloquence of Colonel Ingersoll knows no waning. Read this. It is a eulogy on his friend, the late Lawrence Barrett, the well known actor:—"The life of Lawrence Barrett," he said, "was a success, because he honoured himself and added glory to the stage. He did not seek for gain by pandering to the thoughtless, ignorant, or base. He gave the drama in its highest and most serious form. He shunned the questionable, the vulgar, the impure. He did not stoop to conquer—he soared. . . . In the drama of our human life all are actors, and no one knows his part. In this great play the scenes are shifted by unknown forces, and the commencement, plot, and end are still unknown and still unguessed. One by one the players leave the stage, and others take their places. There is no pause—the play goes on. No prompter's voice is heard, and no one has the slightest clue to what the next scene is to be. Will the curtain fall at last? Will it rise again upon some other stage? Reason says, 'Perhaps,' and Hope still whispers, 'Yes.' Sadly I bid my friend farewell. I admired the actor and loved the man."

"J.J.," writing in *The Australian Herald* upon universal brotherhood, says:—"The idea of an universal brotherhood is a grand one, and the only true ultimate; but it will be brought about only by the fervent, *living* love and hope of the individual brother—the love and hope that is strong enough to expend itself in *doing*. To sigh for its realisation and do nothing to bring it about, is as senseless as sighing for the moon. To talk eloquently about it, and in the same breath snub one's neighbour, is about as sensible as an attempt to build a house without foundations.

"To complete the idea in yourself, is to guarantee its completion in your brother; only so will our beautiful ideal become a living reality."

The cultivation of nobleness of soul will lift us up a long way towards universal brotherhood. And here I am reminded of Lowell's beautiful lines:—

"Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed.
And thou wilt never more be sad and lone."

Further on in the same article occur the following kindly thoughts:—"Then how wonderfully ready we are to tell each other unpalatable truths! Might it not be as well to now and then tell a few *palatable* ones! If the sunshine has made for itself a nest in the crinkles of a plain girl's hair, why not tell her of it? She will feel all the better for your spoken approval; so will you. If a disagreeable truth must be told, can't you coat your pill with sugar? Generosity is such an all-round good thing that one might be forgiven for prodigality in its use."

C. R.

SPIRITUALISM IN LITERATURE.

SPIRITUALISM has lived down the supercilious sneers of the pseudo-scientists, and the silly sarcasms of skeptical scoffers; and it is now beginning to take its place among the positive sciences and to be discussed with the seriousness due to its importance. This is especially the case in France, which has so often played the part of a pioneer in the great intellectual movements of modern Europe. And there have been none greater than that which is being accomplished by Spiritualism. It is, in fact, bringing about a revolution in human thought throughout the civilised world. The revival of learning, the Renaissance, the Reformation, the political, social, religious *bouleversement* which followed the publication of the French Encyclopædia, were really insignificant—momentous as they were—by comparison with the opening up of channels of communication with the unseen world; the bridging over of the void which once seemed to yawn between the living and those whom we called the dead; the demonstration of the immortality of the soul; the proof positive of the nearness of the spiritual realm or realms; the rectification of hundreds of pernicious errors invented by theologians concerning the after-life; and the establishment—by the concurrent testimony of tens of thousands of the departed—of the sublime truth that God is Love; that whatsoever He doeth He doeth in wisdom and affection—that “His merciful kindness is over all His works;” that as we sow in this life, so shall we reap in the life to come; and that although all our offences against His pure and perfect law must be expiated, the monstrous doctrine of a place of physical torture, of everlasting duration, is one of those awful fables invented by Sacerdotalism as a means of terrorising over and enslaving the minds of “orthodox believers.”

As at the close of the last century, so at the end of the present one, the French press is doing excellent work for the enlightenment of mankind and for its emancipation from the follies and delusions of the past. The Encyclopædists of 1750–1776 aimed a terrific blow at religious superstition and broke the fetters which had previously manacled human thought. Spiritualism is the triumphant enemy of Atheism, Materialism, and of all forms of ignorance, bigotry, dogmatism, and sectarianism. It proclaims the Fatherhood of God, and the brotherhood of men. It substitutes certainties for hope, and knowledge for belief. It is in very deed “the substance of things hoped for, and the evidence of things unseen.” And because it is founded on the adamant rock of Truth, it must go on expanding until it shall “cover the face of the earth as the waters cover the sea.”

For several months past, we have pointed out, from time to time, the earnest and respectful way in which Spiritualism is being treated by some of the leading newspapers, and now we find in the *Nouvelle Revue*, of the 1st and 15th of March last, two articles, covering eighteen pages each, by Professor J. E. Alaux, in which the whole question is discussed in a thoroughly philosophical spirit, with equal lucidity of statement and closeness of reasoning; and our readers will thank us for calling attention to them.

The writer sets out by remarking that the time has gone by when the subject of Spiritualism could be dismissed with a sneer at the ingenuity of alleged mystifiers, and the imbecility of their assumed dupes. Its adherents are numbered by hundreds of thousands, including men and women of the highest intelligence and social standing; and, instead of disdain, the phenomena, which have a world-wide circulation, demand discussion. “What are the facts?” asks Professor Alaux; and then he goes on to describe the multiform manifestations of Spiritualism, and the methods of observing them, at the same time exposing the palpable absurdity of those who insist upon prescribing the conditions under which *they* wish the phenomena to reveal themselves; failing which, they refuse to give them credence. The writer next proceeds to relate some of his own experiences with the planchette in the year 1857, when he was Professor of Philosophy at the Lyceum in Dijon. They occurred in conjunction with an old lady who was comparatively illiterate, and

on one occasion five lines were written in Latin, as an answer to a question he had propounded on the subject of clairvoyance. Again, Professor Alaux was living at Carcassonne in 1865, where he had just lost his wife. He made the acquaintance of a young lady, who would fall into a trance without being mesmerised. She had never known or even seen his late wife, but she took possession of the medium, and conversed with her husband, precisely as she had been accustomed to do in life. Still the Professor was not absolutely convinced. By mental habit he was a doubter, and accustomed to sift and weigh evidence very carefully and cautiously. Now, it so happened that some little time before his first wife passed away, an organ-grinder stopped before the house in which they lived, and began to play a favourite dance-tune of Mme. Alaux’s, and she immediately rose and began dancing about the room. One day, when the medium was in trance, and the spirit of the departed in possession, the same, or another organ-grinder, struck up the same tune outside; she listened to the air, broke off the conversation, rose from her seat, and began to dance, exclaiming, “*Tu souviens tu ?*” (“Dost thou remember?”) “The same movements, the same attitudes, the same gestures! It was herself. Touching,—that living image of a bygone scene, which I had never related to anyone, and which could have had no eye-witness.”

On another occasion, Professor Alaux entered a room in which several persons were seated around a table, which as he crossed the threshold rapped out the letters B-l-a-n-c-h-e., the name of a daughter he had lost; and later on in the same evening one of the sitters went off into a state of trance, and pointing to him said: “Two young ladies are standing by your side. Will you ask their names?” “What do you call yourselves?” said she, turning one ear towards the spot she had indicated, and repeating what they said. “A-Al-Ali-Alice.” “And the other?” “B-Be-Bert-B-Bla-Blanche.” They were the names of the Professor’s sister and daughter respectively. The descriptions given of their age, appearance, and so forth, were perfectly accurate; and the language they made use of was strictly conformable to their characters and dispositions. None of the persons present had ever known the writer’s sister, who had passed away many years before in a distant country.

Now, as the Professor observes, the knowledge of facts is the beginning of knowledge; and their interpretation is the next thing to be sought for. What do they signify? He then examines all the hypotheses which have been put forward to explain these phenomena, without spiritual intervention, and finds that every one of them breaks down. What follows? Is it not this?—and we quote his own words:—“It is for psychology to establish that an intelligence in act cannot be unconscious of its act, of its thought. This being so, the person who speaks is not the medium, or any other person visibly present, but an invisible person, a spirit. This, at least, is what logic says, or seems to say.”

As to the wild hypothesis that the voice is the voice of the collective circle, a sort of synthesis of their thoughts, it has only to be stated in order to be dismissed with derision. “But,” say some, “perhaps it is hypnotism, magnetism, a kind of awakened somnambulism, a dream, a hallucination, ecstasy, delusion,” &c., &c. To this Professor Alaux replies, “To explain the unknown by the unknown, is to explain nothing. . . . That which seems incontestable to the psychologist is that the actual word supposes the actual thought, and this implies the actual consciousness of the thinker.”

And here, for the present, we must break off our analysis of the remarkably able article of Professor Alaux

THE cult of Theosophy has received a wide advertisement by the death of Madame Blavatsky. Her place, it appears, is to be taken by Mrs. Annie Besant, whose house in St. John’s Wood is the headquarters of the faithful. This lady has announced her intention of directing her energies chiefly to the dissemination of “the truths of Theosophy” and of abandoning such socialist-radical activity as has occupied her since her previous conversion from the individualist-materialism of the late Mr Charles Bradlaugh. —*Mr H. H. Champion, in the Melbourne “Age,” July 18.*

EXPERIMENTS AS TO IDENTITY.

By J. D. FEATHERSTONHAUGH.

(From a Series of Papers on Human Imponderables in the "Religio-Philosophical Journal.")

Hearing that a medium from a distant place was to give some sances in New York, I telegraphed to a relative to obtain an interview with her. He did so the same evening under an assumed name, and the medium gave him the same correct description of a form that had previously been given to me, which he perfectly recognized, and a voice spoke its own name, as well as his, with the relationship to him and myself. It often occurs in a circle that some intelligence assuming to be that of a dead friend, asserts it can accompany you home, and take cognizance of your thoughts and acts. If experiments are tried in this direction and always end in failure, our confidence in the veracity or capacity of the intelligence will not be strengthened. If on the contrary we succeed, a most interesting and important view presents itself of the nature and reliability of these forces.

A medical friend attended a sance with a medium, whom he saw for the first time. A child (apparently) addressed him as Doctor (his name and profession were entirely unknown) stating that it knew me, giving its name as Snow-drop, and sending its love to me. Two years previously an intelligence with diminutive hands and a child's demeanour, seemed to take a fancy to me, said it visited me and sportively answered to the name of Snow-drop. I had never mentioned the incident, and had indeed forgotten it, as one of those trivial things which so frequently occur, until I referred to my notes. As I had previously wished that some intelligence would speak of me when my friend attended a sance this occurrence bore the quasi character of a message. Following this lead up, I begged a friend residing in a distant place to attend a sance. At the time of writing to him I formed the wish that a certain intelligence, which had professed its ability to do so, should make some demonstration of its presence, at any meeting my correspondent might attend. My friend accordingly went to a sance, and although a stranger to all, my messenger, so to speak, called him by name, gave its own, and added that I had written to him on the subject. There was no other apparent reason except my wish that this intelligence should present itself.

Seldom in the history of human controversies have opinions based exclusively upon visible, audible and tangible facts continued to remain so long and so pertinaciously disputed, in matters of such easy and frequent experiment. When through the examination of objective phenomena, the methodical study of somnambulism began to lay the foundation of a less conjectural system of psychology, religion and materialism took up arms and in an odd fellowship forthwith combined to disparage and deny those facts that had any value as evidence of man's spiritual nature. Yet strange and inconsistent as it seems to be, these old "impieties and impossibilities" once so despised, are to day, under new names, eagerly seized upon to confute the later and more imminent heresy, legitimate heir to a century of psychological inquiry. It was not that the evidence was rare or uncertain; on the contrary it was proclaimed from house-tops all over the world, and was the universal result of experiment by men of clear and exact minds. But the old conservatism foresaw such strange modifications of belief, and such unaccustomed paths of thought, that it blindly sacrificed whatever there was of truth to the traditional nescience of the past. It seemed to disturb the tranquil apathy of the world to offer evidence of mind independent of matter and men sought to evade the unwelcome possibility by treating the facts which enforced it as the delusions of idiots. Fortunately, however, disingenuous modes of thought refute themselves at sight, and arguments so irrelevant touch in no manner the reasonableness of a belief we may entertain founded upon observation.

We are told to associate the highest ability and most practiced habits of inquiry in all the other pursuits of knowledge, with the lowest degree of imbecility and

ignorance in this. The subject is strange and the surprises we meet with in the treatment of it are as marvelous as the matter itself. Not only is all the evidence of other men ignored, but every opportunity to master the facts is neglected. The stolidity which benumbs all interest and effort to know if these mighty things are true, and blockades every channel by which proof can reach the brain, is perhaps the greatest wonder of all. It is inconceivable that any thinking being should feel no concern in such extraordinary facts, so overwhelmingly attested, even if a life-time of daily opportunity and illustration has brought no evidence to his unused senses. We are called upon to reconcile an absolute certainty on the one side, the unfailing result of experiment, with apparently an equally positive certainty on the other, derived, it is more courteous than true to assume, from the same careful study of the whole subject. The dead lock seems hopeless, for it is as difficult to accept so strange an affirmative, as it is a negative, which includes the most palpable absurdity. The difficulty is to be overcome only by our own observation. Either the phenomena are real, or those who believe them to be so, from multiplied observation have fallen into the last stage of mental decrepitude. We must abandon all reliance on human testimony, or trace the rejection of these facts to a cerebral disease of prejudice and incredulity. The idea underlying all these objections, that the correctness of a conclusion is in inverse proportion to the number and soundness of the experiments on which it is founded, does not seem to be a rule of rational procedure. Yet singularly enough the notion is compatible with great intelligence and profound thought, and is acted on by men of distinguished reputations whose lives have been spent in severe study of every other matter they assume to teach.

MRS. ANNIE BESANT.

TEN years ago, while the late Charles Bradlaugh was fighting for his life in London, linked with his name was that of Annie Besant who was painted as the scarlet woman. Dragged in the mire from Whitechapel to Charing Cross, there were no two names more foul than those of Charles Bradlaugh and Annie Besant. The Church thundered at them both, and the civil law afforded them scant protection. They were like wolves or other troublesome vermin—things to be hunted down. Bradlaugh makes his way to Parliament only to find the doors closed against him. Cast back upon the people they rise in their might and bear him up on their shoulders to the Parliament House again. He forces his way into the hall, and by order of the Speaker he is dragged out like a felon and imprisoned in the Clock Tower. Years roll on, the scene is changed, death has claimed the people's champion, and the voice that thundered for the people's rights is hushed and still, but Charles Bradlaugh dead is a greater power in England to-day than when in the full power of his manhood he thundered from the tribune. But what of her who laboured by his side for years? What of her who shared with him the most pitiless storm of malignant vituperation and calumny that ever followed two human beings since the world began. Last week (May, 1890) she landed on our shores, and never in my memory has any public person received a more generous recognition from the Press. The work which she has accomplished among the poor children of London and the ill paid working women of England will be her best monument when she has finished her course. She comes as representative of Madame Blavatsky to attend the Theosophical Convention. Of the belief of the Theosophists I have read much, but know little, and stupid as it may seem I do not wish to know. But I know this, that there are many very reputable and sensible people here and in Europe who accept their doctrines as true. Perhaps I do not differ from them more than I do from a Roman Catholic or a Jew, so I say to them as Abraham said to Lot, "Let there be no strife between us. If thou wilt take the left hand then I will go to the right, or if thou wilt depart to the right hand then I will take the left."—*The New York Correspondent of the Hobart "Mercury."*

To Correspondents.

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

DO SPIRITUAL CLOUDS PRECEDE CALAMITIES?

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—On the night of the 10th of June last, while sitting with a circle at a friend's house in North Melbourne, I received the following communication from the spirit of a nun:—

"Some calamity is coming upon Melbourne. Dark spiritual clouds are gathering over the city. Men's minds will be excited about it. The clouds are growing darker. It will be very serious, and is not far off. It will result in many deaths."

Upon my asking the spirit if she could state the nature of the calamity, she said—"I do not know. I only see the dark spiritual clouds which always precede disasters."

The above is, I may mention, copied from notes which were written by me the night following that upon which the circle was held, when my memory was fresh upon the subject.

I am not just now particularly concerned as to whether this prediction did or did not refer to the present most destructive flood.

In addressing you I am mainly actuated by the hope that some of your numerous readers will throw more light upon the subject of the spiritual clouds which according to the nun's statement "always precede disasters."

Yours, etc.,

July 13th, 1891.

C. N. ROBERTS.

NEWS FROM THE SPIRIT-WORLD.

THE EDITOR, HARBINGER OF LIGHT.

SIR,—I have been accustomed to see visions for this last sixty-five years. On the 24th May last, Queen's Birthday, I was awakened on that night at half-past 12 o'clock by my heavenly guides. They called me by name three times. I then replied "What is it kind friends, you want? They gave me their answer—"James Fletcher is coming to see you," I said "He is welcome." I got out of my bed when I saw him (James Fletcher) coming towards me; we shook each other heartily by the hands, and he then passed slowly away. Since he left the room I have had other communications from my guides, that he is going to write a letter to his wife, also to a gentleman in Melbourne, a member of Parliament.

Any information concerning the above can be obtained from the undersigned.

I am, Sir,

Parry Street, Cook's Hill,
Newcastle.

Yours, etc.,

SAMUEL ELSON.

[We do not know the "James Fletcher" referred to, but any of our readers who are interested had better communicate with Mr Elson, as suggested.—Ed. *H. of Lt.*]

OUR SYDNEY LETTER.

DEAR FRIENDS,—There really seems very little to report, but I will just try to pen a cheery greeting, knowing your large sympathy with our cause here. Our sympathies go out to you, dear Melbourne friends, in this time of distress, to many of you troubled through the calamity of the flood; we trust the Father will be very present to help you through all trials. Our cause is not progressing visibly as to members, just now, but we are a little company of earnest souls, trying to keep the white Banner afloat above the influences that surround it. We are just now under a little trial, the Mayor of Leichhardt having forbidden us the use of the Council Chamber, though we always paid our rent. He gave us no reason for refusal. So we are holding services in our rooms, which will seat about 60 persons, as many as we

have attending at present. We have received from Messrs Colby and Rich, of the *Banner of Light* Office, three beautiful engravings and two nice volumes, also files of *B. of L.*, a very valuable addition to our library.

Our children's class is now held in the afternoon of Sunday, and on Friday circle is still continued, average attendance, about 30. We have also a developing class sitting on Monday evenings, and a Ladies Band meeting on Thursday evenings. So we still work on in hope that in some hearts a seed of truth may spring up to eternal beauty, and the good work, unseen by us, progress under angel guidance.

A beautiful child, daughter of Mr. Price, one of our most energetic members, was dedicated to the angels' service a few weeks since, when Alcestis gave a sweet inspirational address, that seemed to afford much pleasure.

With earnest hopes that through all trials we may have strength given us by the Father, and every sympathy toward all dear hearts that suffer, we are, dear ones,

Yours fraternally,

J. HARRIS,

AND MEMBERS LEICHARDT SPIRITUAL MISSION.

PLANCHETTE CONFIRMED.

SIR,—Your issue of April 25th contains a brief notice of sitting at planchette I had with a friend of mine, at which Alice Grimbold related the story of her conviction, together with two men of the names of Harrison and Bradshaw, of the murder of her mistress, Mrs. Clarke, landlady of the Blue Boar Inn, at Leicester. She was accordingly sentenced to the flames, and was burnt at the stake in March, 1605. My appeal for the confirmation of the foregoing story brought me a letter from Mr. R. Smith, of Princess-street, Leicester, who kindly informed me that Alice's story agreed in every particular with the detailed account of the transaction given in Thompson's "History of Leicester," first edition, pp. 327-330, with the exception of the date. It should have been 1606 instead of 1605. I am quite sure that neither my friend nor myself had ever heard of the work mentioned above.

H. WEDGEWOOD.

P.S.—Since writing my letter, I have seen the account given in Thompson's "History of Leicester," and I observe that the murder was committed in 1605, although the trial did not take place until 1606. So that Alice did not make so great a blunder about the date after all.

May 12th, 1891.

H. W. "Light."

REV. CHARLES STRONG ON "WOMAN."

It is to the elevation of women that we must look for the purification of society. We desire, as Christians, to see women have power not, as some imagine, in order that she may be dragged into the whirlpool of the animal struggle for existence and survival of the fittest brute, and add one more competitor in the fierce game of man's life, but in order that she may be more of a woman, and infuse into public life more of the womanly spirit—the spirit of tenderness, gentleness, sympathy and humanity, the spirit of refinement, beauty and religion. Australian life is coarse, hard, unspiritual. We do not wish women to be more contaminated by nearer acquaintance with man's political, ecclesiastical and commercial morality. But we do wish her to be a woman, to be free that she may exert over society a true woman's influence. It may be that women should keep aloof from public offices for a time. But there are other ways than by accepting public office in which they can make their influence felt. They have the domestic and social circle to purify, and there are a thousand evils which women might unite outside of parliaments and office to cure. Infanticide, drunkenness, education, the housing of the poor, the social evil, questions far more important than federation or protection and free-trade, these she might help to solve, and without her help and organised influence they cannot be solved. Yes, the future of Christianity is largely in woman's hands, and genuine Christianity demands that woman's hands shall be untied, and that she shall rouse herself to the sense of her dignity, not as the rival but as the co-equal of man.—*Rev. Charles Strong.*

SEANCE BY MR. I. C. BRADLEY, MEDIUM.

On Monday, 6th July, a seance was held in the room of the Victorian Association, in Austral Buildings, when Mr. I. C. Bradley gave his services as Medium for the benefit of the Association. There were twenty-three present, and all received tests, or messages from their friends in spirit land. Harmony and good-feeling prevailed throughout. Our old friend, Mr. Edwin Gill, was the first to send a message of love and kindness to all his old friends, and to express his satisfaction with his position in spirit-land. This was followed by descriptions to each individual of the spirits present who were connected with them. Some of these descriptions were most graphic, as for instance when the medium described a tall and stout spirit, but taking care to remark that it was not stoutness arising from fat, but a strong well-proportioned figure: that this spirit looked down on the person in the form with much affectionate interest, and that it was evident that the person was under great obligations to him. This turned out to be his father. In another case a young man was told that his guardian spirits could not approach him in consequence of his system being saturated with tobacco; that if he wished to receive communications he must abandon the use of both tobacco and spirits. This advice was offered in such a friendly and reasonable manner that the young man has since given up tobacco, although the difficulty of breaking off an old habit was attended with much suffering. No doubt he will reap a reward.

ADELAIDE SPIRITUALISTIC ASSOCIATION.

At the usual monthly meeting, on 1st July, Mr. E. A. D. Opie delivered a lecture on "Spirit Photography."

He called attention to the present dearth of physical phenomena, so common from ten to thirty years ago, such as direct writing, materialisation, levitation, spirit-drawing, spirit-music, and spirit-photography, and suggested that Spiritualists would explain the absence of these wonders now, by saying either these phenomena have served their purpose, by calling the attention of mankind to the fact of spirit-communion, and are no longer required, but that we must be satisfied with the more prosaic methods of trance-speaking, or table-rapping; or that the spiritual influence comes to the world in waves; that when the incidents referred to occurred, we were overtopped by such a wave, which is now receding, leaving us in the hollow. Skeptics would hold, no doubt, that the thing was all trickery, had been played out, and deceivers too often exposed to try again.

The lecturer then gave a brief account of the history of this remarkable phase of Spiritualism, commencing with an abstract of the trial of Mr. Mumler, in New York, the interesting evidence there given, and the correspondence that grew out of it in the American papers, and following up by a statement of the experiences of various photographers, both in England and America, such as Hartmann, Hudson, Beattie, Shaw, and Mrs. Carter.

To enable his audience to consider the matter, he read some twenty accounts by M. A. (Oxon), A. R. Wallace, Miss Houghton, Mrs. Britten, Professor Crookes, Rev. S. Watson, and others, of successful pictures obtained—all of which contained some evidence confirmatory of the truth of the spirit-form being what it professed to be; such, for instance, as the spirit making a previous appointment with the sitter to attend at the photographers, and then appearing on the plate; and one, where the sitter's mother being photographed, he never having known her, as she died at his birth, and no likeness of her being extant.

In concluding he stated, that if they could accept but one of the cases cited, as being a full and true account of what took place, he for one should be almost if not quite satisfied of the truth of spirit-photography. There seemed to him to be nothing in the matter to be at once dubbed impossible. Accepting the reality of materialisation, and assuming that the photographic plate is more sensitive than the human eye, we can understand how the spirit can take on a form tangible enough for the

camera to lay hold of, yet too dim to be visible to the eyes of those present. In illustration of this superior sensitiveness of the prepared plate, he had been told last week by one of the members of the Society, that some years since their old friend Christian Reimers, in his presence, marked upon a card with an acid the outline of a flower; that this drawing was invisible to him, but on having the card photographed the flower came out on the plate quite distinctly. And he had read in one of the newspapers a letter from a London doctor, stating that he had photographed a patient suspected of developing smallpox; and although the naked eye could detect no sign, the plate made the eruption evident; and that twenty-four hours before it came out.

He trusted he had produced enough seemingly reliable evidence to force them to conclude one of two things, either that spirit-photography was an immense fraud, and human testimony is worthless—or it was one of the most striking manifestations of modern Spiritualism.

After the customary vote of thanks, a successful musical programme was presented by members and friends.

DUNEDIN COMMUNICATIONS.

MR. WHYTE, President of the Dunedin Society for Psychic Culture, sends us the following communication received through their lady sensitive, and which they sent on to Boston for verification. None of the circle appear to have known anything about Horace Seaver, but his name was not unknown in Victoria to readers of American Spiritualist and Freethought journals, and (although we do not remember to have seen it) it is highly probable that most of the particulars given will have appeared in some biographic notice. It will in that case destroy the test value of the communication to all outside the circle. The following is the message:—"Mr. Chairman, my name is Horace Seever; I was editor of *The Investigator* in Boston. I was born in Boston 1810, and passed out on the 21st August 1889. I give you these particulars to establish my identity. I have reported myself before, but this is the only sensitive through whom I have been able to speak direct. I desire to be reported to my many friends in Boston, and particularly to my very great friend Col. E. Ingersoll. After delivering the message, Mr. Seaver treated the audience to a stirring and eloquent address on "The March of Evolution" and regret was expressed that there was no reporter present to record it. The Society is making solid progress. Among their rules is one forbidding any member from attacking other people's belief, and this facilitates the introduction of visiting members from orthodox bodies, who ultimately become permanent ones. The inner circle at their meetings have by practice learned to focalize will, to shut out all objectionable spirit controls, and are thus enabled to protect their mediums from disturbing influences.

The Lyceum Banner (Liverpool) for May contains as supplement a report of the Sixth Annual Conference of British Lyceums, held at Sowerby Bridge, Yorkshire, May 10th. There were over forty delegates present. From the Secretary's report it appears that there are sixty Lyceums in England, and the attendance at them showed an increase during the past year. Over a thousand copies of the new Lyceum Manual had been sold, and a book containing 119 songs with music was nearly ready for the press. It was resolved that the *Lyceum Banner* (edited by Mr. J. J. Morse) should be adopted as the official organ of the associated Lyceums.

MR. BAMFORD'S lecture on "Vegetarianism in relation to Spirituality" was an excellent advocacy of the Vegetarian system of diet, and in relation to Spirituality his contention was that vegetables, fruit, and farina, being purer food than meat, tended to purify the body and elevate the mind, thus inducing better conditions for intercourse with spiritual beings. In support of his argument for the sufficiency of vegetable food to maintain the stamina of the race he referred to the Spartans celebrated for their endurance, and the Roman soldiers who had conquered nearly the whole known world on vegetable food.

MEDIUMS AND MEDIUMSHIP.

A REVELATION AND A WARNING.

Abstract of a Lecture delivered by MR. CHARLES H. BAMFORD, at Horticultural Hall, Melbourne, June 21st, 1891.

THERE is a dependence and interdependence apparent in all Nature. This is also manifest in occult matters. In mediumship there are three phases; the first, the unconscious absorption of thought and idea from spiritual sources, or from a mind still in the body, as in the case where the thought of a person whom you know often precedes their appearance. Next, the unconscious form of mediumship where the spirit takes complete control of the organism, or where the mediums are put into the magnetic sleep by an operator; and thirdly, the semi-conscious state, where the medium hears what is being said. In some of these instances the control is only partial, and the utterances influenced more or less by the medium's own mind. This form of mediumship when developed is higher than the unconscious, as it includes inspiration.

Magnetism and mediumship are identical; it is magnetism which is the connecting link between mind and mind. The aim of all mediums should be to acquire the power to become companions of the spirits, and converse with them when in the normal state. To accomplish this you must be purified both in body and spirit; through the spiritual aura the spirits read and know the character of an individual.

Independent thought tends to the cultivation and development of the medium, and should be exercised especially in the necessary periods of rest between the different stages of development. Mediumship is the highest gift of God to man. There is action and reaction between medium and circle; hence holy thoughts should be cherished when in the circle to give harmonious conditions. Fraudulent mediums were more dangerous to Spiritualism than the opposition of skeptics. The higher spirits are not dogmatic in their teachings, but appeal to the reason of man, whilst those on a lower plane are often dogmatic and authoritative in their manner.

Spiritualism is eclectic, accepting all that commends itself as good wherever found; and its influence upon those who realise its truths is elevating. Mediumship, when not inherited as a gift, is only acquired by long study and application; but its value is adequate to all the time devoted to its acquisition.

THERAPEUTIC SARCOGNOMY.

A SECOND and very much enlarged edition of "Therapeutic Sarcognomy," by Dr. J. R. Buchanan, has recently been published in Boston; it contains 700 large octavo pages, and numerous illustrations. Being over the weight allowed by the U. S. book post for foreign packets, Dr. B. was unable to forward us a copy by mail; but we have made arrangements for it to be sent as enclosure, and as soon as received will review it. Mr. Bamford will take orders for copies.

The Religio-Philosophical Journal for June 6th makes some extracts from *La Ilustracion Espiritista*, amongst which we find the following:—The great mediums who visit Australia all complain that the climate is against them, for it diminishes their powers quite sensibly; at Sydney the sea breezes enervate the people, especially in the summer, &c." Lest this may frighten any good medium who might contemplate visiting here we can assure such that the southern colonies are anything but enervating for probably 350 days in the year, and that the "sea breeze" at Sydney coming from a cold quarter over a broad expanse of water cannot possibly be unwholesome to mediums or anyone else in the warm season. It is not wise for a medium to visit Queensland during the summer months, as our friend Fred. Evans did. He found the high temperature there trying, but all the rest of the Australian Colonies may be visited at any season with impunity by anyone who can stand an occasional temperature of 90 degrees for a few hours.

MEDIUMSHIP IN BENDIGO.

J. F. writes us from Bendigo an account of further manifestations through the young lady medium referred to in last *Harbinger*. His letter reached us too late for publication, we with difficulty make room for the following condensation:—At J. F.'s request an experiment in Direct writing was made. The medium put slates and writing material on a table, then went into another room. She immediately heard spirits calling her, and returning with her mother to the room where the slates were, found a message of 21 words written on one of them. The medium then held a copy book and pencil under the table with one hand and nine messages were received, one message also was written between the slates. Flowers were brought to the medium from a garden 200 yards away; she seeing them in the air before they reached her hand. Some fancy cards were brought the same way. Raps came on the door in the daylight without anyone being visible near it, and the piano was played several times by unseen hands. A lost tune in a music book was found and the book placed on the piano by the invisibles, and the medium on another occasion was levitated six feet from the floor. J. F. expresses his gratitude to the medium and her parents for the many striking proofs of spirit power and intelligence they have given him.

A HAUNTED HOUSE.

THE *Paris Figaro*, of the 17th of May, states that a house situated at No. 123 Boulevard Voltaire, a broad thoroughfare running from the Place de la Republique to the Place de la Nation, has been haunted for some time past. The disturbances usually occur about six o'clock in the morning, when the beds are lifted from their places, articles of furniture move about the rooms without any apparent cause, and explosions occur in the walls. Notwithstanding the police have been applied to, and M. Leygonie, the commissary, has sent several inspectors to investigate the origin of these startling phenomena, it has been found altogether impossible to connect them with any human agency. Good Catholics do not hesitate to attribute them to demons or to lost souls; but M. Eduard Dubus, who makes the incident serve as a text for a long article on the subject, explains them as the work of spirits; and describes how they are enabled to operate on material objects, and observes: "If it be asked why the departed are capable of producing phenomena of greater intensity than they could do while in this life, Spiritualism replies, that being no longer so rigorously conditioned by time and space as we are, they arrive at a more intimate knowledge of the forces of nature than we possess, and can employ them more skilfully than we do."

The writer then goes on to explain the views held by Spiritualists and Occultists, respectively, and asks: "What is the attitude of science? Official science disdains to examine these posthumous phenomena; or else, admitting their existence, it refuses to offer any explanation of them."

The appearance of such an article and the prominence given to it by an important public journal like *Figaro*, is one of those straws upon the stream which denote the force and drift of the current of public opinion in France upon the subject of Spiritualism.

PASSED ON from her husband's residence, Michael Street, Fitzroy, on the 22nd ult., Catherine, wife of Mr. D. Clay. Mrs. Clay has been a spiritualist and medium for many years. She was a woman of kindly disposition who freely gave her services to those suffering in mind or body who sought her aid. She frequently saw and described the denizens of the spirit world with sufficient clearness for friends in the body to identify them. Her body was interred in the Melbourne Cemetery on the 24th ult., the service being conducted by Mr. I. O. Bradley.

To Subscribers and Readers.

REMOVAL OF THE PUBLISHING OFFICE

Of the "Harbinger of Light."

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

AUSTRAL BUILDINGS, COLLINS STREET.

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

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

Austral Buildings, Collins-street East.

Dec. 31st, 1890. W. H. TERRY, *Editor & Proprietor*

NEW BOOKS.

- SPEECHES of Charles Bradlaugh: Contains all of his Speeches from June, 1880, to May, 1888. With Photo. 7s. 6d.
- Prognostic Astronomer, or Horary Astrology: Containing Improved Method Solving Inquiries Relative to Futurity. Dr. W. J. Simmonite. 6s. 6d.
- Cold Water Cure: For Cure of Chronic and Acute Diseases. With Directions. 1s.
- Modern Flour Confectioner: Recipes for Cheap Cakes, Biscuits, &c.; by R. Wells. 2s.
- Salvation Syrup: A Reply to General Booth; by G. W. Foote. 3d.
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- Hygeian Home Cook Book; by R. Trall. With Appendix. On Bread Making, Fruit Preserving, &c. 6d.
- Advantages of Wheat and Whole-Meal Bread 2d.
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- Die innere Verwandtschaft Buddhlstischer und Christlicher Lehren; by Dr. Karl. Neumann (Leipzig). 2s.
- Review of Reviews (June): Contains Sketch Mdme. Blavatsky; by A. Sinnett. With Photos. Also Baron Hirsch, &c. 9d.
- Contemporary Science Series; Edited by Havelock Ellis. Illustrated Volumes containing between 300 and 400 pages. Crown 8vo., Cloth. Price 3s. 6d. per Vol. :—
- The Evolution of Sex; by Prof. Patric Geddes and J. Arthur Thomson.
- Electricity in Modern Life; G. W. de Tunzelmann.
- The Origin of the Aryans; Dr. Isaac Taylor.
- Physiognomy and Expression; P. Mantegazza.
- Evolution and Disease; J. B. Sutton.
- The Village Community; G. L. Gomme.
- The Criminal; Havelock Ellis.
- Sanity and Insanity; Dr. C. Mercier.
- Hypnotism; Dr. Albert Moll (Berlin).
- Manual Training; Dr. Woodward (St. Louis, Mo.)
- The Science of Fairy Tales; E. S. Hartland.
- Primitive Folk; Elie Reclus.
- The Evolution of Marriage; Letourneau.
- Bacteria; Dr. Sims Woodhead.
- Caesar's Column: A Story of the 20th Century; by Ignatius Donnelly. 6d.
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