



THE

Harbinger of Light.

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DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

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Mrs. ANNIE BESANT recently delivered a lecture, in London, under the auspices of the London Federation of Spiritualists, her theme being "Where Materialism Fails." As an authority on this subject, Mrs. Besant should be particularly eminent, having for many years been co-editor with the late Charles Bradlaugh, of the National Reformer, a paper conducted on strictly materialistic lines, which recognises no phenomena not demonstrable to the physical senses; hence her conversion and the means of it are interesting as showing a road likely to be followed by many of the less bigoted or more philosophical Materialists, who are compelled to face phenomena inexplicable from their present standpoint.

Personally (Mrs. Besant said) she had throughout her whole career as a Materialist been content to wait where evidence or proof of this class of phenomena was not forthcoming; but it appears, the accumulation of it and the attempt to investigate it, at last convinced her that she must extend her researches beyond the materialistic range. "Her inquiries had led her not to Spiritualism but to Theosophy, a philosophy which gave her a basis for science and morals that she had been unable to find in other schools of thought." She was impressed with the fact that the researches and conclusions of such eminent scientific men as Wallace, Crookes, and Zollner were ignored or covertly ridiculed by their compeers; but still more impressive were the admitted facts of so-called Hypnotism, the experiments of Charcot and other Professors of the continental hospitals, destroyed to her belief the theory that mind was nothing more than the vibration of nervous cells in particular organisms. On this point she says:—

"In those experiments of the French and German professors the greatest energy of thought was manifested by the subject

when in trance, so deep that the body was reduced to the lowest possible point of vitality and was quite insusceptible to external influences except at the will of the operator. There was no materialistic explanation of these phenomena. The French professors had declined to formulate a theory. For herself she was content to put those facts into direct opposition to the ordinary hypothesis of the materialists that thought was the production of matter. Those hypnotic tests had shown the highest demonstration of intellectuality to occur when the mind was practically divorced from the body. Rather, therefore, than the old theory that matter and force produced life, it should, in her opinion, be said that life produced force and matter. When it was noticed how the definition of life had constantly broken down and was continually being widened to enclose more and more of nature, to take in one so-called kingdom after another. Then it was the question arose whether life was not after all universal, and the objects around them only visible garments of that life. Along the old line of thought answer was not possible to afford solution of these ever deepening problems of life. Was it after all so irrational that when before them were seen avenues of knowledge greater than were dreamt of in the old days they should not press forward? Surely almost at the commencement of the twentieth century the lesson of tolerance might have been learned."

Truly it might so, but the hard-shelled Materialist and the physical scientists are as bigoted in their way as the religious doctrinaire. The production of startling Spiritualistic or Occult phenomena, however, will rarely lead even the more moderate of these classes to an acceptance of either Spiritual or Occult philosophy; the true method is to demonstrate the unsoundness of the physical theory of life at present held by them by proving conclusively that mind can act and the senses manifest themselves without the intervention of the physical organs of sense. This has been done by Mesmerists for the past half century, but only within the last few years has it been demonstrated under the guise of Hypnotism by men who hitherto ignored it under its original name. As Hypnotism, Mesmeric and Clairvoyant phenomena are now accepted facts, few Materialists will voluntarily seek a demonstration of them, for the average mind is loth to approach subjects calculated to upset long-cherished opinions; but the general acceptation of the phenomena by the public, and their introduction as facts into discussion, will compel their recognition by Materialists, and as a natural corollary the ultimate adjustment of their platform. In

the Materialistic school of thought there are many so constituted as to have no taste for psychic investigations, even though convinced that there was such a thing as psychological science. On the other hand, there are a large number who have become materialistic from the insufficiency of religious systems to satisfy them of their spiritual nature: with these the spiritual faculties and religious sentiment are lying dormant and capable of being awakened by the powerful appeals to the intellect and emotions made by Mesmerism, Spiritualism, and Theosophy, when once their attention is directed to these subjects. There is little doubt but that some of Mrs. Besant's many admirers among her former followers will still follow her in the new path she has taken, whether on Theosophical or Spiritual roads is immaterial; both of them lead on to a higher platform which will benefit them and the world at large.

#### OUR FOREIGN EXCHANGES.

WE are glad to find that our brother, R. Rastouil, of Rosario, Santa Fé, in the Argentine Republic, has resumed the publication of *La Verité*; and that the first number of the new issue appears in an improved form. Half of the articles are in French and half in Spanish, as heretofore; and among the latter is the report of an able lecture delivered to the Caridad Society of Spiritualists, by the editor, who is its President. It is a masterly exposition of the philosophy and science of Spiritualism, and of the duties of those who have grasped its momentous and all important truths. We learn from it that the Union circle at Mayagüez, Puerto Rico, has founded an Asylum for the reception of the sick and of forlorn outcasts.

*La Fraternidad*, the organ of the Argentine Spiritual Federation, published at Buenos Ayres, and edited by Senor Saenz Cortés, gives a gratifying account of the rapid spread of Spiritualism in the Argentine Republic. Scarcely a week elapses without the formation of new groups or centres for the investigation of the phenomena and for the study of the laws and conditions under which it is practicable to hold communication with those who have gone before us into the spiritual world.

We beg to express our acknowledgments to Senor Cortés for a copy of the admirable lecture on "Spiritualism as a Philosophy and as a Science," which he delivered in Buenos Ayres on the 19th of April last, and which has been published in pamphlet form by the Propagandist Section of the Constancia Society. The lucidity of its statements, the logic of its arguments, the consecutiveness of its reasoning, and the eloquence of its language, demand the fullest recognition.

Both the May numbers of *Constancia*, the special organ of the above-named Society have reached us. Among other articles they contain, we notice one of especial interest with respect to the influence of spirits upon human history. It mentions, as striking illustrations, the clairvoyance of Christopher Columbus, of Amerigo Vespucci, of Vasco de Gama, and of Magellan, each of whom was spiritually impressed with the existence of previously unknown lands, and, no doubt, spiritually impelled to discover them.

In the Life of the first-named explorer written by his son, we find him quoting his father's words to the following effect:—"It has pleased our Lord to grant faith and assurance for this enterprise; He has opened my understanding and made me most willing to go." And the last will and testament of Columbus commenced with these significant words:—"In the name of the most holy Trinity, who inspired me with the idea, and who afterwards made it clear to me that by traversing the ocean westwardly," etc. What a valuable and instructive book might be written on the subject thus cursorily touched upon by Senor F. W. Fernandez in the article above referred to.

We observe with great pleasure that the centre of Psychological Studies in Barcelona has issued the prospectus of a "Universal Spiritualist Library," to be issued in fortnightly numbers containing 48 pages each, and to comprise all the best works which have been published on the subject; commencing with Mr. R. A. Wallace's "Defence of Spiritualism," with a preface by Viscount Torres Solanot. But this series is intended for circulation in Spain and Spanish-speaking countries only. Why should not English and French publishers give us a similar library, after the manner of the "International Scientific Series," in the mother country, and the *Bibliothèque Scientifique Internationale* in France; or of the "Contemporary Science Series," published by Mr. Walter Scott, in London. We could name twenty or thirty important French works on Spiritualism, written by men of the highest ability, which are almost, if not altogether, unknown to the great bulk of English Spiritualists in Great Britain, North America, and Australia; but which deserve to be well and widely known.

A striking evidence of the spread of Spiritualism among the intellectual classes in Germany is furnished by the "Catalogue of Spiritualistic Literature," published by Messrs. Muntz and Bessar, of Leipsig. Physicians, lawyers, civil engineers, scientists, and philosophers, figure among the authors of the books advertised; and it is obvious that the question has taken a strong hold upon the minds of men and women whose opinions and convictions upon such a subject cannot be treated with ridicule or disrespect by a flippant or an atheistic press.

*Verdade e Luz*, published in Portuguese, at São Paulo, in Brazil, and edited by Senhor Antonio Gonçalves da Silva Batura, has just completed the first year of its existence; and we congratulate our contemporary on the fact.

*La Nueva Alianza*, of Cienfuegos, in the island of Cuba, quotes from the *Criterio Espiritista*, of Madrid, which we are not so fortunate as to receive, the prospectus of a new Spiritual Association, projected by Spiritualists who are also Freemasons, to be entitled "The Universal Brotherhood," and to be established for the following objects, among others:—

1. The theoretical and practical study of Spiritualism magnetism, hypnotism, and the occult sciences.
2. To institute experiments for obtaining the realisation of the phenomena called Spiritist.
3. To find a solution, by its moral doctrines, of the sociological problems.
4. To defend education.
5. To exercise mutual protection on behalf of all the associates.
6. To practice beneficence.
7. To initiate and promote relations of mutual helpfulness with other associations having similarly progressive and beneficent objects in view.

The prospectus contains thirty other classes, but they chiefly relate to matters of organisation and detail.

*El Criterio Espiritista* is to be the official organ of the "Universal Brotherhood," which has already received numerous adhesions, and promises to become a powerful institution in Spain and Spanish-speaking countries.

Dr. Foveau de Courmelles contributes to *La Lumière* (Paris, Auteuil), an article entitled "The Invisibility of Matter;" in which he reminds us that "the basis of contemporary Spiritualism is the possibility of the infinitesimal disaggregation of heavy bodies, and their reconstitution in certain places or under the influence of determinate agents." The writer frankly avows that he is not a Spiritualist himself; but as a man of science he is prepared to acknowledge the correctness of the fundamental fact thus stated; and he relates certain experiments instituted by himself in connection with electric-therapeutics, which demonstrate that this disaggregation and reconstitution does occur.

"Now, if the invisibility of matter can be thus scientifically demonstrated, it is no longer possible to deny the existence of something invisible for the mere reason that it is invisible. It behoves materialists to produce other proofs more rational and more sure. Perhaps

these may be found, but in any case, Spiritualism has a new and a more solid basis upon which to rest its beliefs — *the mathematical proof of the existence of the invisible.*"

We learn from *La Revue Spirite* that the phenomena connected with the haunted house No. 123 Boulevard Voltaire, Paris, have engaged the attention of all the more important newspapers in the city; and that one of them, the *Gazette de France*, proposes that the Academy of Sciences should appoint a commission to investigate the matter. *L'Eclair* has an excellent article on the subject, in which it remarks that the fourth condition of matter is preparing to conquer science; and that in order to assert its position, it must overthrow Bastilles and destroy prejudices; and concludes in these words:—"The haunted house is, perhaps, the commencement of the cannonade."

*Le Messager*, of Liege, quotes from the *Brussels Gazette* an account of a new thought-reader, named Vergoin, who operates without any personal contact with, and perfectly isolated from, the person whose thoughts he professes to read, and who recently revealed the hiding-place of some money that had been stolen.

The *Annales des Sciences Psychiques* publishes from the pen of Frantz Potocnick, a curious adventure which befell him when travelling in Galicia, in the year 1858. He had arrived at a place called Osurcym, and had put up at the best inn in the town, kept by a landlord named Lowe. After supper, the visitor was shown to his bedroom, on the first floor of what had formerly been a monastery. Before retiring to rest, he shut and locked the door, and half an hour afterwards was surprised to find the room suddenly illuminated, and to perceive a warrior entering by the door and stand looking round him as if in search of something. Mr. Potocnick sprang out of bed, and on reaching the door was astonished to find it as securely fastened as he had left it. The apparition disappeared, and the occupant of the chamber retired to rest again; but not to sleep. His visitor came back again, and then Mr. Potocnick seizing his revolver, fired at the spectre, which once more vanished. The report roused the house, and the landlord and waiter when they learned what had occurred, exchanged significant glances, and conducted their guest to another chamber, acknowledging that the room was haunted; that the last person who attempted to sleep in it was a tourist from Kartz; and that he was found next morning lying on the floor of the chamber in an apoplectic fit. This was two years previously; and the landlord believing M. Potocnick to be a man of determined character, ventured to reopen for his use the haunted chamber.

*La Revista Espiritista de la Habana* contains a number of unusually interesting articles; and among them one on Telepsychy, by Senor Eulogio Horta, of Cienfuegos. This is what is known to us as Spiritual Telegraphy, that is to say, the holding of communications between persons at a distance from each other without any material agency. The writer relates some remarkable and successful experiments which have been instituted between Paris and Marseilles, and points to the great possibilities which are thus opened up.

MR. HENRY SLADE gave a public exhibition of his mediumship at a Spiritualist meeting, in Adelphi Hall, New York, on Sunday last. Dr. B. F. Crane and J. M. Donolly were selected from the audience as a committee. They satisfied themselves there was no concealed mechanism in the table. According to the press dispatch, they then seated themselves, Dr. Crane on one side, Dr. Slade on the other, and Mr. Donnelly between them, and holding a hand of each. Two common slates were introduced and a bit of pencil placed between them. The slates had been previously examined and washed by Mr. Donnelly. Then the slates were held faces together, edgeways on the table by Dr. Slade and Dr. Crane. After a few minutes there were raps, increasing steadily in frequency and loudness in different parts of the room. Presently a scratching was heard on the slate. It was exhibited and found to be covered with writing in three distinct hands and three languages. —*Banner of Light.*

## SYNOPSIS OF LECTURE

Given by the Controls of Mrs. Harris, in Leichhardt Mission Rooms, Aug. 9th, 1891.

READING—17TH CH. JOHN'S GOSPEL. THE NAZARENE'S PRAYER.

BELOVED,—Nineteen centuries seemeth unto you a long time, yet in the sphere from which I came 'tis but as a day, a passing epoch in the evolution of man's thought of God, a period in his development of that higher nature which truly constitutes him a son of God.

In the prayer we have just read, you will perceive the same thought flowing from the mind of earth's noblest, purest, most divinely inspired medium, as you will hear to-day proclaimed in the messages of the angels given through their mortal instruments. The beautiful spirit of self-dedication that flows through this prayer is the spiritual aspiration that marks the Spiritualist indeed, the devoted medium who truly gives his life for the people.

Jesus prays that he may be glorified; that he may glorify God, his Father. This is the prayer of every son of labour who laboureth for others' good, desiring only to glorify his office, to bring praise and honour to the God whose love is the joy of his soul, flowing through his life in magnetic streams of healing good to the souls of others.

Jesus is preparing to lay down his mission, feeling that his life-work is drawing to a close, he says fervently—"I have glorified thee on earth; I have finished the work which thou gavest me to do." Beautiful thought! the tired medium—wary with much cross-bearing, faint with the out-giving of much healing power, despised and rejected of men, yet ever receiving the ministry of angels, having struggled with temptations and trials, overcoming all in the power of his divine faith and love—is now about to return to the sphere of beauty whence he came. At the call of the divine will for a messenger so powerful in magnetic force, so loving in his human sympathy with suffering, so divinely inspired with the message of saving love from the Father; he freely gave up for a season all the glory he had in his beautiful home, and offered himself as the minister of love. "Hear am I; send me." "In the volume of the book it is written of me: I come to do thy will, O God."

Becoming thus incarnate in human form, born of a woman whose heavenly aspiration, whose soul had received the message of the angels, declaring that of her should be born a Saviour, and whose ready answer of loving willingness to fulfil the sacred mission of maternity presents a glowing picture of what maternity should be in every instance.

The child born of holy thought, of prayers and communings with the angels, of nearness to the Father's love, must needs be spiritual in nature, endowed with rare spiritual gifts, specially fitted to become the instrument of heaven to suffering humanity. Thus should all earth's children be born of spiritual perceptions of angel ministrations to the maternal soul; the result would be an elevation of the race, a bringing to the earth plane, through the sacred portals of pure maternity, angels incarnate in human form, who would become the saviours of our race.

The beautiful spirit then had manifested the Divine will from childhood, in early manhood attaining such intuitive perceptions of spiritual truth that men said as they listened, "Never man spake as this man." He had laboured for the sick and suffering, the poor and degraded, the publicans and magdalens of his time; he had taught the young, and revealed the truths of heaven to the poor in spirit; and now he stood in the presence of the angels, and said, "I have finished the work thou hast given me to do."

Truly he glorified his Father's love, showing to the people the fallacy of the teachings of the Pharisees, the true nature of our Father in heaven, and his love for his children. In his mission he had not sought his own pleasure as a recompense, neither the praise of men, but had even laboured for one glorious end—to show the people the glory of the Father's love and the immortality of the soul.

Truly he had wept over the city; he had not yet seen of all the labour of his soul, and been satisfied: his tears had flowed freely, because of the unbelief and hardness of heart of the people he loved; yet now, in this sacred hour of farewell to earth's duty, he could say, "I have finished the work *thou* hast given me to do."

Shall it be so with us, beloved, as Spiritualists, ministers, mediums of the present day? when we see the shadow of the Cross drawing near, and know that its glory-beams are very near our heads? We will never be able to finish all the work we would have done; we will surely leave an unfinished page, an incomplete task, according to our own ideas; the progressive soul will ever fail to attain perfect content with the result of its own efforts; but that is not the question; 'tis not what *we* thought, what we hoped, what we desired to do, or win, but what the Father gave.

The souls his love placed within our influence, however narrow our sphere of labour; the hearts he gave us to comfort and bind up day by day; the labours of self-denying love he bade us do in his name for earth's little ones; the beautiful words he gave us to speak—nothing more, nothing beyond our power—only what the Father gave us to do.

Jesus speaks not much of himself in this closing prayer of his ministry; but of those he has "kept in the Father's name," those to whom he has manifested the Father's love, and taught the divine truths with which he has been inspired.

He prays that they may remain true to the faith he has taught them—the holy truth of immortality and communion with heaven. That they may be in the world but not of the world, holding before the people the example of a pure, unspotted life. He prays that they may labour in unity and fraternal love, in oneness of effort for the good of all; that they may be made perfect: yes, through suffering, through discipline, development of spiritual power and manifestation of spiritual gifts. Oh, how he loved them; this gentle, noble Cross-bearer, as he prayed that after all "they might be with him where he is," declaring his immortality and the seal of their worship with God, sending them forth with the benediction of his peace and the Father's love.

All this in the face of the Cross, on the eve of martyrdom, when he must drink the cup of bitterness, and be forsaken by the very men for whom he prayed.

Surely the light of glorious inspiration never shone with more lustre round his lowly brow than when he spoke these loving words before he went over the brook Cedron.

What can we gather from these words? What power, what strength, what magnetic life-giving influence to help us on our earthly pathway.

We have seen him in the wilderness, struggling with evil influences, and overcoming the world, self, and the demons who would have obsessed him. We have watched him in his labours of love, his untiring ministry for others; we have listened to the sublime language he uttered on the Mount.

But now he stands upon the threshold of another world; he is ready to suffer death rather than give up a principle; yea, he will glorify the truth by his death, as in his life.

How has he given his life for the people? Day by day, and hour by hour he has laid down his own will, his own pleasure; never thinking of his own profit or aggrandisement. Noble self-sacrifice has marked his every act, generous love his every thought, righteous indignation against evil, but deepest sympathy for the repentant sinner—his every word. His vitality has glowed forth like a stream of sympathy to heal physical disease; his lofty inspiration has ministered to darkened minds and diseased souls.

Yes, he has given his life for the people. Now he will die for the truth, as the son of man he will suffer, as the son of God he will overcome.

His words recur to us again as we mark the calm serenity of his noble brow, for he said: "Greater things than these shall ye do, if ye have faith in the Father."

And we feel the greatness of his love, his sympathy, in the prayer of the Nazarene.

But far more than this has the noble soul suffered; even that he might be glorified.

How are earth's saviours glorified? Is it not by suffering? by overcoming evil?

Through much tribulation, are they made glorious; in the light of heaven's serene atmosphere of calm they stand while the strife of creeds goes on around them, while persecution and trial meet them on every hand; they become gloriously beautiful, as the earthliness of earth becomes purged away, and the fine gold, refined seven times, shines out in its purity and lustre.

They are immortalised in their mission, glorified in their souls, who have followed on to know the God of love through their influence, example, and ministry.

They are glorified in their close communion with heaven, because the pure in heart shall see God; they hear the 'Voices' calling them to duty, as Joan of Arc; and they follow them fearlessly, upholding the white banner of purity with one hand, while with the other they must needs support earth's cross; but angels are ever near earth's glorified ones; by their magnetic influence they lift the weight from the tired shoulders of the Cross-bearers, and lo! a burst of song from the glad souls who but now had passed through deep waters; for the hand of the God of Love who has sustained them.

In the homes of love they shall be glorified, for they shall be with him where he is; even as he prayed.

Homes where blessed labour is still carried on; where loftier missions are organised to suffering voices on the earth plane; where the glad results of all earth's labour are received and enjoyed; where hand in hand and heart to heart we shall labour with our dear ones, never weary of love's sweet service, never galled with the weight of the cross, never sorrowful because of unbelief, never tempted to evil, never tried by suffering; but glorified by experience, triumphant over death, we shall enter the realms of peace, and as the Father sees, not as we see, not as man sees, so shall we receive the recompense of our labour.

And then shall the faithful ones who have given their life service in all love and faith, who have borne the cross in all patience and fortitude, who have finished the work the Father gave them to do, glorify the Father for all his wondrous love, his wise guidance, His tender care; and there "shall be given unto them a new name, written, which no man knoweth but he who receiveth it."

Beloved, listen to the "Voices" of heaven and let the prayer of the loving Nazarene find its answer in your life-work of love and labour, so that ye may be counted worthy to walk with him in white.

#### NATIONAL CONFERENCE OF SPIRITUALISTS.

A National Conference of Spiritualists was held at Bradford, Yorkshire, England, on July 5th, where steps were taken to inaugurate a "Spiritualists' National Federation."

The objects were defined as under—

"An Annual Moveable Conference; the uniting of Spiritualist Societies and Spiritualists in a Federal Union; the printing, publishing, and distribution of literature suitable for general and special purposes; the engaging in missionary work to extend the cause in new districts, and revive it where it has lapsed, and on the *direct request* of Societies to afford such aid as the circumstances call for and the means of the Federation permit; to keep a roll of mediums and speakers, Societies and Secretaries."

Mrs. E. H. Britten took a prominent part in the meeting, and our friend, Mr. H. Junor Browne (who was present as a visitor), was very cordially received.

A great public meeting was held after the Conference, attended by about 2500 people; these were addressed by Mrs. Britten, Mr. Browne, Mr. and Mrs. Wallis, Mr. Armitage, J. J. Morse, and others.

The report furnished to *Light*, by Mr. Morse, concludes as follows:—

"The day's proceedings were eminently successful in every respect; the aggregate attendance of the three meetings making the largest assembly of Spiritualists ever gathered together in one day in this country."

## OCCASIONAL NOTES.

REV. DR. MOMERIE has been dismissed from his professorship of Logic and Metaphysics in King's College, London, the reason apparently being his recent very pronounced denunciation of popular theological doctrines. The learned professor, some of whose opinions were quoted in an article, entitled "The Leaven at Work," in last month's *Harbinger*, has been lecturing to fashionable audiences in London, and it is stated that he intends to lecture on theological subjects for the next ten years, throughout Great Britain. Whether he will be arraigned before the church courts for his undisguised heresies remains to be seen. The doctor claims to be not only a Christian still, but a loyal son of the Church.

Mrs. Annie Besant, it is stated on apparently good authority, has renounced her neo-malthusian views, and withdrawn from circulation her well-known pamphlet, "The Law of Population." It would have been a severe wrench to her brave and long-time colleague in social reform, the late Charles Bradlaugh, to have witnessed during his earth-life this retrogressive step. He lived to see her abandon Individualism for Socialism, and Materialism for Theosophy, and yet he retained to the last his confidence in her personal loyalty and basic integrity in the cause of liberalism and progress. Perhaps it is well he was spared this last blow. Yet, it is pleasing to note that all Mrs. Besant's old *confrères* in the field of Freethought, with few if any exceptions, however much they may deplore her recent "tergiversations," still speak with sincere respect of the lady, and acknowledge her long, faithful, and earnest labours for humanity's sake.

Amongst our local clergy, the Rev. Digby M. Berry, M.A., deserves credit for fearlessness in the expression of his views. Some few years ago the rev. gentleman had the courage to hold a public debate at the Hall of Science with Mr. Symes, and since then he has been by no means "backward in coming forward" to proclaim and to defend his views. The following extract from a letter by Mr. Berry to the *Victorian Churchman* deserves a niche:—"The principle of vicarious punishment is not to be found in the Scripture doctrine of sacrifices. Consider what vicarious punishment is: vicarious punishment is when the penalty of an offence is undergone, not by the offender, but by a substitute, and consequently the offender is released from that penalty. Now, the penalty of sin is two-fold, namely—(1) death of the soul, and (2) death of the body. Christ, our Substitute, endured death of the body, and therefore, on the principle of vicarious punishment, we ought to be released from death of the body; but we are not. On the other hand, we are released from death of the soul, and on the principle of vicarious punishment Christ ought to have undergone death of the soul! Thus the death which He endured is one from which He does *not* release us, and the death from which He *does* release us is a death in which He Himself had no share. And this is what theologians call vicarious punishment.

The case with regard to Old Testament sacrifices is quite as strong. The purely *bodily* death of the victim released the worshipper from a purely *spiritual* evil. Whatever the principle of sacrifice is, according to Scripture, it is not the principle of vicarious punishment. By all means let us go back to our Bibles to see what it is. Perhaps we shall never fathom the mystery. Perhaps we may be able to see further into it than is commonly supposed."

The Dean of Norwich, we are told, is "dissatisfied with cathedrals as they are. He thinks that they are alienated too much from the evangelistic side of the Church's work, and that they do not influence national life as they ought. He would open them for lectures on the sacred side of all social questions, and would be delighted to hear addresses from such men as Livingstone, Stanley, Gordon, Cairns, and Havelock."

Why draw the line there? Why not "nationalise" the "national" church, and open cathedrals to such

latter-day preachers as Tyndal, Huxley, Spencer, Bain, Wallace, Martineau, and a host more?

The *Medium and Daybreak* publishes the following "communication" purporting to come from the late Charles Bradlaugh:—"As I am not allowed to speak, I am to say in writing, I have found a life beyond the grave that I did not wish for nor believe in; but it is even so. My voice shall yet declare it. I have to undo all, or nearly all, I have done, but I will not complain. My mind is subdued, but I will be a man. It is a glorious truth that has now more clearly dawned upon my mind, that there is a grand and noble purpose before all men, worth living for! May this be the dawn of a new and glorious era of the spiritual life of your friend Charles Bradlaugh. There is a God! There is a divine principle. There is more in life than we wot of, but vastly more in death! Oh, for a thousand tongues to declare the truths which are now fast dawning upon my bewildered mind! Death, the great leveller, need have no more terrors for us, for it has been conquered by the Great Spirit, in giving us a never-ending life in the glorious spheres of immortal bliss. O my friends, may I be permitted to declare, more fully and fervently, the joys which fill my mind! Language fails, no pen can describe."

Whatever may be the worth of this message it is not accepted very kindly by Mr. Bradlaugh's secularist followers. Mr. J. M. Robertson, the present editor of the *National Reformer*, classically proclaims it "fiddle-dee-dee!"

Students, and readers interested in theological progress, will be glad to learn that a new and much enlarged edition of "The Bible and Popular Theology," by G. Vance Smith, B.A., Ph.D., D.D., will shortly be published. Dr. Vance Smith is one of the most scholarly English Unitarians of the day. The work named is of high controversial value. X.

## THE REV. H. R. HAWES ON SPIRITUALISM.

IN his new volume, entitled "The Broad Church, or What is Coming," the Rev. H. R. Hawes reiterates his belief in Spiritualism, and to the question, Why he believes in a future life? he makes the following reply:—"Because of late days there has been a large increase of alleged evidence in its favour, of an altogether direct kind. There are at this moment millions of civilised people who believe that in spite of the manifold impostures covered by the name of 'Spiritualism,' we have in our midst phenomena connected with that much-abused word which prove beyond a doubt the existence and activity of intelligence or mind outside the brain and nervous system. Of these millions of believers, thousands are well known and widely esteemed in art, literature, and science, and supposed to be as sane as Huxley or Tyndall on other matters."

The writer then enumerates a dozen of the more eminent of Spiritualists, and continues, "Most of the above, if not all, are of opinion that we have evidence that the intelligence which manifests itself is human, and some are convinced that there is distinct evidence for the manifestations being identified with people who have passed away. If there is such evidence, and it challenges enquiry, the controversy (as it is already for millions) is at an end, and there is certainly a future life. Modern Spiritualism presents us at any rate with subject matter to be reckoned with. It cannot be silenced. Every attempt to stifle it or sneer it down has collapsed. Every device of enraged Materialism has failed. We are almost sorry for the confident skeptic—especially the doctors—they are having such a rough time of it just now. But by-and-bye, they will be compelled to recant their views on Spiritualism, just as they have been obliged to do with respect to Mesmerism; and they will endeavour to conceal their *volte-face*, by giving it a new name—Psychism, perhaps."

We are glad, by the way, to observe that Mr. Hawes has appended to this volume his famous sermon on "Mesmerism, Spiritualism, and Hypnotism."

## OUR SYDNEY LETTER.

DEAR FRIENDS,—Greetings to you from all who love the good cause here. We cannot report much progress yet, we are still holding together, a faithful, earnest, little band of workers, but difficulties press us rather hard at present, in the matter of finance. We can hardly see how to meet our monthly liabilities, unless the good spirit-friends help us by influencing more to join us in our efforts to hold up this mission. Our building fund shows a deficit of 30s. this month, and as several of our good members have been suffering from the general depression in the labor market, that is scarcely to be wondered at. However, we are hopeful for the spring, and what its effects may be upon the general community. Our meetings in the Mission Rooms are tolerably attended, and also our Friday circles. Our good sister, Mrs. Hubbard, kindly assisted us in circle last week, when there were present about 40 persons, several of whom received remarkable tests.

Hoping your cause may continue to grow and prosper, and that we all may realise the truth of the promise, 'bread cast upon the waters returneth after many days.'

We are in all fraternal sympathy and love,

Yours in spiritual bonds,

J. HARRIS AND GUIDES.

## SPIRITUALISM IN LITERATURE.

In the last number of the *Harbinger* we called attention to the articles on Spiritualism contributed by M. J. E. Alaux, to the pages of the *Nouvelle Revue*, in Paris; and we now return to them.

Speaking of the phenomena of hypnotism, the writer mentions the following curious incident:—A certain Mr. R—, engineer of a great public company, having magnetised a young man, ordered him to write these words: "I am very fond of Mr. R—, and I wish him to remain." As soon as he had mentally given this command in a loud tone of voice, he mentally gave an entirely different one to the pen, which he also magnetised. It was to this effect: "Write, 'I detest Mr. R—, and I wish him to go.'" "What is this," exclaimed the magnetiser, "you are not writing what I told you." The subject resumed the pen, which wrote for the second time: "I detest Mr. R—, and I wish him to go." "How is this to be explained?" asks Mr. R—. "Is it by the nervous fluid of the magnetiser, which is the medium of his will, and transmits that will through the hand of the subject to the pen?"

"If," continues M. Alaux, "it is admitted that this invisible fluid intervenes between the visible body and the soul, what difficulty is there in acknowledging that the death of the visible body does not affect it, and that the soul which is joined to it does not separate from it? (*i. e.*, from the invisible fluid), but continues to act by this intermediary, in other conditions than those of human life?" In fact, there can be very little doubt that the phenomena of hypnotism—which, of course, is only mesmerism under another name—will greatly facilitate the comprehension of the phenomena of Spiritualism, and will lead numbers of honest and broad-minded scientists to give in their adhesion to the latter.

M. Alaux examines certain theories put forward by Professor Pierre Janet, in explanation of the phenomena of Spiritualism. These phenomena he does not dispute, and in order to account for them he assumes that the persons through whom they are manifested possess a second consciousness and a double personality; one of these being predominant when the medium is awake, and the other when he or she is in a state of trance. M. Alaux investigates this fantastic theory, and exposes its unintelligibility.

Dealing with automatic writing more particularly, he remarks that what is written is not unfrequently contrary and even repugnant to the ideas of the person who is the passive penman. It is not he or she who writes. Who, then, is it?

In regard to communications and messages received through a table, M. Janet endeavours to attribute them

to unconscious cerebration; complains that such communications never tell us anything we don't know; and asserts that there is not a single authentic instance to the contrary. M. Alaux meets this with a prompt and emphatic negative. "For my own part," he says, "I know of a great number. Sometimes the table announces the approach of persons whose coming was not at all expected; sometimes it reveals unknown facts, as, for example, the death of some unknown person, whose name it gives, declaring the day and hour of his quite recent decease, giving details and soliciting the prayers of those who are present; and next day they are stupefied on learning that the intelligence was exactly true; the day, hour, and name all agreeing with the revelation of the table or the pen. It is by the visit of a thoroughly real although invisible being that the news arrived."

Speaking of direct writing, M. Alaux cites many well-authenticated instances of it which have fallen under his own observation. These admit of no possible explanation other than that they were the result of external intelligences operating by methods which appear to be extremely easy and practicable to them; but which could not be employed for the same purpose by any human agency whatever.

## To Correspondents.

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

J. W. LAWTON.—Too late for this issue.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—Although neither Spiritualist nor Freethinker, I often see your journal, reading it with interest, for I like to hear "all sides," and my satisfaction is increased by the "sweet reasonableness," moderateness of tone, and charitable respectfulness which generally distinguish your pages, in marked contrast to most magazines devoted to Radicalism.

This I take it is the proper spirit. If we of the churches are to be approached, attracted, and convinced, it must be in this way rather than by threats, ridicule, and abuse. So also if the Church wishes to make headway, she will need to resort less and less to fulminations of wrath, and "make persuasion do the work of fear."

Thus in your article on "The Leaven at Work;" what you call the "beautiful spiritual convictions of Mr. Page Hopps," are far more likely to impress than the fierce invectives of Professor Momerie, great as is the latter's learning and keen his intellect.

By the way, I should be glad to learn the source of your extracts from Clifford and Farrar. I am familiar with the writings of both, but do not remember the passages in question, though such are quite in harmony with those authors' published opinions.

Another matter; why do you, in common with most writers on Spiritualism and Freethought, so freely assert that Christ Jesus was an Essene? There is no scrap of evidence of this, as has been shown by numerous scholars, such as Lightfoot, Moorhouse, Keim, etc. The idea of the Essene community being the prototype of Christianity, has been abandoned by scholars, who have shown that the writings attributed to Philo, and on which the idea was based, were not written by him, but anonymously, generations after his death.

Yours truly,

M.

[The extracts from Archdeacon Farrar and Dr. Clifford are taken from letters by those divines, appearing in the *National Reformer* of April 12 and April 19 last, respectively; said letters being written to Mrs. H. Bradlaugh Bonner, the sole surviving daughter of the late Charles Bradlaugh and proprietress of the *National Reformer*. So they are quite genuine.]

Touching Essenism, our correspondent is a good deal "off." Very many works go under Philo's name, of which a very large number are admitted to be his, though some also are classed as spurious. Three, ascribed to

him, relate to Essenes, their titles being "De Vita Contemplativa," "Quod Omnis," and "An Apology for the Jews" (a fragment preserved in Eusebius.) Of these three, modern scholarship rejects (though not quite unanimously) the first-named only. There is no good reason to doubt the genuineness and authenticity of "Quod Omnis" and the "Apology." But we are not dependent solely upon Philo for an account of the Essenes, they are described also by Pliny the Elder, Josephus, and others. It is not without reason that many Free-thinkers have regarded Jesus as an Essene. Perhaps, however, the soundest position to take is that Jesus was very probably well acquainted with Essenian doctrines and observances, and incorporated some of them with his own. The case set up by Lightfoot, etc., is weak in the extreme. Years ago (see article in *Harbinger*, September, 1879, page 1646), the writer traversed Bishop Moorhouse's "negative" argument, and showed how it failed completely.]

AN EXPLANATION—*RE* JAMES FLETCHER.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—I have received a number of communications from different persons relative to the letter which appeared in your issue of the 1st inst.

Would you kindly publish this statement for the information of enquiring friends—that the James Fletcher alluded to in my letter is the James Fletcher, M.P. for Newcastle. When I received the information from my guides they did not say that the J. F. was the member for Newcastle. Since my letter to you I have had further communication from him, mentioning the fact that he is progressing favourably. He also thanked me for the interest I am taking on his behalf.

The said James Fletcher passed away in Melbourne, on the 19th of March last.

I am, Sir, yours, etc.,

SAMUEL ELSON.

Parry-street, Cooks Hill, Newcastle,  
August 13th, 1891.

ASPIRANTS TO MEDIUMSHIP.

TO THE EDITOR.

SIR,—For a long time past I have been of the opinion that aspirants to mediumship are, as a rule, far too sanguine as to the advantages to be derived from sitting in circles. Indeed many of them seem to be under the impression that such sittings are the only means by which their development can be secured.

How very much more is necessary for the production of the higher phases of mediumship will be gathered from the following communication, addressed to the late Judge Edmonds, by a spirit all of whose previous teachings showed him to be very far advanced. It is an answer to a question having reference to the Judge's own mediumship—"when there shall be a desire existing in your mind, unmixed, unalloyed with self; when you can stretch your vision back over the acts of your life, and forward to the future, and comparing that future with the past, shall have felt your nature moved with the uncontrollable wish to divest yourself of every selfish feeling; when you shall plan and execute how, and when, and where to do good for the sake of the principle, then will your nature become so purified, so elevated, that daily and hourly communion with spirits will take place at your simplest wish."

From this it will be seen that true mediumship must—except in very rare instances—be of a decidedly slow growth, because it is not usual for the mind to quickly pass from its normal state of imperfection to the high condition of spiritual advancement pictured in the above quotation.

Hoping these remarks may assist in pointing to better methods of development than those usually followed.

I am, &c.,

August 17, 1891.

RECLUSE.

WHY AM I A SPIRITUALIST.

BY HUDSON TUTTLE.  
(In the *Two Worlds*.)

To this question many have responded, but their answers have usually been narratives of personal experiences, interesting to the narrators, but carrying little evidence for conviction to others. I might fill volumes with such facts directly in my sphere of observation, but the facts of Spiritualism, like all those in the fields between matter and spirit, are so out of the sphere of common observation, that they produce astonishment and doubt, rather than conviction, unless the mind has acquired at least a partial knowledge of the laws that control Spiritual forces.

It is popularly thought that belief in the rappings, table tipping or trance, is Spiritualism. I believe in all these occurrences, yet they form only a stepping stone to Spiritualism, as I understand it. If these manifestations were all there was of it, it might prove the pastime of a leisure hour, or yield us evidence of the existence of those we thought dead, but would furnish scanty material for a religion or a philosophy.

I am a Spiritualist because I cannot be a Materialist, and there are but these two systems to account for the phenomena of creation.

The grand system of evolution, when explained on the purely material basis, is deficient in one essential element, and is purposeless. Given matter and its inherent forces, and out of the cosmic cloud vapour, worlds will be evolved, and on these, living forms will be produced. At first the protoplasmic cell, then the advance step by step to the highest form of sentient life—man, with all his powers of thought. I have studied this wonderful system of evolution, and at first it satisfied the demands of my intellect, but not for long. As every effect must have a cause, I asked, Where is the cause?

Furthermore, in making the survey of the almost interminable line of being, from the protoplasmic slime of the earliest age, through mollusc, fish, reptile, mammal to man, there runs a line of prophecy. Every age is prophetic of that which follows, and every step taken is toward the perfection of the ideal type—that of man.

I cannot accept the conclusion of the scientists, that immortality belongs to the race; that the great stream of humanity flows on into the ocean of eternity, but its component individuals, like waves, rise and disappear in its bosom. If this were true, creation so far as purpose was concerned would be a pitiable failure. As in all lower forms of organic being, there is prophecy of more developed forms, so in the mind of man there are prophecies of ideal unfoldments which only ages of eternity can realise.

Hence when the Darwinian draws his conclusions that the potentiality of matter as expressed in the continuity and unfoldment of the race of mankind, is the only immortality, I would say, I accept your beautiful theory of creation. It is all true, but from beginning to end you have introduced no cause. If you will extend the line of investigation, you will find, in order to complete the necessities of evolution, man, as the highest product of creative life, is endowed with faculties and spiritual powers which must go forward into another sphere of existence. No one felt this necessity with greater force than A. R. Wallace, who shares with Darwin the honour of being co-originator of the theory of evolution. In his recent work on that subject he fully expresses his convictions, that the phenomena on the borders of the physical world can only be explained by a Spiritual existence.

It was the fashion among scientific men to sneer at everything "supernatural," as unworthy a moment's thought. Ghosts, haunted houses, mysterious warnings and appearances, were all referred with a smile to ignorant credulity. Material science gave a material basis to the minds of its investigators, and beyond the "atom and its potentialities" there could be nothing.

When Professor Robert Hare wished to read a paper before the American Association, detailing some of his investigations of Spiritual phenomena, although he was as profound a reasoner and careful investigator as sat in that body, it was voted that there was no time, and then

for two hours the members discussed the momentous question, "Why roosters crow at midnight."

There has been a great change in this matter within the last few years. A society formed of distinguished scientists has been founded in London—the Society for Psychical Research—and it has been conclusively shown that the outlying field of the occult and mysterious, which have been left as the playground of credulity, presented phenomena of most profound significance. Mesmerism, hitherto regarded as charlatanry, is re-named "hypnotism," and studied with enthusiasm. Ghosts, haunted houses, warnings, premonitions, thought transference, visions, trance, clairvoyance, are all brought under careful observation, and, after eliminating the unsupported portions, a residuum remains which only the Spiritual theory can explain.

Here the facts point in one direction, and cumulate in force. Carefully studied, they furnish the key whereby the mysteries of the past are explained, and without which those mysteries must be discarded with the scorn and sneer of the Materialist. Under the influence of early training I in my childhood believed in the so-called miracles of the Bible. In the atmosphere of the home, I never heard them denied. But as I became more thoughtful, it grew on my mind that the order of things at present could not be changed from the time of Christ and the Apostles. I accepted the doctrines of law unchanging and fixed in the constitution of things. That step led to the denial of all miracles! After a time, with the presentation of a host of Spiritual evidences, my mind was turned to this vast psychic domain. I had evidence convincing to me that there was a Spiritual existence beyond the grave. Now I was willing to accept all miracles, not as suspensions of law, but as the result of higher and unknown laws. If Moses and Elias appeared at the Mount of Transfiguration, my friends who had gone beyond the shadows of the grave might appear to me. There was as much urgency for the mother torn from her beloved family, returning with a word of cheer, as for the angel messengers to return, as recorded in the Bible. If there was cause for healing by Spiritual aid on the shores of Galilee, the sick are with us to-day and as urgently call for assistance.

Had I not seen similar occurrences, I should not believe those I had not seen. Did I not understand the law of these miracles I should pronounce them impossible. If I read in the Bible of Paul's being taken up to heaven and shown unutterable things, had I no similar experience, I should say with the Materialist, he was deceived with a feverish dream.

From a mass of evidence I can boldly affirm that one law of Spiritual communion cuts through all ages and applies to all races of mankind.

But I hear some one say, you have no right to confound the old Spiritualism with the new. The age of miracles has passed. I will admit this when it is shown when, how, and by what authority this claim is made. There is not one word in the Bible itself affirming this, but on the contrary it is explicitly said, "These signs shall follow those that believe," &c.

Having thus surely grounded my belief in Spiritualism I might introduce the facts of personal experience, but in order to be cumulative, the narrative would become too voluminous, for it extends over a period of thirty five years.

Those who have investigated these phenomena have, without a single exception, become convinced of their truthfulness. Among scientific men, Professor Robert Hare and Professor Mapes were the first to investigate and acknowledge its truth. Professor Varley, electrician to the Atlantic Telegraph, Professor Crookes, Professor De Morgan, Professor Challis, Plumariou Professor of Astronomy at Cambridge, Dr. Robert Chambers, Camille Flammarion, Leon Favre, Sir J. Lubbock, and Professor Barret are a few of the distinguished scientists who have carefully studied the Spiritual phenomena and become confirmed believers thereby.

It will be thus seen that we have, from the single rapping, ascended great heights, and half our horizon overreaches the material and the other half the Spiritual world. Our physical bodies connect us with the physical

world, and our celestial bodies with the superior state. We have a religion, for belief in immortality is the foundation of all religion; we have a true Science of Life here and hereafter. That science includes, not only the least manifestation of the departed, but the light which appeared to the shepherds watching by night their flocks in Syrian plains, the Delphic Oracle pronouncing the decrees of fate of Greece, or the Auguries of Rome. It winnows out the chaff, and preserves the golden kernels of truth.

In conclusion, I am a Spiritualist because I cannot be a Materialist, and there is no middle ground between the two. I am a Spiritualist because Spiritualism has replaced belief and faith by certain knowledge. I am a Spiritualist because it offers the most comprehensive and consistent philosophy of life, here and hereafter. I am a Spiritualist because I know the loved ones who have passed through the shadow of death exist as immortal individualities, and that at times they have the power to communicate with their friends on earth.

### THE BANSHEE.

THE following is the conclusion of an interesting article upon the banshee which recently appeared in the *Weekly Irish Times*:—Indeed, the writer of this notice has cause to remember the blood-curdling scream of the *banshee*, for once, and but once, has he experienced it; and there was no delusion or fantasy to create a doubt of its supernatural character. It was at the "witching time of night," and, with lantern in hand, I went to the back of the premises to visit a sick animal. While stooping over the prostrate cow there smote upon my ear the scream, apparently of a woman in distress, prolonged, unearthly, and terrifying. "That is the cry of murder," I ejaculated, and rushing out of the cow-house, I paused to catch its fearful cadence again, and fix its direction. There was a wide field between my house and that of a relative, and again the scream rose loud and prolonged, but considerably nearer in the field alluded to. It was now I felt that the sound proceeded from no human being or organised animal, and the suggestion flashed across my mind that it was the *banshee* of our family. I had often been told we had our mysterious follower, but never before had experience of her manifestations. We had a distant relative seriously ill, and the dread foreboding that he had succumbed to his illness now came on me with double force. A considerably large wall was between me and the field, and, while standing irresolute as to what move to make, I fixed my eyes on a gate in the wall, when, at the very gate itself, the fearful cry arose once more, and again, and again, while I now noticed a strange, incoherent muttering at the termination of each scream which I could not detect before. It was, indeed, Shakspeare's words realised to me:—

"Lamentings heard i' the air; strange screams of death,  
And prophesying with accents terrible,  
Of dire combustion, and confused events,  
New hatched to this woful time."

I stood petrified with fear, and thought each moment I'd see the apparition confront me by the light of the lantern. But no; she subsided into a low sobbing wail, which I heard to gradually die away in the distance as she retreated. Next day the post conveyed tidings of our relative's death.

It would appear that there's a kind of parallel with the Irish *banshee* in a large number of European countries; but none at all resembling the form and tradition she assumes. In the Tyrol a large bird sits outside the window of the dying person. In somewhere else a colossal figure in human shape extends its arms over the doomed house, and so the person dies, &c. I stated the solitary instance I myself have had, and am convinced it was no deception; but I am aware a relative actually saw our *banshee*, and her description by him tallies with the popular impression regarding her appearance.

COLE'S "Book-Buyer's Guide" for June last contains several of the late Professor Denton's Poems.

## THEOSOPHY, OCCULTISM AND SPIRITUALISM.

(Continued.)

THE theology of Occultism (if we may so call it) involves a tremendous evolutionary system, and as it differs very widely from the general teachings of Spiritualism, a brief presentation of it is necessary to a general understanding of the subject. It is very difficult to do justice to it, or convey to any reader who has not read any Theosophical works treating upon the Occult theory, an adequate idea of the elaborate and comprehensive scheme so lucidly presented by Mr. Sinnett in "Esoteric Buddhism," in a condensed form. We can merely outline the salient features or asserted facts which are as follows:—

Human life, as far as relates to the humanity we are acquainted with, commenced untold and almost inconceivable ages ago in the first of a chain of seven planets, of which our Earth, Mars, and Mercury are three, the other four being composed of a more refined matter not cognizable by the telescope.

The spirits of this primary race were reincarnated through various races and sub-races in No. 1 planet about 800 times; meanwhile No. 2 planet was being prepared for the advent of man, and as man appeared and multiplied upon it, the spirits from No. 1 world were incarnated in him until the whole were transferred to No. 2.

The same process went on in this world until it overflowed in like manner, and all human life was transferred to No. 3 (Mars), so on to No. 4 (our world), then to No. 5 (Mercury), thence to 6, and 7. This completed one round or "Manvatura." Three of these rounds have been accomplished, and we are now in the middle of the fourth round; and as seven rounds complete man's entire evolution, we are at the balancing point between the lowest and the highest conditions.

When a world has been evacuated by humanity, it is said to be in state of "obscuration," analogous to sleep. Every form of life, animal and vegetable, is dormant until the time approaches for the next advent of man upon it. Mars is presumably now in obscuration.\*

We have ventured 800 as a rough estimate from the materials presented of the number of incarnations each individual spirit accomplishes in connection with each planet in each of the seven rounds, and as we are given to understand that the period between each reincarnation varies from 1500 to 8000 years, our readers may gather from this some faint conception of the age of the human race.

We now come to a very important feature in the Occult doctrine, only lightly touched upon in the extract from "Glimpses of Occult Truth," which appeared in last issue, viz., the Condition of the Human Soul and Spirit between the Periods of Reincarnation. This, although referred to by the Occultist writer of "Glimpses" as "a brief period of freedom and enjoyment," is (according to Mr. Sinnett) not less than 1500

\* Referring to "The Key to Theosophy," by Madam Blavatsky, published 1889, we find a direct conflict as to facts in the constituents of the planetary chain. We were prepared to show by the revelations of clairvoyance and science—by the first, that it is inhabited by human and animal life, and by the second, that it is in a habitable and vital condition; but the later theosophical authority has knocked Mars and Mercury out of the chain and substituted two more invisible worlds.

The contradiction is patent in the two following extracts:—  
"Besides the earth, which is at the lowest material point, there are only two other worlds of our chain which are visible to physical eyes—the one behind and the one in advance of it. These two worlds, as a matter of fact, are Mars and Mercury—Mars being behind and Mercury in advance of us—Mars in a state of entire obscuration now as regards the human life-wave, Mercury just beginning to prepare for its next human period."

"The two planets of our chain that are behind Mars, and the two that are in advance of Mercury† are not composed of an order of matter which telescopes can take cognizance of. Four out of the seven are thus of an ethereal nature, which people who can only conceive matter in its earthly form will be inclined to call immaterial."—*Esoteric Buddhism* page 113-14, Third Ed. 1884.

"*Enquirer*. I understand that you describe our earth as forming part of a chain of earths?

"*Theosophist*. We do. But the other six 'earths' or globes, are not on the same plane of objectivity as our earth is; therefore we cannot see them."—*Key to Theosophy*. H. P. BLAVATSKY. 1889.

†Mr. Sinnett adds a lengthy footnote to anticipate possible objections that Mercury is too near the sun to be habitable.

years, and the state or condition is called "Devachan." The experiences of an individual during his physical life, his actions, good, bad, and indifferent, are impressed upon his "human soul" (or fifth principle), and these, which are called his "Karma," determine the amount of bliss he will enjoy in the Devachanic state. "Devachan" has no particular locale, it is a condition and purely subjective, a vivid dream life where everybody has pleasant dreams, calling about them all that was most delightful to them in the waking state. Mr. Sinnett says: A soul in Devachan, if the soul of a man who was passionately fond of music, would be continuously enraptured by the sensations music produces. The person whose happiness of the higher sort on earth had been entirely centered in the exercise of the affections, will miss none in Devachan of those whom he or she loved; all will appear as real as objective life."

It is affirmed that the soul or spirit in Devachan has no thought or knowledge of earth-life, and no power to communicate as an individual with the earth-plane. The large majority of mankind pass into the Devachanic state, but a few (suicides and those who have led an essentially gross and evil life), remain in "Kama loca," the region of desire near the earth plane. These are the only "intelligences" (we are taught) that can communicate with mortals; the rest are the "astral shells" described in last article.

Having now summarised all the salient features of the Occult doctrine, we have to consider the evidences that have transpired or are available in support of it. As it is based upon authority, and that authority the secret brotherhood of the "Mahatmas," whose very existence is largely discredited and certainly difficult of demonstration, the first consideration is to determine—have they a real physical existence and status? We have first the evidence of Madam Blavatsky, Colonel Olcott, and two or three Hindoo gentlemen that they have seen some of them in *propria personæ*; the evidence of the same individuals and several others that they have seen the astral forms or "doubles" of the Mahatmas, and the evidence of Mr. Sinnett, Dr. Hartmann, and several others that they have been in correspondence with the brothers, and have more or less perfect circumstantial evidence of their existence. The impartial and unprejudiced reader of the testimony presented by these witnesses, (if they believe in psychic phenomena) would be inclined to concede its sufficiency to establish the fact of the existence of at least two or three individual representatives of the alleged brotherhood, and inferentially the probability of others; but the evidence is quite inadequate to demonstrate the fact to the world.

Mr. Sinnett, in an appendix to a recent edition of the "Occult World,"\* dwells upon the general belief in India of the existence of adepts as an evidence that they do exist, but belief founded upon tradition will go very little way towards the establishment of a fact in the present intellectual era. For our own part, we have no difficulty in accepting the existence of the Brothers as a fact; and further (assuming what is said of their habits of life to be correct), believing that they have attained the psychological powers they are said by Mr. Sinnett and others to exercise: Spiritualists are cognizant of parallel phenomena being produced by disembodied spirits, and it is not unreasonable to assume that individuals isolating themselves from the world and the disturbing influences of society in early life, living pure lives and devoting all their time and energies for many years to the development of their spiritual part, should acquire powers similar to those exercised by the disembodied spirits, whom we believe to be the factors in the production of psychography, levitation, materialisation, etc. So far we can go without difficulty, and would be inclined to go further were we not confronted with positive assertions on the authority of the "Brothers" which conflict so positively with our experiences and those of many able and patient investigators on the same lines, that we are constrained to doubt the reliability of the teachers whom Occultist friends regard as infallible.

The word theology used in relation to the Occultist

teachings does not so well fit the Spiritualists one for the reason, that they have never been authoritatively formulated. We prefer using the term "philosophy," inasmuch as the more intelligent of the cult systematically investigate, as far as practicable, the causes of all phenomena, both of mind and matter, and their "knowledge of things natural and moral is founded upon reason and experience."

We are, however, denied the possession of any philosophy by Madam Blavatsky, who says (p. 31, Key to Theosophy), "If by philosophy you mean their crude theories, we do (reject the philosophy of Spiritualism *in toto*). But they have no philosophy, in truth." We will, therefore, say, "The generally received beliefs of Spiritualists;" The first of these is the survival of the individual Ego as a distinct self-conscious intelligence, comprehending mind and spirit.

2. That this spiritual intelligence is still (at least normally) in human form, though its material envelope is of more sublimated matter than the physical body it has vacated.

3. That it has the power under certain conditions of manifesting itself to those still in earth-life, and communicating intelligently with them.

4. That the nature of the spirit is progressive, and that the conditions in the spirit-world are generally more favourable to progress than those in the physical one.

It is not necessary to go beyond these four propositions, which we think will be almost universally accepted by both Spiritualists and Spiritists. The first three of them, it will be perceived, are diametrically opposed to the Occultist teaching, and the fourth partially so.

It is not our intention to go back to Biblical times, or even to the revelations of the enlightened seer, Emanuel Swedenborg, for evidences of spiritual-communion and the persistence of personality and memory after death; we desire to confine ourselves to the testimony of living witnesses, or those who have passed away during the past few decades, and shall only in one instance go behind the advent of what are generally known as "The Modern Spiritual Manifestations."

In the latter part of 1843, an unsophisticated youth of fifteen was mesmerised experimentally by a Mr. Livingstone, of Poughkeepsie, N. Y., America; he exhibited from the first remarkable clairvoyant powers, accurately diagnosed disease, and described events transpiring at a distance when perfectly blindfolded. He remained a passive instrument in the hands of his magnetiser for about two years, when whilst in the abnormal condition he began to assert himself, intimating to Mr. Livingstone that their relationship must cease. He also stated to Dr. Lyon, Rev. S. B. Brittan, and other educated gentlemen who had been impressed by the wonderful powers exhibited by him in the clairvoyant state, that he was shortly to commence a series of lectures and revelations for publication, and subsequently when in the same state nominated Dr. S. S. Lyon as magnetiser, Rev. Wm. Fishbough as scribe, and three witnesses, one or more of whom was to be present at the delivery of every discourse. Besides these, upwards of twenty incidental witnesses were present at different times during the reception of the discourses.

It is necessary here to state that the youth referred to, Andrew Jackson Davis, was almost entirely uneducated. The testimony on this point is clear and conclusive; his life from childhood up to the period of his illumination is traced and accounted for by a series of reputable witnesses, whose testimony has never been impugned. In summing up these the Rev. Mr. Fishbough says: "*He remained, then, up to the commencement of his lectures, the uneducated, unsophisticated child of nature, entirely free from the creeds, theories and philosophies of the world; and up to this day,\* he has never been inclined to seek the society of scientific men, but has rather avoided them.*"

James Victor Wilson (one of the witnesses of the reception of the discourses) writes in 1847:—

"During the past year, this uneducated, unsophisticated, and amiable young man, has been delivering verbally, day by day, a

\* July, 1847.

comprehensive, well-planned, and extraordinary Book—relating to all the vast questions of the age, to the physical sciences, to Nature, in all her infinite ramifications, to Man in his innumerable modes of existence, to God in the unfathomable abysses of his Love, Power, and Wisdom. No human author, in any department of literature or science, has ever electrified mankind to the degree that the eloquent yet simple reasonings, the lofty and sublime disclosures, will, that constitute this great compend of universal philosophy. Perhaps over four thousand different persons who have witnessed him in his medical examination or in his scientific disclosures live to testify to the astonishing exaltation of mind possessed by Mr. Davis in his abnormal state. The two new planets of our system recently conjectured were described in Davis's manuscripts fourteen months ago [March 15 and 16, 1846]. I have seen him discoursing in a most angelic manner for more than four hours in succession."

Mr. Wilson does not say too much for the book, which, although a portly tome of 788 pages, had up to 1884 run through thirty-four editions! It is divided into three parts—The Key, the Revelation, and the Application. It is with the second part of this we have to do in contradistinction to the revelation given to us by Mr. Sinnett. As an addenda to the testimony given of Davis's perfect ignorance of the profound matters treated upon, Mr. Fishbough states that neither he nor his associates had any preconceived ideas on the subject, and refers to the many facts, principles, and theories presented which were not only not conceived of, but not believed in by them, especially on cosmological, theological, and spiritual subjects. All the evidence goes to show that Mr. Davis was a lucid seer, and the quality of the matter given by him is a guarantee of the elevation of his perceptions. The opening affirmation as follows will give an idea of the general tone of the discourses:—

"Reason is a principle belonging to man alone. The office of the mind is to investigate, search, and explore, the principles of Nature, and trace physical manifestations in their many and varied ramifications. Thought, in its proper place, is uncontrolled—unlimited. It is free to investigate, and rise into lofty aspirations. And the only hope for the amelioration of the world is free thought and unrestricted inquiry. Anything which opposes or tends to obstruct this sublime and lofty principle, is wrong."

(To be continued.)

#### IDENTIFICATION OF MORE ANCIENT CITIES OF THE PHARAOHS.

DR. NAVILLE, the discoverer of Bubastis and of the Treasure City of Pithom, has just given to the world the results of his work in identifying other cities and districts in Egypt, more especially some connected with the Exodus of the Israelites: and at the end of the month of June he presented these results before one of the largest meetings ever held by the Victoria (Philosophical) Institute, of Adelphi Terrace, London, the great hall in which the meeting was held being so crowded that many had to be accommodated in the vestibule. The chair was taken on the occasion by the President, Sir Gabriel Stokes, Bart., past President of the Royal Society. Dr. Naville illustrated his remarks by referring to an elaborate map of his surveys. He said he had found that Succoth was not a city as some had supposed, but a district; from a remarkably valuable inscription discovered at Pithom, there was no longer any doubt that it was that Greek Heroopolis, from whence, as Strabo, Pliny, Agathemerus, and Artemidorus described, merchant ships sailed to the Arabian Gulf. This fact coincided with the results of modern scientific surveys, which showed that there had been a gradual rising of the land, and that the Red Sea once extended up to the walls of Pithom; this must have been the case about 3,000 years ago, and Sir William Dawson and the French engineer Linant held that it went even further north. The next place noted by M. Naville, was Baal Zephon, and in identifying this, he had been aided through some recently discovered papyri, which proved that it was not a village or a city, but an ancient shrine of Baal and a noted place of pilgrimage. Other places were Migdol and Pi Hahiroth, and here again a papyrus had helped him, it seemed probable that the Serapeum was the Egyptian Maktal or Migdol, and it was greatly to be regretted that a bilingual tablet discovered there a few days ago had been destroyed before being deciphered. The bearing of his identifications was of no small interest to the students of History, both sacred and other.

## THINGS WORTH RECORDING.\*

By OBSERVER (MRS. LOVE M. WILLIS)  
ALICE AND PHOEBE CARY.

How spring days awaken memories! In the fresh light of morning other mornings glow. In the cool shadows of evening a peace from other shadows rests; spring not only awakens the earth, so that bud and blossom start: it awakens the sentiments and kindles afresh the fires of aspiration.

It was in the springtime of 1854 that a friend said cheerily, "Would you like to meet Alice Cary?" "Literary people" were clothed in a halo of light to us in those days. We set them apart as on a plane that no obtruders must step upon; so the summons was one of unusual import. Alice Cary was pictured in fancy as slight, small, delicate, in simple, spiritual attire, and looking as a priestess might who was conscious of a great mission. Why is this fancy? Who can tell? Perhaps it was because this young woman, by the efforts of her pen, had won a place in the hearts of the people; because she claimed friendship with such men as Horace Greeley, Oliver Johnson, Bayard Taylor, Robert Dale Owen, and many others more or less distinguished? a woman who, by her pen, purchased a house and surrounded herself with beautiful objects, and called into that home the best liberal thought of New York and made for it a kind of centre of freedom and light.

But it was not to that house we went that spring evening, but to the house of the late lamented Dr Curtis: and when Alice, as every one called her, came in, she was in bearing and manner almost the opposite to the picture of our fancy. She was tall, dressed fashionably, moved with a rustle, as if conscious of her physique. But her manner was most sweet and cordial. Her soul seemed to come out toward you; she put one at ease from the first. Her cheery, "I am glad to meet you," seemed not mere words. From her eyes there beamed forth an earnest questioning look, as if to say, "What have you to tell me?"

This meeting was followed by others in her own home and at the woman's club, Sorosis, of which she was chosen the first President; and these meetings resulted in a friendship of respect, if not of intimacy, for even then her health began to demand care. In her biography very little is said of her faith in Spiritualism. Mary Clemmer Ames says: "Many have inquired concerning her belief in Spiritualism. She was a Spiritualist, in the highest meaning of the much-abused term, as every spiritually-minded person must be in some sense, and would be if no such thing as professional Spiritualism had ever existed. No one can believe in the New Testament, in God himself, and not be in this sense a Spiritualist. One cannot have faith in another and better world, and not feel often that its border lies very near to this; so near, indeed, that our lost who have gone thither may come back to us, unseen, unheard, to walk as 'ministering angels' by our sides. This is the Spiritualism of Jesus and his disciples, and of holy men and women in all ages."

But the faith of Alice and Phoebe Cary was more pronounced than that of the mere assenter. Alice's faith is uttered in these lines:

"Laugh, ye who never had  
Your dead come back; but do not take from me  
The harmless comfort of my foolish dream  
That these our mortal eyes,  
Which outwardly reflect the earth and skies,  
Do introvert upon eternity;  
And that the shapes you deem  
Imaginations, just as clearly fall  
Each from its own divine original,  
And through some subtle element of light,  
Upon the inward spiritual eye,  
As do the things which round about them lie,  
Gross and material, on the external sight."

Elmina, her youngest sister, who married Mr Alexander Swift of Cincinnati, was one of the mediums through

\*From an interesting series contributed to the BANNER OF LIGHT exclusively by one of the earliest and ablest writers on Spiritualism and its history; and constitutes, as it proceeds, a biographical tribute—drawn from the memory and notes of the author—to men and women publicly known in the opening days of the Cause, the surpassing value of which to present (as well as to future) Spiritualists cannot well be overestimated.

whom Judge Edmonds received those communications that expressed to him a new philosophy of the spirit. Her death in 1862 was a great grief to Alice.

"Low lying in her pallid pain,  
A flower that thirsts and dies for rain,  
I see her night and day;  
And every heart-beat is a cry,  
And every breath I breathe a sigh—  
Oh! for the May, the May."

It was in the visits of mediums to her home that she took especial delight. There was always the eagerness to gather about the table, and to seek for those signs that are by many considered crude and unnatural, but which to her spoke in tones as real and scientific as did the message she received at her door through the electric telegraph. Her poetic sense of the philosophy of Spiritualism did not satisfy the craving for knowledge of the hereafter. The mediumistic tendency of the whole family is shown in this quotation from Alice:

"Almost every family has a ghost story; ours has more than one but the one foreshadowed all the others. The new house was just finished. There had been a violent shower; father had come home from the field, and everybody had come in out of the rain. I think it was about four in the afternoon when the storm ceased and the sun shone out. The new house stood on the edge of a ravine, and the sun was shining full upon it, when some one in the family called out and asked how Rhoda and Lucy came to be over in the new house, and the door open. Upon this all the rest of the family rushed to the front door, and there across the ravine in the open door of the new house stood Rhoda with Lucy in her arms. Some one said, 'She must have come from the sugar camp, and has taken shelter there with Lucy from the rain.' Upon this another called out 'Rhoda!' but she did not answer. While we were gazing and talking and calling, Rhoda herself came down stairs, where she had left Lucy fast asleep, and stood with us while we all saw, in the full blaze of the sun, the woman with the child in her arms slowly sink, sink into the ground, until she disappeared from sight. Then a great silence fell upon us all. In our hearts we all believed it to be a warning of sorrow—of what, we knew not. When Rhoda and Lucy both died, then we knew. Rhoda died next autumn, November 11. Lucy a month later, December 10, 1833.

"Father went directly over to the house and out into the road, but no human being, and not even a track, could be seen. Lucy has been seen many times since by different members of the family, in the same house, always in a red frock, like one she was very fond of wearing—the last time by my brother Warren's little boy, who had never heard the story. He came running in saying he had seen 'a little girl up stairs in a red dress.' He is dead now, and was such a bright boy! Since the apparition in the door, never for one year has our family been free from the shadow of death. Ever since some one of us has been dying."

Phoebe has left more records of her faith in Spiritualism than Alice, for she had a more *literal* quality of mind. She had undoubting faith in spiritual communion. She would remark of some dear one who had died: "I think — has just come into the room. I feel her presence as distinctly as I do yours." She said she "knew the dead came back just as she knew that she thought, or saw, or knew anything else." It was simply a fact which she stated literally and unexcitedly, as she did any other. "It was not any more wonderful to her," she said, "that she could see and perceive with her soul, than she was able to discern objects with her eye-balls." The following quotation declares her constant feeling:

"The veil of flesh that hid  
Is softly drawn aside;  
More clearly I behold them now  
Than those who never died."

She spoke constantly of sympathy and communion with those whom death had taken, precisely as she spoke of intercourse with the living. Her poem "Border Land" expresses her conviction:

"I know you are always by my side.  
And I know you love me, Winifred dear;  
For I never called on you since you died  
But you answered tenderly, 'I am here!'  
So come from the misty shadows, where  
You came last night and the night before;  
Put back the veil of your golden hair,  
And let me look in your face once more.  
Ah! it is you; with that brow of truth,  
Ever too pure for the least disguise,  
With the same sweet smile on the loving mouth  
And the same sweet light in the tender eyes.  
You are my own, my darling still,  
So do not vanish or turn aside;  
Wait till my eyes have had their fill,  
Wait till my heart is pacified!

You have left the light of your higher place,  
 And ever thoughtful, and kind, and good,  
 You come with your old, familiar face,  
 And not with the look of your angelhood.  
 Still the touch of your hand is soft and light,  
 And your voice is gentle and kind and low;  
 And the very roses you wear to-night  
 You wore in the summers long ago.  
 Oh, world! you may tell me I dream or rave,  
 So long as my darling comes to prove  
 That the feet of the spirit cross the grave,  
 And the loving live, and the living love.

Phœbe's sacred hymn "Nearer Home," commencing,

"One sweetly solemn thought  
 Comes to me o'er and o'er:  
 I am nearer home to-day  
 Than I ever have been before,"

is familiar to every lover of sacred song. It has been printed on Sunday-school cards, embodied in every modern hymn-book, has traveled over seas, and has, as proved to her, been instrumental in arresting vice and opening the souls of the hardened to a better life.

We can but regret that these sisters did not leave more purely aspirational writings. But Alice gave herself to the task of establishing a home, and this required popular contributions to papers and magazines, that the requisite money may be obtained for that home. It was a worthy object, but it cost too much, for by it both these noble women were over-tasked and over-anxious.

The intimate relationship of spirit between these sisters was always apparent. Before Alice died Phœbe said, "It seems to me that a cord stretches from Alice's heart to mine: nothing seems to hurt her that does not hurt me." After her death she said: "Alice, when she was here, always absorbed me, and she absorbs me still: I feel her constantly drawing me." And they were not long separated by even the thin veil of the flesh, for Phœbe soon followed Alice.

In looking over the notices of Alice's death in the prominent papers of that date, we find no allusion to her faith in the spiritual facts of the time. Perhaps this is not strange, but it seems at this day to be lamentable. When an earnest soul looks out with trusting faith into the world of spirits, and recognizes the great facts of spiritual communion, the world would be helped could it lay firmly hold of that fact. Few people read biographies or know of the inner life of distinguished persons, and when they die their faith is placed within the sacred precincts of some church, and its deepest meaning hidden there.

Thus in writing this little memory of two strong, noble, true women, we have found it difficult to substantiate our memories by the recorded words of others. For to be a Spiritualist was supposed to take away the delicate edge of intellect, to shadow the light of faith and to make an abnormal being. Phœbe says of Alice: "Though loving and prizing whatever is good and lovely here, and keeping firm and tender hold of the things that are seen, yet she always reached one hand to grasp the unseen and eternal. She believed God is not far from any one of us, and that the sweet communion of friends who are only separated by the shadowy curtain of death might still remain unbroken." It is a pleasant picture, that of those two sisters in their lovely home in Twentieth street, with its visitors from the intellectual circles of the city, and those other visitors from the celestial city, that threw a spiritual warmth over the purely intellectual atmosphere; and may we not safely look from that picture and form one of their life, believing that those who could thus hold men and women by kindly thought and love must continue to hold them beyond, forming circles for the intellectual and spiritual enlightenment of others; Let us believe in this, and that the added light and wisdom will give a serenity and a power to those lives that shall bless the earth still.

In our leading matter in June No. (commenting on the career of the late Madam Blavatsky) in alluding to the "Kiddle" incident of apparent plagiarism by the Mahatmas, it was spoken of as appearing in *Isis Unveiled*, written under their inspiration by Madam B., whereas it occurred in the *Occult World*, written by Mr. Sinnett at a later period; and the explanation of it by the Mahatmas is to be found in the appendix to the last edition of that book.

## ON MAGNETISM.

QUESTION ASKED—DOES MAGNETISM GO TO A DISTANCE?

Oh yes. Magnetism is the physical part of will-power. Magnetism belongs to the body, while the will is of the soul. There are various electric currents which travel through the earth, and whatever emanates from your mind (and mind is the creation of all things) falls in with its like and journeys on doing its work. So that when angry the angry mind meets its current, and falling in with the forces at work, not only strikes the object against which it is directed, but like the wind, bends and breaks all the objects it meets. So, should you be angry, just as long as your anger lasts you help to supply this anger current, which affects mankind as it goes, and ultimately the consequences return to you more or less as you have been affected—for the minds afflicted return in kind or in equally disagreeable sensations, which find you out.

In the matter of personal magnetism, a current cannot be conveyed unless the two magnetisms have previously been in contact, and then when a current has been established the positive can send it along, while in the mind-power or will, which is the superior. Minds can be influenced without there having been any previous intercourse between the two persons. It is the power of mind with which an author influences to humour, pathos or passion, or rouses to action a community that has never seen him. Words are living things, which in the act of writing—the writing, you must remember, is only the expression of the thought—become realities, either good or bad, which are launched from mind to mind-world, and never die again. This accounts for the world generally being in a frame of mind to receive a striking book. While the author thought and wrote, the thoughts travelled and influenced the people, so that when they were read in printed form, hundreds confessed to having very similar thoughts, but had not the courage to express them. This applies to Truth; whatever is true, or science, which is Truth, convinces.

The law of being, the law of life, and all pertaining to life, has been existing since life began; it is only man who is just beginning to find out laws which are older than the hills; and as he discovers he launches his discovery. And if his conclusions are truth, or of truth partially, he convinces, because you are but another expression of truth, science, or life, as you choose to designate it.

Whenever you get those feelings of dissatisfaction, be assured a mind or minds are distressing you, sending out ill-will or suspicion, and shut them off instantly. Most of the sickness among sensitives is the outward visible sign of contact with mind poison. Mind poisons the blood, and in 100 years from hence your world will have mind doctors, who will be enabled through the strength of their mind, gained by purity of life and thought, to cast out the devils of disease and pain without any external aids of passes, etc.

Disease is the revenge of mind upon body, and many a one is afflicted with sickness unto death through fear, suspicion, evil-thinking or evil-speaking. Oftentimes the object of public admiration is stricken with sickness through private envy. These enviable arrows are the cruel poison darts, and every sickness is the outward effect of a different state of mind. A man who makes world-gain his business, political or any such concentrated personal cares his life, is subject to Bright's disease of the kidneys. The cure for this is soul culture or utter self-forgetfulness. Toothache, loss of hair, etc., is the revenge of anxiety, preying upon the nerves. A jolly temperament may lose his hair, but seldom suffers nerve pain.

Cure the mind; cure the mind. When any suffer, enquire into hopes, fears, past losses, troubles, and future plans—apply mind cure to the desires which are not spiritual. Cure a man of his ambition, which is centred in self-love, and his kidneys will be cured. The sphere does not limit ambition; a tiny cup is just as full as a tub; and the man who digs in a coal mine may be as anxiously ambitious as a king.

PSYCHIC SOCIETY, DUNEDIN.

*Received through our lady Sensitive.*

## SOCIETY FOR PSYCHIC CULTURE, SYDNEY.

THIS Society is progressing very favourably and numbers over fifty members, meeting every Sunday evening at 7 o'clock under the Presidency of Mr Charles Havee, when short papers of spiritual interest are read by some of the members; the rest of the evening being devoted to the controls of the mediums present; and very instructive teachings are received through them. Occasionally we are treated to a beautiful song or hymn by a singing medium, also clairvoyant descriptions.

A circle for healing and developing is held on Friday evenings, conducted by Mrs Havee, healing medium, and assisted by Mr Aylward, physical and clairvoyant medium, which is well and regularly attended and proves of great interest to the members. Mrs. Havee also gives free public magnetic healing in the Hall, every Saturday, from 3 to 5, and is doing good work; but it is not responded to so well as we would wish.

A circle is also held for materialization, and is making good progress. I hope soon to write you of our success.

Yours fraternally,

A. CLARKE, Hon. Sec.

August 19, 1891.

## SPIRITUAL TEACHINGS.

*From Edmonds and Dexter's Spiritualism.*

THERE is one aspect of our meetings which has not been before now considered; as I have waited and watched to analyse your minds, and to test how far I might venture to avow opinions which I knew must conflict with all your preconceived notions, as well as to test the strength of your belief in what has already been written, and also to see how far you would permit your former belief to interfere with your judgment. I allude to the calm and philosophic manner in which you receive these teachings, as well as the candid yet rigid examination to which every subject is submitted.

If I could explain all the means that are used, and the various causes which retard or facilitate the flow of my thoughts, you would comprehend how much these manifestations are changed from their original form by the condition of the minds to whom they are communicated, and you would realise that it is not an implicit faith alone that is required to enable us to teach you understandingly, but that the minds of the circle should be elevated to a condition on a level with our own. The doctrine of affinity is the great law which governs spirit-revelation, in fact, spirit-communication, and thus under this law I am enabled to communicate freely to you the higher purposes of these teachings which imports you most to know. This much, and now for my remarks.

In all our teachings you will observe that we have omitted to say anything regarding the Christ, or the views we have of the true intent and purpose of his mission on earth, as well as his connection with the great Being who it was said was not only his father, but the Godhead made manifest in the form of this very Christ Jesus. We have felt that the very idea of intercourse with spirits out of the form would be denied and scouted at, and that this idea alone was of itself sufficient for our purpose first to establish, and that the advance of any opinion, opposing the very basis of the faith of much of the Christian world, would, before the fact of spirit-communication being recognised destroy all that we intended to accomplish, and would raise up such a host of opposers that there could be no chance for the proper circulation of the truth of the facts which we laboured to teach.

Thus on this subject, as well as other matters of great importance, the advanced spirits have refrained from imparting their knowledge of the true mission of Christ, and were it not that I feel I can say to you what is proper should be said at this time, I should decline even now from calling your attention to the true facts of the case.

But it is well you should understand that I can only reason. Your inferences are within the control of your thoughts, and you have received so many ideas lately which you have reasoned rightly upon, that I am con-

fident I can venture to give you my arguments without any apprehension of their being misunderstood.

One consideration should always be borne in mind, as it must be assumed as a fact, not only as regards your world, but our world too, in fact the whole operation of God's laws, whether pertaining to Himself, or whether in reference to any department of man or matter, that God never works by miracle.

This idea received and established will satisfy you that all the vague and incongruous theories of the power of the Creator and his manifestations are but the confused impressions of what God might do, not that which he does exhibit.

Thus at the bottom of all religious doctrines which recognise Christ as the son and incarnation of God, there is an incomprehensible idea that some wonderful act, out of the common way, was performed by the Creator when he impressed his own identity on a being of his own creation; that instead of a body or being, born into the world with the usual spirit-part also, God in a miraculous manner connected the whole of his universal being with the embryo, and thus was born Christ as a man in body, but in spirit the very God himself. That also out of the common course he generated a living soul; that in a miraculous manner he created out of the life-principle in the woman a being partaking of all the properties and attributes common to man.

I cannot comprehend why that Being to whom is ascribed a knowledge commensurate with his very nature and pretensions, and who is considered to be a Being without change, and who, it is believed and taught, has established laws which are sufficient to accomplish all that they were designed to fulfil, should so far deviate in a matter so completely under the control of certain laws the effect of which has obtained, and does obtain, in the propagation of every species of man and animals as well as in vegetables, in the most minute insect as well as the most powerful animals known to man, should, I say, in a matter so well understood and so completely established in the very impulses and sentiments of our nature, deviate from the ordinary operation of those laws, and create a man in such a singular way, when it would have answered his purpose just as well to have complied with the requisites of the laws he had instituted for the effect of this very purpose. But there never was a successful system of religion without its grave mysteries, mysteries not to be understood by any but those who were the high priests of its altars.

A popular religion without its indistinct mysteries would not stand a year. No, the moral influence which guides and controls the Christian, aye! the savage world, is the dark and profound ideas of the mysterious powers granted to those who teach their doctrines, the awful powers and the dark shadowings of that Being whom they represent as unchangeable, "without shadow of turning."

It is said that God created man from the dust of the earth. Now this is very well; but can it be conceived that when God had fashioned this world, and had instituted laws for its government, had created animals under this law, that he should so far deviate in the very commencement from those laws and create man, who ever afterward came under the full influence and workings of those rules, in an out-of-the-way manner, as if he were afraid to trust himself or the laws he had founded?

What sort of being can he be who makes laws, and commands all his beings to respect and obey them, and who has made the very instincts of their nature conform to their proper influence, and then He, the framer, the Being of all others the most likely to regard them, should to accomplish an object just as well effected under those laws, become the first infractor, the first violator? Human intellect cannot reason on this subject. It would appear so contradictory, that the good sense of man would reject the idea were it not surrounded by the incomprehensible mystery which has been attached to it—so that man fearing to investigate, yields a blind belief, and trusts the keeping of his own judgment to the control and custody of men who play with it to suit their own purpose, and direct it as they wish or please.

Therefore I cannot be mistaken in my views. You

must comprehend me when I say the very *res in rem* is not tenable. It wants proof to satisfy the sterling common sense of man, and had he acted on the fair properties of his mind, and had not trusted his very judgment to the priests and churches of all sects, from a slavish fear, long ago this idea would have been exploded, rejected as unfit for the spirit which claims kindred with God himself.

But suppose all that has been written of the manner of Christ's birth and conception is true, suppose we admit that it was compatible with the nature of God, how shall we reconcile the object of his birth with what we know of the Creator and the very laws by which he governs man as well as all created beings?

To presume a necessity existing which made it expedient that the Creator should go round the effects of certain acts contravening the laws he had founded, and this, too, on the part of man, would in spite of all willingness to admit the most absurd ideas, to my view, conflict with all the received notions of God as revealed in his works, or even taught by the high priests of any religion accepted by man.

How could he propose any method of evading a law? Why, the law must be presumed to be the very principle most fitted for man and his action under it, and that the proposition emanated from him to transcend the effect of this law would be virtually to say as from God himself, "If you find my laws too stringent, I will devise a way in which you can escape the true purpose for which I established them. I will set aside my own nature, and in contradiction to the universal command I have issued to you to obey them, will show you how you may violate them, and yet come under no punishment."

I ask you, is this not so? But I will write more to-morrow night.

BACON.

#### "THERE IS NO DEATH."

THIS is the title of a volume just published by that well-known novelist, Miss Florence Marryat (Mrs. Col. Lean), daughter of the still more famous Captain Marryat, whose nautical stories were so dear to most of us in our boyhood; and who was himself a ghost seer. The gifted writer of the book under notice, tells in the first chapter that "it has been strongly impressed upon her for some years past to write an account of the wonderful experiences she has passed through in her investigation of the science of Spiritualism;" and that she has rigorously limited herself to a record of actual facts.

"I will describe," she says, "the scenes I have witnessed with my own eyes, and repeat the words I have heard with my own ears, leaving the deduction to be drawn from them wholly to my readers." And her narratives are as explicit and circumstantial as could possibly be desired.

Miss Marryat—to call her by the name by which she is best known—is a lady who has distinguished herself not only as a novelist, but as a dramatist, and an accomplished elocutionist, and public entertainer. Her books have been republished in America and Germany, and have been translated into French, Swedish, Russian, and German; and we should like to see the present one rendered into every language in Europe, and distributed broadcast by millions; for, owing to the remarkably wide range of the writer's experiences of Spiritualism in all its phases, not merely in Great Britain, but in India, on the continent of Europe, and in the United States of America, the work is one of the most convincing we ever read.

"There is no death," is a little encyclopædia of information upon the subject of which it treats. With some or other of the phenomena described, most Spiritualists have been more or less familiar; but it has fallen to the lot of comparatively few to have witnessed such a remarkable variety. The daughter of a seer, Miss Marryat has evidently inherited an exceptionally fine organisation, sensitive, delicate, impressional, receptive, and highly mediumistic. Hence the number of avenues through which spiritual influences can flow in upon her. Of her perfect truthfulness there can be little doubt.

There is, moreover, strong corroborative evidence of the accuracy of most of her more important statements. No doubt these will astound uninformed outsiders; will exasperate materialists, and will be received with lofty derision and blank incredulity by conceited skeptics. But there are the facts; and, as Lord Byron wrote, "He is a fool who denies what he cannot disprove." Unfortunately, fools are as plentiful as flies in February, and they keep up the same irritating buzz. But the flies are supposed to subservise some useful purpose in the economy of nature; and the skepticism of the scoffer is serviceable perhaps in inducing serious investigators to exercise the utmost caution and circumspection in their investigations, and in warning inquirers against being imposed upon by fraud and trickery, as exercised by dishonest or unqualified mediums.

What may be learned with respect to the spiritual world which envelopes us, our departed friends and relations who are so near to us, and the future life upon which all of us will one day enter, may be learned from the eight chapters in which Miss Marryat relates her experiences with such powerful and excellent mediums as Miss Showers, William Eglinton, Arthur Colman, Mrs. Volckman, Florence and Katie Cook, Bessie Fitzgerald, Lottie Fowler, and William Fletcher; to say nothing of the half a dozen she sat with in America. All these are deeply interesting, and they bear the stamp of absolute veracity. The phenomena described are inexplicable in any other way than by intercourse with the spiritual world; and the tests, so frequently applied, were generally rigorous in character and conclusive in result.

If this book does not stimulate reflection and inquiry in hundreds, and perhaps thousands of minds, we shall be very much surprised indeed.

#### A HAPPY TRANSITION.

THE following in relation to the passing away of an old subscriber to the *Harbinger* is sent us by Mr. Shaw, of Charters Towers.

My dear Sir,—On the 16th inst, Mr. J. Clarke, of this place, in his 69th year, passed through the valley and shadow into the bright portals beyond. On the Monday preceding he must have had some inspiring friend with him for he said he should not be alive in the body after Thursday; and surely enough he passed over at 9.30 p.m., on the day named.

In the early part of his illness he sent for me, and calmly discussed the approach of his end, desiring me to select a few readings for the occasion of his burial, this I did, and read over to him, which greatly delighted him, saying they were simply grand, and I must read them over his grave.

He had long identified himself with the philosophy of Spiritualism, and was an ardent advocate of its sublime truths, never wavering for a moment, but carried the torch of truth to the end. His interment was of the simplest kind, no black trappings were observable; his desire was that flowers should be brought to his grave but not to be immolated in the grave with his remains, but to be left on the grave for the children who might be about in the cemetery to gather.

He was a long time resident in Brisbane prior to his coming into the north, where I have no doubt many friends will regret to learn that he has passed on through the veil.

He wished me to write to the *Harbinger*, of which he was a subscriber, these few details; and I may say that I shall be a long time before I meet with a more ardent soul, whose sole desire was to do good and spread light and truth around him. Yours faithfully,

E. SHAW.

THE *Theosophist* for July contains a tribute to the memory of Madam Blavatsky, by Col. Olcott; Particulars of the recent growth of the Society, by Mr. B. Keightley, and an interesting article on the Customs and Religious Beliefs of the Queensland Natives, by Mr. Meston, who appears to have had large experience amongst them.

MELBOURNE PROGRESSIVE SPIRITUAL  
LYCEUM.

THE Nomination of Officers of the above Institution for the summer session took place on Sunday, August 23rd, when the following were elected, there being no offices contested, viz. :—

Conductor, Mr. J. Elliott; Vice-Conductor, Mr. Noble; Treasurer, Mr. C. H. Bamford; Secretary, Mr. J. Webster; Librarian, Mr. Warne; Watchman, Mr. J. Pailthorpe; Leaders, Messrs. Rice, Noble, Mesdames Burbank, Peddington, Harding, Rice, and Miss Grant; Musical Conductor, Mr. Weekes.

## POST-MORTEM APPARITIONS.

[FROM THE *Washington Evening Star*.]

"Do I believe in ghosts?" said Dr. Elliot Coues, the eminent expert in psychical science, to a writer for the *Star*. "No, I do not believe in ghosts in the popular sense of the term, for the reason that the popular sense has the least foundation in fact, and is as far as possible from any scientific conception of what is properly designated as a post-mortem apparition. Besides, like Coleridge, I have seen too many ghosts of the popular type to take any stock in them whatever.

"I have reason to know from my own experience and observation that certain post-mortem apparitions of persons whose bodies have died do occasionally make themselves perceptible to our senses, apparently by an act of conscious volition on their part, and for certain definite purposes of their own. Ecclesiastical history is full of instances of appearances by the dead to the living. Ordinary history includes numberless allegations of such occurrences. The entire body of Modern Spiritualism turns upon the pivotal fact of the continual communication of the souls of the dead with the living, whether visually, audibly, tangibly or otherwise.

"I do believe in ghosts from the purely scientific point of view. We are not, in fact, single and simple personalities. There is in each of us an inner individuality of which we are seldom, if ever, intellectuality aware. I find, as a matter of fact, that this inner individuality, which, for convenience, I will call the 'soul,' is very little, if at all, affected by the physical condition of its environment on the material plane of its existence. For example, it does not appear to be subject to the law of gravitation, which we know to be universal in the physical world. It is not capable of being mechanically affected to its injury or benefit. It does not depend for its being upon the organisation of the body which it inhabits. Unlike our normal consciousness, it is not a product or result of the organisation of the body. It exists in its own nature, independent of those chemical combinations which form our bodily structure. Nothing forbids the assumption that the soul may have antedated the body which it now inhabits, and there is no *a priori* reason why it may not survive the dissolution of the latter. Should it so continue to exist for even an hour after earth, retaining consciousness, volition, and memory, nothing forbids the assumption that it might manifest itself to us. Whether it ever does so or not becomes simply a question of evidence.

"Such evidence is abundant, conclusive, and of a kind which, by the ordinary laws of human testimony, should suffice to establish the fact in any court of law. A very large number of alleged post-mortem apparitions have lately been subjected to every possible test and scrutiny, with cross-examinations of witnesses, and psychical researchers have, in my judgment, authoritatively and finally decided some of these cases to be genuine.

"Now as to the nature of the ghost of fact as opposed to the ghost of fancy. Aside from any question of mere subjective hallucinations, which constitute the vast majority of popular ghosts, I understand the genuine post-mortem apparition to be the spiritual body of a deceased person, sustaining and conveying his consciousness in the same manner that the physical body sustains and exhibits our mental qualities. For, just as with the physical eye we can only see one another's physical bodies, so is the spiri-

tual body only to be discerned by the spiritual sense of a living person. Inasmuch as this spiritual sense is rarely operative in a living person, actual apparitions are rare. Hence, also, the nearly universal denial of their occurrence. For, as I have said, it is but seldom during our life in the body that the senses of the soul come into conscious operation.

"A premonition of an apparition which is presently to be perceived is usually given by a sensation technically called the 'ghost chill.' This is a symptom of a change in the magnetic state of the body, during which change the threshold of consciousness is shifted to the extent of rendering possible a conscious perception of something ordinarily invisible. The change is almost always very brief, usually lasting a few seconds, during which the manifestation occurs. With the return of the individual to ordinary consciousness the apparition necessarily disappears, usually leaving the percipient in grave doubt as to whether or not he has been the subject of an hallucination. This doubt, however, may be done away with by subsequently ascertaining through ordinary channels of information that an occurrence—say, the death of the person whose spiritual body has thus appeared—took place at a corresponding time, and under circumstances of which the percipient was made aware during the transitory apparition. No other explanation of such an occurrence appears to me to be equally simple and reasonable, and I am therefore bound to accept it until a better one can be devised.

"As I conceive it, the spiritual body, soul, or ghost—by whichever name you choose to call it—has no material existence whatever in the ordinary sense of the word. That statement raises the whole question of the constitution of matter as distinct from mind. For my own part I think that no absolute distinction is possible. The experiments of such men as Clerk Maxwell, William Crookes, and Professor Tyndall have demonstrated the existence of states of matter designated as 'radiant,' in which none of the ordinary properties of matter appear. A bar of iron, you know, seems to us perfectly solid and homogeneous, and yet there is reason to believe that the particles which compose it are as far apart from one another in proportion to their size as are the planets and other heavenly bodies in proportion to their magnitude. Our bodily senses take cognizance of no forms of matter except those which are in a certain degree of condensation. But we reasonably infer the existence of more rarefied and tenuous states of matter. Of some such tenuous state the spiritual body may reasonably be inferred to consist. Then its apparition to us would become a question not of the existence of such bodies, but of the acuteness of our own perceptive faculties. These faculties, in their normal exercise, are too coarse and blunt; but, under that exaltation of their function which accompanies that shifting of the threshold of consciousness of which I have spoken, they do become adequate to the perception of such tenuous states of matter, so that apparitions, otherwise called ghosts, are seen.

"This makes ghosts theoretically possible, and experience shows that they are in fact sometimes seen. In truth, apparitions of the sort have been within my personal experience on more than one occasion. Since childhood I have found myself possessed of an organism in which the threshold of consciousness is capable of that shifting which I have described. On several occasions when the occurrence has taken place, I have been aware of the presence of the spiritual bodies of deceased persons, which gave to me information not otherwise attainable, and conveyed to my mind a conviction of their identity. But I do not indulge the hope of being able to admit anyone else into my consciousness to such a degree that the evidence mentioned would satisfy their own minds. The evidential value of these experiences is wholly personal, and seldom if ever transferable, because, unlike experiments in physical science, psychical occurrences cannot be reproduced at will, and are therefore not subject to the ordinary processes of verification.

"The conditions which govern the existence of the ghost or spiritual body are only open to speculative discussion. As I have said, one of these conditions appears to be that the spiritual body is not subject to the law of

gravitation. It is unquestionably capable of changing its location by its own volition, though probably not exactly in accordance with our ideas with transfer through space. Likewise to such a being the notion of time is doubtless quite different from our own. This gives it a duration of existence which might be compared with our notion of endless existence, and so represent eternity. It might very well be that the spiritual body is by no means confined to this planet upon which we live. As I take it, the spiritual body is the soul of ordinary language. The soul consists of body as dense for the conditions of its own environment as our physical bodies are for the conditions surrounding them. Whether the spiritual body ever re-acquires a material body of flesh is altogether a speculation. Evidence is insufficient to warrant an affirmative conclusion. A belief in the Re-incarnation of the soul, however, has probably been held by more than one half of the human race during the whole period of which we have historical knowledge."

#### MRS. REYNOLDS' SECOND SEANCE.

MRS. REYNOLDS gave a second séance for the benefit of the V.A.S., in their Library, on the evening of Aug. 12th. The séance was preceded by an address by the controlling spirit, who advocated self-examination as a basis for progress. Having analysed their powers and estimated their weaknesses, those who had received the light of Spiritualism should look around and determine their course of action during this one of the many lives the spirit had to pass through before it reaches that condition of purity which will enable it to continue in the spiritual state.

What, he asked, were the "three score years and ten" of physical life in comparison with eternity? A single embodiment was inadequate to gain the experiences necessary for the spirit's development? The suspension of memory of previous existence was part of a wise purpose, which would be apparent by and bye. The teachings of Spiritualism were only beginning; many there were present who could not receive what he was then saying, but he wished them to look upon it as *his* teaching, and not to make the medium responsible for it; necessity compelled him so to speak it.

Love, forbearance, and charity were essential in the consideration of ideas differing from those we held. Depend upon it, when there was a necessity to return, there would be every inclination to do so.

The control enlarged upon the reality of the after-life and the naturalness of the surroundings, which were simply a refined counterpart of physical nature.

Messages were then given to several present from their friends in the spirit-world, and quite a number of spirit-forms were described and recognised.

MR. HENRY SLADE gave a public exhibition of his mediumship at a Spiritualist meeting, in Adelphi Hall, New York, on Sunday last. Dr. B. F. Crane and J. M. Donnelly were selected from the audience as a committee. They satisfied themselves there was no concealed mechanism in the table. According to the press dispatch, they then seated themselves, Dr. Crane on one side, Dr. Slade on the other and Mr. Donnelly between them, and holding a hand of each. Two common slates were produced and a bit of pencil placed between them. The slates had been previously examined and washed by Mr. Donnelly. Then the slates were held faces together, edgewise on the table by Dr. Slade and Dr. Crane. After a few minutes there were raps, increasing steadily in frequency and loudness in different parts of the room. Presently a scratching was heard on the slates. It was exhibited and found to be covered with writing in three distinct hands and three languages.—*R. P. Journal.*

MR. E. A. D. OPIE's lecture on "Spirit Photography," referred to in last issue, has been published in pamphlet form. It is an excellent *resumé* of the subject, giving strong evidence of the fact.

#### ESOTERIC PHILOSOPHY.

MR. C. H. BAMFORD has continued his lectures at the Horticultural Hall, under the auspices of the Victorian Association of Spiritualists. On Sunday, August 2nd, he spoke on "The Esoteric Philosophy." After tracing a similitude between the crystal spring that running down the mountain side joins other springs, and forms the stately river, which becomes polluted by men and cities, and is eventually taken in and purified by the ocean, and the "faith streams" that rose in the highlands of the long ago, and became polluted by contact with creeds and dogma, flowing eventually into the great ocean of Spiritual Light to be purified and return in refreshing showers of new ideas to fertilise new fields of thought, he spoke of the development and unfoldment of the soul after death. There are seven spheres or zones in conjunction with the earth. The first three being really its spiritual counterpart or shadow or astral envelope—in these dwell the elementals, elementaries, and lower order of human spirits. The fourth, fifth, and six constitute the abode of ordinary civilised mortals who mostly enter the fourth, the fifth and sixth being reserved for the most spiritually-minded of men. The seventh sphere constitutes the first of the universal heaven, which includes the whole universe, and is the abode of all fully-developed spirits from every planet—in it all racial distinctions and natural peculiarities are obliterated. In the progress through the other spheres, which are divided into seven, the limbs of the body, and eventually the the body itself, being no longer necessary in the economy of life, becomes through non-use crude and rudimentary and is absorbed into the head—the location of the soul and the only immortal part of man. The spirit then assumes a spherical shape with a brilliant centre—which is the soul. The spirit having reached this stage of evolution cannot come in direct contact with terrestrial matter, hence the soul of the seventh sphere and beyond can only commune with earth through intermediary spirits. Color in its prismatic order is the key to the interpretation of the spiritual universe. All ideas, which are immortal, words being their mortal bodies, when emanating from the souls of good spirits are white; they contain the seven necessary elements which in their union constitute the truth. There are libraries of ideas of each color. A spirit desirous of discourse has only to set up a magnetic connection with any or all of these centres and the ideas flow in to his mind and are by him transmitted to the medium. The two following Sundays were given up to the answering of questions. The lecture on the 23rd was entitled "The Body, the Spirit, and the Soul." Introducing his subject with Shakespeare's Eulogy on Man, the lecturer spoke of his accession of power when liberated from the flesh—he was enabled to roam the spiritual universe. Men, he said, were heirs of the ages, eating the fruit of the tree of knowledge planted and cultivated by their predecessors.

Man's supremacy over all other orders in nature was due to the trinity of body, soul, and spirit. He believed the soul-body was developed in and by the physical body, and it became the body of the spirit in the next condition; as the physical body declined in strength by age or disease, the spirit grew stronger; and when the body became untenable for it, it left it, taking with it the spirit-body. In earth-life the spirit moulded the body to a great extent; and in the highest state of love the spirit was manifest in the face, whilst the soul was visible in the eye. No system of religion or great undertaking could succeed without soul.

The great desideratum was the sustenance and cultivation of body, soul, and spirit, to bring about a trinity in unity, and place man in sympathy with the angel-world. Self-abnegation led to the higher or soul life.

Humanity, the speaker said, was good under the shell; all that was necessary was to work from within, outward, and so lighten up the whole nature.

The lecture was listened to with great attention by the audience, who testified their appreciation at its conclusion by applause.

## IN MEMORIAM.

One year ago ; how long the days are seeming  
 Since last I met thy tender, loving smile ;  
 Days of such longing, hours of soulful dreaming  
 Of that sweet life beyond earth's little while.

Dear boy ; my love is ever to thee flowing ;  
 My life is bound to thine by bands of gold.  
 I feel thy nature stronger, purer growing,  
 And my love also grows a thousand-fold.

I feel thy presence when my heart is lonely ;  
 Thy gentle touch upon my throbbing brow.  
 Oh, Willie ; be my spirit worthy only  
 The joy of heavenly love with thee to know.

And is my angel boy so often near me ?  
 Does he know all my fond heart's quivering pain ?  
 See, dear : I'll wipe away the falling tears,  
 Look up to heaven's light and smile again.

I would not grieve thee, tender soul of love,  
 By idle sorrow, selfish, craving thought ;  
 But send a swift prayer to the spheres above  
 For strength to love my darling as I ought.

Where the heart's treasure is, there the affection ;  
 Ah, yes : for heaven is home now thou art there.  
 My only prayer, the Father's benediction,  
 And angels' tender aid to guide me there.

JENNY WREN.

BULWER (writes S. C. Hall) was a Spiritualist long before Spiritualism became an accepted term, which only began with the Rochester knockings, in 1848. I dined with him when he was living at Craven Cottage on the banks of the Thames. Brougham was of the party. We were to meet Alexis, then a lad known as a clairvoyant. When the bell rang, Bulwer, accompanied by two or three of his friends, left the room to receive him. In the hall was the card tray. Bulwer took from it a dozen or so of cards and placed them in his pocket. After dinner Alexis went into a trance. Bulwer placed his hand in his pocket and before withdrawing it asked whose card he held ; the answer, after a brief pause, was given correctly. The experiment was repeated at least a dozen times—always correctly. Alexis was a French boy who had been but a few days in England. The cards were all those of Englishmen. Clairvoyance was a term that most of the guests there heard for the first time.—*New York Sun*.

HEALTH AND HOME is the title of a new quarterly journal, edited and published by Mr. W. T. Pyke, of Hawthorn. A large portion of the first number is taken up with Vaccination matters, and strong evidence and arguments are given against the present compulsory system ; articles on the management of children, treatment of consumption, qualities of medicine, etc., fill up the remainder. It appears to be a useful hygienic paper for home use, and is published at the low price of one penny.

A NUMBER of interesting letters on "The Double," are appearing in *Light*. They mostly contain first-hand evidence of the fact of the intelligence accompanied by the "soul body" leaving the physical body and appearing to friends at a distance, and in some instances viewing and cognising their own physical body. Mr. F. J. Theobald relates an experience of this sort. We remember reading a similar experience narrated by the late Cromwell S. Varley.

THE ANNUAL Meeting of the Victorian Association of Spiritualists will be held in the Library, Austral Buildings, Collins Street, on Thursday next, Sept. 3rd, when Officers for the ensuing year will be elected, and a report of work done during the past submitted to members. Arrangements have been made for the Rev. George Walters to give a course of lectures at the Horticultural Hall shortly.

## To Subscribers and Readers.

## REMOVAL OF THE PUBLISHING OFFICE

## Of the "Harbinger of Light."

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

AUSTRAL BUILDINGS, COLLINS STREET.

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

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

Austral Buildings, Collins-street East.

Dec. 31st, 1890.

W. H. TERRY, *Editor & Proprietor*

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