

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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A FEW weeks since, the Rev. J. C. Addis preached a sermon in the Australian Church on "Personal Immortality," the gist of which is published in *The Age* of September 12th, wherein the reverend gentleman endeavours to prove by logical argument, first: That the soul is a distinct entity—"a spiritual substance;" and secondly, that this being demonstrated, immortality is not only possible and probable, but "with the thought of God in his relation to us," makes the probability a certainty. The primary argument is based upon the unity of the soul, mind, or consciousness, in contradistinction to the lobes, divisions, and particled matter of the brain. "When you think, when you love, even when you feel, (says the speaker) you are one; you cannot remove the consciousness of unity by the utmost stretch of the imagination. It is in vain you argue against this sense of unity, for it is involved in every argument." A second argument is, that whereas the body and brain are in a state of flux, the soul has its stability. Circumstances, thoughts, opinions, and character may have changed, but the Ego asserts itself. Our bodies, he says again, are in "time and space;" but "time and space" are in them. The following query is an excellent illustration of the idea:—

"Gibbon held the past history of the Roman world, as it grew and decayed, and gave place to the new order which rose slowly from its ashes. Newton comprehended myriad worlds and the simple laws which order them. Now, where did Newton and Gibbon hold all these ideas? In a particle of grey matter of their brain, with a capacity limited to the last degree, or in the mind which transcends material limits, because it is spiritual? The answer may be safely left to those who will take the trouble to think.

The rev. gentleman argues logically and lucidly on the necessary persistency of the moral nature as expressed in man's spiritual part.

Though the text of the discourse, "Thou hast made known to me the path of life," is taken from the Bible, it partakes more of a scientific character, appealing to the intellect rather than to the emotions, and it is only an intellectual mind that could follow him and grasp his ideas with sufficient firmness to gain substantial comfort from them.

Altogether out of harmony with the body of the discourse is the concluding portion of it, wherein the speaker leaves the scientific platform and enclosing himself within the narrow walls of the pulpit says:—

"Some of you may feel disappointed that some other kind of proof cannot be given. How comforted, you say, should I feel if I could believe in the ghost stories of the past or the spiritualism of to-day; if I could find some shadow of proof that some spirit had actually appeared on earth. My brethren, while we seek such proof we are degrading spiritual truth to the level of a coarse and material superstition. Believe that God orders all well. He hides the future world from your gaze in order that you may walk by faith, and not by sight; in order also that you may concentrate your mind on present duty. It is not well to be thinking constantly of the world to come. It is anything but well to pry with useless curiosity into the secrets which God has reserved for himself."

Here instead of science we have the old dogmatic assumption of a knowledge of what God intended or did not intend. A presumption that the minister is in God's confidence, and knows more about his plans than his hearers. It is manifest to any one who believes in the omnipotence of God that neither mortal nor angel could pry into what He intended should be secret; but the fact that that interior soul or spirit (the distinctive character of which and identity with the mind or consciousness Mr. Addis has so logically demonstrated) has consciously communed with those of his kind who have left the "fleshly tabernacle," demonstrates that it is not the "will of God" that man should walk by faith alone, but that knowledge may be added to faith by those who diligently seek it. The words the speaker puts into the mouth of his audience express what may be in the minds of many spiritually hungry ones; the desire is a natural one, and may exist totally apart from curiosity. They need not seek for "shadows" of proof, the substance is attainable, not in a material sense: physical manifesta-

tions—whether in connection with inanimate matter or the materialised duplication of a human form—though much may be inferred from them, do not *prove* the continuity of the human Ego. It is the commune of “mind with mind;” the proof to the embodied spirit of the distinctive identity of the disembodied intelligence with one they have familiarly known when in the body. There is no “degradation of spiritual truth” in this, but an elevation and expansion of the mind occupying the lower plane. This is especially the case when by purity of thought and high aspiration it is brought *en rapport* with advanced minds in the spirit-world. Bishop Barry and Archdeacon Colley take a very different view of spiritual intercourse to Mr. Addis, so also did the late John Wesley; to them it was natural and beautiful. The Rev. W. Stainton Moses, M.A., of Oxford University, was once more orthodox than Mr. Addis, but he had the courage to investigate Spiritualism when it confronted him; the particulars and result of this investigation are recorded in a volume entitled “Spirit Teachings,” which we commend to the notice of Mr. Addis.

OUR FOREIGN EXCHANGES.

WE learn from *La Constancia* that a Spanish Vitalist Institute has been established, appropriately enough, at Barcelona, which seems to be in spiritual matters one of the most vitalised cities in Spain. It has its own organ, *El Guia de la Salud* (the Guide to Salvation), edited by Sr. Fernandez Ballesteros; and its objects are identical with those of the “Group of Esoteric Studies,” in Paris, one of these being to unite in one synthesis, faith and science, the visible and the occult, physics and metaphysics.

The *Hojas de Propaganda*, which may be translated “Propagandist Fly-leaves,” publishes an able article, entitled “Plurality of Existences,” from the pen of Dr. Sanz Benito, of Guadalajara, in which the whole question is examined and discussed by an acute logician, who succeeds in making out a very strong case for the doctrine.

La Buena Nueva, of Sant-Spiritus, in the island of Cuba, mentions that the Spiritual Association, known as *El Progreso*, has just celebrated its seventh anniversary, by the opening of a public library to serve as the pioneer of advanced thought and of a higher civilisation in that country.

The *Moniteur Spirite et Magnétique*, of Brussels, states that measures are being taken for the federation of the whole of the Spiritualists in Belgium, with a view to their eventual affiliation with a universal federation of the Spiritualists, numbering, it is believed, fifteen millions of human beings. It is proposed to form a central committee; to divide the kingdom into as many sections as there are members of that committee; to arrange for a monthly visit by each of these members to one of the groups of his or her section, and to deliver a lecture, to which all the groups in such section shall be invited; to levy no subscription or fee, but to cover all necessary expenses by means of voluntary contributions; and to hold a general assembly in the month of September in each year, which all the Spiritualists in Belgium will be invited to attend.

Il Vessillo Spiritista (Vercelli), edited by Captain Ernesto Volpi, a retired cavalry officer in the service of his Majesty the King of Italy, is a highly valuable recruit to the little band of torch-bearers who are disseminating the light in that peninsula, where a spiritual as well as a political *risorgimento* is taking place. *Offriamo ai nostri cari fratelli in Italia l'espressione sincera della nostra simpatia affettuosa.*

Our contemporary publishes a letter of adhesion, complete and unreserved, to the principles of Spiritualism,

from Commander Giuseppe Borselli, of Ferrara, a member of the Italian Senate, now in his 82nd year; who says that he regards true Spiritualists as the apostles of the present day, and predicts that in fifty years ours will have become the universal faith, without priests and without altars, and comprehending all the most civilised and cultured peoples of the world.

Signor Vincenzo Cavalli, of Naples, contributes an interesting letter on Spirit Photography, which would suffer by compression and is too long to translate.

A most important admission or confession is published from Professor Lombroso, of Turin. That gentleman is well known for his great work “*L'Uomo Criminale*,” which has been translated into French, English, and German, and is everywhere accepted as an authority on criminology; and therefore such weight is justly attached to whatever falls from his pen. He has been attending some sittings with the celebrated medium, Eusapia, which were held in the Hotel Genève, in Naples, and has since addressed the following letter to Signor Ernesto Ciolfi, one of the investigators who was present on those occasions; and it was published in the *Tribuna Giudizaria*, of Naples, on the 6th July:—“I am truly ashamed and grieved to have combated with so much tenacity the possibility of the so-called spiritistic facts; although I am still opposed to the theory. *But the facts exist*, and I boast of being a slave to facts. C. Lombroso, Turin, 25th June, 1891.”

We observe with much satisfaction that Professor M. T. Falcomer, is lecturing with great success on Spiritualism, in the cities of Southern Italy, where his addresses are listened to with the utmost attention. The séances with Eusapia, referred to above, were attended by Professor De Amicis, Drs. Chiaja, Acevedo, and Santangelo, Signor Aegri, a well-known civil engineer in Naples, Signor Tassi, a Roman artist, Herr Karl Rouleaux, a civil engineer from Munich, and M. P. Dauvergne, a barrister of Avignon. The phenomena produced were all of a physical character, and were such as to carry a conviction of their genuineness and of their extra-mundane origin to the minds of all present. One of the University Professors, in Milan, contributes to this publication an interesting narrative of his experiences in one of the cities of Central Italy, in the month of November last. A very dear friend of his had passed away a few months previously, and in the night of the 24th of that month, he dreamt that his friend came and warmly pressed his hand. The impression was so vivid that he awoke, and what was his surprise to find his hand clasped by two hands, the contact being “smooth, rapid, and velvety.” Concentrating his attention upon the incident, he satisfied himself that it was no illusion, and presently the hands vanished, and the Professor experienced a sort of mild electric shock from head to foot, while a mobile and phosphorescent rose-coloured cloud floated before him, which gradually condensed and concentrated itself into a light as vivid as that of an electric arc lamp. This vanished after a time, and a neighbouring clock striking the hour of three, fixed the time of the phenomena in the observer's mind. That same day he wrote out an account of what had happened, placed the document in a box securely sealed, and sent it to a friend who was in the habit of attending a circle in Milan, with strict injunctions not to break the seal; but to ascertain if the medium attached to the circle could read the contents of the letter without seeing it. This was done, *verbatim et literatim*; and the writer was further informed as to who was the spirit whose hands had clasped his own. All the persons present at the séance were thoroughly trustworthy; and the Professor concludes by asking the materialists how they can explain away phenomena like these.

We are glad to learn from a letter published in *La Lumière* (Paris-Auteuil), that the Spiritualists of Bulgaria will henceforth be represented by an organ of their own. This is the *Nova Siretina* (New Light), which is to be edited by Dr. Mircovitch. And so the light spreads far and fast. To our ably conducted French contemporary we are indebted also for a knowledge of the fact of a lecture having been delivered in the hospital at Cochinchina, by Doctor Beaujardin Beaumetz, in which he has

boldly declared that "Thanks to the more attentive study of the phenomena of suggestion, we may be able to establish to-day the basis of a psychoterapie;" or, in other words, of mind-healing. Such an admission, coming from a prominent member of the medical faculty, is significant of the change which is coming over men's minds; especially when taken in connection with the impressive words of the spirit guide of one of the Parisian circles:—"A day will come, and that day is near at hand, when unexpected proofs will demonstrate the true force and supreme healing power better than all the words, books, and journals of the savants of the whole world put together."

Apropos of this subject, the August number of *Sphinx* contains an article on "Suggestion and Psychotherapeutics," by Dr. F. von Schrenck-Notsing, in connection with the experiments of Professor Dr. Bernheim, at Nancy. In the same number we find an interesting account of a spiritual séance contributed, apparently from shorthand notes, by M. August Butscher. A curious warning, conveyed by means of a dream, is related by M. Ludwig Reinhard; and a conversation with a spirit through a trance medium (Madame Eugen Liebich, of Hamburg), on the 9th of April last, is stenographically reported by her husband. Both the communications referred to serve to throw additional light on the life to come.

MR. BRADLEY'S LECTURES.

MR. I. C. BRADLEY resumed lecturing for the Victorian Association of Spiritualists, at the Horticultural Hall, on Sunday, Sept. 6th, his first subject being, "The Winter and Summer of Spirit."

The Winter of the Spirit, the speaker said, was that condition (analogous to a cold, bleak wintry day on earth), which the man passing into eternity found himself in as the result of the misdeeds of the spirit whilst in the physical body. All is gloomy and depressing, producing a feeling of blank, hopeless misery. He abandons hope, and is like "one crying in the wilderness." This is the sole result of conscious faults committed in the body; he finds too late that the selfishness built up by the gratification of physical desires has shut out the spiritual light and ushered him into the darkness and gloom of this wintry condition. Take heed, therefore, so to order your lives that the winter come not upon you. No matter how gloomy earthly surroundings may be; press on hopefully, the summer will come at last.

Nine-tenths of humanity, the speaker said, were bent upon the acquisition of wealth to the exclusion of their spiritual cultivation. He drew a picture of the man who had spent his life in the gratification of his selfish desires, showing how after his transition he had to obsess similar natures still in the body in order that he might participate in the enjoyment of their debasing orgies—this being especially so with drunkards. Such spirits, however, could not injure those whose lives were pure, and who realised the God-principle within them; this surrounded them with a sphere repulsive to the grosser spirits and protected them from their attacks.

The Summer of the spirit was a bright, sunny, hopeful life, illumined by the radiance of genial and congenial natures. It may commence even in earth-life. How full of radiance and love are the countenances of some people; they bring summer with them wherever they go, and the good dispositioned persons feel their souls go out towards such instinctively, while another repels them. The spirits of the first mentioned will, when they enter the spirit-world, find the power to do good largely extended, and will be able to minister to the wants of many. Seek ye on earth to do the will of the Father, and rest assured your efforts will not go unrecognised. The condition you have attained in this life determines your first state in the next. Summer or winter there depends upon the result of material life. Under, over, and around all is the Great Supreme Intelligence, who out of all chaos develops brighter and better conditions.

REMARKABLE INSTANCES OF PREMONITIONS OR "SECOND SIGHT."

UNDER the heading of "Reminiscences of a Pioneer" Mr. J. Wood-Beilby contributed the following to the *Evening Herald* of September 5th. One or two of the events were published in this paper many years since:—

In my recent letter of warning as to probability of recurrence of an early flood of snow waters disastrous to Melbourne suburbs, I alluded to the fact indirectly, that some individuals—possibly more impressionable to electric or magnetic conditions in the surrounding atmosphere than others—have thus, constitutionally, premonitions of changes of weather, somewhat analogous to those we view as the developments of a peculiar far-seeing instinct of animals or insects. Some, opposing such views, as, perhaps, not having come within the scope of their own observation, may yet admit that susceptible patients often exhibit keen suffering from rheumatism, gout, or corns, days before changes in either the mercurial or aneroid barometer denote the approach of bleak or moist weather. But there is also another altogether different phase of susceptibility in some human beings of all nationalities, inducing in them a power of being communicated with by ultra mundane intelligences, by which, in visions of the night, or suddenly confronting their mind's eye by day, premonitions of events to happen are presented, which, however, opposed to their inclinations to anticipate, or participate in, they are thenceforth, as by an all-powerful destiny, compelled to do so practically. It is well-known to investigators in what is termed occult science, that some individuals, in much more numerous proportion to their fellows than ordinarily admitted, but say one in every twenty at least at ordinary gatherings, are endowed naturally with a power to either receive or give off electric shocks or impulses from or to individuals or articles of wooden furniture such as tables, counters, chests of drawers, etc., with almost immediate observable motive effects. Such persons usually can hypnotise or mesmerise others into a state of absolute coma, as to the physical senses, rendering them deathlike and actually insensible to pain of operations, but still mentally acute, and susceptible to, somehow, penetrate, in spirit, to distant places and companies, and give demonstrably truthful narrations of the features of places and people so visited, and their surroundings, though distant, perhaps, thousands of miles. This is known as clairvoyance and a fact. Well, I happen to be one of those so gifted, and perhaps so in numerous instances in early life I have had premonitions by night, visions of future events, placed them on record and currently discussed them amongst friends; and which were fulfilled to the letter, months after, or were afterwards proved to have transpired at the time of my vision, though half the globe intervened between the site of my vision here and that of their occurrence. Yea, one fulfilment of my vision of a spectacle occurred which I would not willingly have witnessed, and actually did all in my power, indirectly, at the time to avoid witnessing, though knowing, or remembering nothing of the possibility of such a spectacle being then available; and yet I had perforce, somehow, to be there to witness it. Therefore, I reiterate the sentiment that there are more things to be investigated in nature, mundane or ultra-mundane, than have as yet been recognised as tangible to our philosophies; and these afford evidences, I conceive, of the dual existence or identity of man, and demonstrate that our so called death is but transition to a new phase of life, carrying with it memory of the past, and a fruition of previous hopes of re-union to our loved and lost ones.

I purpose now narrating some of these premonitions. Almost all old families have traditions of instances of super-mundane visitations, in some few cases implicating perpetrators of crimes; in others assisting to counteract attempted wrongs; or unexplainable. For instance, an uncle of my wife, a lad in Edinburgh, having gone to fish in the Water of Leith there, he was apparently seen by his sister or other member of the family in broad daylight approaching the house door, looking wet and woe-begone; but when they went to meet him, he disappeared. Shortly

after his dead body was brought home from where he had been drowned. In boyhood I resided some years at a boarding school at Elie, Fifeshire, Scotland. My school-fellows there and self never seemed to know fear in those days. There was a Naval or Customs detachment located there, having a fast sailing cutter manned by twelve marines or men under men-of-war discipline and commanded by a Captain or Lieutenant Randall, of what was then termed the Preventive Service. They had also boats to take them to where their three masted cutter lay at anchor, as there were low tides when all the vessels in Elie Harbor rested on their keels on dry sand within the quay limits. In those days, say 60 years ago, the running and landing illicit cargoes were rife. We boys, on Saturdays and holidays, were always up to some scheme of outing or amusement, and once the whole of the townspeople and the Preventive men were horrified to see some six or eight of us seize, by French leave, a Preventive boat, and proceed to sea, to visit in face of a rising head wind, and chopping sea, a rocky islet, some two miles off, whereon the waves were dashing spray 50 feet high most furiously. We had made considerable headway, however, all of us rowing, and in the highest spirits, when we were overtaken by the Preventive men, and rather ignominiously treated for our temerity. That night I had a remarkable dream or vision. I thought I was sitting on a smooth rock that was a favorite fishing site on the most eastern point of the coast, before bending towards Anstruther; that I slipped on the tangle, and was in the act of falling into the sea, when a boat with fishermen in it came around the point. The dream went no farther than the sensation of slipping over the face of a perpendicular rock, covered with long flakes of slippery seaweeds, into deep water visible below, when I awoke. I mentioned my dream freely, and though no one thought of such a catastrophe occurring, we boys were specially prohibited fishing there again, unless under protection of the schoolmaster himself. Sometime after this, schoolmaster was with us at a bathing site in that vicinity, and seeing many small fish used as bait, in holes where left by a receding tide among the rocks, I got leave to fish from this rock, known as the Fish Rock, with numerous directions for my safety there until the master and boys came round to me. I was speedily encosed on it with line and hooks, or a string and crooked pin, perhaps, for such we used at a pinch when otherwise unprovided, and in the excitement of landing a nice rock cod I got too much on the seaward declivity, my feet slipped over the tangle, and in a moment I was in the position of my previous vision. I yelled loudly, and I must have fainted with horror at the thought just as I caught sight of a boat, and men in it, coming round the point below me. I was saved without touching the water however. The teacher, Mr. Kilgour, had just reached the spot, and seizing me by my jacket, he rescued me from the plunge. I was speedily resuscitated from effects of fright, the more appalling as renewing the then remembered vision. Strange to say, of the few lads boarded thus together at this school, I met with two in Victoria, one, William Millie—now long dead—from the vicinity of Largo, a village near Elie (the birthplace of Russell and Simson, early squatters and M.'sL.C. in Victoria); and James Maxwell Clow still extant, I believe, at West St. Kilda, son of Rev. James Clow, and made one of our earliest Goldfields Commissioners, after his return from a gold-mining expedition to California. "Wae's me," as the Scotch say, "but it takes a when o' laddies to mak' but one old man." Captain Hepburn of Mount Hepburn, was a resident of Elie also in my early days.

Progressing upwards towards manhood maturity, I had entered on medical studies at Edinburgh University, when I was prostrated by severe illness—confluent small-pox, though, as son of a physician, I had been vaccinated with all due formality. I became temporarily blind, and was insensible for three weeks to outward appearance, but I had then strange visions of a duality of existences. For time after time I seemed to leave my bed, felt as if rising to the ceiling, thought that would check me, but seemed to pass through it and upper storeys, and out and away, supported by a guardian spirit or comrade, to many bright and happy scenes. But I always felt I must return at

length, and, gliding back in the support of my guide, I returned to my bed, not through the roofs, ceilings or floors, as in rising, but ever by the open windows of the large room I was quarantined in. Of course, this may seem but the ravings of a patient under influence of opium, given largely to relieve his pain; but I conceive I was then in the state described by the apostle Paul, as "whether in the body or out of the body he could not tell," but with his inner senses open to impressions. In the investigation of the Psychical Research Society numerous instances of similar occurrences are authenticated, wherein, while the body is in a state of coma, the perceptive senses are more vividly alert than in ordinary life, and impressions, as of sight, are conveyed to the brain, though, to outward appearance, the eyes are fixed, glassy and deathlike. I have been able to put neuralgic subjects into this deathlike coma, from which, after a period of sleep, they awake free from pain, but as my powers of life are failing, I dread thus experimenting, for resuscitation is sometimes alarmingly long deferred, and the aspect of the eyes becomes ghastly, with iron-like rigidity of the limbs, though pulsation and breathing are normal.

While squatting at Strathdownie, early in 1849, I had arranged conditions of partnership with Messrs. Learmonth, of Ercildoune, by which they were to give me three years' leave to re-visit Scotland, with a guaranteed income of £500 a year upon station returns; and being then well off, I was full of the idea of thus inducing my father, then president of the College of Physicians of Edinburgh, but beginning to fail in health from night practice, to return with me, bringing the family of sons and daughters as intending colonists. These hopes and my then wealthy prospects were shattered by a train of circumstances I may one day narrate. However, while full of the prospects of an early departure, I was mustering some outlying cattle with a stockman and black boy in the Rifle Ranges, and paddocking them at Richard Lewis's Digby Hotel on Portland road, at night, in May, 1849, when I had throughout one night a vivid vision of being one of the family assembled at my father's death-bed. I not only seemed to see him, and noted his room and bed as unusual, but seemed to hear, and fully realise everything said or done up to the last, awaking in anguish of mind. Weeks and months passed. Letters arrived from home of antecedent date, giving no reason to fear the early death of a man but 65 years of age. At length a broad black-edged letter reached me, and for days I could not bear to open it. When I did I found it was from Ayrshire, thanking me for attention to James Crawford, of Rifle Downs station in his last days, and information of these to his parents. Then I began to hope it could not be true, however vivid the vision had been, till one day I got a mere note from a brother—a doctor in Glasgow—on plain paper, informing me of my father's death. I then compared the date of it with Lewis's hotel bill, and the dates were contemporaneous. I had at first been so vividly impressed by my vision, that I wrote down every detail, but it was not until a sister came out in 1852, that an absolute confirmation of these were afforded by her graphic account of the circumstances.

Years passed on, I had sold out and reinvested in a station near Melbourne, instead of re-visiting Scotland. My wool merchants in Melbourne were Jackson, Rae and Company, Queen street. James Jackson, of Toorak, was a most hospitable entertainer of his constituents, as well at Toorak House as in a room over the city office, where biscuits, cheese and decanters of wine, with every facility for letter writing, awaited the dropping in of any of their very numerous customers. Toorak road was then merely a lane between three-railed fences and full of forest trees and stumps. My late brother-in-law, David Ogilvy, with Mr. Jackson, in driving in a gig along this road, was upset and thrown out, and both considerably hurt. Mr. Jackson did not seem to get strong again and decided to visit England, but he had bought largely of wool at depressed prices, and his business was ostensibly to watch the London sales. I was then resident at Tirhatuan, Dandenong Creek, but we were much concerned at his illness as being our valued friend. Just

five weeks after Mr. Jackson had sailed I awoke from sleep, saying to my wife, "I've had a vivid vision. I was entering the porch of the office in Queen street, when Mr. William Sloane, the accountant, came out of the wool-packing warehouse just alongside, and in deep mourning. I said to him, 'I am sorry to see you in mourning,' when he replied, 'Yes, did you not get our circular? Mr. Jackson died just five weeks out.'" This is an unvarnished fact. Months passed, we had no ocean steamships or electric cables then, there was no local corroboration available then of the fact. My wife said, "Dreams go by contraries, some of your friends are being married," and so on. I consequently gave no heed to the dream, though I recorded and mentioned it. After being very many times in the interval at the office on business, and reasoning with others on the improbability of any danger of death to a man of Mr. Jackson's physique. I went once, months after, met Mr. Sloane at the porch, made the remark to him, "Sorry to see you in mourning," before the wonderful coincidence struck me, and got the answer above stated, "Did you not get our circular? Mr. Jackson died just five weeks out." Who can explain that?

Again, there were two Tasmanian escapees arrested for murder or robbery, I think, at Western Port, under arms and sentenced to death, while I was resident at Tirhatuan. A Mr. Eugene Bellairs, a Government surveyor, whose camp was in the vicinity, one day breakfasted with me, when Mr. Swainson, of Wellington, New Zealand, the author of volumes of the Naturalist's Library, and Botanical Demonstrator then to the Victorian Government, resided with me, as also Mr. Bellairs's mother and sister. Mr. Bellairs stated casually that he and some other officials had taken a window to witness the coming execution. I declaimed against the inhumanity of gloating on dying sufferers; said it was the last thing I should think of seeing, and all present joined in dissuading him, and I narrated to them a singular dream I had had previously: that I was looking up to a high wall with a scaffold at top, and a crowd in front of it; that two men were on the scaffold, who make a mocking obeisance to the crowd. I said I couldn't think how I came to have such a vivid dream, but the scene could not be in Melbourne, for there was a long, grassy slope from my site of observation to the wall, but I certainly would keep aloof from witnessing such a scene. I took no note of the time of the contemplated execution, but some days or weeks later I was engaged to breakfast with Mr. James Service at Emerald Hill, and left my brother-in-law's house, top of Punt Hill, with an Albert car, and pair to keep my appointment. I went for nearly an hour in and out of the straggling isolated groups of houses of Emerald Hill, and could not find Service's house. When past the early-named breakfast hour, I turned my horses' heads for Melbourne, having to get an iron step repaired at Rawlinson's coach factory, Swanston street, afterwards Daniel White's. There were crowds of men hurrying northwards along Swanston street, but I never once thought of the execution till Rawlinson's foreman, who came out to me, said, in reply to my query, "Don't you know that there's an execution to-day! See, the men have just come up!" And as I turned to where he pointed, I saw the precise fulfilment of my vision, and the men made a mocking bow to the spectators below the goal wall, between which and Rawlinson's there was a long grassy slope, afterwards the site of warder's cottages, now of warehouses. Now, mark that I not only did not seek to fulfil my dream or vision, but did all in my power to be better employed breakfasting with one of the most intelligent and enterprising merchants of early Melbourne, but destiny prevented me somehow. Is man thus always responsible?

Again, about 1857, a Mr. Vieusseux, of the Ladies' College, Clarendon street, East Melbourne, with his wife, his little son and a friend, were picnicking near Fern Tree Gully, where I then resided, being the first freeholder, and also working a sawmill on my property, and having but recently sold it to Ashley, Heales and Carter, coach-builders, of Melbourne, Richard Heales being afterwards Chief Secretary, and Edward Ashley, then, as now, well-known in benevolent associations in Mel-

bourne. The little boy, seven years of age, strayed and was lost. Efforts were made to trace and find him, but the parents were certain that he had gone down the slopes to roads, and by these to Melbourne. I, however, had got his track on top of a range, where he had crawled under the burned out shell of a fallen log, and, apparently passed a night. I, therefore, continued the search daily, carrying bread and milk and a large bell to relieve my cooeeing efforts. For about ten days I kept this up, till one night I saw him in a dream, or vision, looking so happy, and I felt assured he had passed on to the Summer land we all aspire to enter at death. I had never seen the boy in life, but visiting his parents thereafter, I saw his younger brother, having the almost exact counterpart of my visioned boy's face.

In studying in after years an alstruse subject, leading me into much deep research, and many visits to the Melbourne Public Library, I have received frequent aids in such researches by innate impressions. Yea, strange and incredible as it may read, I have frequently taken up a book likely to afford information or assisting evidences, and, opening it at haphazard, seemingly, have found before me the only passage in the book bearing on the topics I was studying. Nay—more surprising—I have sat for hours without weariness beneath the midnight lamp writing page after page of manuscript, knowing by a strange intuition exactly when 12 p.m. and 3 a.m. arrived to a minute, and when I looked over my night's work, it has often been with the strong impression "that I was but the instrument, recording sentiments and ideas grafted into my personality, but for emanation of which I could not honestly seek to take credit." Rev. D. Lyman Abbott, successor to Rev. Henry Ward Beecher, of American renown, coincides apparently with such views of impressions imparted, for he says, speaking of the inspired Word, "The utterances of this Book are but the reflection of that which was written by God in the inmost being of the prophets." God, the All-wise and Supreme Being ever works by means, evincing consummate wisdom of design. In the parable narrated in Book of Kings, the query put forth, to teach us, by human ideas and resemblances, is: "Wherewith shall we persuade Ahab?" The ministration of spirits, for in deed and truth, as Milton says, "Myriads of spirits walk the earth both when we sleep and when we wake," is to watch to render services to their clay-tabernacled brethren of mankind, so cribbed, cabined, and confined by fleshly bonds and animal natures, and still imperfectly regenerated as to be hampered in powers of penetrating into sources of true knowledge of themselves and of God, in His, to man, incomprehensible personality. Yet man may happily be a recipient of spiritual influences and impulses, which are either the direct, or at least the sanctioned impartations from the Deity. The prayer of Tennyson—"Oh for a man to arise within me, that a man" (or say mere animal, where a slave to vicious tastes) "that I am may cease to be," might well be the prayer and heartfelt wish of everyone duly impressed with the desire, aim and aspiration for regeneration, and ever-growing similitude to the God man, our loving Brother, and Great Exemplar.

THE RATIONALE OF THE SPIRIT-WORLD AND ITS INHABITANTS.

BY DR. ROBT. GREER.

IN all ages of the world a belief in the existence of spirits or celestial beings has held a high place in the estimation of mankind. Man's first home in the Garden of Eden, we are informed, was with the gods. Can we wonder, therefore, that man's passion for things sacred or divine has been instinctive with his offspring? In all ages, too, spiritual phenomena have been the awe and wonder of the world. Its mysterious origin, its subtle power, and its erratic, eccentric, and unreasoning ways have been a puzzle to mankind. While some, especially the clergy and the ignorant and the superstitious, are hostile to Spiritualism, regarding it as from a Satanic source, men of ability and character, and distinguished men of science and letters everywhere, indorse it as divine, and boldly stand forth as its champions.

The science or philosophy of Spiritualism, as known

to the present generation, is merely in its infancy. Each year adds new evidence of its progress. Every day increases our knowledge of its many mysteries. Notwithstanding the rapid strides that Spiritualism is making in the world, yet many are utterly ignorant concerning it; and some will often inquire: "Do spirits really exist?" and "Do spirits really communicate with mortals?"

I answer, "Yes, spirits do really exist, and spirits do really communicate with mortals." It is also often asked—"Who are spirits?" and where do spirits reside?" By the light of reason, as revealed to my mind, I will answer these questions. In the first place, I claim that there are three great departments in nature, viz., water, land, and air. Each of these three great departments constitutes, in itself, a world or kingdom. Each kingdom is peopled; or, in other words, I claim that the air is peopled, as well as land and water.

If we have the Marine World and its inhabitants; the Island or Continental World and its inhabitants, why not have the Aerial World and its inhabitants, or a people subsisting in the upper air? No fence or partition divides these three worlds from one another; but the elements or productions which they contain makes them separate and distinct. These elements or productions form the visible divisions of the three kingdoms. These divisions distinctly mark their definite boundaries.

This globe, then, represents one great stupendous planet, producing three marvellously grand, distinct worlds or kingdoms, all teeming with life, both visible and invisible. True, we have no tangible proof that the air is peopled; nor have we proof that the air is not peopled; but to my mind it requires no very great stretch of the imagination to realise that the upper deep must have its people as well as land and water. A little thought on this subject, and a little exercise of the reasoning powers, will convince any person of the possibility of the existence of aerial beings or people in the air.

"But," say some, "if there were people in the air, we should all see them." Not so, you cannot see the air; and yet the air is there; and so with the inhabitants of the air, you cannot see them with the natural eye, because, like the air, they are invisible. Besides, there are myriads of forms of life existing everywhere in nature which you cannot see, except by the aid of a powerful microscope.

Astronomers tell us that there are as many as one hundred millions of stars that are invisible to the naked eye, and they can only be seen by the aid of a telescope. So that any objection to spirit-life in the upper air, on account of being invisible, would be no argument. But who are these people in the air? Do the inhabitants of the earth ever behold them? I answer: The denizens of the air are the former inhabitants of this planet, and are those whom we call spirits. They are spirits, and there are millions of human beings whose spiritual eyes are occasionally permitted to behold them.

Again, you ask, "Are they really disembodied human spirits of our departed dead?"

I answer, "Such they claim to be; and what I have seen of them, they seem to be. With my spiritual vision I can see spiritual beings almost any time I place myself in proper condition so to do; and there are multitudes of persons whom I know can do the same; and if these inhabitants of the air are not resurrected human beings, I know not who they are. One thing I do know, whoever they are, they seem to exercise an organised control over the affairs of nations and of individuals, and they seem to rule with an omnipotent power. Frequently they advise me in the interest of my patients; and the remedies they prescribe are always infallible.

With these facts before us, a belief in the existence of spirits, to my mind, is the easiest thing in life. For all that we see everywhere in nature is only the expression of spirit.

The very atmosphere that envelopes us, and the very air that we breathe, is spirit, and so essential is this spirit element to human life, that to live is to breathe, and to cease to breathe is to die. All the aromas and essences of nature are spirit; and the very life that ani-

mates this human body is spirit. And when the body is dead, it is because the spirit has fled.

Besides, as man is not the highest intelligence in nature, there must be somewhere, in the upper scale of gradation, a higher intelligence than man; and as the human kingdom is a higher development of life than any kingdom of land or water, so Life in the upper air must be supremely higher than man in intellect, genius, and power.

Paul, the ancient Christian philosopher, evidently understood that the air was peopled, for he referred in his writings to the "Prince and Power of the air."

It will be well, therefore, to remember the all-seeing eyes of the spirit-world, by which we are surrounded, You may not see your invisible surroundings, but they are there all the same; and they can see you, and are a witness to your every thought and action.—*Progressive Thinker*,

To Correspondents.

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

TO THE EDITOR OF THE HARBINGER OF LIGHT.

OUR LEICHHARDT LETTER.

DEAR FRIENDS,—The spring is ever the harbinger of hope, the new birth of nature's vernal beauty, the symbol of spiritual resurrection of thoughts springing into activity under the genial influence of spiritual love and desire for good, and the consequent revival and spread of spiritual effort for the promulgation of truth.

So we are looking hopefully through the cloudy atmosphere surrounding us, as the reflection of the sun's brighter rays cause the rainbow of hope to span the horizon of our labours, and even through a mist of dewy tears we see the promise of our Father gleaming in the cloud, "All things shall work together for good to them that love God."

Owing to the deficiency occurring in our Building-Fund, it has been deemed advisable, during the past month, to form a committee of management, which was done at last Wednesday's meeting.

Mr. Johnston, J. P., being elected President, Messrs. Lambert and Taylor, Vice-Presidents; Mr. Nettleton, Treasurer; Mr. Hickley, Secretary; and Mesdames Lambert, Nettleton, and Bain; Messrs. Bain, Binnie, and Price, working committee.

It was also proposed that we endeavour to assist the cause by holding monthly entertainments in the Mission Rooms, inviting the services of any physical medium who can furnish us with interesting phenomena, to vary the programme of our spiritual work.

We have to acknowledge the receipt of some valuable works to our Lending Library, kindly given by Mr. Caunter and Mr. Lobley; also, parcels of papers (spiritual) from various friends.

We are also much indebted to our dear sister, Mrs. Moore, for her musical services, which have tended greatly to increase the interest of our meetings and circles.

The Friday public circle is tolerably well attended, and we have one or two sensitives under development whom we hope to see by-and-bye engaged in useful work.

Our finances are very low, but we trust the spring weather may improve these conditions, and the flowers of spiritual results blossom under the more genial influences of renewed energy and fraternal effort.

With every good wish for the success of the beloved Melbourne cause, and deepest sympathy with each and all of your workers,

We remain, with patience and greetings,

J. HARRIS,

AND MEMBERS L. S. M.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

THE Annual Meeting of the above Association was held in the Library, Austral Buildings, Collins-street, on Thursday evening, Sept. 3rd; Mr. W. H. Terry in the chair.

After some preliminary business, the following Report of the retiring committee was read, received, and approved:—

Report of the Committee of the Victorian Association of Spiritualists for the Year ending Aug. 31, 1891.

The Committee propose to lay before the members a sketch of the work carried on by them during the past twelve months; and they trust that in estimating the amount of work done, members will take into account the small amount of income at the disposal of the managing body, which in all such institutions is an important element in the conduct of the proceedings.

The committee cannot help expressing their conviction however that the amount of genuine Spiritualistic thought which emanates from our lecturers, our mediums and our friends generally, is of more value in disseminating the truths of Spiritualism than the expenditure of large sums of money. At the same time, the augmentation of the funds of the Association must not be neglected—if any useful public work is to be done.

There have been 49 inspirational addresses delivered to the members, and which have been open to, and have been attended by, the public generally. Mrs. Harris gave 19 addresses of a most sincere, loving, and affectionate character; some were very noble and advanced in their conception. Mr. I. Crawford Bradley gave 18 addresses, which were full of animated thoughts of a practical and judicious nature with relation to the progress of the human race. Mr. C. H. Bamford gave 12 lectures of a highly intellectual nature, and which displayed much knowledge of the various phases of mediumship and Spiritualistic matters, only attainable after diligent and industrious study.

The committee kept up a pleasant series of monthly meetings, of a friendly, social, and intellectual nature, in the Thistle Company's Hall, which have been well attended and evidently appreciated. These meetings have been the means of bringing out a large amount of musical and intellectual talent amongst the Spiritualists, which has been very creditable to them, and a source of much pleasure to all who attended them. The production and exhibition at these meetings of pictures by David Duguid, of specimens of spirit-writings by Fred. Evans and others, besides curios connected with the Spiritualistic movement, added very much to their interest.

The committee took the bold step of leasing Room No. 13, in the Austral Buildings in a conspicuous position in Collins-street. The rent is 25s. per week, and the amount is reduced by an arrangement made with Mr. Terry, who pays 8s. per week for partial use of the room, and it has also been let for sundry purposes connected with the movement at 5s. per meeting. The committee endeavoured to establish weekly meetings for members, of an intellectual and spiritual nature; but the time did not seem suitable for these meetings, and they had to be given up for want of attendance.

Meetings twice a month for séances have been more successful. Mrs. Reynolds and Mr. I. C. Bradley gave their services as mediums to the Association, and the meetings that have been held have been of a most interesting and instructive nature. The ladies have carried on, for eight months, in our hall, meetings for Mutual Improvement in Spiritual Knowledge.

As regards the Library, it consists of a moderate number of well-selected books, on Spiritualism and kindred subjects; and the committee look upon it as a most important branch of the Association, but for want of funds they are unable to add to the books. A very small number have been added lately. An important addition has been made by the industry and management of the Treasurer, Mr. Thomas Lang. He collected all the old copies of the *Medium and Daybreak* belonging to the Association, and by applying to friends procured a great many more; and then arranged these loose numbers in

an orderly manner, and has finally managed to secure 16 volumes in addition to the four bound volumes which were long ago presented to the Association by Mr. James Burns, of London; and now we can boast of having 20 volumes, being the complete series from 1870 of most readable and interesting matter connected with the history of the movement. It will require about £4 to pay the cost of binding these volumes. We must wait for better times, if in the meantime one of our members does not feel inspired to give a donation for the purpose. It would indeed be an important matter thus to hand down to succeeding Spiritualists 20 bound volumes of such instructive and interesting history.

In connection with this matter we may mention that there is in the Library a complete series of the *Harbinger of Light* in bound volumes, published in Melbourne by our faithful and industrious President, W. H. Terry, and which in future times will attract much interest.

The committee regret exceedingly that there has been so much delay in connection with the gift of land near Port Adelaide, from Mr. Wm. Overton, to the Association and to the kindred Society in Adelaide. Our law agent, Mr. Morgan, wrote to a respectable solicitor in London, and strange to say, his communication was not replied to; and the consequence is, that after waiting for the reply for a considerable time, a fresh correspondence has been opened with another firm of London solicitors, and we must wait with patience till the matter is replaced in a satisfactory business groove.

As to finances, minute and orderly details are given in the analysis of cash received and cash expended. The amount of subscriptions received from 54 members was £53 4s.; there was also received as donations £2 10s. from Mr. Manning; £10 from Mr. Coates; and £1 10s. from Mr. Layley, for which the thanks of the Association are due.

The amount paid for 8 months' rent of the Association Rooms, was £43 6s. 8d. We received a drawback of £26 4s. for those who paid rent for the use of the room, thus showing the net cost £17 2s. 8d., or £2 2s. per month. The amount received from those who attended the 10 monthly meetings was £36 1s. 6d. The expense of these meetings was about the same amount. The amount received from the audiences at the 49 lectures £84 2s. 8d.; the charges were £105. The liabilities of the Association are £19 4s. Cash on hand, 11s. 5d.

Thus it will be seen that our income is so small that it takes much careful economy to carry on. The committee cannot but express their surprise that, notwithstanding there are so many Spiritualists, many of whom are well off as regards worldly affairs, so few deem it their duty to contribute 10s. or 20s. per year to assist the Association. These remarks do not apply to those who have trouble to make the two ends meet; they refer to those Spiritualists who are in comfortable circumstances. During the old religious times, and with the theological terrors hanging over them, these very people would have contributed £5., £10, and even £50 each to uphold the orthodox system of superstition.

The Treasurer's Balance Sheet was presented, read and received, but owing to the illness of one of the Auditors it was not audited, it was, however, passed subject to audit.

The following office-bearers were nominated and elected unopposed for the ensuing twelve months:—

President: Mr. W. H. Terry.

Vice-Presidents: Mr. Hall, Mr. Clay, Mrs. Campbell.

Secretary: Mr. A. C. Fletcher.

Treasurer: Mr. Thomas Lang.

Committee: Mesdames Aston, Delaney, Fletcher, Harding, Peddington, and Wakefield; Misses Grant and Dwight; Messrs. Wm. Brown, W. J. Coates, F. W. Debnay, S. A. Morris, H. Robertson, Wakefield, and J. Webster.

Some conversation took place as to the practicability of obtaining central premises suitable for both offices and lecture hall, and attention was called to rooms in Lonsdale-street, said to be appropriate. It was arranged that enquiries should be made and report furnished at the first meeting of the new committee.

SPIRITUAL COMMUNICATIONS.

From "Spiritualism,"

BY J. W. EDMONDS AND G. T. DEXTER, M.D.

(Section Twenty-three.)

Tuesday, May 17th, 1853

This evening, in addition to the Doctor and myself, Mr. and Mrs. S. spent the evening in my library.

I began by asking some questions touching the last evening's lecture. My first one was this: At one time you say you "can only reason," at another you speak of "the facts of the case." Now, has it not been possible for the advanced spirits to ascertain certainly about the existence, and birth, and actual history of Jesus?

It was answered:

Although I mentioned "facts," yet you will observe I cited no evidence except the principles on which I suppose the laws of God were predicated. I meant that you should accept my reasonings for what they were worth, as I could not give you the true history of the birth, and life, and mission of Jesus Christ.

Yes, there are spirits who know everything in relation to the circumstances which gave birth to Christ. They are far above my position. They occupy those glorious spheres where all that can be known of God is revealed to them. But those omnipotent truths we are not permitted to know for a certainty, till we are divested of all that is gross in our organisation, and all that is of error in our minds. Certainly it is not to be told you again, that there is as much conflict of opinion on the true nature of Christ here as with you. But I am reasoning from causes which come under the full operation of the principles on which they are founded, and the effect of which is observed in everything which emanates from God—everything natural, everything divine.

One great feature in all the operations of our Creator, in all his acts, in all the laws he has instituted, is that he never acts or manifests himself unconnected with matter. Therefore for the human mind properly to comprehend any of his attributes separate from this union would be entirely impossible. You will understand, then, why I have written on this subject as I did last night.

I next asked this question: You say that in your state of existence obedience to the law is not enforced by any tribunal, but is, as it were, instinctive with you. Is that anything more than carrying a step or two farther the same principle which makes us in this life obey certain laws, such as hunger, thirst, self-preservation, etc.?

It was answered: No.

I inquired further: Is it a consequence of our progression that our instincts also thus progress too?

Yes. That is the true explanation, Judge. As the mind progresses, there is a just appreciation of the laws controlling the organic part, as well as a proper idea of what are our moral obligations to ourselves and to one another. Thus, when the mind perverts the one, it renders the perception of the other obtuse, and the effect is manifest in the density of the body becoming more distinct, and consequently the full and free operation of the spirit is retarded. Instead of progressing, the spirit retrogrades.

I said that I was now done with my questions, and it was written:

Well, then, if the effect of such acts on the part of God was obviously to have produced to the thinking mind such a view as I have mentioned, the idea could not have been disseminated, had it not been the policy of the leaders of the then new revelation to have awed the minds of believers by investing the birth of Christ with a mystery so profound that it would of itself have taken their credence by storm.

But how could Christ have taken on himself the burden of the sins of the world? When God created man (under the Mosaic account), and placed him in the garden of Eden, he fell by violating a law which the Creator had established. Pray tell me now, was it possible for the spirit, not yet given off from the germ or

source, to have been implicated in the sin of the first man? To become a participator in any criminal act, it is necessary one should be cognisant of the wrong done, and assent to its commission, or that one should unite with another in committing the act itself.

Now, I contend, that if God punished Adam for eating of the tree of which he had forbidden him to partake, he did so because he violated a command. This is acknowledged. Well, if it were a sin for Adam to violate a law, how much more impossible would it have been for God to have punished those who were not cognisant of the act, mentally or otherwise, or to have doomed the unborn spirit to the same punishment as he inflicted on the man Adam! Certainly, therefore, the souls of men born long after or immediately after Adam's fall, could not have been included in the curse pronounced on him. And you will apprehend my argument, that there was no necessity for such a mediator between those who could not have been implicated in the sin and their God.

That there was and is sin in the world no one denies, but that the old or present sin originated with the act of Adam in the garden of Eden I do deny, as incompatible with everything we know characterising God. Pray tell me, if an act of wrong committed on your earth includes the spirits here in the consequences, how could any spirit ever arrive at the highest spheres? Now the act of Adam, according to this doctrine, implicated, involved the spirits not yet developed as distinct identities. It was an act not only shrouding the earth in gloom, but leaped over time and penetrated eternity, and laid all spirits, whether disintegrated from the parent source or those who were developed, under tribute of the same sin.

It seems to me its influence went still farther, and as God himself was and is the source of all spirit, the very Creator, the God, came under the law of punishment which it was said he pronounced on the first man. But could it have been necessary, that God should have made a saviour?

When you cast your reflection back on the spiritual condition of the world at the time Christ was said to be born, you will understand all the necessity which existed. The laws, both natural and divine, were perverted, and though God was acknowledged by a few, yet almost the whole of what was called the civilised world denied his existence, and worshipped a thousand gods, of as many attributes.

The idea, as I understand it, was to establish the belief of God, not of Christ. Jesus was a reformer; by him the first true idea of what belonged to man as of himself, and to God as the Creator, was given to the world. Christ taught nothing of himself. He called for no belief that of himself he could accomplish anything. But he taught that man was a part of God, that in his spirit existed the elements of eternal progression, and that all that was required of him was to believe in God, to love one another, and to develop the powers and faculties with which that God had gifted him.

After a short interval he added:

One word I will say in final illustration of my views of the religion Christ taught. It is, that God is love. In every situation of life this evidence is conclusive, that God loves everything that he has created. Aye! every object of his handiwork proclaims this truth, that love eternal, undying, is the source of all his works. Every man, in every condition, assents to this doctrine, and go where you will, converse with savage or civilised, you find that every faith is founded on this axiom.—BACON.

ADELAIDE SPIRITUALISTIC ASSOCIATION.

An able and interesting lecture on the "Law and Philosophy of Love" was delivered to a good audience, on Wednesday, September 1st; after which, songs and recitations were given by members and friends.

On Saturday, September 12th, a very successful tea-meeting and social, for the benefit of the funds of the Society, was held. About 80 persons sat down to tea. Several songs, duets, etc., were contributed by members and friends, and a most enjoyable evening was spent.

THEOSOPHY, OCCULTISM AND SPIRITUALISM.

(Continued.)

DAVIS, in the Key to the Revelation, affirms that the *interior* of all things is the reality; the *external* the mere transient expression. He gives the Rationale of Animal Magnetism and Clairvoyance; also describes the source of his impressions, gives logical proof of a spiritual existence, generalises upon the principles of the universe, affirms universal and eternal motion and progression of all things through circular or spiral lines of development, proclaims a universal correspondence or analogy; the Great Positive Mind the cause, Nature the effect, and spirit the ultimate.

The "Revelation" comprehends the original condition of all matter as liquid fire; Evolution, of an igneous atmosphere from the Great Centre, formation of successive nebulous zones and countless millions of suns with their respective planets, laws of planetary motion, origin and rationale of universal gravitation, origin of our sun and planets—a description of the condition of life on them, geological history and development of life in our planet, original settlement of the nations, origin of languages, hieroglyphics, mythological theology, creeds, institutions, etc.

This is followed by an analysis of man, physically and spiritually, also of the human faculties. Man, "materially," is defined as the wisdom head and king of all animated forms, and spiritually as the perfection of motion, or the first great moving principle of the universe, or in other words, the wisdom of love. The soul is said to be composed of three distinct parts, viz., Love, Will, and Wisdom.

Referring to the Divine Mind, the seer says:—

The Great Divine Mind, in essence, is Love: this is the light and life of the Universe. The Universe itself is the *Body* of Love, and its perfect Form. But Wisdom is the highest attribute, and the great ultimate of eternal Design. And Wisdom gives to Light and Life a *Body*—and to this *Body*, Order and Form. The whole is rendered thereby an harmonious System, each outward form being a perfect representative of its creative cause.

The following, then, are the three Parts of the great and universal System: The Divine Mind, or Love, which is the Soul; the Universe, which is the Form, Means, Mediator, and Body; and *Spirit*, which is the Order, the Form, the Wisdom, and the GRAND DESIGN of the whole System of the Univercelum. The *End* primarily designed to be accomplished was the *individualization of the human spirit*; and for the attainment of this, Cause and Effect were brought into requisition. The Divine Mind is the Cause, the Universe is the Effect, and Spirit is the ultimate Design.

He affirms as a *great spiritual and eternal truth* "that all manifest substances, forms, compositions—INDEED ALL THINGS VISIBLE, are expressions of an interior productive Cause, which is the spiritual essence." And further, says:—

Behold the truth—that the *material* Universe is a perfect representation of the *spiritual* Universe, in which nothing exists but what is everlasting and infinite; that the whole material System is the Body of the Creative Soul; and that the Spiritual Essence has unfolded and manifested itself in a material Form! And this Form is the Order and Wisdom of the Divine Mind.

This brief outline of the salient features of the matter leading up to the description of the spiritual spheres, we have deemed essential as a basis. Preceding the revelation as to the nature of the after-life, is a brief description of the process of death, or transition, which the seer explains to be analogous to the transition he passes through every time his spirit enters the superior condition; describing his position and powers whilst in that state, he says:—

I now behold the forms of earth and, bodies of men, including my own, in a light and with a degree of perception never before presented. I discover that I can only see the forms by judging what and where they are, by the light of the spirit: for the outer body is beyond my perception, and I can only see well-constituted and living spirits. By possessing this perception, I am enabled to commune with all the possessions of this Second Sphere, and now behold the extended fields and living habitations of this elevated existence.

He then describes three specific degrees of spiritual form and development; three distinct societies or associations, each occupying a position determined by their degree of cultivation, sympathy for one another, and power of approaching each other's sphere of knowledge an attainment, and further, that—

Each society is encompassed by a peculiar sphere or atmosphere, which is an exhalation from the specific quality of their interior or spiritual characters. Every spirit has a peculiar sphere of its own, and also a general one in which it can with pleasure exist. And spirits know and associate with each other according to the quality of the sphere which is exhaled from their interiors. They associate only as spheres are agreeable, and as they are capable of approaching each other with pleasure.

In the first of these societies, he says: "There are an immense number of infant and uncultivated spirits in various degrees of advancement." In the second, "those who have become highly instructed in the principles and truths of the Divine Mind;" and into this society he says: "all who die on earth with minds properly unfolded, are *immersed*, because here they can associate agreeably."

In the third society the spirits are of a most enlightened character, and include those from other planets in the solar system. This society is so highly illuminated with wisdom as to be almost unapproachable by spirits of the lower ones.

The first society are on the plane of natural thought, just emerging from the instructions and impressions of earth into the wisdom of the higher societies. The second is in the plane of the sphere of causes, just emerging from a superior knowledge of visible effects presented on earth, to a perception of the interior causes of them. The third is in the plane of *effects*, and those comprising it have a perception of all ultimate design. Their minds are luminous, and their powers of penetration great.

The seer describes lucidly the modes of transmission of thought and interchange of ideas, pertaining to the spheres; affinity and a knowledge of each other's inherent purity and state of affections determining the association of individuals.

We now come to a most important part, inasmuch as it is diametrically opposed to the "occult" revelation, because it affirms the continuation of the personality, or of its essential part, viz., memory. It is taken from page 651:—

Moreover, I perceive that the *former experience* of every person, both male and female, is treasured up in the memory, from which they can extract representations of that which they previously knew or experienced. Everything appears indelibly impressed upon the memory, and is mirrored forth with a vividness in proportion to the strength of the impression. Therefore whatever thought enters the human mind on earth, becomes a resident in the memory, and is here brought forth with the appearance of newness that makes it both interesting and instructive. Those things experienced which are disagreeable to the memory, are deposited in its depths and concealed from the view of any other being, by the prevalence of those events and experiences which it pleases the mind to remember, and which the mind takes delight in contemplating. Hence it is proper for all men on earth to do and think only that which pleases them most (according to wisdom), and which they would most earnestly desire to remember; and *not* to do those things, or encourage those thoughts, which are opposed to the superior delights of the mind. If this can not be done in the present social and mental condition of the world, then it is proper to *change* those conditions, so that even *this* great good and pleasure may be obtained.

When spirits conversing appeal to each other's memory, the memory mirrors forth a perfect representation of the thing remembered, which is perceived and understood by the conversing spirit. I behold beautiful representations in the memory of those in the higher societies. These representations are of the most exquisite character, because they proceed from the memory of highly-enlightened intellects; and they are therefore delightful, inviting, and instructive.

The seer next gives a lucid description of the beauties of the spheres, and the harmony pertaining to the higher ones. In these, he says: "there is no inertia, no stagnation, but activity and industry are visible in every department; every one is engaged in that for which he has an affection, and there is, therefore, no confusion, . . . every spirit has an exhalation, or bodily atmosphere, which is an exact indication of the quality and purity of its interiors, and thereby are all distinguished; . . . every natural earth, every mineral, vegetable, animal, man, and spirit; every particle of matter in the universe, has a peculiar sphere by which it may be designated and recognised; also, that every spiritual sphere, from the lowest to the highest, has a spherical emanation that describes its interior. It is surprisingly delightful to see these aromas and haloes of purity that surround every spirit."

We conclude our quotations from Davis's remarkable work with his prophecy in relation to the opening of the modern spiritual revelations and intercourse which occurred two years later :—

It is a truth that spirits commune with one another while one is in the body and the other is in the higher Spheres—and this, too, when the person in the body is unconscious of the influx, and hence can not be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration. And the world will hail with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established such as is now being enjoyed by the inhabitants of Mars, Jupiter, and Saturn, because of their superior refinement. Concerning these things and their details, a knowledge can be had by perusing the relations made by Swedenborg during the period of his mental illumination.

We could enlarge considerably upon Davis and his revelations, but the particulars we have given, the extracts we have made, and the tone and quality of the latter, will give a fair idea to the reader of the value of the revelation as compared with the Occultist one, and enable him to form an opinion as to their relative value. No Spiritualist or Occultist, however, should rest satisfied until they have carefully read Davis's and Sinnett's books.

We propose presenting extracts from the writings of some of the most prominent and reliable investigators of Spiritualism, shewing their general agreement with Davis's Revelations as to the condition of the human spirit after the death of the body.

Amongst the earliest investigators of Modern Spiritualism was J. W. Edmonds a Judge of the Supreme Court, New York; and in conjunction with Dr. Geo. T. Dexter, a small but select circle was established at his house early in 1853, where a series of highly interesting communications were received, professedly from the spirits of Swedenborg and Lord Bacon, on a variety of subjects—religious, philosophical, and descriptive—followed by visions of the spirit-world, seen by the Judge and others. The first portion of these were published in a large 8vo. volume in Sept., 1853, and must have been eagerly sought for, as before the end of that year, a fourth edition was published by Partridge and Brittan, of Broadway, N.Y. The book is prefaced by two introductions, by Judge Edmonds and Dr. Dexter, covering ninety pages, giving a very clear description of their methods of investigation, both in regard to the contents of the book and their previous experiences—the whole conclusively pointing to communion with distinct intelligences, mostly of a high order, and all professing to be the spirits of men who had been denizens of this world, and who had since their translation preserved their identity and memory of their earthly experiences. Apart from his judicial position, one cannot read the Judge's able introduction without being impressed with his fitness to investigate and come to rational conclusions on a subject of such magnitude and importance.

We shall now give some extracts, pointing to the discrete nature of the communicating intelligences; the first being from page 20, of the introduction :—

"About this time, as I was sitting one day alone at work in my library, the thought suddenly intruded itself upon my mind, that I must go to a person who was named and magnetise him, and I would receive a communication from a spirit in a higher condition than any who had yet communed with me. Now, as I had no acquaintance with that person, never having seen him but once, and then hardly exchanged ten words with him, and I did not know how to magnetise him, never having seen the operation but once, I disregarded the impression. In a day or two it came again with great distinctness, and both times when I was not thinking on the subject, but my mind was intently engaged on something else. After it had come the second time, I sought a rapping medium, and inquired about it. I was told that it was not, as I had supposed, my own imagining, but a direction that it would be well for me to heed. I accordingly sought an interview with the person named, who was a clairvoyant, a rapping medium and a medium for physical manifestations. At the appointed time I met him, with a party of six or eight others, none of whom had I ever seen before. And much to my surprise I received a communication pointing directly to two trains of thought in my mind; one that had been there for some twenty-five years, and another that had been there some two or three months, but neither of which had I ever uttered, or even hinted at, to mortal man or woman. For some time they were spoken to as distinctly as if I proclaimed them with a loud voice. I was startled, for here was to me evidence from which I could not escape, that my most secret thoughts were known to the intelligence that was dealing with me. There was no avoiding the conclusion. Reason upon it

as I would, imagine what solution I might, there was the fact plainly before me, and I knew it. The conversation to the others present was an enigma. They did not understand it, nor could they, unless they had known the secret thoughts which furnished the text."

Again, on p. 25 :—

"It was on an evening when the circle to which I belonged was to meet. As I was going toward the house in the east part of the town, I met the medium, his sister, and two or three others, going toward the west part of the town. He told me that he had received instructions through the rappings to go to Mr. Partridge's, and he was accordingly on his way. He told me also, that when he had got ready to go, he had been told to wait fifteen minutes, and he had done so. I perceived that if it had not been for those directions I should have missed him, and should not have known where he was. And inasmuch as I was on my way to his house at the time he received those directions, neither he nor I could imagine any other reason for them than to have him meet me. I accordingly determined to go with him. We found there a party of at least twenty persons, among whom were five mediums. We were surprised to meet each other; for we met without preconcert, and found upon inquiry that we had been assembled by directions given to different persons in like manner with those given to the medium whom I accompanied. For three hours I there witnessed physical manifestations which demonstrated to me beyond all doubt that they were not produced by mortal hands, and were governed by an intelligence out of and beyond those present."

* * * * *

"I have seen a person who knew nothing of music, except a little that he had learned at a country singing-school, go to a piano and play in perfect keeping as to time and concord the several parts of an overture to an opera; and Governor Tallmadge, in a recent letter writes :— My youngest daughter, aged thirteen, plays on the piano by the instructions of the spirits, like an experienced performer. She knows nothing of notes or music, and never played the piano before in her life. The first tune she played was Beethoven's Grand Waltz, and then several others with which we were familiar. After that she played many we had never heard before, and improvised words suited to the airs, beautiful, and of the highest tone of religious and moral sentiment."

Bearing upon the objectivity of what was presented to the clairvoyant vision of the circle is the following from the Preface, p. v. :—

"Two of the evenings are devoted to teachings in regard to the great doctrine of Progression, from the most inert particle of inanimate matter to the spirit of man, and two to an illustration and exemplification of life in the spheres. In respect to the latter, it has been said by the teaching spirits, 'this first teaching or vision of fact is the continuation of our second volume, and in it will be given more of life, actual life of spirits than ever before; their occupations, habits, connections, dress, conversation, pleasures, amusements, business, and, in fine, all that could or should interest you as belonging to the spheres. Further than this we cannot go, except to show the passage from one sphere to another. You see distinctly what is absolutely going on in the life as it is, and the particular circumstances which occupy spirits at the time you see them. And you look at them as through a window at the real scenes of earthly life before you, and the persons acting therein. Now these things are given to your spirit, which is lifted upward and gifted with the faculty of really seeing what is described. The teachings will now assume the particular details of real life, and what is given is the reality of life as it is. You may suppose many things your own imagination, but it is really the absolute reality of living fact.'"

SELF-ABNEGATION.

*Through the Sensitive of Society for Psychic Culture,
Dunedin.*

"Not unto us, O Lord, but unto Thy Name."

Not for our individual good
We toil and sow the seed,
But for a universal want
For universal need.

The rain falls on our neighbour's field
That holds a different grain;
Yet all the world will richer be
That it on both did rain.

My good is thine, and thine is mine,
And ours is all men's too;
All, each, are better that we speak
And think, the great and true.

The universal good is ours;
Our joy is also thine.
There are no words in angels' life
As Me and Mine.

THINGS WORTH RECORDING.*

BY OBSERVER (MRS. LOVE M. WILLIS)

Aaron Comfort; Mrs Gourlay the Chosen Instrument; Prof. Hare's Ingenious Appliances; His Patient Investigation and, Finally, Firm Conviction of the Genuine Character of the Spiritual Phenomena; The Threadbare Allegation "in His Dotage" Disproved by His Own Pen; "Prof. Hare Still Lives."

It was in the summer of '57 that we were invited by Aaron Comfort to spend a few days in Philadelphia, that we might see Prof. Hare, and, if possible, investigate some of his methods of testing scientifically the phenomena of Spiritualism. If we were accustomed to canonizing good men and women, and bestowing the title of saint upon them, we surely could not pass Mr. Comfort by. He had a nature so sincere, so devoid of personal pride, so generous and frank, that he represented the culmination of Quaker simplicity in spiritual faith. He belonged to one of the first circles organized for spiritual manifestations in Philadelphia. He stood always on the firm ground of *certainty*, and was always ready to extend a helping hand to those who yet lingered in the quagmire of doubt.

Unfortunately for our expectations Prof. Hare was absent, and did not return during our stay in Philadelphia; but the part of himself that related to his experiments was open to inspection. The apparatus arranged to detect fraud, the table and discs, made a formidable display; and although a full explanation by a learned professor would have been most instructive, yet their inspection and explanation was most interesting.

Mrs Gourlay, the medium through whom Prof. Hare was able to make many of his experiments, was a lady of dignified bearing. Her face expressed frankness, sincerity, calmness and patience. The room in which she sat was literally filled with the ingenious contrivances formed for the purpose of ascertaining the producing cause of various phenomena connected with inert bodies. It would take a long time to describe them were we scientifically learned. In the first place he took brass billiard balls, placed them on zinc plates, and placed the hands of the medium on the balls, and the table moved. He next arranged a table to slide backward and forward, to which attachments were made causing a disc to revolve containing the alphabet, *hidden from the view of the medium*. The letters of the alphabet were previously arranged out of their consecutive order. Under this test sentences were formed, and intelligent communications received, the import of which the medium could not know.

Another test was made by placing the long end of a lever on spiral scales, with an index attached, and the weight marked. The medium's hand rested on the short end of the beam, where it was impossible to give pressure downward, but if pressed it would have a contrary effect, and raise the long end, yet the weight was increased several pounds on the scale.

In Prof. Hare's work entitled "Experimental Investigation of the Spirit Manifestations," he gives a full description of the various modes of testing table-moving, and of communicating by means of discs. In Plate II. of the book is represented the apparatus used by Mrs. Gourlay when we were present, and through a more simple one we received a long communication. The process was very slow for one unaccustomed to taking down the letters as the index pointed to them; therefore when no test was required an apparatus was used where the disc with the alphabet was in view of the medium, and where her trained eye could rapidly take in the motions of the index, and designate the words. We remember distinctly through the thirty-four intervening years, the impression we received as we saw Mrs. Gourlay seated with her hands on the prepared apparatus, with the blank disc only in front of her, while we stood opposite and saw the index and lettered side of the disc, and watched the index point with accuracy and intelligence.

*From an interesting series contributed to the *Banner of Light* (Boston) 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.

It was impossible to restrain the impulse to look behind the disc, and see if some unknown hand were not aiding in that scientific process. For in spite of faith and confidence, a thoughtful, earnest mind hesitates to recognize that which has been deemed impossible. Let us give a broad charity to the thoughtful investigators of to-day who wish, like Thomas of old, to touch as well as to see; to look behind curtains, and test carpets and screens.

The first letter that Prof. Hare wrote in reply to the inquiry respecting the influence of electricity in table-turning is interesting as showing his attitude in relation to the phenomena of table-moving. He says:

"I am of the opinion that it is utterly impossible for any number of persons seated around a table to produce an electric current. Moreover, I am confident that if by any adequate means an electric current were created, however forcible, it could not be productive of table-turning. A dry wooden table is almost a non-conductor, but if forming a link necessary to complete a circuit between the sky and earth it might possibly be shattered by a stroke of lightning; but if the power of all the galvanic apparatus ever made was to be collected in one current, *there would be no power to move* or otherwise affect such a table." . . . "Powerful galvanic accumulation can only be produced by those appropriate arrangements which concentrate upon a comparatively small filament of particles their peculiar polarizing power; but nothing seems to me more inconsistent with experience than to suppose a table moved by any possible form or mode of galvanic reaction." . . . "It was ascertained by Guizot that one of the most powerful galvanic batteries ever made could not give a spark before contact to a conductor presented to it at the smallest distance that could be made by a delicate micrometer. *If there is any law which is pre-eminent for its invariability it is that inanimate matter cannot per se change its state as respects motion or rest.*"

How common it has been through all the years since these words were written to say flippantly, as the various phenomena occurred, "Oh! it is electricity."

This letter was published in the *Philadelphia Inquirer*, and called out an answer from Amasa Holcombe, a gentleman of attainments well-known to the scientific world, and whom Prof. Hare had met while he was exhibiting telescopes in Philadelphia. Mr. Holcombe says: "There is as much evidence that tables move without any person near them as that they sometimes move with hands on them. I cannot in this case doubt the evidence of my senses. I have seen tables move and heard tunes beat on them when no person was within several feet of them. This fact is proof positive that the force or power is not muscular." This letter, so straightforward and confident, made an impression on Prof. Hare's mind, and in conjunction with an invitation from Prof. Comstock, was sufficient to induce him to attend a circle, at which he received evidence of a power that *was not electricity*. The raps *would* occur, in spite of glass tubes, brass rods, and various simple devices. This led to his first device:

"Upon a pasteboard disc, more than a foot in diameter, the letters cut out from an alphabet card were nailed around the circumference, as much as possible deranged from the usual alphabetical order. About the centre a small pulley was secured, of two and a half inches diameter, fitting to an axletree, which passed through the legs of the table, about six inches from the top. Two weights were provided, one about eight pounds, the other about two pounds. These were attached, one to each end of a cord wound about the pulley, and placed upon the floor immediately under it. Upon the table a screen of sheet zinc was fastened, behind which the medium was to be seated, so that she could not see the letters on the disc. A stationary vertical wire, attached to an axle, served as an index. On tilting the table the cord would be unwound from the pulley on the side of the larger weight, causing the pulley and disc to rotate about the axle. Restoring the table to its normal position, the smallest weight being allowed to act unresisted upon the cord and pulley, the rotation would be reversed. Of course any person actuating the table and seeing the letters could cause the disc so to rotate as to bring any letter under the index, but *should the letters be concealed from the operator*, no letter required could be brought under the index at will. Hence it was so contrived that neither the medium seated at the table behind the screen, nor any other person so seated, could by tilting the table bring any letter of the alphabet under the index, nor spell out any word requested."

But under these conditions Prof. Hare had his questions answered, and the following communication from his honored father: "Oh! my son, listen to reason."

But our skeptical professor was not convinced that the origin was from the spiritual world, and he said, to the chargin of the medium and the few persons present, that a matter of such moment, affording precise experimental proof of the immortality of the soul, should not be considered as conclusively decided until every possible additional means of verification should be employed. Thus commenced the various arrangements and appliances

that finally bore triumphant testimony to the denied fact that spirit, and not electricity, was the moving power.

When this point was reached Prof Hare seems to have received corroborative testimony from very many sources. He must have been a member of that kingdom of heaven which Jesus designates as belonging to the child-heart; for with all his scientific acumen he reached out to other minds to learn what was new and beautiful in this new world opening to him. His friend Dr. Geib translated for him the opinions of MM. de Mirville and Gasparin on table-turning and mediums. He listened to the affirmations of Rufus Elmer of Springfield, of Allen Putman of Roxbury, of Robert Owen of England, Dr. Child of Boston, and many others. Perhaps it was this willingness to receive the testimony of others that so soon brought upon him harsh criticism and the terrible allegation that he was *old*, and thus unable to cope with scientific problems. As far as we can learn, no effort was made to meet him in a fair contest and disprove his facts. All over the land was published the fact of his conversion to Spiritualism, with the universal comment that he was in his dotage, and therefore could be readily imposed upon.

In Prof. Hare's "Apology for my Conversion," he disproves all these weak assertions, and shows his clear head, as well as his consistent philosophy:

"I do not conceive that in my change of opinion I have been involved in any inconsistency of principle. It always appeared to me that in explaining the planetary movements, after arriving at the Newtonian boundary made by momentum and gravitation, there could be no alternative between appealing to the spiritual power of God, or resorting to atheism. An appeal to the power of God has always been my choice; nevertheless holding that wondrous power to be of a nature wholly unintelligible to finite man. Confining the range of my philosophy to the laws of motion, magnificently illustrated by the innumerable solar systems, but no less operative in every minute mechanical movement, I hold that I could only come to the conclusion of Faraday that, if tables when associated with human beings moved, the movement must be in some way due to those beings, since agreeable to all experience of the laws of matter in the material world, inanimate bodies cannot originate motion. But as when the planetary motions are considered, any hypothesis fails which does not account for the rationality of the result, and therefore involves the agency not only of a powerful, but of a rational cause, so the manifestations of Spiritualism, involving both reason and power, might consistently justify me in looking for agents endowed with the reason and power manifested by the phenomena; this power being *invisible* and *imponderable* and at the same time *rational*, there was no alternative but to consider it as spiritual, no less than that to which planetary motion is due. In its potentiality the power thus manifested might be extremely minute as compared with the potentiality of the Creator; still it had to be of the same spiritual nature.

It has not appeared unreasonable to infer that the soul in assuming the spirit-form should acquire a power of which material beings are destitute, and of which they can only conceive an idea from its necessity to the operations of God. Parting with its material attributes, were the soul not to acquire others, even if it could exist, it would be perfectly helpless. Hence in becoming an immaterial spirit, it must acquire powers indispensable and appropriate to that state of existence. It will then be admitted by all who believe in the immortality of the soul that, as for every mortal that dies a spirit is born, innumerable spirits must exist. Is it not, then, reasonable to consider them as agents in producing phenomena which can only be ascribed to invisible, imponderable, rational and affectionate beings, especially when they themselves sanction this inference by word and deed?"

Professor Hare had from his earliest childhood been devoted to science, and for fifty years he had been considered one of the most accomplished chemists of the age. His first great discovery, the compound oxy-hydrogen blow-pipe, was made when he was only twenty years of age. By this contrivance a degree of heat was produced sufficient to melt the most refractory minerals, gems and metals, and to it the art of working that important and most infusible of the metals, platinum, is indebted for an efficient instrument. The American Academy awarded him the Rumford medal for the discovery.

After inventing several modifications of the blow-pipe, making it more useful, he pushed his investigations into the hidden mysteries of galvanism, on which he conceived a new theory, and for the development of which he constructed a new apparatus. By means of one of his inventions, called the galvanic deflagrator, he ignited charcoal in the electric current and produced a brilliancy of light which almost rivalled that of the sun, and the intensity of which the eye could not endure. Masses of platinum were instantly fused in this current. Professor Silliman pronounced this contribution to science the most important that had been made to the same depart-

ment since the discovery of the pile of Volta. Can we not see here how important were his discoveries to the new application of electric power? And yet how little honor is given him by the public in general! He has also thus especially prepared himself for his new developments and scientific experiments in psychic power.

After serving twenty-nine years as Professor of Chemistry in the University of Pennsylvania he resigned and stood ready for the great work prepared for him in the higher science, the credentials for which he received in trusting faith from distinguished individuals who were commonly esteemed *dead*. He says: "The sanction of the spirits was obtained under *test* conditions, so that it was utterly impossible to pervert the result from being a pure emanation from the spirits whose names were given."

There is something sublime in the directness and simplicity of this learned man when he accepted the new philosophy. He does not deem it wise to prevaricate in the least. He demands proof, and when he has it he acts in harmony with it. We give one interesting example of this trust: "Being at Cape May I requested one of my faithful guardian spirits to go to my friend Mrs. Gourlay in Philadelphia, and request her to induce Dr. Gourlay to go to the Philadelphia Bank to ascertain at what time a note would be due, and that I would sit at the instrument at half-past three to receive the answer. At that hour my spirit-friend gave me the answer.

"On my return to the city I learned that Mrs. Gourlay was receiving a message through the spiritoscope, which was interrupted to communicate my message, and in consequence her husband went to the bank and made the inquiry, which was given to me as stated. As the information differed from my memory it could not have been through the operation of my mind that the information was given."

Prof. Hare was pursuing his investigations when he was taken ill three weeks before his death, May, 1858, and believed he had received more important manifestations than any which had heretofore been given, but as they were witnessed only by himself and a medium, their nature was not publicly known.

A short time after his departure to his new sphere of duty Mrs. Gourlay received the following communication from him:

"I am here to redeem my pledge to manifest my presence to you as soon after my passage through the portal of death as conditions would allow, and to proclaim to you, and through you to the world, the fact that Professor Hare still lives; and that his soul is not destined to rot in the grave with its fleshy integuments, as I once thought, nor yet to dwell in the hell of popular theology where bigotry and intolerance long since consigned me. You already know something of the history of the grievances to which I have been subjected for conscience sake—more particularly during the last few years and days of my mortal life—by those who should have been my devoted friends, as well as a world whose interests I have long and faithfully endeavored to advance by my investigations and demonstrations in positive science. But I am now beyond the reach of my enemies, where the shafts of malice and invective cannot penetrate, and where I shall be better than ever enabled to promote the real interests of humanity. I shall not, therefore, repeat the story of my wrongs. Suffice it to say I am now free and happy. I remain a lover and defender of the truth.

ROBERT HARE."

We quote from a communication given through Hudson Tuttle to Robert Owen from Prof. Hare, published in *The British Spiritual Telegraph* of 1858.

"Soon your venerable form will be seen on earth no more. But you have this consolation: death is no more darkness—it is light. It is no longer wrapped in mist, and you will not step into the dark; but as you would step across the threshold from one room into another; as you would lay off a worn-out garment, so will you sink into the clairvoyance of death. The world moves slowly, but it will attain your standpoint, and this noble and inspiring thought will reward you for the non-fulfilment of your designs while you remain on earth. There is a future life, and death is but its gateway. Thy brother,

ROBERT HARE."

In the life of this noble man we may draw lessons of hope, patience and charity. What matters the criticism of the world, its scorn and rebuffs? They are but as the trials of childhood: when past they seem of no account. There remains for us, however, one duty: to cherish the memories of the heroes of the past, not for their glory or renown, but that they may be attracted by our thought and respect to the earth-sphere; that they may have the consolation of finishing their work, and of aiding in the progress of humanity. To that end let us harmoniously unite with trusting faith.

NEW SOUTH WALES VEGETARIAN SOCIETY.

At a meeting at the Temperance Hall, Pitt-street, Sydney, called by Mr. Jas. W. Lawton, of Goodhope-street, Paddington, it was resolved to form a New South Wales Vegetarian Society. Rules were adopted, in which the objects of the Society were defined:—

- I. To provide facilities for the meeting together of Vegetarians and inquirers interested in Food Reform.
- II. To promote as opportunities offer, the knowledge and practice of improved principles in diet—
 - (a) By an interchange of thought and information on the subject.
 - (b) By cultivating the acquaintance of fellow-thinkers on Food Reform, and endeavouring to encourage any public efforts in this direction.
 - (c) By assisting inquirers to a knowledge of the literature advocating Vegetarian principles and circulating such useful printed matter as may be practicable.

The Society shall consist of Members and Associates.

All who join the Society as Members do thereby intimate that they abstain from fish, flesh, and fowl as food. Those who join as Associates do thereby intimate that they are favourable to the consideration of the questions which interest the Society.

The Subscription of Members and Associates shall be not less than five shillings per annum, and be paid in advance, yearly or half-yearly.

Mr. W. D. Campbell was elected chairman; Mr. F. H. Gatchell and A. J. Taylor members of committee; treasurer, Mr. R. McKinley, and Mr. Jas. W. Lawton, hon. secretary.

It was decided that the Society should meet at the Temperance Hall, on the third Monday in the month, at eight o'clock; to which meeting all interested in Food Reform are invited.

THE LATE HON. DR. JAMES G. BEANEY, F.R.C.S.,
AND THE ROYAL COMMISSION ON
VACCINATION.

SIR,—The decease of the Hon. Dr. James George Beane, recently cabled to the English Press, referred to in *The Echo*, recalls circumstances of peculiar interest at this time, having regard to the Royal Commission on Vaccination now sitting. The doctor was Senior Surgeon and Demonstrator of Operative Surgery, Melbourne Hospital, member of the Legislative Council of Victoria, and one of the most eminent surgeons in Melbourne. Dr. Beane has given much attention to the subject of vaccination, and particularly to that side of it which relates to the inoculability and transmission of vaccinal disease, and had published his conclusions in a volume dealing with the subject, entitled "Vaccination and its Dangers," and in another on "Constitutional Syphilis." In 1881 Dr. Beane was one of the principal witnesses before the Select Committee of the Legislative Assembly of Victoria, and testified that "other diseases [than vaccina] have been communicated by vaccination throughout the world to a most alarming extent," such as scrofula, erysipelas, consumption, syphilis, and cancer, no matter "however the operation be performed." Dr. Beane says:—"I lost a very good family through syphilitic eruptions appearing upon two of the children," and he further testified that vaccination in early infancy was one cause of the large infant mortality prevailing in Victoria. Dr. Beane was urged by some of the most influential citizens in Melbourne to give the Royal Vaccination Commission in London the benefit of his extensive knowledge, wide experience, and careful researches on the subject, which it is believed he would have done but for the attack of illness last December, which has just terminated fatally. The doctor occupied a palatial residence in Collins street (which rivals some of the handsomest streets in Europe), and enjoyed the most lucrative practice in the prosperous Colony of Victoria.—Yours, &c.,

WILLIAM TEBB.

Devonshire Club, St. James's, London, July 9.—*Echo*, July 19.

SPIRITUAL PHENOMENA.

ELICITED BY THE NEW AMERICAN PSYCHICAL SOCIETY.

THE New Psychical Society have been particularly fortunate in securing the services of a remarkable (private) medium. The following account of their first three sésances is taken from the *Banner of Light*, of Aug. 8th. The *Banner* compares the manifestations with a similar but more impressive sésance held in their public reception room, in 1852, Mrs. Conant being the medium:—

Lowell, Mass., July 29th.—The committee of the above Society have just finished a series of three sésances with Josephine Lord of this city.

Miss Lord is young, lives with her father and mother, has not known anything of Spiritualism, and until recently has been a member and a constant attendant of the First Baptist Church. About two years ago her favorite brother was taken very ill. A female friend, who was calling, foretold his immediate death, which, proving correct, impressed Miss Lord and family very much. Heartbroken, they sought, like many others, consolation in Spiritualism, and thus began the mediumistic career of Miss Lord.

The phenomena produced by Miss Lord are of a peculiar character, occurring for the most part in the light. At the first sésance, held under the direction of the Rev. T. Ernest Allen, of Providence, R. I. Secretary of the American Psychical Society, with six others present, three canes, one of wood, another of glass, and another of steel, were made to stand upon the floor for five minutes in a vertical position. At a command from Miss Lord the canes moved in any direction indicated, but they would not respond to a request made by any other person in the room.

She then took one of the sticks in her hand, and, although apparently holding it lightly between her fingers, no person present was able to take it from her. This phenomenon is something after the Lulu Hurst order.

The second sésance was reinforced by B. O. Flower, of Boston, editor of *The Arena*, Mrs. Flower, and Mr. Garland, all being members of the society. On this occasion the manifestations were far more varied and striking in character. Sitting in the dim light around the table, shadowy forms were seen plainly moving here and there, bending over and breathing some word of comfort in a whisper; then seeming to rise in the air, to be lost in the deepening shadows.

There stood at a little distance from the table a large rocking-chair, which all at once began to rock. Gradually it slid nearer to the table, and pushed itself between two of the persons sitting there, then it stopped for a moment and slowly rose a few inches from the floor, falling back again with a loud thud. It rose somewhat higher a second time, returning quickly to the floor again. Making a third attempt, as though moved by some super-human force, it lifted itself squarely on the top of the table, and began rocking violently.

A murmur of surprise went through the room. After a little delay, Mr. Flower declared himself wonderstruck, and suggested that the chair be returned to the floor, saying as he did so: "Could any one sit in the chair, I wonder? and if so, could both be lifted?"

Instantly three hard raps were heard, which is the signal for "yes." Having thus gained the consent of the unseen agents, Mrs. Flower, with much trepidation, seated herself in the chair, the company meantime all joining in singing a familiar hymn. This had continued for a few minutes only, when the chair, despite all of Mrs. Flower's efforts to prevent it, began slowly to rock backward and forward. In vain did the occupant place her feet upon the floor, and protest that the chair should not move. It continued, gaining gradually in force and velocity.

Every eye was fixed upon the chair and its occupant, which were both plainly visible in semi-twilight. An exclamation of fear arose as the chair was lifted with its occupant fully ten inches from the floor, and then sunk back again just as it had done in the first instance.

"Are you afraid?" asked several persons of Mrs. Flower. They saw she looked somewhat pale.

"N-n-o, not v-ery," was the answer hesitatingly given.

The last word had not left her lips when, as though with one mighty effort, the chair and its occupant were both placed on the centre of the table, in the presence of the astonished company.

At the third séance, in the presence of the same company, about the same phenomena occurred with an additional mystery. Near the ceiling was a large picture-hook. One of the men present asked permission to place something on it, and was told by loud raps that he might do so. A stool was placed on the table, and he folded a bank-note lengthwise and tied it about the hook.

After he took his seat all joined hands, and soon all were softly singing. The light was very dim. Not more than five minutes had passed before the medium uttered a cry more like a war-whoop of an Indian than anything else. Throwing her hands upward she caught the bank-note from the air just above her own head.

With this manifestation the meeting broke up, not, however, until the members had expressed their complete satisfaction with what had occurred, and suggesting a continuance of these remarkable séances in the autumn.

SPIRITUALISM IN ITALY.

It is only in accordance with the eternal fitness of things that Italy, which was the scene of that great intellectual revival, after the darkness of the Middle Ages known as the Rinascimento, or Renaissance, should also be one of the first countries to participate, actively and earnestly, in the greatest movement that has occurred since the foundation of the Christian era. And accordingly we find Spiritualism taking deep root in the country of Bruno and Galileo, of Virgil and Dante; and its principles and phenomena being studied by numbers of persons belonging to the most intellectual classes of society. Under the very shadow of the Vatican, we find our zealous co-worker, Signor Giovanni Hoffmann, disseminating the light in the pages of *Luz*, and acting at the same time as secretary to the International Academy of Spiritual and Magnetic Studies, in that city, of which the honorary presidents are Senator Borselli, and Cavaliere Sebastiani Fenzi, a well known man of letters, who studied in Pisa, Paris, Vienna, and England, writes equally well in our language and his own; was the founder of the *Revista Britannica*, in Florence, and of that popular journal *l'Italiano*; has published upwards of a score of works, original and translated; was the originator of the Gymnastic Club in Florence, and President of the Italian Gymnastic Federation. Among the books which have proceeded from his pen was *Il Moderno Spiritismo*, which appeared 1880. A banker by profession, an athlete by training, a poet in sentiment, a brilliant conversationalist in society, and an ardent Spiritualist by conviction, Cavaliere Fenzi offers, perhaps, as fine a typical example of the *mens sana in corpore sano* as could possibly be met with; and those who associate a belief in Spiritualism with an hysterical temperament, or a tendency to neurosis on the part of the believer, would be puzzled to make their absurd theories fit in with the robust constitution and the powerful intellect of this gentleman, whose cosmopolitan education has been such as to justify one of his distinguished compatriots in applying to him the lines of Giusti:—

Prima padron di casa in casa mia,
Poi cittadino nella mia città
Italiano in Italia, e, così via
Diendo, uomo nell' amenità;
Di questo passo, do vita per vita,
Abbraccio tutte e son cosmopolita.

From our esteemed contemporary, *Il Vessillo Spiritista* (Vercelli), we learn that Signora Linda Villari has just published a book under the title of "Teobaldo Falcone," in which some spiritualistic theories are developed with great depth of thought. This accomplished lady is an Englishwoman by birth, and the wife of Professor Pasquale Villari who occupied the chair of Modern History at Florence; is now Minister of Education in the Rudini Cabinet, and has been for the last seven years a member of the Italian Parliament. Historian, philosopher, statesman, and art critic, Professor

Villari is known all over Europe by his "Storia di Girolamo Savonarola" (2 vols., 1859-61), and his "Nicolo Machiaveli" (3 vols., 1879-22); both of them literary masterpieces. Signora Villari, besides her contributions to the *Encyclopædia Britannica*, the *Athenæum*, and the *Academy*, has written the following novels:—"Courtship and a Campaign," "In Change Unchanged," "A Double Bond," "A Mountain Romance," "The Golden Shell," "Camilla's Girlhood," "When I was a Child," as also a very charming volume, entitled "On Tuscan Hills and Venetian Waters," in which we feel that its gifted authoress sees nature with the eye of an artist, and feels it with the heart of a poet.

EXPERIENCES IN SPIRITUALISM.

MR. H. JUNOR BROWNE is contributing to *The Two Worlds*, under the heading of "Reasons for the Hope that is in me," portions of his autobiography, embodying his experiences in Spiritualism, which are very interesting. We extract the following from the section published August 7th:

"On Foster's re-entering the room, I handed him the paper, which he grasped in his left hand folded as it was, and he said to me, 'The spirit whose name you have written will manifest his presence by causing his initials to appear on the back of my hand, the one in which I hold the paper.' I sat on his left side, and his folded hand with the paper in it was never out of my sight from the time he grasped it. As I looked at the back of his hand, I observed my father's initials, A. B., appear, at first of a pale pink colour and then gradually darken to a deep red. After a few seconds they as gradually got lighter and lighter in colour until they faded away.

Being very sceptical, the thoughts that passed through my mind were: "This is a very clever trick, but how comes he, a perfect stranger to me, to know my father's initials without opening the paper?" As I was thus thinking, Foster, still with the folded paper grasped in his left hand, suddenly went into a trance, a state I had never before witnessed, and thus addressed me: "My dear son, I am your father, Archibald Browne; this is an opportunity I have long looked forward to."

I here interrupted by observing that my father did not speak with an American accent. The reply to this was, "I am merely making use of this man's vocal organs to express to you my sentiments." I then said, "That may be, but I shall require more evidence before I believe that you are the spirit of my father, as you profess to be." The answer was: "When you were a little boy I took you to so and so" [mentioning several places in Scotland where I had visited with my father in my childhood; my father passed to the other life when I was about fourteen years of age]. "When you went to Liverpool" [that was after his death] "I was with you. When you went to Africa I was with you and ever since you came to this country [Australia], I have been with you."

These remarks brought to my mind the woman of Samaria, who is reported to have said, "Come, see a man which told me all things that I ever did." He continued by saying, "You have been changing your theological views for some time past, and have been giving your own reasoning powers the credit of this." I said that was the case, and that it was alone from reading my Bible carefully that I had been obliged to reject the divine authority of it, as popularly claimed. To this he replied, "You must, however, give me a little credit for enabling you to see it in a new light. I was a number of years in the spiritual world before I discovered that what I taught on earth was not true, and as soon as I did so, I began impressing your mind to view theology in a different light." I said, "That may have been the case, for it explains what I never could understand, namely, how from extreme orthodoxy I had almost suddenly drifted into extreme heterodoxy about six years previously." I then inquired if, when on entry into spirit-life he did not realize the hopes and expectations he held when on earth, he did not perceive the erroneous character of his religious belief? He replied, that after his entry into spiritual life, he met an old professor of theology, under whom he had studied in this life and for whom he had a great respect, and in

answer to his inquires, he was informed by his old friend that the Scriptures were misunderstood on earth, and that Christ would not appear to them until the judgment day. This explanation coming from one whom he esteemed so much, he said, had satisfied his mind for a time, but gradually the light of truth began to shine on his darkened understanding, and he perceived the erroneous character of his belief, and that he then, although I was unaware of it, impressed me to see things in a different light. He concluded by saying, "I spent the greater portion of my life on earth in disseminating that which was false and misleading, from my not having made use of my reason in religion as I did in all other subjects, and I wish you, on every occasion in your power, to endeavour to undo the wrongs which I thus did when on earth." I promised that I would do so, which promise I have faithfully kept to this day, and I intend continuing to do so until I join my father and other friends in the world of spirits. This, I am told by those who are in a position to know, is my mission here on earth.

And truth alone, where e'er my lot be cast,
In scenes of plenty or the pining waste,
Shall be my end and aim, my glory to the last.

On Foster coming out of the trance, and while I was contemplating what had been said to me through him, he said to me in his normal condition, "Have you any one in the spirit world of the name of Ada, for there is a little child standing beside you with blue eyes and golden curls who gives that name?" I said I had lost a little daughter of that name, and answering to that description, some years previously, but that she had not crossed my mind for several years past. He then said, "She desires me to tell you she is very happy, and is frequently with you and those at home, although you do not see her."

I may here mention that in consequence of this, and its corroboration through subsequent events, I had the following verse inscribed on her tombstone:—

Rest assured I shall return, mother, from that angelic place.
Though you may not see my form I shall look upon your face;
Though you may not hear me speak I shall hearken what you say,
And be often, often with you when you think I'm far away.

Foster then said to me: "There is some one here speaking to you in a curious language." I asked him to repeat it, when he said, "It is something like *saca bona*." To which I replied, "*Saca bona naitoo*," and I asked if he could get the name of the spirit who spoke this language. Foster replied, "He gives the name of Henry Shire," which greatly surprised me, as I knew an old gentleman of that name many years before who spoke that language. I then inquired if Foster could see the spirit giving that name, and he said, "Yes, he appears as a very stout man." I then said, "If it is my old friend, Henry Shire, will he give me the nickname the natives used to call him?" Foster said, "He states it was *nonguambeen*," to which I replied, "That is quite right."

Foster then asked me what *nonguambeen* meant, and I answered, "A big pumpkin, which the natives called him on account of his being so stout." He weighed nearly 19 stone. Foster then said, "He is speaking some more of that language," which, on his repeating it, I understood. Foster then asked me what language it was, and I informed him it was the Kaffir language, which I, as a young man, had learnt to speak in Natal many years before. I inquired of Foster how it was that I did not see the spirit or hear him speak as he, Foster, did. He replied, "You evidently are not so mediumistic as I am, and have not cultivated your clairvoyant and clairaudient faculties."

THANK THE CHILDREN.

They run on our errands, upstairs for our books or slippers, our thimbles, our new magazines or that; downstairs to tell the servants this thing; ever the way to carry our messages; to the post-office with our letters and parcels.

They leave their play or work a dozen times in the morning to do something to oblige us who are grown-up, bigger, stronger, and apt to be less absorbingly occupied than they.

No game of politics, or business in later life, will ever be so important to the man as ball and top to the little boy; and no future enjoyment of the little girl will ever be greater in degree and in kind than her present interest in her dolls and her playhouse, yet Johnnie and Jennie fly at our bidding, arresting themselves in mid-career of the play which is their present work; and alas! half the time we quite overlook our own obligation to be grateful.

We do not say "thank you!" And because we do not say it we make it difficult for our children to be as polite, as simply courteous, as otherwise they would be by nature, and the imitation which is second nature to all children.
—*Home Paper*.

QUESTION.

And must we all die, and die all alone,
And then pass away to a world unknown,
Without a dear friend to hold out a hand,
To steady our footsteps to that unseen land?

And must we all cross death's dark rolling tide
Without any pilot to stand by our side,
To steer our frail bark to the opposite shore,
To a haven of rest where doubting is o'er.

REPLY.

Yes, this seems to be nature's unbending decree,
Till her laws are examined and then we shall see,
They are beneficent, wise and sublime,
And death's only a ripple on the stream of time.

In nature's endless and beautiful golden chain,
Not one bright link is missing to the truly sane;
But some minds cannot see in their scholastic pride,
That known and unknown laws are working side by side.

In time we see effects, but the causes are unseen
Until this life is over and we pass behind the screen;
Still there's no real break in God's progressive plan,
The child is first produced, then the full-grown man.

See how a loving mother waits with anxious care
For her coming child, kind nature placed her there.
Thus our guardian angels will wait at death's door,
To guide our new-born spirits to heaven's bright shore.

Oh, priceless Spiritism, thy light begins to shine
In thy works and teachings because they are divine;
And all creeds and dogmas that stunt the human mind
Will be replaced by others more truthful and refined.

Both worlds are now united by a cord of love,
And we receive kind messages from many friends above;
They tell of lovely homes, and flowers sweet and rare,
And of matchless music which fills the fragrant air.

They say there's no stagnation in the realms above,
All rise to higher states, led on by boundless love,
And the soul will increase in wisdom and in power,
And its virtues will unfold like unto a lovely flower.

They say that science yet will prove and make it very clear
That dying is transition into a higher sphere,
And death will lose his terror o'er the human race,
As Spiritism advances and takes its proper place.

They tell us to press on with energy and power,
Fighting for noble truths until our latest hour,
And spread the glorious news till all can catch the strain,
That spirits can return to this fair world again.

J. F.

Sunbury, 20/8/91.

In summarising conclusions made in the course of a long investigation of Spiritualism, "I am thoroughly convinced that I have seen both the spirits of the living and the dead. I know that premonitions and the power of influencing the living are facts. I am also sure that, though many of the manifestations and appearances seem more like reflections from the dead than our departed *in propria persona*, yet there is another class of manifestations of guides and powerful spirits who appear to come in all the power of their complete being, and whose wisdom to guide, warn, and educate, and also whose power over people who little dream of the same, are something too real and extraordinary to be denied. That, however, which convinces me most of the truth of Spiritualism is that I experience a constant guidance in all the affairs of life which reveals to me the presence of a power greater than my own.—A. F. TINDALL, in *Agnostic Journal*.

IN THE VALLEY OF THE SHADOW OF DEATH.

THE Spiritist when conversing with the non-believer in spirit-communion with those still on earth, finds no statement so incredulously received as that "Some people die and yet do not know they have passed through the portals of death."

The Materialist of course scouts the notion as unprovable, and to him unfortunately it must remain unprovable, and it is consequently one of the perils of this class of thinker, that the very want of belief in a future life may perhaps cause this awkward predicament to occur.

The Protestant Christian, when first told this fact, is so startled by an idea contrary to the teachings of his life-long education that when the eyes close in death they open either in heaven or hell, that he smiles incredulously and throws a glance of extreme pity or contempt upon his informant for his lack of sanity. The original stock of the Christian church—the Roman Catholic—however, has always recognised that the departed one need not necessarily be in the one place or the other; and, moreover, that they can be benefited by the acts of those still living on the earth; for this is popularly acknowledged by the mass-communicants, and by the touching prayer engraved on so many of their tombstones, to "Pray for the soul of the dead." But no Catholic I have yet met with has understood that some souls do not even know that they have died.

The fact of these being dwellers in the "Valley of the shadow of death," has been remarkably brought home to me many times during a quarter of a century's acquaintance with the phenomena of Spiritism, owing to a peculiar form of mediumship which, unsought, has fallen upon me, so that my sympathy has been keenly enlisted in the troubles of these unfortunates; and I would further enlist the sympathy of fellow-Spiritualists, for the condition of these poor lost lone ones is pitiable indeed.

Especially do I find myself putting these thoughts on paper, because I know that among Spiritualists themselves there are some who cannot imagine it possible that the so-called dead cannot know they have died. There are still more among us who do not know how frequently (comparatively speaking) this may occur among humanity in general.

I purpose, therefore, in this and a succeeding paper next month, telling a few of the instances that unwittingly have been brought under my notice; and I must beg the reader to credit me with good faith in my narratives, for proof of the verity of the cases I have none to give. I am not a "test medium;" if I were, it is doubtful if my organisation could be made use of as it has been. The non-believer in spiritual phenomena will of course class my "instances," as vagaries of the imagination. He is welcome to his conclusion, but I am sorry that it is only through lack of knowledge that he is forced into it. I can tell him, however, that the simple experience of his reading this paper will most certainly prevent his ever finding himself in the unhappy condition of a stagnant soul.

The first question that naturally arises is: Surely if a person is capable of knowing anything from personal experience, it should be that he has undergone that great change called death? Or, to put it in other words: It must be impossible that the immortal spirit should for ever leave the body and not be cognizant of the act? I might reply that being born into this earth-life was equally as great an experience, yet it takes us some years before we understand the fact; but the true answer is, that death is not a great immediate change of personality. Our eyes close in death to open upon apparently the same individual. The belief of this fact is, I know from my own experience, one of the most difficult lessons the enquirer into spiritual phenomena has to encounter; especially so is this the case if the mind has been early prejudiced by the usual Protestant Christian teachings. The idea that we die into immediate bliss or immediate misery is so engraved into modern civilised thought that it takes the investigator of super-mundane phenomena often a long time before he can realise that it is otherwise.

I can perhaps make it more apparent why it is that some people die, and yet are not aware of the fact, by relating, first, the circumstance as brought under my mediumship, and commenting afterwards upon the reasons in each individual case. The first I will give is that of—

THE LOST STOCKMAN.

Lying upon my bed one evening there flashed before me a picture of an extensive grassy plain, and a man, dressed in the usual stockman's clothes, walking about with a bridle upon his arm, evidently looking for his horse. Clairaudiently I was told (by whom I knew not) "to speak to him; he has left the earth and does not know it." Mentally I "coo-eed" to him; and instantly found myself *en rapport* with his thoughts, and apparently standing beside him. In reply to my thought he said he had lost himself looking for his horse, and that "this was the biggest plain," he "ever came across, for it had no end whatever." He had been "walking, walking, walking in every direction and could not get to the end of it, nor find his horse," and he did not know "where he was." I told him he was dead. "Dead be d—d," he replied, "I wish I was, rather than tramping this cursed plain." "Nevertheless you have died and do not know it." Remembrance of past events then recurred to him, and I was going to tell him to pray to God for help, when the words "Tell him to go through that belt of scrub and he will find better country and people there," were whispered into my head. I told him, and he replied, "Scrub, there is no scrub, I've been everywhere and it is all plain." Then almost immediately he added, "Why! I never saw that belt of gidyea before. I'll go and see." This was no sooner said than the magnetic rapport between us ceased, and I know nothing further about him. The reader must remember that conversation in the world of spirits is not necessarily vocal. Thought reading (demonstrated by the experiments of the Society for Psychical Research to be possible by individuals still on earth) is commonly the means of communication, and sometimes these stagnant souls and myself are brought into such connection that this instant interchange of thought is possible. After this connection is snapped asunder, my recollection of the "interview" partially fades, and I remember only the more prominent features of the circumstance, and the forcible sentences of the "conversation." Almost always, however, the controlling intelligence who has had the welfare of the lone soul at heart and brought us together, afterwards gives me the reason it has been done. This information I received by clairaudience, the truth of the *possibility* of which every Spiritualist will admit.

Now the facts of this stockman's situation were these: He had been wandering about one of the interior plains for some days before his body perished, thus his sole thoughts were of the plain, of his being lost on it, and of searching for his horse. He had no religious ideas whatever, believed in no God, and knew or believed nought about a future life. To him death was death as it was to any bullock he had seen killed. Therefore when he woke after the process of death, his spirit had no other idea than that it was on an extensive plain searching for a horse. It was self-engrossed with that one thought, and I am informed that such self-engrossed spirits cannot perceive, or be approached, or spoken to by any other spirit. There must arise in such a stagnant soul the idea that there is somewhere something better than his surroundings, or some one somewhere who can help him, before he can get out of his self engrossment. Until this spark of light strikes within such a spirit will remain a lonely wanderer in the Valley of the Shadow of Death; and perhaps may thus spend a long period of our time.

The non-Spiritualist may say to this, that such a fate is frightful, as bad as the orthodox hell. So it is undoubtedly. But there are stern, severe, and apparently unjust laws of spirit, just as there are of matter, and if we break those laws through wilfulness, through ignorance or through force of circumstances, we suffer. Spiritism does not teach there is no hell; on the contrary it tells that there are in the next existence many hells

fearful hells; hells of conscience, and of surroundings, and it is my hope that the penning of these papers will perhaps save some poor one from the last mentioned description of misery.

The message to the man, merely to go through the scrub and he would find better country and people, at first thought seems trivial, but a little reflection shows the wisdom of it. My idea of telling him to pray to God would have been useless to a soul who had no belief in the existence of a God; neither did he know of any person or friend of whom he could ask help. Clearly the only course open to those higher intelligences, whose sympathy was enlisted on his behalf, and who were endeavouring to arouse the spirit within, was to implant the idea that there was some other place than that his self-engrossment depicted. How, then, could that be better accomplished than by applying in some way the train of thought engrossing the mind? "A belt of scrub!" The very feature a lost traveller in one of our interior plains would look for if his trouble had not mastered his reason, for where there is timber there often is water, and on the "other side" of a belt of scrub the character of the country frequently changes. Having implanted then the idea that there was scrub, was a better country, and people, the law of spirit would at once attract the soul thither, and the lone wanderer takes his first step out of the Valley of the Shadow of Death, and commences his upward progress towards knowledge and goodness.

In all the instances brought under my cognizance, the first thought implanted into the stagnant soul, has been of a seemingly trivial nature, but it has generally been directly applicable to the engrossing surroundings of the spirit.

"SUGKAMNO."

(To be Continued.)

Just as we are going to press, intelligence reaches us of the decease of two old and well-known Spiritualists, Mrs. Reynolds, of Gore-street, Fitzroy, and Mr. W. Rice, formerly of the Government Printing-office. Mrs. Reynolds has practiced as a Medium for many years, and has recently been giving her services to the Association for Monthly Séances, which have been largely attended. Mr. Rice has been an active worker in the Lyceum for a long period, and has several times held the office of Conductor. They will be missed by many friends, who esteemed them and appreciated their work.

PASSED AWAY to the Summerland, on the 25th Sept., at his father's residence, after an attack of pneumonia, HENRY RUSSELL POWELL, J.P., of the Shire of Narren. Aged 34 years.

NOTICE.

REMOVAL OF PUBLISHING OFFICE

OF

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On and after this date this Journal will be Published by the Proprietor (W. H. TERRY), at his Offices,

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