

THE

Harbinger of Light.

MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

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

No. 263.

MELBOURNE, JANUARY 1st, 1892.

PRICE 6d.

CONTENTS :

<i>The Phenomena and the Religion of Spiritualism</i>	4561
<i>Our Foreign Exchanges</i>	4562-3
<i>The Antiquity of Spiritualism</i>	4563
<i>Occasional Notes</i>	4564
<i>The Higher Spiritualism</i>	4565
<i>Col. Olcott's Investigation of Hypnotism</i>	4567
<i>Transition of Mr. S. G. Watson</i>	4567
<i>Summerland Little Ones brought to Earth</i>	4567-8
<i>Theosophy, Occultism and Spiritualism</i>	4569-70
<i>Reminiscences of the Early Days of Spiritualism</i>	4570-2
<i>The Beautiful</i>	4573
<i>Professor J. R. Buchanan</i>	4574
<i>Our Leichardt Letter</i>	4576
<i>Mrs Melton's Materialisations</i>	4577
<i>Adelaide Spiritualistic Association</i>	4577

THE relation of the Phenomena to the Religion of Spiritualism is not inaptly shown in Mrs. Harris's lecture on "The Higher Spiritualism." Phenomena and tests of identity are the foundation on which a living and vital faith in a future life rests; and out of this arises the superstructure which brings man nearer to the heavenly condition. Mrs. Harris seems to look upon the man who, having acquired a knowledge of spirit communion, fails to evolve the faith which leads to spiritual and moral elevation, as an exception; experience unfortunately shows him to be the rule. We are inclined to think that in many instances this arises from the unpreparedness of the investigators to appreciate the significance of the facts they elicit in the course of their investigations; but, in others, it is the method of that investigation which is to blame for the non-awakening of the spiritual aspiration which transforms the knowledge gained into wisdom. There is too great a tendency in these materialistic times for the intellectual mind to approach the subject and follow the investigation from an ordinary scientific standpoint. This is deemed philosophical, but in reality is not so, for the philosopher tracing effects to cause, is led to a concept of their spiritual derivation; whilst the ordinary scientist endeavours to find mundane causes for all physical effects, and is not satisfied unless he can fit everything into his material rut.

In the earlier days of modern spiritual investigation, the matter was more generally approached from a religious aspect; its (apparently) supernatural character created a serious feeling amongst the investigators, not only favourable to rapport with their disembodied friends, but calculated to stimulate the religious sentiment and make their minds plastic to moral impressions from the

spirit-world. The increase of phenomena, and fraudulent imitations of it, whilst it has served to call public attention more largely to the subject, has at the same time tended to secularise it, and depriving it of the religious element is depriving it of the spirit. It is not our intention to deprecate scientific investigation—this, on rational lines, comprehending psychological science, is proper and necessary; our contention is, that the ordinary lay investigator should approach the subject in its religious aspect, imbued with the important influence a demonstration of the fact would have upon his future, both in this world and the next. Hence the necessity for awakening some higher motive than curiosity as a basis for investigation. This is best done by a promulgation of the philosophy and higher teachings of Spiritualism, either in literature or through competent exponents on the platform. Minds impressed by these only require to examine the foundation to be assured that the edifice erected upon it is not only more beautiful but superior in every way to the one they have previously dwelt in its dome connected by veritable "Jacob's ladders" with the heavenly spheres.

The method of investigation popular at the present time is confined almost entirely to foundation work, and the investigators go from one block to another disputing its stability without any concept of what may be built upon it; they find fault with the rubble and filling up and pass by the solid blocks of irrefutable facts upon which a beautiful structure may be erected. The architect of a building has the idea of the edifice in his mind before the foundation is considered; and it is as natural that the spiritual edifice should be pictured to the mind and approved of before going to work at the foundation as it is with the material one.

The phenomena generally termed "Spiritual" is now a recognised fact; few educated people deny its reality and although there are various opinions as to its significance, the only coherent structure attempted to be erected upon it is the spiritual one; this, and this alone fits it completely. It is, therefore, unnecessary and unwise at this late period to be fighting over the phenomena,

facts; they will assert themselves as soon as the inquirer is sufficiently interested in the philosophy to devote a reasonable time to their investigation. The philosophy and moral ethics pertaining to Spiritualism, however, cannot be brought into too great prominence; there is no need for polemical discussion on them; they will commend themselves by their inherent quality to minds that are on a plane fitted to receive them, and it is waste of time to endeavour to force them upon those who are not. Proselytism is not approved of or attempted by the more philosophical Spiritualists, though they realise the duty of holding up their light for those who want it, instead of hiding it under a bushel. We would suggest to our friends who have been unsuccessful in their efforts to enlighten and elevate mankind by means of Spiritual Phenomena to substitute the Philosophy, and to exhibit in their lives the results that should naturally flow from a living faith in it.

OUR FOREIGN EXCHANGES.

MORE than twenty years before the physical manifestations of the Fox sisters took place in America, a village curate named Scribe, at Montagne-Noire, in France, received spiritual communications; he having been both clairaudient and clairvoyant. After he had passed away he revealed himself to M. Jaubert, a gentleman of property in the neighbourhood, who was also a medium; and *La Revue Spirite* (Paris), publishes one of the communications thus received.

During the earth-life of the village priest he was interdicted from preaching, on the ground that any one who claimed to hold converse with "the dead" must be crazy, and he now, in the spirit-world, attests the reality of the intercourse he was privileged to hold with the departed while he was still upon the earth. He says: "I saw the 'dead.' Sometimes they appeared under a vapoury form, and sometimes under that which they had worn here. They spoke to me by inspiration, and also by direct voice. The sounds were distinctly perceived by my ears. The 'dead' charged me to tell their relations their situation in the other world. I sometimes obeyed their injunctions, and at other times I kept my secret for fear of troubling their beliefs. . . . The 'dead' continued to visit me to the end of my days. I saw them in the garden of the presbytery, in the cemetery, and at the altar during mass. At night when I locked my door, the 'dead' were still present with me."

Speaking of his entrance into the spirit-world, the priest says: "My surprise was great at the first moment of awakening. I had dreamed of the presence of God, and of that of the angels. I saw around me only the friends who had preceded me to the tomb. Touched by their kindly reception of me, I asked them if I was not the victim of an hallucination? No: I was really dead. . . . Moored to the shore by your heavy and unhealthy bodies, you have not the power of locomotion conferred upon us by a garment composed of the most subtle fluids. Nearer to those myriads of globes with which the Eternal has peopled immensity, we can contemplate and feel better than you dwarfs of the earth do the grandeur of the work and the majesty of the Workman."

The *Bruxelles*, a secular newspaper, in its issue of the 12th of September, mentions that there is a chateau near Le Mans, in France, belonging to M. Le Gonidec, which has long been haunted. Every night a lady clothed in green appears in one of the apartments. Every member of the family and many visitors have seen her, and a portrait preserved in the picture gallery of the chateau enables M. de Gonidec to identify her as an ancestress of his. Quite recently sounds have been heard, at night resembling furniture being moved about, but none has been found displaced in the morning. A neighbouring prelate was consulted on the subject, and

he, of course, attributed the phenomena to the devil, so he undertook to exorcise him; but one night spent in the haunted chamber, where the lady in green appeared to him, filled him with such terror that he returned home quite ill. Ever since the exorcism, the nightly disturbances have been more noisy than ever.

Il Vessillo Spiritista (Vercelli), relates an interesting incident in the early life of Garibaldi, who, as is well known, was a Spiritualist. One night, during a voyage to India and China, he witnessed in his sleep, which was unusually heavy, the funeral of his mother, whom he had left in good health at Nice. Some time after his arrival at Canton, he received a letter announcing the death of his mother, and stated when the funeral had taken place. It proved to have been on the very day and at the very hour—allowing for the difference of longitude—at which he had been an eye witness of it. There can be little doubt that his spirit had flown back to Nice, while his body lay in trance-like sleep on board his vessel.

A somewhat similar incident is recorded in *Il Secolo*, one of the Roman newspapers. Among those who fled from Santiago to escape the lawless tyranny of President Balmaceda, during the recent civil war, was Senor Lastarria, senator and ex-minister. He and the other members of his party were overtaken by a violent hurricane of snow while crossing the mountains, and before they could reach a place of safety, Senator Lastarria fell into a deep swoon. In this condition he appeared to have become delirious, and declared that he saw his brother dying in the city of Concepcion. Eventually the fugitives reached Mendoza, where they were stupefied to learn that the Senator's brother had died at the very moment Senor Lastarria had spoken of the event in his deep swoon.

A contributor to *O Psychismo*, who signs himself "Sar-do-val," calls attention to the striking fact that the progressive development of astronomy coincides with the appearance and development of Spiritualism. "Just as the telescope fathoms the regions of the infinite and manifests to the eyes of delighted humanity the infinite splendours of space, so does Spiritualism implant the study of the celestial inhabitants of that space. And to humanity it was shown that each planet must be a world, and each star the centre of a stellar system; that the inhabitants of these worlds must possess souls like our own, and must feel their generality like us; and that in this space there must be myriads of human beings who love the good, the beautiful, and the true. . . . Spiritualism is the complement of astronomy, and astronomy is the complement of Spiritualism. The former studies the movements, the geography, the composition of the other worlds; weighs, delineates, and analyses them. Spiritualism peoples them, animates them, and brings them into the community of the psychic life."

Verdade e Luz (San Paulo, Brazil) translates from the *Revista de Estudos Psicologicos* of Barcelona, a thoughtful paper by the Viscount de Torres-Solanot, on the morality of Spiritualism; in which the accomplished writer points out that a mere knowledge of its phenomena, and an assured conviction of the hereafter, and of our close relation and intercourse with the inhabitants of the unseen world, are of comparatively little value unless we exhibit the fruits of that knowledge, and the influence of those convictions in the moral purity of our lives, and in the severe and constant practice of the public and private virtues.

This is all the more imperative on the part of a Spiritualist, because he knows the obligations and responsibilities of the higher life, and the rewards which await him, or the expiation he will be called upon to make in the other world; whereas these are mere matters of belief, and often of very erroneous conceptions—hopes and fears, with members of the various religious sects.

Senor M. N. Murillo contributes to *La Nueva Alianza* (Cienfuegos, Cuba), a concise exposition of the principles of Spiritualism as a philosophy and a science, and it ought to strike its opponents as something almost marvellous and altogether unprecedented, that without concert, and without creed or council, there is an absolute agreement of belief, or rather knowledge based upon

facts, among Spiritualists belonging to all nations, and living in every part of the world; and yet, in the first two centuries of the Christian era, no less than fifty heresies sprang up, and Christendom was deafened by the tumult of their controversies; while, at the present time, the various sects can only be numbered by hundreds.

La Lumière (Paris-Auteuil), contains a review of M. P. de Réglá's *Jesus of Nazareth*, from an historical, scientific, and social point of view; and of the French translation of A. R. Wallace's "Miracles and Modern Spiritualism." In his notice of the latter, "Habb" shows that the hitherto mysterious and perplexing doctrine of the Trinity admits of an easy and simple solution by means of Spiritualism; that Christ was in virtue of his transcendent mediumship, pre-eminently the Son of God, and that the Holy Ghost is that subtle and penetrating fluid, the knowledge of which we have arrived at by means of magnetism.

La Buena Nueva (Sancti-Spiritus, Cuba), opens its columns to an attack upon Spiritualism, from a writer of local repute, one Senor Justo de Lara, whose communication might have been prefaced by the words of Shakspeare, "I am Sir Oracle; and when I ope my lips, let no dog bark." His arguments and assertions are effectually refuted by the editor.

The duties of the true Spiritualist are ably set forth in *Constancia* (Buenos Ayres), by Don J. W. Fernandez, who points out that Spiritualism rests upon precisely the same foundation as Christianity, *i. e.* the Christianity of Christ and not of the Churches; and that to practice love, justice, and charity, to subdue the passions, and to elevate our thoughts and aspirations towards the Father of Spirits, are the obligations imposed upon all to whom the immortality of the soul, and its endless progress hereafter, are the greatest of all realities.

La Verité (Rosario, Argentine Republic), translates from the Norwegian of M. K. Erikson, an interesting essay on the life of the spirit during sleep, contributed to the *Morgendaennringen* (Morning Dawn), which we presume to be a Spiritualist periodical published in Christiania, the capital of Norway. The writer deals chiefly with the non-recollection by any of us of our previous existences, and also the non-recollection by a somnambulist, or by a medium coming out of trance, of what he or she said or did during that condition. From whence M. Erikson argues logically and incontrovertibly that if, under the latter circumstances, the spirit has no recollection of what took place in its enfranchised state, still less can it be expected to remember the events of a previous life. And thus the only serious objection which has been raised to the law or doctrine of reincarnation falls to the ground.

The *Revista Espiritista de la Habana*, for October, issues a sixteen page supplement, containing a masterly reply to an offensive and ignorant article by S. Justo de Lara, in the *Union Constitucional*, entitled "The Spiritist Mania." Some idea may be formed of the tone and temper of the attack, when we mention that our assailant stigmatises us as maniacs, deluded and diseased victims of delusions and hallucinations, given up to phantasmagoria, uneducated persons, fluent babblers, and credulous, and incorrigible believers in absurdities. But, curiously enough, this intemperate and abusive opponent actually deviates into truth for once, when he says that we are "the Columbuses, the Galileos, and the Fultons of the psychic world."

Yes, those who in all ages and from the earliest times have succeeded in opening up communications with the supra-mundane world, and whose researches have revealed to mankind the magnificent fact that space is filled up with habitable and inhabited suns and systems, are discoverers even more illustrious and beneficent than Columbus, Galileo, or Fulton. S. Justo de Lara is rash enough to make the unwarrantable assertion that no scientific man of average attainments will venture to dispute the illusory character of Spiritualistic phenomena.

We presume he has never heard of Mr. Wallace, of Dr. Crookes, of Professors Hare and Zöllner, of Dr. Richet, of Dr. Gibier, or of Professor Lombroso's frank admis-

sion that "the facts exist," although he is not yet prepared to recognise their psychic causes.

The November number of *Op de Grenzen van Twee Werelden* (the Hague), is more than usually interesting. It contains five articles, respectively entitled "Sunday Rest," "Heinrich Schliemann's Dream," "Will they turn back again?" "Communication received from Emma Hardinge Britten," and "The Testimony of Mrs. Harriet Beecher Stowe with respect to Spiritualism," in which extracts are given from letters written by her in 1860, 1872 and 1876, bearing on the subject.

THE ANTIQUITY OF SPIRITUALISM.

It may be asserted with the utmost confidence, upon the testimony of history and of universal tradition, that Spiritualism preceded all forms of religion. When in the evolution of the human race the immortal principle, the germ of the Divine nature in man began to unfold, and he looked around him with sentiments of curiosity and wonder, beholding the beauty of the earth by day, and the marvellous spectacle of the starry sky by night, the spiritual hierarchy appointed by the Creator to watch over the earth and its inhabitants, would impress the savage cave-dweller with a dim sense of the existence of a Supreme First Cause. They would speak to him in his sleep, and would instruct him in visions of the night, and when death deprived him of his friends and kindred, these, drawn to their old haunts and their loved associates, would return to earth, would make their presence known to such as were clairvoyant and clairaudient—and such faculties are still very common among savage races—and would thus communicate the knowledge of an after-life and of a spiritual form of being. Some of the departed would probably be able to materialise, and would reveal their presence by objective apparitions.

Father Gobien, one of the very early French missionaries to the Philippine Islands, describes the natives as being without religion, worship, priests, or altars; but they knew of the existence of a Supreme Being, whom they named Poutan; they were conscious of the possession of an immortal soul; they believed in a system of posthumous rewards and punishments; and they were convinced that they could evoke the spirits of the dead, or *Anitis*; and reserved a place for them in their dwellings to be occupied by their unseen visitants. A seat was also kept for the departed at the funeral feasts instituted in their honour; and it was an article of popular faith that they were gratified by witnessing the grief manifested for their loss by the survivors.

The natives of the island of Tikopia, in the Melano-Polynesian Archipelago, build a large dwelling for the spirits. They believe in a future life, and that all souls pass into the upper world. They also believe in ghosts, and it is a curious fact, writes M. G. L. D. de Rienzi, in his *Oceanie*, to which we are indebted for these particulars, "that this belief is universal among the islanders of the South Seas; and the presumption is that these ideas did not come to them from the old world."

In the Caroline Islands, a great veneration is entertained for spirits, one of whom, named Hanno, is said to reign over each group; but all are in subordination to an infinitely Supreme Being. Some persons enjoy the privilege of discerning spirits, and for this they are indebted to the intercessions of their children who have died young. They likewise believe in reincarnation, and hold that according as a man has led a good or evil life, his spirit will reappear as a prince or a beggar, as powerful warrior or a blind mendicant.

In the Western Carolinas, the sun and moon and planets are all believed to be inhabited by a higher order of beings. Nothing can be more beautiful than many of their ideas concerning the Creator and His works. "They think that all have been made by a wise and powerful Being, who directs and governs all, and whose abode is above the stars; that He watches over all His children, and over the whole of animated nature with a paternal care and affection; that He provides for the subsistence of man and the whole animal kingdom; . . . that good actions are agreeable and evil ones

offensive to Him; and that men are happy or miserable hereafter according to the tenour of their lives here; that those who have been virtuous pass on to a group of delicious islands still more beautiful than the Carolinas; and that the wicked are relegated to a sterile and desolate region, where there are no cocoa-nut palms, no bread-fruit trees, nor fresh water, nor fish, nor any trace of vegetation. They have neither temples, nor churches, nor external forms of worship; but they say that they love the Supreme Being because He is so good to them." They hold that the souls of the just acquire god-like powers in the other world, and return four days after death to the earth, where they move invisibly among those they love, and that sometimes they manifest themselves to them, when it is necessary to advise or warn them. "Priests and priestesses, and some privileged persons, frequently receive inspiration from spirits of a high order, and are in regular communication with them."

Turning to Africa, we find the Hottentots and their neighbours, the Namaguas adoring the Creator of all things: "He is an excellent Being," they say, "whom we ought never to fear, and who lives very high above the moon." They believe in the immortality of the soul and in spirits, whom their sorcerers or mediums have the power to attract. The Koronnas, in Southern Africa, hold that the spirits of the dead ascend on the clouds into other worlds, where they continue to exist. The Kaffirs are equally convinced of the immortality of the soul, and in spirits, whom they name "Schonlaya," evoking those of their relations and friends upon important occasions, and receiving revelations from them with the utmost respect.

The primitive races of North and South America believed in one only God, the Creator of all things, resident in heaven, but present everywhere, recompensing the good and punishing the evil; in a future life, and in an immortal soul. The soul, after death, becomes a spirit, intervening incessantly in the actions of human life, and capable of being evoked by certain mediums.

We have by no means exhausted the list of aboriginal races holding identical beliefs, and shall probably return to the subject: but we have said enough to show that Spiritualism is coeval with the dawn of the religious sentiment in the human mind.

"STARNOS."*

"STARNOS" is a collection of wise words, or pearls of wisdom from the voluminous writings of Andrew Jackson Davis. They are arranged alphabetically, but taken indiscriminately from various books written by him during the past forty years, including "Nature's Divine Revelations," the contents of which were spoken by him whilst in the Mesmeric state. The following are some specimens:—

ATMOSPHERES.

There is a *spiritual* atmosphere *within* the material atmosphere. The soul feeds upon the one, the body upon the other, until, by a refining process, they blend into *one*, whereby the spirit is made to increase in substance.—Gt. Har. Vol. 4, p. 54.

ANALYSIS.

Self-analysis is indispensable to spiritual progress. . . . Self-discipline, self-confession of faults, and self-harmonisation will flow out of the *analysis*, as streams flow from the fountain.—Gt. Har. Vol. 2, p. 177.

DEPENDENCE.

We must not accustom our minds to depend too much upon the guardian spirit for direction and happiness. When we ascertain our duty and destiny, or obtain certain convictions concerning them, we should act in strict accordance with all the light we possess.—Gt. Har. Vol. 3, p. 328.

HAPPINESS.

Only those who lovingly and willingly live to benefit the world find true happiness in the bosom of Nature and God.—Arabula, p. 402.

IDEALS.

Every man in his best moments has an *Ideal self* to which he aspires—a spiritual magnet, so to speak, drawing him onward and upward above the crudities of his animal nature.—Inner Life, p. 69.

* "Starnos." Quotations from the Inspired Writings of Andrew Jackson Davis, selected and collected by Bella E. Davis, M.D. Boston; Colby & Rich, 1891.

REASON.

Reason is the mirror which, when untarnished by ignorance or undeformed by error, reflects the form and likeness of truth, naturally as the placid lake images forth the firmament.—Inner Life, p. 45."

The volume is rich in ideas provocative of thought, and illuminative in tendency.

OCCASIONAL NOTES.

IN November last a public discussion was held in London between Mrs. Annie Besant and Rev. J. J. B. Coles, M.A., Professor Rhys Davids, the distinguished Oriental scholar, presiding. The subject of debate was, "That the historical explanation of the symbols of the serpent and the cross, as given by Madame Blavatsky, is both defective and misleading, and therefore instead of throwing true light upon the signs and symbols of ancient and modern religions, is calculated to deceive earnest seekers after truth." Mr. Coles affirmed, Mrs. Besant denying. It would be impossible to give here even an outline of the arguments used, but there is a general impression that the lady had a much better grasp of the subject than had her opponent, whilst in mere dialectical skill she was "easily first."

APPARENTLY on the assumption that Mrs. Besant, as announced a short time back by cablegram, is about to visit India (presumably to make a pilgrimage to the shrine of "Mahatma" Koot-Hoomi), a movement is on foot here amongst the Theosophists and a section of Secularists, to invite her to extend her travels hither. But according to the latest files of English papers (November 13th), Mrs. Besant has just received instructions from "the masters" to abandon the Indian visit. Mrs. Besant, we are advised, is the recipient of £10,000 from a wealthy Theosophist.

MR. MONCURE D. CONWAY, M.A., B.D., the eminent *littérateur*, author, and Freethought preacher, contributes to the *Arena* for October, an interesting account of a visit paid by him some seven years ago to Madame Blavatsky at Adyar, near Madras. During a private interview with the lady, Mr. Conway told her that he had a sincere purpose in coming, some of his valued friends were deeply interested in Theosophy, and if extraordinary events were really occurring, none could be more ready to acknowledge them than he. At that time he was lecturer to the South Place Congregation in London, and they were not afraid to recognize new facts, if verified. "Now," said he to Madame, "what do these rumours mean? I hear of your lifting teapots from beneath your chair, summoning lost jewels, conversing with Mahatmas a thousand miles away." "Your questions shall be answered," was Blavatsky's reply. "You are a public teacher, and ought to know the truth. *It is glamour; people think they see what they do not see. That is the whole of it.*"

AMONGST the periodical literature of the more cultured and critical, but not ultra-radical, Freethought party in England, the *Agnostic Annual* holds a prominent position. First issued in 1885, this journal has grown in favor with intellectual readers, and has now a large circulation. The contributors to the *Annual* for 1892 include several distinguished writers, notably, Professor Huxley, M.D., LL.D., Rev. Prof. Momerie, M.A., D.Sc., R. Bithell, B.Sc., Ph.D., H. J. Hardwicke, M.D., Samuel Laing, M.P., and the late Constance Naden.

PROF. HUXLEY'S article itself, on "Possibilities and Impossibilities," is worth the price of the *Annual*, and the same may be said of Dr. Momerie's on "Ecclesiasticism." On the question of demonology, Huxley quotes with entire assent Hume's proposition: "Whatever is intelligible, and can be distinctly conceived, implies no contradiction, and can never be proved false by any demonstrative argument or abstract reasoning *à priori*." And the professor goes on to remark, "Now it is certain that the existence of demons can be distinctly conceived."

In fact, from the earliest times of which we have any record to the present day, the great majority of mankind have had extremely distinct conceptions of them, and their practical life has been more or less shaped by these conceptions. Further, the notion of the existence of such beings implies no contradiction." Of course, it is not to be inferred that Huxley is a believer in the existence of demons; on the contrary, he rejects as valueless such evidence as has hitherto been tendered. But he administers a well-merited rebuke to praters who glibly set arbitrary limit to the possibilities of nature.

DR. MOMERIE'S contribution opens with the pregnant sentence:—"Ecclesiasticism came into existence when men first began to think. It will pass out of existence when they have thought a little more." In a "Note" the Dr. adds, "The Christianity of Christendom is fundamentally opposed to the Christianity of Christ. In attacking ecclesiasticism therefore, I am really defending the Prophet of Nazareth."

THERE is much more in this outspoken article by Momerie, but as the *Agnostic Annual* is perhaps not easily accessible in Melbourne, readers may be referred to his recently published pamphlet,† sold in the city at eightpence, and in which will be found a concise and able statement of the case against "Orthodoxy."

"A little nonsense now and then is relished by the wisest men." Dr. Momerie tells two or three good stories, and it may not be amiss to repeat them here:—A lady called one day upon a clergyman, and asked his daughter if her father was at home. "Yes," was the reply, "You'll find him in his sermonizing room." "You mean his study, I suppose," said the lady. "No, we don't call it a study, for Pa doesn't want anyone to suspect him of heresy." Another story is about a poor woman over ninety years old, the first parishioner Dr. Momerie visited after he was ordained. "She was dying, and she asked me to tell her if she was all-right for the next world. I enquired what she considered her qualifications. She replied that she had always a great respect for the clergy. I said, 'Good! Anything else?' 'Well, yes,' she answered, and here was evidently her strong point—'we had a big oven in my old home, and I never went past that oven without thinking of Hell.'" An old Methodist hymn quoted by Dr. Momerie, is too good not to be reproduced in part. It runs:—

"Come filthy, come nasty, come dirty, come bare,
You can't be too nasty, come just as you are."

THE many friends and admirers in these colonies of Mrs. Emma Hardinge Britten will regret to learn that that lady—the most brilliant platform speaker of her sex, and with few equals amongst men, who ever visited Australia—has, with the close of the year just ended, terminated her career as a lecturer, intending to devote the rest of her life to literary work. This step has been taken, she says, at the instigation of "the noble spirits with whom for thirty years I have taken service, and whose good counsels and wisdom have ever guided me well and successfully into the accomplishment of their work." "Retire in the prime of your power as an orator," was their advice, and, adds Mrs. Britten, "seeing that three if not four days each week-end are taken from my urgent, incessant, and ever-increasing editorial work and immense correspondence, my common-sense perception of duty to that work, to my home, family, and greatly overtaxed time and health, chimes in so favorably with the spirit command that I most cordially concur therein, and for the reasons above alleged am prepared to close my thirty years of unbroken labor as a platform worker, and henceforth devote myself even more energetically than ever to my editorial labors." All success to this brave worker in the vineyard of spiritual and intellectual reform. X.

† "The Corruption of the Church," an Oration by the Rev. A. W. Momerie, M.A., D.Sc., LL.D., Formerly Fellow of St. John's College, Cambridge; Professor of Logic and Metaphysics in King's College, London; Morning Preacher at the Foundling; and Author of numerous volumes on theological and philosophical subjects.

THE HIGHER SPIRITUALISM.

A Lecture delivered by the controls of MRS. HARRIS, in the Horticultural Hall, Melbourne, on Sunday, Nov. 30, 1891.

BELOVED,—Having once laid the foundation of a structure, the builder doth forthwith proceed to build upon the foundation laid as goodly a temple as the materials provided will furnish; he is not content simply with the groundwork or basis of his plan, but proceeds to devote all his time and energy to its fullest development, so that the idea presented to his mind may find expression, and remain a tangible evidence of the skill and genius of its creator.

So also with Spiritualism; the mind having acquired a thorough knowledge of the facts of Spirit-return, the reason having proved beyond all doubt or question the various phenomena presented through various media, proceeds to lay with these a sure and firm foundation of incontrovertible evidence of the immortality of the soul; and upon this to build the structure of a spiritual life. For however valuable may be the testimony of another, however realistic the phenomena presented through mediumship, there still remains the strict necessity for personal experience, through which alone, as through the "wicket gate" in the pilgrim's way, the soul must find its way to heavenly places. Spiritualism is no mere "belief," expressed only in words of confession, or profession of creedal doctrines, but a true, living progressive faith, productive of spiritual development and unfolding of psychic power. Therefore although phenomena presented in unquestionable truth must ever carry weight and influence, proving the existence of the spirit after the change called death, demonstrating the facts of spirit-return, bringing consolation to the bereaved soul in the knowledge of a progressive life of love and labor, in which our loved ones attain more and more perfect happiness, and are allowed to understand more and more fully the wonderful wisdom and love of God, and his dealings with his children; the communion established thus between earth and heaven places the soul upon the only firm foundation of faith, and becomes the means towards an end, even the complete subjection of selfhood in the spiritual attainment of those higher planes of thought and feeling to which only the true spiritualist can attain.

If through the clairvoyant vision, scenes of spirit-life are presented to the view, and the faces of the beloved are gladly recognised; how near seems that state commonly known as heaven, how worthy should the life become, that desires to hold communion with the so-called "dead."

If the spiritual hearing be opened, and the language of heaven flows freely in upon the enraptured ear of the clairaudient; how pure should be the thoughts, how hallowed the language of the aspiring soul to whom this beautiful privilege is granted. If the healing power be vested in your organism, and by magnetic contact you are enabled to heal diseases, and remove pain; how pure should be the vessel through which this heavenly influence flows, how full of divine sympathy, the life so blest with power of doing good.

If in states of trance the communications of loving angel-friends be given to a sorrowing world; how sweetly attractive of all that is pure, true, and beautiful should be the life of the sensitive so controlled; because of the influences received and given out, according to the attractive power of the psychic.

It would be vain indeed, and worse than fruitless, to receive all the phenomena Spirit-return can manifest; and fully believing in it, fail to produce from the knowledge the living faith that can alone make the life worthy of a true spiritualist. Such a man would be simply a spiritist, a seeker after the marvellous, one who desired only the evidences of immortal existence, the visitation of celestial beings as curious phenomena, for selfish enjoyment or worldly gain; himself not one whit nearer heaven for all the manifestations granted him. Only the foundation would be laid; no beautiful structure reared to the glory of God, for the good of humanity. What an utter failure would be such a life! A building of "straw

and stubble," a fabric that would never stand the searching fires of adversity and sorrow, the experiences that only bring out the true gold, refined seven times. Let a man possess the highest psychic power, and through his own experiences enjoy the closest converse with the bright ones of the spheres; yet if his life be not in accordance with their teachings; if he be not a medium through whom the love of God be manifested to the world, he has not yet reached the higher planes of spiritual thought, where angels call him friend, the son of God, and minister of heaven.

To what high altitudes of power 'tis possible to reach, has been proven by the purity and unselfish devotion of the lives of Earth's Saviours, those noble mediums who freely gave their life's best services to the people they loved.

Had Jesus been the powerful, heaven-endowed medium he was, if he had not held himself as a vessel, purified by prayer and consecration to the Father's service? Would the disciples have been enabled to perform signs and wonders, had they been less prayerful, less filled with holy ardent faith; and divine charity towards all men? Would the divinely inspired Saviours of all ages, all peoples, have been so gloriously gifted, had they not continually sought to build upon a good foundation a temple not made with hands, eternal in the heavens?

Higher Spiritualism presents itself to the spiritually minded as the acme of spirituality, the closest possible communion between God and man. Its planes are only reached through conflict and struggle, self-conquest and holy consecration of effort for others' good. Its teachings are the revelations of God's will, the vast problems of life explained through many incarnations of evolutionary progress and spiritual development. Upon the firm foundation furnished by the evidence of spirit return, there is built a fabric fair and strong. The winds of persecution or trial may burst over it, the tempests of adversity, pain, or sorrow, beat mercilessly around it, yet it stands firm, for it is based upon a rock, and nothing can shake the soul's firm conviction of the hope that is in it. A life that ever abounds with noble effort to promulgate the precious truths of immortality throughout a sorrowing world, manifesting the beauty of celestial converse in purity, loyalty to truth, strength to do and to bear all things for the love of eternal good, and abiding faith in the love of God, and an ever-increasing, tender sympathy in the sufferings of others.

Speaking through his heaven-inspired medium, the Divine Mind said: "be ye also perfect, even as I am perfect." Therefore we may know that to this altitude, this "mount of God," shall all men come, when they have been taught by that spirit, who is the divine comforter, the Christ-spirit of self-sacrifice and love. Otherwise it were useless for angels to labor among men, useless for spirits to seek incarnation that they might minister to man's need, and confer upon him that knowledge which is power; unless this noble end were to be gained, and spiritualism, the religion of love and purity, science and facts, were to become the universal faith of man. Towards this end all true spiritualists are laboring, not simply content to have gained knowledge of the truth as far as they can, for no finite mind can grasp the finite mind that is hidden with God alone, and shall be revealed only to the perfected soul.

Higher phases of spiritual communion are being continually opened up, until at last, the clouds of materialism and erroneous teaching shall be entirely lifted and dispelled from between man and his father, God. Then shall the angel-world need no mediums through whom to minister to humanity, but in materialised form shall they appear, and converse freely with their dear ones on the earth-plane.

Through the foolishness of little minds, the present modes of communication with the departed are often held up to derision, sceptics sneer and scoffers rail, but the ministry of phenomena still remains, an unalterable fact, proven by many witnesses. Yet to those who have passed through the initiation and development of mediumships of various phases; there open out the wide planes of thought and realization presented in higher spiritualism, when the soul's craving for knowledge can

be satisfied, and with the angels for their teachers, the sons of God learn more and more of the mysteries of the divine life of the Soul.

No longer does the aspiring soul require the evidences of spirit rap, or physical phenomena of any kind, the life he lives is hidden in God, he can draw continually deep draughts of bliss from the fountain-head of love and light, to him the very heavens opens, and the life and labor of the spirit-world become as familiar as the daily tasks of this mortal life. All bathed in the beauty of God's infinite love he gains power to throw off self and its mundane surroundings, and traverse at pleasure the vast realms of space, visiting the homes of the purified, conversing with the loved of all ages, ministering to the poor spirits in person both in earth and hades, led by the hand of the angel of his destiny; until heaven becomes native air, and he seems but a visitant to the earth plane, a messenger of love to man. Think not these planes are reached without struggle and anguish of soul, through many a Gethsemane, up many a Calvary's height must the patient spirit climb towards the brightness of the Father's presence wherein is fulness of joy; only the chastened soul of him who has "mourned and been divinely comforted," only the ransomed spirits who have gone through much tribulation, keeping their raiment unspotted from the world; grown larger in hope, deeper in faith, more tender in sympathy, more full of a faith that worketh, and a charity that thinketh not unkindly; only these are counted worthy.

They have gone from strength to strength, they have passed through "seven times" the experiences of matter, and the spirit has grown strong and noble through conquest over evil. They have become as little children in their abiding faith in God their Father; proving by word and deed their sonship to heaven. Angels claim them friends, ah! more, the affinities of their souls make known to them the mysteries of love and oftentimes are they borne towards the homes of beauty where their loved ones dwelt. Souls thus *en rapport* with their heavenly loves are held in sweet control, their lives guided by the counsel of their affinities, their service one joyous offering of loyal love to the Father of heaven.

How can these glorious planes be reached? We have already said; all things are possible to the soul that believeth, to the man who gives his life's best to the service of heaven; for the angels love earth's heroes, and will even strengthen them to all duty and instruct them in all wisdom. Intuition, blest angel of the soul, waves her magic wand, and thoughts like threads of silver are woven in the brain, to be produced in the softest, clearest harmonies in the life of the man who thus aspires to higher planes; while inspiration, rich and full, strong and beautiful, sits upon the brow of the saviours who delight to do God's will.

Higher spiritualism unfolds the true nature of God, invoking from the life of man that worshipful love that holds him back from sin, because of the great love he bears to his Father. Communion with the celestial beings of the higher planes, renders the spirit so keenly sensitive to the touch of evil influences, that neither demon nor mortal can deceive or pollute him, he can go in and out ministering to the soul-degraded, and receive no taint of pollution, because he is guarded by lofty spirits, whose magnetic aura preserves him from all contact with evil. This blessed state of existence is possible to all upon the earth plane, who will cultivate their faculties in prayerful, earnest desire to do good: and the Father will bless every effort put forth, giving his angels charge concerning them, to keep and help them in every hour of need.

Thus on through every grade of life, till the last stage reached, the last chapter of life's experience written, the soul receives the message of resurrection from the angel of its destiny, and fearlessly placing a hand in his, soars away to the higher planes of existence, where the home is prepared, and the feast of loving welcome spread, and the soul's affinity shall clasp in loving arms the dear one returning to his heavenly home. Such is higher spiritualism in practice and result, the acme of spiritual happiness, the blessedness of perfect communion.

Is it not worth attaining unto? is it not worth a

struggle to reach the peaceful altitudes of the mountains where already the glory rays of heaven's own light bathe the soul in peaceful beauty, and all discords are hushed in the music of an angel's song of love. Is it not worth while striving to do the will of Him who has sent us, and not our own; that we may be "weighed in the balance, and not found wanting." God grant us all this purity of happiness, this great enfolding of strong arms, this shelter of perfect peace, in heavenly altitudes of eternal calm, that we may be strengthened thereby to more perfect service and by-and-bye be counted worthy to walk with him in white.—Amen.

COLONEL OLCOTT'S INVESTIGATION OF HYPNOTISM.

In pursuance of his published intention, Colonel Olcott visited France to investigate the methods of the rival schools of Hypnotism presided over by Drs. Charcot at Paris, and Liebault at Nancy, and compare their experiments with his own experiences, and the knowledge he has acquired from eastern sources. The November number of *The Theosophist* contains his first paper, wherein, after commenting upon the great modification of opinion amongst scientific men in regard to Mesmerism and kindred subjects, and commending the action of Professor Oliver Lodge, F.R.S. (who, in a recent address to the British Association, advocated a more serious consideration of psychical matters by physical scientists) explains the distinction between the two schools of Hypnotists, viz., Charcot, the physiological, and Liebault, the psychological, and proceeds to give an account of the experiments witnessed by him in connection with the former school. Unfortunately Dr. Charcot (with whom Colonel Olcott is personally acquainted) was absent from Paris, but his pupil, Dr. Guion, conducted the experiments in Charcot's laboratory, and with Charcot's subjects. This school denies the existence of the Mesmeric aura, but believes (apparently), in a magnetic one, as the magnet is used to produce effects upon the subjects in some instances without contact. The Colonel suggested an experiment to Dr. Guion of placing the patient with face close to the wall, and then using the hand without the magnet from a distance, endeavouring by will to attract her towards him, and some degree of attraction was proved. Dr. G. suggested that it might be due to his having made a slight current of air to pass over the hysterical girl's super-sensitive skin, or she might have felt the animal heat of his hand," and that either of these might have acted as a suggestion. At Colonel Olcott's suggestion her head and shoulders were covered with a cloth, and still attraction was shown. Some interesting results of "suggestion" followed, where pictures having no objective reality were clearly seen in the normal as well as the abnormal state by the sensitive, and under the strictest test conditions. The second paper on experiments with the Nancy School is to appear in the December number, and the two in conjunction will doubtless be of greater interest.

TRANSITION OF MR. S. G. WATSON.

ANOTHER old Spiritualist has passed on in the person of Mr. Sydney Grandison Watson, the pioneer squatter of the Upper Murray District. Mr. Watson became interested in Spiritualism over five and twenty years since through some books purchased at Mr. Dwight's old bookshop in Bourke Street. He subsequently developed (by Mesmerism) the mediumistic powers of his sister-in-law (the late Mrs. Armstrong), and through her obtained most remarkable manifestations, a record of which was kept and published by him for gratuitous circulation amongst his friends.

Later on, Mr. Watson, with his family, resided in Melbourne for several years, during which time he took an active part in the advancement of the spiritual movement, and held office both as President and Vice-President of the Victorian Association of Spiritualists, Mrs. Watson and the family being at the same time members of the Lyceum, taking a lively interest in its welfare. Mr. Watson has been living in quiet retirement

at Walwa for some years past, and was therefore little known to the Spiritualists of the present decade. He was a man of culture and considerable argumentative ability, which he used to good effect in the promulgation of advanced ideas. His end was peaceful, and he was conscious to the last, conversing with his sons till within a few minutes of his transition. The following short but appropriate address was read at the interment of his remains, by a member of the family:—

"Relations and friends. We are gathered here to bury the remains of a Father, Husband, and Friend. It was his wish that his body should be interred without the ordinary conventionalities, as privately as possible, in accordance with his philosophy, which was 'That death or the leaving of the body, 'was the birth into a higher life,' 'a life of energy,' in which the principles of love and wisdom can take wing to perceive and attain what is utterly incomprehensible to man in the body.

"By living and acting up to his highest light he passed on to the higher life *peaceably* and *fearlessly*, where he will meet those he loved here, and progress in company with these and myriads of others to the highest possibilities of the spirit. We, his family, also having faith in his philosophy, trust to meet the so-called "death," or transition from this life to the next as fearlessly as he has done, so we all join in the one great hope that he may progress quickly to that state of perfection to which he aspired. And we trust that all our Friends here assembled may join us in this our wish.—Amen."

SUMMER-LAND LITTLE ONES BROUGHT TO EARTH.

My previous papers have been exclusively of the sad surroundings that envelope those whose misfortune it is to leave this world godless in their ideas, and with sin on their conscience. My object has been to enlist the sympathy† of Spiritualists for these lone dwellers in the Valley of the Shadow of Death, for it is in their power to help such by prayer, and by judicious mediumship; also, by making these truths known among the godless on earth some souls may be saved from the awful condition of isolated self-engrossment. Truly there is joy among the angels over the one sinner that repenteth. Let mediums remember the words of the gentle Nazarene, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Though I feel it my duty to write further of the sad sorrowings of the Shadow Land brought under my personal experience, I intend, as an interlude, to devote this paper to a brighter and happier theme, and tell of the Little Ones of the Summer-Land being brought down to the houses of earth, and the homes of their relatives or friends.

It is no new fact to Spiritualists that infant children of the Spirit Worlds are brought at times to earth to be placed *en rapport* with their parents, and that boys and girls are brought down to their old homes, to their brothers and sisters, so as to be made acquainted with what would have been their circumstances if they had remained on earth, for this is the only means available to them to become acquainted with the physical world, and so gather up experiences necessary to their ultimate progress. It is, however, not to many people that this fact has been actually demonstrated; I am happy to be able to say that I can count myself as among these fortunate ones. Some twenty years ago the Angel of Death entered my household, and took away a wee babe. A few months afterwards, upon awakening on one morning, just at dawn, I had the pleasure of seeing this spirit-babe lying sleeping beside the form of the sleeping mother, and on the other side was the twin-sister still in the flesh. The intimate relation between twins is well known; doubtless this double attraction of mother and sister had something to do with enabling this consoling fact to be made apparent to my eyesight.

One of the most beautiful of the many beautiful truths revealed by this modern outpouring of the Holy Spirit is this of the affections surviving the grave. To

† "Sugkamno" is the Greek verb, "to sympathise with."

the Spiritualistic mother death has no terror, even when one of the loved little ones is gone. Sorrow there will be, of course, but no terror, for she *knows* that her child has neither gone to an unimaginable heaven, where all thoughts of those left behind were impossible, nor to a hell of damnable torture.

Her wee babe she knows is cared for by loving angel hands, who tenderly bring it back to earth, and place it sleeping by her side; her bright boy, wild and careless though he may have been through the very exuberance of young life, and heedless of church or chapel, she knows is not consequently condemned to everlasting misery, but on the contrary grows up to manhood as he would have done on earth, and this, too, under happier conditions. Schools there are in this "Summer-Land," just as there are on earth, but the system of teaching being perfect, the trouble of learning becomes a pleasure, and the young mind being freed from the trammels of a physical body attains knowledge easily and rapidly. Playgrounds there are, too, and amusements, holidays, and high-days just as we have on earth. Nevertheless, it is a great disadvantage to die young, for the experience of a physical life is lost. It is for our ultimate benefit that we here suffer grief and pain, joy and pleasure. It is necessary for the full perfecting of our spirit that we feel the emotions of love and affection; that we become sweethearts, husbands or wives, fathers or mothers; for only by so doing can our sympathy for mankind be developed, and our higher sentiments of charity and goodness be drawn out. Thus it is that the young life which is prematurely ushered into the Spirit-Land must frequently return to earth, and by being brought into *rappor*t with its relatives and late companions must gather knowledge in this secondhand way of what would have been its experiences of earth-life, and of the properties of physical matter. How this is done I know not, but some pleasant instances of the fact of this being so have come under my personal experience.

A few years ago I lived in an old but comfortable cottage, situated on the brink of a mountain-top 2000ft. above sea-level. The view was one glorious panorama of wooded hill and dale, and the surroundings were of solitude and quiet. The scenery was grand and impressive; a precipitous drop of 1000ft. to the valley below, and mountain ranges on either side discernible for a distance of sixty miles. Far below, the mist-clouds would float in fleecy whiteness, making mimic lakes and silvery streams; in sunlight or moonlight the passing clouds would cause a play of light and shade over the dales and the hills; and a picture ever changeful, ever surpassingly beautiful. No wonder this spot was picked out, as I discovered, as a favourite one for the visitations of spirits, as a playground for the little ones from the Summer-Land. *It is a fact* that during the still hours of the night I have been awake by the noise of romping, merry, happy children. I have, quite awake, and with all my reasoning powers about me, lain in bed, and delightedly listened to them as they scampered through and round the rooms, chasing one another, talking, laughing just as if they were children of earth joyfully at play. The clatter of their feet on the floor was as loud as if they had material boots on; the voices of several, all talking together, the merry remarks as they failed to catch one another, the laughter was as loud and as plainly audible to my psychophonic condition as if they had been incarnated in physical bodies. The walls, solid stone though they were, caused no obstruction to the play. Through them the little merry fellows—boys and girls—race, just as if these did not exist; round and round the rooms, over and through the beds of my sleeping daughters, but neither disturbing them nor heeding them. Once two little fellows came up to my bedside, and one said to the other, "Here is a man," and when they found I could mentally speak to them they were delighted, for they had never spoken to "a man" before. They told me they were brought here by their teacher to play because it was "such a pretty place," and that "they liked coming to earth to play."

This pleasant experience would last for perhaps five minutes, then it would suddenly vanish from my cognisance, and all would be the usual stillness of night.

The surprising part to me would be to find in the morning that none of the sleepers in the house other than myself had heard the great noise the little troop of visitors had made.

A similar experience occurred to me only a few months back, when visiting a friend's house, beautifully situated on the shores of Port Phillip. In this case, also, the house was an old one, that is, old for Australia. The troop this time numbered some fourteen or more little ones of both sexes, and the merry noise they made was decidedly more than an equal number of earth-children would have caused, for they seemed inexhaustible in their enjoyment of life and activity. On this occasion I sat up in bed listening, and found myself in thought communication with their teacher, a female, who explained to me why they were brought to earth, and who asked me if I would like to speak to some of them. Of course, I replied that I would. Then three or four came around me, and in answer to my question if they would like to live here? said, "No! Indeed they would not, for the house was not near as nice as their houses." Still they said they liked coming, for "it was a nice house to play in." With one little fellow I held quite a conversation. This pleasant experience lasted ten minutes or more, and then suddenly vanished, and left me wondering at the blindness of civilised humanity in denying the existence of the spiritual world, and the continuation of life—practical life—after our so-called death.

Of other similar experiences the exigencies of space in a newspaper article will not allow me to write, but in every instance that these visits of spirit-children have been brought under my cognisance it has been in an old house, pleasantly, even beautifully situated. It is not, so I am informed, until the children grow to youth and manhood that they are taken to any but the beauty spots of earth, for the desire is that the little ones should know that the world they have lived on is beautiful and pleasant, but as they grow older they are taken to the towns, and to the haunts of vice and misery, so that their sympathy may be enlisted, and thus they may learn to take their place among the army of spirit-workers, who, day and night, are unceasingly and with watchful eyes doing their utmost to lessen the sorrows and sufferings of poor humanity. How true to me are the words of the poet who sang:—

"When the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbers
To a holy calm delight,
Then the forms of the departed
Enter at the open door,
The beloved, the true-hearted
Come to visit us once more."

SUGKAMNO.

HUMAN TELEGRAPHY.

WE translate the following from the September number of *O Psychismo* (Lisbon):—

"There has been reserved for animal magnetism, perhaps, one of the greatest triumphs in modern discoveries; that is to say, the supersession of the electric telegraph for the transmission of thought to a distance. Numerous already are the cases in which magnetisers operate upon persons magnetised at enormous distances, and oblige them to do what is required of them by mental action just as effectually as if they dictated to them by spoken words.

In Spain there is a group called the "Spiritual Telephonic Net." One section of it is at Mahon (in the island of Minorca), and the other at Barcelona (on the coast of the mainland, and about 140 miles distant.) This group has made experiments which justify the expectation that what Allan Kardec predicted in his "Book of Mediums" will be realised. It may be difficult for Governments to adopt such a system for the public service, simple and economic though it be. Nevertheless, the thousands of spirits and magnetisers scattered over the earth may be able and willing to establish this mode of communication, and Spiritualism has everything to gain by this invisible chain of union which will bind us together better than any metallic wires.

THEOSOPHY, OCCULTISM AND SPIRITUALISM.

(Continued.)

THE columns of *Light*, a high-class London journal devoted to Spiritualism and kindred subjects furnish ample evidence of the communion between individual disembodied spirits and spirits in the body, i. e., human beings; but we purpose only selecting two items given by Major-General Drayson. One of these was related in an address given by him on "Science and the Phenomena called Spiritual," before the London Spiritual Alliance (1884); the other was an outcome of the same, being a reply to a query propounded by Mr. St. George Stock. The first, which is a reply to Theosophists and others, who assert that no communication was ever given that was not previously known to some one at the séance, is as follows:

"Many years ago I received one morning a telegram, announcing to me the death of a great friend of mine, a clergyman in the North of England. On the same day I called on a lady friend who claimed to have the gift of seeing spirits, and speaking with them. When I called on this lady my mind was full of the thought of my clerical friend's death. After some conversation with the lady, I inquired if she saw near me any spirit which had lately left this world. She replied that there was one which had only lately done so. My clerical friend was my idea. The lady then said that this spirit appeared in a military uniform, that he told her he had died a violent death, and she then told me his Christian name and surname, and in addition a familiar name by which I, as also other of his brother officers, used to address him. On asking for further details as to his death, I was told that his head had been cut off and his body thrown into a canal, and that it was in the East, but not in India. It was three years since I had seen this officer, and the last I had heard of him was that he was in India.

"On inquiring, on my returning from this visit, I was told at Woolwich that the officer in question was in India, but was likely to go to China. Some weeks after this, the news arrived that this officer had been taken prisoner by the Chinese. A large ransom was offered for him, but he was never found.

"Many years after this I met in India the brother of this officer, and I inquired if anything had ever been ascertained relative to the death of his brother in China. He told me that his father had been to China, and had obtained evidence that a Tartar chief, enraged at the loss of some of his friends, had ordered the head of his prisoner to be cut off on the banks of a canal, and that his body was thrown into the canal.

"This is one among some dozen instances of a similar kind which have come under my personal experience, and I want to know whether the Mary Jane theory will explain the facts. I should like to know which among the known laws will explain it. This and other similar facts exist, and any theory which does not include and explain them is worthless. It is the old error of theorising on incomplete data."

The question asked by Mr. St. George Stock was: "whether the lecturer (Major Gen. Drayson) could produce an instance of an instant solution given by a spirit, or what professes to be a spirit, of some scientific problem which has puzzled the learned men in Europe during a hundred years?" And, in reply, Major Drayson gave him more than he asks, viz. two, the particulars which appear in *Light*, for Nov. 29th, 1884, are as follows:—

SIR,—Referring to Mr. St. George Stock's inquiry whether "I can produce an instance of an instant solution given by a spirit, or what professes to be such, of some scientific problem which has puzzled the learned men of Europe during a hundred years," I beg to forward the following account of my personal experience:—

In the year 1781, Sir William Herschel discovered the planet Uranus and the satellites which attend that planet. Those satellites, he remarked, moved in a manner contrary to the analogy of the other satellites in the solar system, as they moved from east to west instead of from west to east. Sir J. F. Herschel, in his "Outlines of Astronomy," states: The orbits of these satellites offer quite unexpected and unexampled peculiarities, contrary to the unbroken analogy of the whole planetary system, whether of primaries or secondaries. The planes of their orbits are nearly perpendicular to the ecliptic, being inclined no less than 70° 58' to that plane, and in these orbits their motions are retrograde, that is to say, their positions, when projected on the ecliptic, instead of advancing from west to east round the centre of their primary, as is the case with every planet and satellite, move in the opposite direction."

When M. La Place, the French mathematician, invented the theory that the sun and all the planets had been formed from nebulous matter shrivelling up, the movements of these satellites were to him a puzzle.

Admiral Smyth, in the "Celestial Cycle," states to the surprise of all astronomers, the motion of these satellites is retrograde, or contrary to the order of movement of all bodies yet noticed.

In the "Gallery of Nature" it is remarked that the satellites of Uranus revolve around him from east to west. Singular anomalies,—exceptions to the general laws of the system!

In every book on astronomy, published before 1860, the same statements were made relative to the satellites of Uranus moving from east to west.

I had no explanation to offer to this peculiarity; it was as much a mystery to me as to those writers whose words I have quoted.

During the year 1858, a young lady, a medium, was staying at my house, and every evening manifestations used to take place. One evening this lady told me that she saw near me a spirit, who told her he had been an astronomer on earth.

I asked if he knew more now than he did when on earth.

She replied, "Much more."

Thinking I would ask a question which would test at least the knowledge of the supposed spirit, I said, "Can he tell me why the satellites of Uranus move from east to west, instead of from west to east?"

The reply was at once given, and was as follows:—

"The satellites of Uranus do not move from east to west round Uranus; they move from west to east round that planet, just as the moon moves from west to east round the earth. The mistake arose because the south pole of Uranus was turned towards the earth when first discovered, and just as the sun, when seen from the southern hemisphere, appears to run its daily course from right to left, and not from left to right, so the satellites of Uranus moved from left to right, but that was not from east to west." After another question from me the following message was added: "As long as the south pole of Uranus was turned towards the earth, the satellites appeared to an observer on earth to move from left to right, and were erroneously said to move from east to west, and this condition would prevail about forty-two years. When the north pole of Uranus is turned towards the earth, then the satellites will move from right to left, or, as it would be termed from west to east."

I then inquired how it was that the error had not been discovered forty-two years after Sir W. Herschel had first seen the planet.

The reply was, "Because men, as a rule, merely copy what previous authorities have written, and do not think independently they being blinded by the influence of authorities."

With this information to guide me, I worked out the problem geometrically and found the explanation was sound, and the solution most simple. I therefore, in 1859, drew out a paper on this subject, which was printed at the Royal Artillery Institution.

Since that time I published in 1862, in a small astronomical work, termed "Common Sights in the Heavens," the same explanation of the supposed mystery, but the baneful influence of "authority" is so strong that it is only now that writers on astronomy are beginning to state that the mystery about the satellites of Uranus is probably due to the position of the axis of that planet.

Early in the year 1859 I had again the opportunity of communicating through the same medium with what professed to be the same spirit, and I asked if I could be informed of any other fact in astronomy not hitherto known. At that time I had in my possession a telescope with a four-inch object glass and five-foot focal distance. I was informed that the planet Mars had two satellites which no man had yet seen, and that under favourable conditions I might discover them. I took the opportunity of searching for them, but failed to find them. I told three or four of my friends, who had with me investigated so-called spiritual phenomena, of this information, and we agreed to keep quiet about it, as we had no proof of its accuracy, and we should merely be ridiculed if we stated that of which there was no proof. When in India, I mentioned this information to Mr. Sinnet, but at what date I cannot remember. Eighteen years after I had been told that these satellites existed, they were discovered, viz., in 1877, by an astronomer at Washington.

These are two among other facts which caused me to make in my lecture the remark on which Mr. Stock has asked his first question.

A. W. DRAYSON.

We will now pass on to some of the remarkable experiences of the editor of the journal referred to, Mr. W. Stainton Moses, Master of Arts of Oxford University, an indefatigable student of Spiritualism and Psychic Science for the past twenty years, and whose studies and writings on these subjects are probably the most extensive and comprehensive of any living man—not as to the number of volumes published, but principally as editor and contributor to the columns of *Light* since its first publication, and in an immense correspondence with investigators and experts in spiritual and occult phenomena. One of the volumes written by him and published under the title of "Spirit Teachings," furnishes us with quite sufficient evidence for our purpose—the proof of intelligent communion between man in the flesh and man in the spirit.

In the introduction to the volume giving a brief sketch of the development of writing by unseen intelligences through his hand, and their different characteristics and distinctive styles, he says (referring to one who signed himself "Doctor, the Teacher:—

"Whenever and wherever he wrote, his handwriting was unchanged, showing, indeed, less change than my own does during the last decade. The tricks of style remained the same, and there was, in short, a sustained individuality throughout his messages.

He is to me an entity, a personality, a being with his own idiosyncrasies and characteristics, quite as clearly defined as the human beings with whom I come into contact, if, indeed, I do not do him injustice by the broad comparison."

Referring to the possible action of his own mind on the communications, he says:—

"It is an interesting subject for speculation whether my own thoughts entered into the subject-matter of the communications. I took extraordinary pains to prevent any such admixture. At first the writing was slow, and it was necessary for me to follow it with my eye, but even then the thoughts were not my thoughts. Very soon the messages assumed a character of which I had no doubt whatever that the thought was opposed to my own. But I cultivated the power of occupying my mind with other things during the time that the writing was going on, and was able to read an abstruse book, and follow out a line of close reasoning, while the message was written with unbroken regularity. Messages so written extended over many pages, and in their course there is no correction, no fault in composition, and often a sustained vigour and beauty of style."

Among the many interesting questions asked and replied to, the following are pertinent, as giving a philosophical explanation of the spiritual state and the methods of communication:—

"Who are the Spirits that return to earth? Of what class?"

Principally those who are nearest to the earth, in three lower spheres or states of being. They converse most readily with you. Of the higher spirits those who are able to return are they who have what is analogous to mediumistic power on earth. We cannot tell you more than that we higher spirits find it very difficult to find a medium through whom we can communicate. Many spirits would gladly converse, but for want of a suitable medium, and from their unwillingness to prolong their research for one, they will not risk the waste of time. Hence, too, communications vary much at times. Communications which you discover to be false are not always wilfully so. As time goes on we shall know more of the conditions which affect communication.

"Do children pass at once to a high sphere?"

No: the experience of earth-life cannot so be dispensed with. The absence of contamination ensures a rapid passage through the spheres of purification, but the absence of experience and knowledge requires to be remedied by training and education, by spirits whose special care it is to train these tender souls, and supply to them that which they have missed. It is not a gain to be removed from earth-life, save in one way—the misuse of opportunities might have entailed greater loss and have more retarded progress. The soul that gains most is the soul that keeps ever before it the work which has been allotted to it, which has laboured zealously for its own improvement and the benefit of its fellows, which has loved and served God, and has followed the guidance of its guardians. This is the soul which has least to unlearn, and which progresses rapidly. All vanity and selfishness in every form, all sluggishness and indolence, all self-indulgence mars progress. We say nought of open vice or sin, nor of obstinate refusal to learn and be taught. Love and knowledge help on the soul. The child may have the one qualification; it cannot have the other save by education, which is frequently gained by its being attached to a medium, and living over the earth-life again. But many a child-spirit leaves the earth-life pure and unsoiled who would have been exposed to temptation and grievous trial; and so it gains in purity what it has lost in knowledge. The spirit who has fought and won is the nobler one. Purified by trial, it rises to the sphere set apart for the proven souls. Such experience is essential; and for the purpose of gaining it many spirits elect to return to earth, and, by attaching themselves to a medium, gain the special phase of experience which they need. To one it is the cultivation of affections that is necessary; to another the curbing and restraining of the impulses of the spirit, evenness of balance. All who return, save those who, like ourselves, are charged with a mission, have an object to gain: and in being associated with us and with you they gain their progress."

In the last section of the book there are a series of tests of identity, one out of which we select as conflicting in two or three directions with the Occult theory. It appears that on March 25th, 1874, a spirit giving the name of Charlotte Buckworth gave her name and certain particulars about her decease, neither of which were known to any person present. On the following day, "M. A." enquired of the spirit guide about her, and in reply he said:—

"The spirit who came to you was one who has passed from among you now for more than a hundred years, having made a sudden and unprepared entrance into spirit-life in the year 1773. She passed away at the house of a friend in Jermyn-street, whither she had gone on a party of pleasure. She will probably be able to say more to you; but we have no control over her.

I asked that she should be fetched, but was told that the communicating spirit had no control over her. I then inquired if anything more were known about her.

Yes. She was very anxious to say more, but the power was exhausted. She has been occupied in her special sphere of work after awaking from a long sleep, and has not been brought within the atmosphere of earth until lately. She is attracted to circles

where harmony prevails, being herself of a loving nature. Her departure from your earth was instantaneous; for she dropped down at a party of pleasure, and at once passed from the body.

I inquired the cause of death.

Weakness of the heart, increased by violent dancing. She was but a thoughtless girl, though of a gentle and loving disposition.

I asked what house and where?

We cannot say. She will probably be able to say for herself.

[Other subjects were then written about, and no more was said of this. In the afternoon of the same day a brief communication was made. Though I resisted the impression to write, being busy, and not at home, I was compelled to allow the message to be given.]

We have ascertained that it was at the house of one Doctor Baker that Lottie departed. The day was the fifth of December. We are not able to tell you more; but enough has been said.

RECTOR.

[The verification of this statement was as unexpected as was the message itself. We had decided that no means of verification was open; and the matter passed from our minds. Some time after, Dr. Speer had a friend at his house who was fond of old books. We three were talking in a room in which there were a number of books rarely used, arranged in shelves extending from floor to ceiling. Dr. Speer's friend, whom I will call Mr. A—, mounted a chair to get at the topmost row, which was composed entirely of volumes of the Annual Register. He took one down amid a cloud of dust, and commented on it as a valuable record of events from year to year. Almost anything, he said, could be found in it. As he said this, the idea flashed into my mind at once most vividly that there was the place to verify the information that had been given about this death. It was one of these utterly unaccountable impressions, or rather communications, with which those who commune with spirits are familiar. It was as if a voice spoke to my inner sense. I hunted out the volume for 1773, and there I found, among the notable deaths, a record of this occurrence, which had apparently made a sensation as occurring at a festivity in a fashionable house. The volume was thickly covered with dust, and had lain undisturbed in its place since it had been put there some five years before. I remember the books being arranged, and they have never been disturbed since; nor, but for Mr. A—'s antiquarian tastes, would it ever have occurred to any of us to pull them down."]

INTERESTING REMINISCENCES OF THE EARLY DAYS OF SPIRITUALISM.

By HUDSON TUTTLE, in *Banner of Light*.

MOST readers of the spiritual journals are familiar with the name of J. G. Jackson. He is a writer of great scientific ability and a sharp critic. He has made astronomy a speciality, and has a private observatory, for he is satisfied only by personal observation. He is better known than his wife, who is equally gifted, and is a type of the self-sustained and honest Quaker race, to which she belongs. Both were born into that church, and were shining lights until they became attracted to Spiritualism, which they were almost at its commencement. In fact, they could see little difference between the phenomena and those entertained by their church.

In 1852 they were arraigned before a church meeting, under the fearful charge, as stated in the accusation, that they had attended an association called "spiritual knockers." . . . "They admit music at their assemblies, and profess to hold communion with departed spirits, and have for a long time almost neglected the attendance in our meetings."

It may be inferred that the accused did not remain silent under this accusation. They were moved by "the spirit," and so strongly that they overthrew their adversaries, not like Samson of old, by pulling down the pillars of their temple, but by adding to their solidity. They answered in a pamphlet, which now—after almost forty years—furnishes a glimpse of the ordeal Spiritualists were subjected to in that early period, and interesting as showing the path which led honest minds to the haven of Spiritualism. The pamphlet is the production of Mr. Jackson, bearing the impress of his logical and argumentative thought.

It first gives the facts by which himself and Mrs. J. were convinced that they communicated with their spirit friends. In 1851 a small portion of the inhabitants of Hockessin (Del.), at a social consultation, agreed to form a circle meeting at the houses of the members. They did this without the least idea that the meeting was of a

religious character, having the sole purpose of conducting a scientific investigation, and determined to solve the mystery for themselves. In the course of a few months what were considered as spiritual influences were manifested. Mrs. Jackson accidentally sat with the circle, and became, contrary to her expectations, influenced by the invisible power. This influence remained almost constantly with her, and was accompanied "by much peace and satisfaction of mind, and a frequent assurance that all would be right in the end." She, however, resisted the importunity of her friends to sit in the circle, saying "it was her place to remain quiet at home."

After a few weeks' preparation, when entirely alone, her hand was automatically made to spell, by pointing to the letters of the alphabet on a card, "Have faith in God, my child. Thy mother." On the evening of the same day, in the presence of other members of the family, a stronger influence gave the message by the same means: "My dear grandchild, love the truth, so as to live in glory with us. Thy grandfather, Parker." From that time on she at times received communications from her departed friends.

The caution with which the investigation was conducted is best seen by the following:—

"Notwithstanding having been thus favoured, as we incline to esteem it, yet such has been our caution in the investigation of these things that although at times conviction seemed irresistible, yet at other times contradictions and inconsistencies became apparent, and, as in all earthly things, the good and true seem so mixed with the false and unreal, that we still occupy the ground of inquirers, unwilling as yet to declare to the world that we are fully satisfied as to the nature of what we experience."

Having disposed of all other charges as idle, and too puerile to seriously combat, Mr. Jackson carries the war into the enemy's camp by asserting that: "Admitting that we do profess, or that we do advocate the doctrine, it is no transgression of the discipline of Friends; it is not inconsistent with their faith; has been believed in and performed by members of the highest standing, and may moreover be considered as adopted by the Society."

"In proof (he continues) that conspicuous members of the Society have held communion with departed spirits, or believe in spiritual manifestations, we proceed to cite the following relations:—

First, an extract from the testimony of Mary Pennington, concerning her deceased husband, Isaac Pennington (one of the greatest writers which this Society has ever produced), dated the 27th of 2nd month, 1680, and prefixed to a volume of his writings published the same year:—

"Ah! me, he is gone! he that none exceeded in kindness, in tenderness, in love inexpressible to the relation as a wife. . . . Nay, further, such was the kindness the Lord showed to me in that hour, that my spirit ascended with him in that very moment that his spirit left the body, and I saw him safe in his own mansion, and rejoiced with him, and was at that instant gladder of it than ever I was of enjoying him in the body. And from this sight my spirit returned again to perform my duty to his outward tabernacle, to the answer of a good conscience.

"This testimony to dear J. P. is from the greatest loser of all who had a share in his life.—

"MARY PENNINGTON."

This quaint but interesting relation is given, it will be perceived, by a contemporary of Fox and Penn, and others of the founders of the Society, and is valuable as showing that it was not at least inconsistent with early Quakerism to profess the possibility of a spirit being enabled, temporarily, to depart from the earthly frame and enter for a time into the spirit-world. It is an excellent illustration of one mode of the modern manifestations, and the facts of the relation must either be denied or admitted as evidence of the spirit of a living person communing with one that had finally departed, and entered his prepared mansion. . . .

To show that it is not altogether "unquakerish" to believe in the outward manifestation of spiritual power

and presence, which is another mode of the "modern mysteries," we quote briefly from an account published by Wm. Howitt, of a haunted house at Wellington, near Newcastle, England, belonging to one Joseph Proctor, who is spoken of as a substantial member of the Society Friends.

The hauntings are represented to consist, at times, of loud noises, or heavy blows, as of a pavior's hammer; on other occasions, of persons walking over the house, sometimes with a plainly to be perceived bodily form, coming out of a solid wall, and again re-entering. The disturbances mostly occur at night, but occasionally in open day.

Thus speaks Joseph Proctor, in correspondence with a certain Dr. Drury, who had visited the place for the vain purpose of being enabled to explain away all the mysteries. It is well for some of the moderns who make the same fruitless efforts, that they do not, like Dr. Drury, have to be carried from the spot "in an agony of fear and terror."

"Wellington, 7 mo. 9, 1840.

"Respected Friend, E. DRURY,—Having been at Sunderland, I did not receive thine of the 6th till yesterday morning. I am glad thou art getting well over the effects of thy unlooked-for visitation. I hold in respect thy bold and manly assertion of the truth, in the face of that ridicule and ignorant conceit with which that which is called the supernatural, in the present day, is usually assailed.

"I shall be glad to receive thy detail, in which it will be needful to be very particular in showing that thou could'st not be asleep, or attacked by nightmare, or mistake a reflection of the candle, as some sagaciously suppose. "I remain respectfully, thy friend,

"JOSH. PROCTOR."

"P.S.—I have about thirty witnesses to various things which cannot be satisfactorily accounted for on any other principle than that of spiritual agency."

We think the rebuke contained in this letter will apply to the conceited ignorant and the conceited wise of the present year, as well as those of the year 1840; and will only add, that as far as we have been able to learn, Joseph Proctor was not persecuted by his fellow members of the Quakers for endeavouring to ascertain some natural explanation of the perplexing circumstances, or for avowing "his entire conviction after an experience of fifteen years that no such elucidation was possible."

As a third illustration, and one especially applicable to the present discussion, since it is an example of spiritual impression made upon the mind, and that being more particularly the mode of manifestation to which our attention was directed, we extract the following relation from *The Friend*, published in Philadelphia in 1848, as contained in a compilation by a conspicuous member of the Philadelphia yearly meeting, of various interesting historical sketches, headed "Thomas Scattergood and his Times."

"On the afternoon of the 12th day of the sixth month, 1814, whilst at home at Burlington, Sarah Dillwyn observed her husband sitting with such a peculiar and awful countenance, as to create an alarm in her affectionate heart. She immediately approached him, and in the kind carefulness of love inquired what was the matter. In answering her question, he said: 'he was very sorry she had disturbed him, for he had at that time been visited by Jacob Lindley's spirit!'

"That day Jacob Lindley, in usual health, had attended his own meeting at New-Garden, in Chester county—more than fifty miles from Burlington. In the meeting he was engaged in a living, powerful testimony, wherein he intimated his conviction that there were those present who would not see the light of another day; and added, 'Perhaps it may be myself!' As he returned to his home from a visit that afternoon, by a sudden jolt he was thrown out of his chair into the road, and fell upon his head. Being a heavy man his neck was dislocated, and his spirit was thereby suddenly released from the shackles of mortality. This anecdote which seems to demonstrate the reality of spiritual intercourse, is somewhat akin to those related in our last number."

Now we could scarce ask better ground upon which to build our proof that spiritual communion has not been deemed inconsistent even with modern Quakerism than is here presented, or a better fact to prove the reality and illustrate the nature of the subject. It is one of those facts which, when well established, is worth a thousand failures. "I am sorry thou hast disturbed me, for I have just been visited by Jacob Lindley's spirit" is the expression rendered in the first person.

George Dillwyn's meaning is plain; he does not say, and he did not mean, that he had a *sense* miraculously given him that Jacob Lindley was dead, as some endeavour to explain it, but simply according to the words, "I have just been visited."

There are no alternatives but either to admit that the disembodied spirit of Jacob Lindley impressed the mind of George Dillwyn, or to deny the fact altogether, and to say it was a mere accidental coincidence, and assert that G. D. was deceived, was crazy, was hysterical, monomaniac, or one of the hundred epithets that are now used upon similar occasions.

It is also worthy of remark that the spiritual visitation was accompanied by the same abnormal condition and semi-trance-like state—the same peculiar expression of countenance that are observed at the present day, liable also to outward interruption as is now well understood. The expression, 'I am sorry thou hast disturbed me,' is full of meaning. To the discerning mind, it shows that this impression upon the mind of the G. D. was not miraculously produced by an Almighty Power, in the contravention of established law, but resulted from finite agency, operating under favorable conditions, and susceptible of being disturbed by finite causes. Here is a simple re-statement of the circumstance in another form: Jacob Lindley's spirit, suddenly freed from its mortal clogs, suddenly born into more perfect life, turned to the friends it had left, and finding one of them in a proper inward condition of mind, he formed a union with his spirit, 'entered into rapport with him,' and had it not been for the too early interruption, we know not how lengthy might have been the communion.

It will be observed in the extract last considered that allusion is made to relations in the previous number of *The Friend* of a somewhat similiar character, a brief reference to a portion of which may not conflict with our present purpose. One is concerning the same George Dillwyn having stated in a public meeting his interior perception that a certain woman friend, by name Susanna Horn, had arrived safely in England, her native land, which circumstance may be safely set down as an example of the exercise of the 'clairvoyant faculty,' or, in other words, a seeing by that spiritual sense, through its appropriate medium of sight, which we fully exercise and understand when our spirits burst their 'cerements,' and need no longer to use the bodily organs of perception.

Another relates how a certain minister, by name Martha Ronth, was enabled to perceive, when absent from home, of the death by drowning of a near member of her family, and unto whom the voice was, 'Be not over much troubled; he is taken from the evil to come, and is entered into rest and peace.' We agree with the compiler in this instance also, which is evidently 'somewhat akin to Jacob Lindley's visit,' and further demonstrative of 'the reality of spiritual intercourse;' the comforting assurance alluded to being no doubt a genuine impression from an exalted spiritual intelligence.

We are aware of the cry that is raised, that these were holy men and holy women, unto whom such things were miraculously revealed by the Omnipotent Mind; that it is not for the common herd to be thus favored. We are aware, also, of the use that, through ignorance, is made of such occurrences by leading members of Friends' Society, first to enslave their own minds, and then the minds of their younger members, by an undefined and superstitious dread, that tends to stifle free thought and free investigation. Would that our weak voice might incite them to study more closely the constitution of their external and internal natures, as revealed in the records of the past and in the unfoldings of the present; soon would they find confirmed the truth that 'God is no respecter of persons,' and that he does not lightly, for personal favor

to frail beings like us, interfere with his established laws. Whoever duly examines with a calm and unbiased mind the many accounts of occurrences similar to those herein related, found amongst all societies and in every age of the world, will discover that these faculties of 'interior sight' and susceptibility of spiritual impression are not confined alone to those considered as the extra-righteous of the earth, and are entitled to especial favor; but are developed more in accordance with certain peculiarities of bodily and mental constitution."

The defence concludes with the following eloquent and thoughtful passage:

"Regarding the subject, then, as the result of laws inherent in the constitution of the world, discovered and developed as the minds of men are prepared to be benefited by them, we think there may be perceived in the unfoldings, when fully realized, the banishing from earth of many dark and gloomy superstitions; the reconciling of many 'truths hard to be understood;' the confirming of the skeptical in a rational faith in the soul's immortality; the uniting of mankind in more perfect harmony, and the hastening of the day when 'the sword shall be beaten into the plow-share, and the spear into the pruning hook,' and man knowing more perfectly his own nature and his own destiny, will be enabled the better to fulfil it in accordance with the laws of his being, to his own great gain, and to the glorifying of his Maker.

We stand accountable, therefore, in our original position free, scientific investigators of natural truths; accountable unto God and ourselves for the just use of the faculties which he has given; accountable unto our fellow-men so far that we are bound to share with them whatever of truth we may glean from the great harvest-field. And here allow us to add in conclusion, to all who may read these pages, especially to the younger members of our society: pursue, we entreat you, the same free course; look not alone to the stubble-field of ages past, whose fruit hath long since been garnered; but cultivate assiduously, also, the green corn of the present, neglecting not the ears that are ripe and ready for the gathering.

Truth's unbroken field is also before you; put your hands to the plow; look not back, but, with a steady eye to the unturned furrow, press forward with faith and hope, and ye will in due time reap an abundant harvest."

At the Séance, Sept. 3rd, a strange Control asked the questions:—"Who are you?" "Where are we?" "We are not dead yet; I am not although you may say so," to which the control, known as "*No Name*," replied:—

I'll tell you who you are;

I know you well;

You went to find your heaven,

And your hope fell.

Friend I am part of thee, and thou of me;

'Tis we.

We are thy tenderest friend,

And thou art ours;

We came, and we are still

Of mightiest powers.

We came, and we shall go

Like as the flowers.

Not dust unto the dust.

And clay to clay.

Not darkness back to night,

But day to day.

Life and the Light we are,

Then all is said;

We live, and we shall live,

We are not dead.

We walk, and we shall walk,

Unto the height,

Where ne'er a mist of doubt

Obscures the Light.

Welcome dear wandering one,

From whence you came

Came we likewise, and go

Back to the flame.

THE BEAUTIFUL.

THE universe is a most highly and exquisitely finished work of art. It has emanated from the creative genius of the supreme Artist. It is the bodying forth of Truth and Goodness, as it were.

Can anything ugly, mean, and unworthy be penned by a perfect writer, or drawn and painted by a master-painter, or sung by a great poet. It is said of a famous painter, that he dashed off a circle of perfect roundness, and showed it as a proof of his skill in and mastery over lines and figures. The simplest figure drawn by a master-hand is a highly finished work of art. But how much more is this true of the Artist, whose genius is infinitely great? Where there is perfection of creative art, there must be perfect execution in its works. You cannot add another finishing touch to them, without marring their beauty. The God we worship is the Spirit of beauty, of love, of sweetness, of holiness, of might and of all perfection and goodness. Every leaf, every petal, every eyelash, is filled with the presence of this Spirit. Beauty and perfection are everywhere. This is no imagination. This Spirit of beauty, all of whose works are beautiful, is present everywhere and yet is invisible to our eyes. And why? Because we do not worship Him in spirit. Our organs of perception have lost their sensibility, and have become dull and gross, by more constant contact with the world of matter, than with that of the spirit. We look out of ourselves. We do not look into ourselves. By mis-use, we have lost our eyesight. It is by the power of love alone that we can regain our lost sensibility of perception, and see beauty everywhere.

Two eyes do not suffice. We want another, over and above the two. It is a higher organ of vision, that is, of spirit-perception. It is the eye of the spirit. Without this eye, we see and see not. We have eyes, but are blind. When this eye is opened, God-vision is possible; nay, the opposite, not to see God, is impossible. This vision of beauty dispels all gloom and all sorrow. It imparts life. We have the vision now and then. The difficulty is in making it permanent.

The true sage is the true seer. He can see without eyes, better than you or I. True philosophy "is not sour and crabbed as dull fools suppose," but it is "sweet as Apollo's lute." It is the sublimest poetry, the sweetest thing in creation. The vision of beauty imparts joy and sweetness.

The Spirit of beauty is not present before the eye of the flesh. The eye is blind. The soul only can see it. The soul of man thirsts after Beauty, "as the hart panteth after the waterbrook." No beauty but that of God can quench the thirst.

Wherever we see one reflected ray of His countenance, there we spy beauty. As all colours are derived from the rays of the sun, so all beauty is born of the beauty of God. When one of its rays touches our closed eyelashes, suddenly we wake out of our dream, and find that "life is all beauty." We then see the light in the soul, and everywhere else; first in the soul; then outside it, that is, in nature. We apply the wrong end of the telescope to our eyes, and miss the light. It is in the soul. The distinct and unmistakable vision of the Spirit of beauty in the soul sends a thrill of joy through every vein and every nerve, and the blood particles "dance their wayward rounds," in measure to the music, that then fills and inundates the depths of the soul, and streams of joy and light descend from heaven, and freely flow into the soul of man. We do not require wealth, learning, erudition or eloquence, to catch a vision of the Spirit of beauty, that is in the soul of every man. What we want is hunger and thirst only.—*Indian Messenger.*

RIGHT THINKING.

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

THEOLOGY has been busy for many years, trying to teach the world to mend its ways and appealing to Christians to act well. The labour has been very much

like the clipping of a tree with worms at its roots, trying to make it bear good fruit. What will right matters is to get at the roots and tend them, for the world will never act right until it thinks right. As individuals of much spiritual growth, even yet you have not fully realised the awful responsibility of your thinking, and all are mightily concerned about your actions, you forget that you may abhor the sight of blood, and shrink from the giving a blow, and yet be the murderer of your brother. You may think him into evil. It concerns you much more when you hear of your neighbour stealing, than that you should think him a dishonest man, forgetful of the fact that your thought may have reached him and weakened his resistance; be more careful of the roots, than of your foliage. The people of the sense-world like the green display of branches, and to suit the fashion of the day, train them, but you who have to grow good fruit, must tend the roots of your thoughts. Many a busy man and woman regrets that they are unable to be near, and comfort their friends in affliction. Dear hearts, your loving wish, like a white-winged dove, has flown forth carrying the green holly leaf of hope with it. A good or evil deed is accomplished in the heart, and to train your thoughts is the only lesson that you have to learn. Think aright, and the doing will take care of itself, the fashion of right doing is different in every land, under every law, but the fashion of thinking fits all times and all circumstances. Tell me your thoughts, and I will tell you your ways.

As you grow so do you recognise the true man which is the thought of him, his words may be few and brief, but the blessing of his presence boundless. He may have but a gruff tone, but the glance of his eyes shall communicate the language of angels.

R.

A TYPOGRAPHICAL SPIRIT.

THE New York *Sun*, which is altogether opposed to Spiritualism, has felt itself compelled to publish the following extraordinary facts:—

In the summer of 1881, a compositor printed a small sheet, which was entirely composed by himself, and worked off by an assistant. On the 10th of June the forms were duly made up and were sent to press in the evening, and the paper was published next morning. Shortly afterwards, a mercantile man who was a friend of the compositor, called upon him to ask how he could possibly have obtained intelligence of the death of his—the compositor's—brother.

"What do you mean?" ejaculated the printer. "I mean," replied the other, "that you have published a statement to that effect in this morning's issue." "I swear," was the rejoinder, "that there is not a word of the kind in my paper." Pulling a copy from his pocket, his friend exclaimed, "Look here:" "John Jones, brother of William Jones, was assassinated at Peoria, Illinois, this morning, at five o'clock."

The compositor was astounded and hurried off to the office, where he found that those words had been interpolated, and he recognised in them the work of his murdered brother, a singularly adroit and skilful compositor. In the course of the day, Mr. William Jones received a telegram from Peoria, Illinois, announcing that his brother had been assassinated at five o'clock in the morning of that day.

THE INVISIBILITY OF MATTER.

THIS is the title of an article by Dr. Fouveau de Courmells, a distinguished specialist in Paris, which has been published in *Voltaire*. It scientifically demonstrates the truth of the thesis which the learned writer has undertaken to maintain. And this having been proved, and no one at the same time venturing to impugn the existence of matter, there can be no justification for materialists in denying the existence of the causes of spiritual phenomena, merely because they happen to be invisible. "In any case," it is observed, "Spiritualism obtains a new and more solid basis for assent and belief by the mathematical proof of the existence of the invisible."

PROF. J. R. BUCHANAN.

RECENT American papers inform us that Professor Buchanan is leaving the busy life of Boston and the Anthropological Society there, which bears his name, to settle in Kansas, where he expects to find conditions more favourable for health and progress. A farewell reception given him by the members of The Buchanan Anthropological Society, and attended by several notable literary and scientific men, is reported in the *Progressive Thinker* for Oct. 17th. The following resolutions passed at a special meeting of the Society were read, also numerous letters from friends at a distance expressing regret at their inability to attend, and heartfelt wishes for Dr. Buchanan's health and welfare:—WHEREAS, We, the members of the Buchanan Anthropological Society, having learned that Prof. Joseph Rodes Buchanan, M.D., whose honoured name we bear, finds it desirable to remove to a distant city, we feel that we cannot allow the occasion to pass without an expression of the profound sorrow his decision causes us; therefore, be it *Resolved*, That we cherish with the most sincere gratitude the instruction he has imparted to us, and will ever hold in grateful remembrance the counsel and advice he has so freely given, to which many of us are indebted in various pursuits. *Resolved*, That the members of this Society will suffer irreparable loss through his absence, and will yet more earnestly strive to increase their influence and spread the knowledge of his scientific discoveries, to the end that others may thereby profit in some degree, and be encouraged to live nobler lives. *Resolved*, That while we are assured that he will receive, in the new home he has chosen, in the congenial climate and society of former friends, the appreciation his learning and research merit, we trust he will not forget the warm and devoted friends and admirers left to regret his absence.—J. P. CHAMBERLIN, President; WALTER K. FOBES, Secretary.

An interesting address in response was made by Prof. Buchanan, illustrating the philosophy of climates and the reason of his choice of the West, and of Kansas city, Mo., not only for health, but for its free spirit of progress. His departure, however, might be prolonged by business, as he was getting out another edition of THERAPEUTIC SARCOGNOMY, the last being already exhausted.

Though never very anxious for fame or wealth, having adopted a course in life which carried him far away from both, he was deeply sensible of the esteem and approbation of the wise and good, and grateful for the tribute of this evening. We should endeavour to secure the approbation of the wise in the higher world as well as in this. Such a course leads to the only true success. In return he proposed to show his friends some of the electrical discoveries and improvements given to his pupils, which he had not offered to the Boston public.

The Static machine, flashing its power, the Galvanic battery, the 400-pound Magnet, and the various Electrodes were displayed, and experiments made upon the company, producing results not believed in the colleges to be possible. A current of magnetism was diffused through the circle, and recognised as a powerful, soothing hygienic agent. Currents of medical electricity were diffused, some producing lively stimulation and animation, others producing soothing and healing influences, by which one of the physicians was relieved from neuralgia.

The evening was prolonged in social intercourse, and many a cordial and regretful adieu expressed.

A SPIRITUALISTIC CAMPAIGN.

SPIRITUALISM is nowhere more vital and progressive than in Spain, where three influential journals—the *Revelacion*, of Alicante; the *Buen Sentido*, of Lerida; and the *Revista de Estudios Psicologicos*, of Barcelona—have simultaneously undertaken a vigorous campaign against ignorance, darkness, and superstition without, and all mystification and folly within; holding aloft the torch of science, and being always guided by the great fundamental principles of Love, Peace, and Charity.

BALZAC SPEAKS.

WE have often had occasion to call attention to the progress which Spiritualism is making in France, and to the impression which its phenomena are producing upon the minds of people belonging to the cultured classes in the most skeptical country in Europe.

We have now to notice another instance of it. *Le Figaro*, of Paris, in its issue of the 24th of October, gives the place of honour to an article nearly two columns long, under the title of an "Evening with Balzac." The writer of it sets out by declaring that no one can be more skeptical with respect to such phenomena than he, M. Boyer d'Agen, and that he has been accustomed to treat table turning and apparitions with ridicule; so that when a friend offered to introduce him to a young Danish medium, 26 years of age, named Aveling, who does not know two words of French, he (M. d'Agen) was quite prepared to extract some fun out of the proposed séance.

It commenced by numerous movements on the part of a large heavy table, denoting the presence and operation of an unseen, intelligent force. Then follows the more important phenomena, which we shall allow M. d'Agen to relate in his own words:—

"At half-past eleven, our medium declared that he felt impressed. I then placed before him some paper and a broadly pointed crayon. For half an hour his hand traced words marvellously responsive to questions mentally proposed. I then laid upon the table two school slates, the one above the other. These slates had thick frames. Between them I placed a morsel of chalk, finely cut, and the medium placed both his hands upon the apparatus, while the other persons present continued to sit round the table. We then evoked our departed friends and relations, while mute and motionless as a cataleptic patient, the Dane leaned towards the slates, between which we could hear the backward and forward movement of the chalk, which traced in French messages from the spirits evoked, in their distinctive handwritings, although the medium, only six months resident in Paris, speaks and writes our language as badly as possible.

"I must confess that I felt little interest in these experiments, of which I have so often read a thousand and one descriptions; and so in order to animate the meeting, I proposed to evoke some historical personages. They then began to speak of an adaptation of "Père Goriot" for the stage. Suppose we ask Balzac himself about his masterpiece? Immediately we laid our heads together for that purpose, and made the Dane believe that Balzac had been a politician. A great silence then fell upon us, and we were all much moved. The furniture in the room began to creak and crack, and phosphorescent lights played around us. For fully a quarter of an hour we obtained nothing. All of a sudden the table abruptly arose and descended with a bang."

"Who is present?" It rapped out "BALZAC."

"Do you feel disposed to reply to our questions?"

An energetic "Yes," was heard, and very soon the slates were agitated. We heard the chalk coming and going, tracing zig-zag lines, and then writing. At each interruption, we pounced upon the slates to read the writing, which was almost indecipherable; and it was then that the following curious interview took place between the spirit and ourselves:—

"What do you think of "Père Goriot"?"

"Explain yourself."

"Do you approve of the adaptation?"

"Yes, most assuredly. Besides, I have been advising them in the matter."

"How so?"

"In sleep, in dreams; is not that our domain, like death?"

"Will you please to explain?"

"I have advised the two young men, Tabarant and Antoine."*

(Here there was an interruption for a quarter of an hour.) Then:—

"Advice on many different occasions. You bore me."

* These are the dramatic authors who are adapting the story.

"Where were you just now, when we called for you?"

"At the Théâtre Libre.* You bore me very much."

"Will you be present at the performance?"

"What a silly question!"

"Will you reply more explicitly? Will you be really there?"

"I say you are stupid. Why should I not be there?" Besides, I had reserved my seat."

"Where is that?"

"Just in the middle of the first balcony."

(This answer appeared to be very droll, and set us thinking. The front seats in the first balcony of the Théâtre Libre are occupied by Mme. Severine, and M. Francisque Sarcey, the latter occupying the very centre one. This coincidence made us laugh.)

"But that place is occupied by M. Sarcey."

(The table jumped up, and was literally convulsed; the pencil danced upon the slate, and we received:—)

"What, then; I shall sit upon his knees."

(After some further questions and answers, the medium appeared to be so exhausted that it was found necessary to bring the meeting to a close.)

"Since that experiment of the 12th of September last, we have found it impossible to open up fresh communications with Balzac."

Such is the most strictly faithful report I can give you of that strange evening. To accredit it to the most skeptical minds, I have had one of the answers on the slate copied by instantaneous photography and engraved. It is the one in which Balzac gave his estimate of Zola. Here it is in its original form, and with all the characteristics of the handwriting of the master, which the experts will be good enough to examine closely and acknowledge its identity, excepting as regards the deviation of the lines, which may be attributed to the difficulty of writing with a bit of chalk upon a slate.

(Here follows, in *Figaro*, an engraved fac-simile of the exceedingly minute writing of the spirit of the great novelist, the words he used being these:—"That man constructs a cathedral; he is an archbishop, while I perhaps have been only a village curé.")

"And now," said the lady of the house, "will you venture to say that the dead cannot still speak to us?"

"It is strange, strange!" I rejoined, while handling the metallic card in which the writing of Balzac had been fixed. "Will you allow me to submit the writing to the examination of an expert, before committing myself unreservedly to the acceptance of its genuineness?"

"Will I not," said she, as I entered the cab which took me at once to Eugène Charavey's, where I found (among the autographs of Balzac, some nearly similar on the whole, and quite identical in detail with the characteristic letters of the posthumous document), the material proof that if the dead no longer speak, they can still write."

It is only necessary to add that Balzac, like Victor Hugo, and Theophile Gautier, was a Spiritualist during his earth-life, and therefore he would find it comparatively easy to communicate with those still in the flesh, in the manner described above. The evidence of his handwriting, which may be described as almost inimitable, seems to have convinced M. d'Agén of the genuineness and credibility of the manifestation.

MUSIC AS A MEDICINE.

SOME years ago we were present at a Melbourne circle where an interesting discourse was given on the employment of music as a curative of disease. The following which appears in the London correspondence of a Melbourne paper shows that the idea is receiving attention in England and likely to be practically tested:—

The employment of music, as a means of restoring invalids to health, or at least of soothing their sufferings, is the object of the Guild of St. Cecilia, a new musical society. By the invitation of Mrs. Marshall, a lady formerly well known in Melbourne, I had an opportunity

* The theatre at which "Père Goriot" was to be produced.

of hearing one of its performances at her house in Norfolk-street, Park-lane, on the 7th inst. The music played, principally religious selections, instrumental and vocal, was exquisitely rendered by the harp, the pianette and the muted violin, the voices being soprano, mezzo, contralto and baritone. The idea is that the invalids should not see the performers, but should only hear them, and that in some instances the concert should be reproduced by the phonograph, a means which would enable the inmates of hospitals to partake of the benefits of the music. Canon Hartford, of Westminster Abbey, is a great enthusiast on the subject, and lent his assistance by a few explanatory words as to the character of the different *morceaux*, among which were The Dream of Samuel, The Lord is my Shepherd, I will Lay me Down in Peace, and Charm Me to Sleep, the latter by the famous old English poet, Robert Herrick, the music by Schumann. A large number of distinguished people were present, and took great interest in the movement, which is under the patronage of many influential personages. At a subsequent performance the beautiful lines of Oliver Wendell Holmes, O Love Divine, were sung for the first time in the presence of a large number of the American colony in London.

A STRANGE story comes from Dindigul, the once famous township on the border of Madura and Coimbatore (says the *Englishman*). During the past 20 years Dindigul has moved with the times at least as briskly as most other towns in the presidency; but the missionaries, who have been established in the district for nearly 300 years, still appear to preserve intact the traditions of Robert de Nobilibus and John de Britto. At a village within a few miles of the town the students of the Roman Catholic school, on returning from a picnic a few weeks ago, wantonly cast the remains of their feast at a Hindoo idol by the roadside. Complaint was made to the Roman Catholic priest, but the aggrieved Hindoos failed to obtain redress, and from that moment the unfortunate prelate has known no peace either day or night. His straw stack caught fire, his cattle died, the decorations of the church were mysteriously ignited, and stones came hurling into the building during the celebration of mass—all from the most impossible directions, and many apparently "from about the middle of the walls." The police were called in, but failed to solve the mystery, and the long-suffering priest has now been forced to the conviction, which he does not hesitate to admit in public, that the whole chapter of accidents is the work of the offended devil, whose fane had been desecrated by the Roman Catholic students.

THE WHITE HAND.

ON the night of the 13th of March, 1879, I was going to a dinner party at Admiral ——'s. While dressing for the same, through the doorway of my room which led into my husband's dressing room I distinctly saw a white hand wave to and fro twice. I went into the room, and found no one was there, or had been there, as the door on the other side was closed, and on inquiring I found no one had been up stairs. While dressing nothing further occurred, but on arriving at Admiral ——'s a strange feeling of sadness came over me. I could eat no dinner; nor afterward, when we had some music, could I sing well. All the time I felt someone or something was near me.

We went home and about eleven o'clock, or perhaps half-past, I commenced undressing. I distinctly felt someone touching my hair, as if they, or she, were undoing it. I was very frightened, and told my husband I felt so. He laughed at me. When saying my prayers, on praying as I always did for the recovery of a sick friend, instead of as usual asking God to make him well, all I could say was, "O God, put him out of his misery." I got into bed, and something lay beside me. I told my husband, who, though he laughed at me, pitied my nervousness, and took me into his arms; but still, whatever was there remained by me, and a voice, the voice of my friend, distinctly said, "Good-bye, Sis" (which he used

to call me). Whether I fell asleep then or not I don't know, but I distinctly felt a kiss on my cheek, and I saw my friend, who told me "he had left me some money, but that he wanted it to be left differently, but had no time to alter it." A livid line was across his face. I woke crying.

About (I think) five days after a letter was brought to me with a deep black border. I felt what it meant. It was to tell me of the death of my friend ———, who had passed away at 10.30 p.m., March 13. The letter proceeded to tell me he had left me some money, but that the writer (his brother) was too ill and upset to give me any further particulars, or tell me of any messages he had sent me, only that his brother had died murmuring my name.—*Blackwood's Magazine.*

OUR LEICHARDT LETTER.

ON Monday, December 7th, a most successful Social was held in the Mission Hall, Marlborough-street, Leichardt, at which about 35 persons were present.

The hall, tastefully decorated with ferns and flowers, presented a very gay appearance, and the well-laden tables, provided by the ladies, were well patronised by the guests.

After tea a most interesting programme was carried through, Mr. Johnston in the chair, Mrs. Moore at the piano, and several ladies and gentlemen furnishing much pleasure by their songs and recitations.

The gem of the evening was certainly the "Magpie" song, rendered by Miss Roselle in such close imitation of that bird as to evoke loud applause. The Miss Lamberts sang very prettily a duet, which was well received, and Mr. Smallwood furnished much amusement by his comic songs.

About ten o'clock the hall was cleared for dancing, which was kept up till twelve o'clock, Mrs. Moore and Miss Terry kindly supplying most excellent music.

The whole affair proved as great a success as the efforts of the promoters deserved, leaving a profit of some £4 to the Building Fund after all expenses were paid. We may state that the flooring of the building was the gift of the Ladies' M.S.I. Band, and the labour of erection, &c., supplied gratuitously by the gentlemen of the cause. So pleased were the guests that a wish was expressed that another social might be held as early as possible, which it is intended to grant on the 26th inst. if practicable.

We have now the advantage of a separate building in which to hold our services. Some gentlemen have offered to paint and decorate, plaster, &c., so that we may hope for better meetings under more auspicious circumstances; at any rate, we are all determined to work with a will for the cause we love, and endeavour to spread the truth as widely as possible. I have been invited to take the platform for the Woman's Suffrage League, which I have accepted in the hope of enlarging my influence, and perhaps bearing our banner into wider spheres of effort.

With kindly greetings from our cause to you all, and every possible good wish for the success of your movement during the New Year, we are ever yours in fraternal bonds,

THE LITTLE SISTERS OF LEICHARDT.

A FREE GIFT.

THE *Banner of Light*, for Oct. 31, says: A middle-aged lady called at this office last week and inquired for us, saying, during the brief interview, that she had been a reader of *The Banner* for quite a number of years, and so fully appreciated our labours in the cause of truth, that she was desirous of showing her gratitude by presenting to Colby and Rich one hundred dollars, to assist in continuing the grand work. We desired the lady's name and address for publication, which she declined to give, remarking that if one had anything to bestow in behalf of the cause they had better make their donation while living, thus preventing litigation after they had passed to the life beyond."

We might add that not only for the cause mentioned, but for the better ensuring of the object sought, and the pleasure of witnessing its fruition, it is better, where practicable, to help now than to postpone doing so to an indefinite time when it may, in some instances, be too late to do so through the channel intended, the channel may fail for lack of the intended contribution.

THE AUSTRALIAN HERALD.

"Modern Spiritualism—A Symposium," by W. Nelson Jones, is continued in last number of the *Australian Herald*; in addition to which there appears in the "Correspondence" columns an able letter on the subject by "Senex," in reply to those of "Junior" and "Amigo," which appeared in the previous issue. The writer traverses the arguments of the two latter, and shows the untenability of their theories in the face of facts common in the experience of practical investigators.

Dr. Strong's sermon, "One Flock, One Shepherd," which appears in this issue, shows the growing tendency to the unification of the Christian Churches, and indicates the means for hastening this consummation.

The contents of this journal are always interesting and well up to the spirit of the times, but the number under notice is particularly good.

THE LATE REV. A. B. CAMM.

THE non-arrival of Mr. A. B. Camm, formerly Unitarian minister at Sydney, who was expected to fill the pulpit there during Mr. Walter's projected visit to Melbourne, is, we regret to state, due to a fatal accident which occurred to him whilst travelling in an express train shortly before the time arranged for his departure from England.

The reverend gentleman was much respected in Sydney both as a man and a minister, and much regret is felt by his friends there who had anticipated the pleasure of meeting him again in the body.

To Correspondents.

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

REMARKABLE PHENOMENA.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

It may be interesting to you, and the readers of the *Harbinger*, to know we have a small circle meeting regularly twice a week, in which we have every prospect of getting materialised forms. Our Medium, Mr. Lampard, is a florist. His attention was first directed to Spiritualism through hearing a Lecture by Mrs. Harris, "What is Spiritualism," when he decided with several others to investigate the subject. Having for some time met in the usual fashion without obtaining any results, the circle came to the conclusion they would give it up, and sat for the last time, when their attention was attracted by knocks.

I need not say this gave a fresh impulse to the sittings, and the discovery of the medium. All the usual phenomena attending a physical medium were experienced, leading up to the most beautiful lights, and white drapery of delicate texture, which we are allowed to touch and examine.

The control promised to allow us to cut a piece off, and in a pleasant way said when they could materialise it they would let us know, and guaranteed we would not be able to match it.

I enclose you a piece; we have failed to match it here, perhaps you can in Melbourne. At our sitting last night the medium was covered with this drapery from head to feet. It also reached from the ceiling to the ground in the cabinet, while the medium stood outside.

Large lights appeared on the medium's breast, at his feet, and round the cabinet, sometimes coming a little way outside. Frequently they are brought out on the medium's hand, and we are allowed to touch them. We

entertain high hopes of being able to see the spirit-forms in a short time. We get usually at the beginning of the Circle very interesting lectures. We were told last time the *modus operandi* of bringing the drapery into existence was that there are myriads of atoms floating in our atmosphere, and with their knowledge of electricity and magnetism they can almost at will unite these particles, and shape them as they please.

The controls have invited us to pursue our investigations under test conditions, and I will be glad to send you particulars as we proceed. As this phase of mediumship is new to us, we will be glad of any advice you can give us on the subject.

I may add that it was through the medium of your paper, the *Harbinger*, over 20 years ago, my attention was first directed to Spirituulism; and, although I have had many doubts on the subject, I have untiringly pursued the investigation when opportunity offered, and trust in a short time to be amply rewarded.

You can make what use you like of this information.

Yours sincerely, S. FIZZELL.

[We have submitted the muslin referred to, to a friend who is an "expert," and this is what he says of it:—

"I have never seen any muslin like the enclosed, it seems blown together by some creative energy, and I should say it was next to impossible for the hand of man or for any machinery to weave such a cloth."

—Ed. *H. of Lt.*]

MRS. MELLON'S MATERIALIZATIONS, &c.

IN view of Mrs. Mellon's expected arrival in Victoria during this or next month, the following abridged account of one of her recent séances published in the "*Medium*" of Oct. 23rd, will be of interest to local readers.—

REMARKABLE SPIRIT MATERIALIZATIONS

Held at the house of Mr. Braham, Manchester, on Sunday, Oct. 11, 1891, medium, Mrs. Mellon.

There were twenty-two ladies and gentlemen present, of respectability and intelligence, and possessing sufficient mental acumen to detect any effort at simulating phenomena, had such a thing been attempted.

The cabinet was formed by stretching a cord across one corner of the room; over it hung a curtain, which parted in the centre, allowing only just sufficient room for a cane-seated chair. The light was a gas jet with a red glass chimney of the argand-burner type, and sufficient light to see the time from a watch in any part of the room.

After a careful inspection of the room and cabinet, the medium entered the cabinet. A hymn was sung; during the singing spirit lights were seen, and as soon as the hymn was finished a little black spirit girl ("Cissy") materialized outside the curtain, and said, "How are you all people?" She asked the chairman (Mr. Tomlinson) to be introduced to the company. She spoke to, and distributed some sweets among the company. Then she returned to the centre of the cabinet, and gradually dematerialized till there was but a small speck of white remaining on the floor. She then commenced to re-materialize herself in full view of the sitters, saying, at the same time, "Can you see me?" and she showed her black feet and ankles. We also saw her face and white teeth, which she called our attention to, and appeared quite proud of them. She then retired into the cabinet.

Spirit-lights were again seen, and a form known as "Geordie," a fully materialized male spirit; came out; and going to the table, on which stood a musical box, wound it up. He then turned so as to be plainly seen, and said, in a deep voice, "I am pleased to meet you; the conditions are very good here." This spirit appeared to be about five feet eight or nine inches high, with dark beard streaked with gray, and had a graceful and gentlemanly bearing. He passed in and out of the cabinet, replying to the numerous questions. He picked up a tack from the floor, wound the musical box, and retired. Re-appeared, wrote his name, spoke to the company, and then gave place to another spirit form. "Cissy" drew aside the curtain, and showed the medium within.

The medium was in a deep trance at the time; "Cissy" seated herself on one knee, plainly showing herself and

her white dress in contrast to the medium's black one, which she had on at the time. "Cissy" got up and seated herself on the other knee of the medium, saying, "Now you see me bofe." *The two were plainly seen together at the same time.* "Cissy" came outside, whilst the medium was distinctly heard inside breathing heavily, the spirit saying, "Do you hear her?"

A female spirit-form appeared, and was recognised by Miss Brown as her sister.

Two other female spirit-forms were seen for a short time, but were not recognised, and did not stay long. After they had disappeared "Cissy" again came, and said, "Me can't do any more; good-night all," and dematerialized between the open curtains, the medium being clearly seen at the same time. This ended a very successful séance.

The above account is signed by the 22 witnesses of the phenomena

Before any intimation of Mrs. Mellon's intended visit to Australia had reached us we were magnetizing a lady for the development of trance clairvoyance. She is at present in a rudimentary state of development, does not speak when in the magnetic state, but on being awakened usually remembers somewhat of what she has seen.

On being awakened one evening early in December she said, "I have seen a Mahatma." On being asked how she knew it was one she said, "Oh, he was dressed in white and had a white thing like a turban on his head, and a long dark beard. You have a picture of him." I replied that I had no picture of a Mahatma that I was aware of. She insisted she had seen a portrait of the form that stood beside me whilst she was in the magnetic state, and ultimately it transpired that what she had taken to be a Mahatma was a photograph of a materialized spirit called "Geordie," who was a frequent visitor at Mr. Spriggs's séances at Russell-street nearly ten years since. The photograph, which is an English one, was given us by Mr. Spriggs shortly after he came to Victoria. We thought it singular that this spirit, whom we have not communicated with for many years, and who was entirely unknown to the medium, should present himself to her, but the matter soon passed from our mind. On the following day Mr. Spriggs called to see us on business, and incidentally remarked that he had a letter from Mr. Burns, informing him that Mrs. Mellon was coming to Melbourne shortly. We asked what was her form of mediumship, and he answered "materialization," adding, "*It was through her that photograph of Geordie was obtained*" (referring to the one he had given us).

It will be seen from the account of the seance published above that Geordie is still materializing through Mrs. Mellon's mediumship, and the object of his appearance and desire to communicate with us becomes at once intelligible.—Ed. *H. of Lt.*

WE are informed by our friend Mr. George Spriggs, that he has made arrangements to visit England early in April next, and will probably be absent till the end of the year. Mr. Sprigg, who became widely known in Victoria in connection with a long series of Materialisation séances, conducted on a scientific basis by a committee of the Victorian Association of Spiritualists, has for the past eight years carried on a successful practice as Medical Clairvoyant, in East Melbourne, and will doubtless be missed by his clientelle as well as by his numerous friends.

ADELAIDE SPIRITUALISTIC ASSOCIATION.

The Adelaide Spiritualistic Association held the last meeting of the year at their rooms, King William street, on December 2, when Mr. Boyd gave an interesting lecture to a large and appreciative audience on "Christ and Christianity." Mr. Denton occupied the chair.

The lecturer, in the course of his remarks, said:—"The Christian who is foolish enough to take up the cudgels in opposition to the phenomena of Spiritualism is, so to speak, cutting his nose off to spite his face, and playing into the hands of the agnostic and materialist,

for both Spiritualists and Christians are fighting one battle in their own particular way, in proof of the soul's immortality, against the materialistic teaching of the nineteenth century. Between Christianity, pure and simple, and the teachings of Spiritualism, there is no vital antagonism, and I think it the height of folly to attempt to erect a barricade between them. Christ taught no creed, but the promise of a future life. Spiritualism teaches no creed, but the promise of a future life, and that without wings, harps, crowns, or trumpets. Christ taught simple immortality, and spoke to the materialist of his day of a life beyond the grave, and emphasized it by signs and wonders with the aid of his mediumistic power. Spiritualism has but one aim, one object, and that is to make humanity wiser, happier, better. Its highest mission is to teach man and woman to do their own spiritual thinking, and reach the highest pinnacle of spiritual knowledge without the aid of priest or parson; to shatter the frigid ice of dogma, and melt the bewildering snow of creeds.

A vote of thanks to the lecturer was proposed by Mr. Mitchell and seconded by Mr. Perrit, which was carried amidst great applause.

After the lecture, a pleasant musical programme was rendered by several ladies and gentlemen present.

A Picnic of the members and friends has been arranged to Blackwood on Christmas day.

NOTICE.

REMOVAL OF PUBLISHING OFFICE

OF

“The Harbinger of Light,”

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

AUSTRAL BUILDINGS,

117, 119, AND 121 COLLINS STREET EAST,
(SECOND FLOOR).

Copies may be purchased at

190 LITTLE COLLINS STREET.

Sept. 26th, 1891.

W. H. TERRY.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The objects of the Association are: “The Investigation and Advancement of Spiritual Truths and Purposes.”

Minimum Subscription, 2s. 6d. per quarter; with use of Library, 5s.

Office and Reading Room,

AUSTRAL BUILDINGS, COLLINS STREET, E.

WM. BROWN, SECRETARY, (*pro tem.*)

PROPAGANDA PAMPHLETS.

A Parcel containing the following pamphlets and books sent post free for Five Shillings:—

Animadversions, Astrological Magazine, Inspirational Writer, Culture of Divine, Challenging Refutation (B. S. Nayler), Essay on Miracles, Education, Fabian Tracts, Freethought Tracts, Ingersoll's Lectures (2), Ingersoll and Black Debate, The Key (to Spiritualism), Moses' Mistakes, Mr. Heaphy's Ghost, Owen's Address, Stray Thoughts on Spiritualism, Solar and Spiritual Light, Skulls, Spiritualism at Church Congress, Salvation according to Christ, Spiritualism (J. Burns), Spiritualism (J. J. Morse), Spiritual Offering, Wonders of Light and Color (illustrated), Wonders of House we Live in (Mrs. Britten).

W. H. TERRY,

Trustee in Estate of C. H. Bamford.

CHEAP BOOKS! CHEAP BOOKS!

Clearing Sale for a Few Weeks only.

Communications from Another World; by Epes Sargent. (Being a Reprint of Planchette, originally published at 5s. 6d.) 1s.

Mental Magic; by Thos. Welton: Treats on Mesmerism, Mediumship, &c. A valuable work. 6s. 6d., reduced to 4s.

Footfalls on the Boundary of Another World; Robert D. Owen. A standard volume. 7s. 6d., for 6s.

Higher Aspects of Spiritualism; M.A. (Oxon.) 3s. 6d., for 2s. 6d.

Letters on Spiritualism; Judge Edmonds. 4s., for 3s.

Philosophy of Immortality; Hon. Roden Noel. 7s. 6d., for 5s.

Proof Palpable of Immortality; Epes Sargent. 6s., for 4s.

Radical Discourses; Prof. Denton. A splendid book 7s. 6d., for 5s. 6d.

Question Settled; Moses Hull. 6s. 6d., for 4s.

Rights of Man; Thos. Paine. 1s. 6d., for 1s.

The Next World. 7s., for 5s.

Scientific Basis of Spiritualism; Sargent. 7s. 6d., for 6s.

The Bible: Whence, What, and Where? Dr. Westbrook. 5s., for 3s.

Mesmerism. One large Part of Dr. Gregory's Book. 6d.

The following with soiled bindings, but sound and complete, marked at half price, as under:—

Bertha, by Colville, 2s.; Alice Vale, Waisbooker, 2s. 9d., Nathaniel Vaughan, Priest and Man, 3s.; The Voices. Barlow, 2s. 6d.; Revolution in Tanner's Lane, 3s.; Organic Chemistry, 2s. 6d.; Lucy Fitzadam, 2 vols.; 3s. 9d.; Europe During the Middle Ages, 2s. 6d.

An Assortment of 12 Complete Novels, New Editions, for 5s.; 7 do., do., 1s. ones, for 5s.; 4 do., do. 2s., ones, for 5s.

Dickens' and Scott's, bound vols., 1s. 6d. each; Ingersoll's Pamphlets: 1 Dozen Assorted for 2s. 6d.

Twenty per cent. Discount off all other Books in stock. Parcels of £1 and upwards sent Carriage Free..

In the Assigned Estate of C. H. BAMFORD, 190 Little Collins Street, Melbourne.

PRICE FLETCHER, MANAGER.

A BARGAIN: Chambers' Encyclopædia. Seven Large Volumes, Handsomely Bound, for £2. PRICE FLETCHER, 190 Little Collins Street.

FOR SALE: A Copy of ART MAGIC; or, Mundane, Sub-Mundane, and Super-Mundane Spiritism. A Treatise descriptive of Art Magic, Spiritism, the different Orders of Spirits in the Universe Known to be Related to, or in Communication with, Man; together with Directions for Invoking, Controlling, and Discharging Spirits, and the Uses and Abuses, Dangers and Possibilities of Magical Art; by Mrs. Emma Hardinge-Britten. Second-hand, equally good as new. Price, £3 10s. A copy of the above valuable book brought £5 5s. at a recent book-auction in London.

J. MYERS, BOTANICAL DRUGGIST.

9 Eastern Arcade, Melbourne.

MRS. CAMPBELL,
MENTAL & MAGNETIC HEALER,
115 CHARLES STREET, ABBOTSFORD.

Hours, 10 to 4. Fee, 5s.. Testimonials on application.

TO SPIRITUALISTS AND OTHERS.

FOR SALE.—The Book Business originally established by W. H. TERRY, and for the past four years carried on by C. H. BAMFORD, at 190 Little Collins-street. Stock at Large Discount; Incoming easy, and Expenses very small. A living at once for an Industrious Man.

Apply PRICE FLETCHER, Manager, or W. H. TERRY, Trustee.

RELIABLE FAMILY MEDICINES

Prepared and Sold Wholesale and Retail by

W. H. TERRY :

THERMAL ESSENCE
FOR INFLUENZA AND OTHER NEGATIVE COMPLAINTS,

If taken in time will almost invariably Check the Development of the Disease, and under any circumstances Modify the Symptoms. It is an excellent Stimulant in low Vitality and agreeable to take.

Price 1s. 6d. and 2s. 6d. per Bottle.

COUGH BALSAM,

BOTH PALLIATIVE AND CURATIVE

In all Chest Complaints; made of the finest and most wholesome Ingredients derived from the Vegetable Kingdom.

Price, 1s. 6d. and 2s. 6d. per Bottle.

FOR RHEUMATISM.**BEDFORD'S RHEUMIA CREAM**

Acts directly on the Blood, Neutralising the Poisonous Acids, and soon Reaching the Joints through the Circulation; this Reduces the Inflammation. By the use of the Cream Linament, which is put up in each Packet, the Pain is often Removed at once. Rheuma is a Pleasant and Safe Medicine, and very Rapid in its Action.

8s. Package, Post Free in Victoria.

FOR INDIGESTION,

DYSPEPTONE is a pleasant Medicine, containing no Morphia, or other deleterious drug; a most effective Remedy; Relieves Promptly.—2s. 6d. per Box.

Standard Shaker Preparations,

IMPORTED AND SOLD BY W. H. TERRY :

CORBETT'S SHAKER SARSAPARILLA.

Composed of Roots and Herbs raised by the Shakers, a Pure and Condensed Extract, applicable to Salt Rheuma, Scrofula, Erysipelas, Dropsy, Asthma, Jaundice, Skin-Diseases, and all Disorders arising from Impurities of the Blood.

6s. per Bottle, containing Seventy Doses.

SHAKER SARSAPARILLA LOZENGES.

PORTABLE, PLEASANT, PURE — A NOVELTY INDEED.

This is the Shaker Sarsaparilla Syrup made up in Lozenges. It is a pleasant way of taking Sarsaparilla, and can be readily carried, as each packet contains a small box for the pocket. They are perfectly pure.

Price, 5s. large Box.

SHAKER CHERRY PECTORAL,

A pure Preparation of the Wild Cherry, very agreeable to take, it promotes expectoration and removes irritation of the throat or lungs.

Price, 2s. 6d. per Bottle.

CORBETT'S SHAKER PILLS,

SUGAR COATED,

A Safe and Mild Aperient, without Reactionary Effect. These Pills have stood the test of Fifty Years, and established their Reputation without advertising.

W. H. TERRY, SOLE AUSTRALIAN AGENT,

Austral Buildings, Collins Street East, Melbourne.

To Subscribers to English, American, and Indian Periodicals.

The undersigned is prepared to supply, at an early date, the following Magazines and Papers at the rates mentioned :—

		PER ANNUM.	
VIZ.,	Banner of Light ...	20s.,	Posted 22s.
	Religio Philosophical Journal	17s. 6d. ,,	20s.
	Light ...	13s. ,,	15s.
	Medium ...	10s. 6d. ,,	12s. 6d.
	Arena ...	24s. ,,	26s.
	Carrier Dove ...	13s. ,,	14s.
	Sphinx ...	15s. ,,	17s.
	Theosophist ...	20s. ,,	21s.
	Two Worlds ...	10s. 6d. ,,	12s. 6d.
	Vaccination Inquirer		2s. 6d.
	Progressive Thinker	10s. 6d. ,,	12s. 6d.
	Orders taken for any other Journal.		

W. H. TERRY, AUSTRAL BUILDINGS, COLLINS-STREET.

TRUST ESTATE OF C. H. BAMFORD.

NOTICE TO CUSTOMERS.—The Book business, lately carried on by Mr. C. H. Bamford, will be continued for the present under my management, and all orders and other business communications will receive prompt attention.

PRICE FLETCHER, Manager for Trustee.

190 Little Collins St., Melbourne.

WALLACE'S SPECIFIC REMEDIES

The undersigned having been appointed Australian Agent for Mr. J. WALLACE, of Oxford Mansions, London, has just received a Parcel of his "Twelve Specific Remedies for the Absolute Eradication of all Organic and Functional Diseases," which have stood the test of many years in England and brought innumerable Testimonies to their Efficacy. They possess the advantage of being in a highly Concentrated form (the dose varying from 1 to 15 drops), and are not unpleasant to taste. The Price for Single Bottle is 4s. Three or more Bottles, 3s. 6d. each.

A Pamphlet describing the Remedies and the Diseases each one is appropriate to, will be sent Free by Post on application.

W. H. TERRY,

BOTANIC AND ECLECTIC DISPENSARY,
Austral Buildings, Collins Street, E., Melbourne.**TRUST ESTATE OF C. H. BAMFORD.****NOTICE TO SUBSCRIBERS TO PERIODICALS.**

To correct a misapprehension which is prevalent, I beg to state that I have had no pecuniary interest in, (beyond that of a creditor), and no control whatsoever over, the business carried on by C. H. BAMFORD, for over four years.

As the largest local creditor, it became necessary for me to take charge of the estate on behalf of the creditors generally, and in realising it I am endeavouring to do the best for all concerned, and to keep the old business together.

Credit was given by me to Mr. Bamford for all overpaid subscriptions at the time of the transfer of the business to him in 1887, whereby all my liabilities to subscribers were fulfilled, and there is neither legal nor moral responsibility for me to fulfil his engagements in this direction.

With regard to the *Harbinger of Light*, as he acted as my publisher for nine months, I shall recognise all receipts given by him for subscriptions during that period.

W. H. TERRY.

Country Agents for the "Harbinger":—*Melbourne*—

Horticultural Hall, Victoria Street.

" At the Lyceum, Sundays.

Carlton—Mrs. Nevien, 444 Madeline Street.*Moreland*—Mr. D. Andrade.*Castlemaine*—Miss Vale.*Sandhurst*—Mr. A. J. Smith, Jun., Pall Mall.*Sydney*—Messrs. Turner & Henderson, 16 Hunter St.,

" Mrs. Harris, 89 Marlborough St., Leichardt.

" T. Etherington, Mossman's Bay.

Adelaide—W. C. Rigby, King William Street.*Tasmania (N. W. Coast)* W. B. & Oswin Button, Leven*Launceston*—Hudson & Hopwood.*Invercargill (N.Z.)*—E. R. Weir, News Agent, De 1st*Napier, N.Z.*—Mr. J. Crerar.*Reefton* " E. J. Scantlebury.*Masterton* " J. B. Innes.*Huntley* " J. H. Graham.*Dunedin* " J. M. Dark, 42 Princes Street.*Bathurst, N.S.W.*—L. D. Marshall, Howick Street.*Hoy* " —Mr. A. S. Fasher.*Cooktown, Queensland*, G. Weiss.*Brisbane*—E. H. Arundell, Brunswick-street, Valley*Rockhampton*—Munro & Cowie.*Ipswich, Queensland*—W. Tatham.*Broken Hill, N.S.W.*—Robert Hood.*Agents wanted for all parts of the Colony.***THE HARBINGER OF LIGHT.**AUSTRALIAN EXPONENT OF SPIRITUALISM AND
ADVANCED THOUGHT,

(Now in its Twenty-second Year of Issue).

Subscription, Town, 5/ per ann.; Country, 5/6: Great
Britain, 6/; America, 1 dollar 50 cents. Single Copy, 6d,
Subscriptions date from September to August; no
deduction from Publishing Price unless paid in advance.Published by W. H. TERRY, Austral Buildings, Collins
Street.The "Harbinger" may be obtained bound 2 vols. in one,
at 12/6. Vols. 19 and 20 now ready.**MRS. H. A. RISING, Medical Clairvoyant.**

DISEASES ACCURATELY DIAGNOSED.

Persons residing in surrounding Colonies send Lock
of Hair direct from Patient. Fee 10s.; also**TRANCE AND TEST MEDIUM.**

PRIVATE SEANCE, 5s.

Circles held Sunday 7-30 p.m.; Tuesday and Friday,
8 p.m. sharp.Removed to Woollahara, Greville St., College Lawn,
few doors from Punt Road.**NOTICE OF REMOVAL.**W. H. TERRY informs his numerous friends and clients
that he has removed his PRACTICE as CLAIRVOYANT
PHYSICIAN from 126 Russell Street, to that new and
handsome edifice, AUSTRAL BUILDINGS, COLLINS STREET
EAST, nearly opposite the Congregational Church.
Hours of attendance, 10 to 4; Saturdays, 10 to 2.The importation of BOTANIC MEDICINES and the
manufacture of MY PROPRIETARY MEDICINES will be
continued at the above address.**ASTROLOGY.****Prof. BRUN, Prophetic Medium,**

336 CARDIGAN STREET, CARLTON,

(3 doors from Elgin Street.)

Answers Questions relating to the General Events of
Human Life. Write your Questions, enclose fee, 5/- and
you will be faithfully advised. By appointment, I visit
at your residence, (by enclosing double fee), within a
few miles.

P.S.—Babies' Horoscopes cast.

J. MEYERS,

SUCCESSOR TO W. H. TERRY,

BOTANIC DRUGGIST AND ECLECTIC CHEMIST,

Manufacturer of Standard Botanic Remedies.

MEDICAL HERBS, BARKS, ROOTS, SEEDS,
POWDERS, &c., AT REDUCED RATES.

PRICE LISTS POST FREE.

Address—9 EASTERN ARCADE, near Bourke st. Entrance.
Melbourne.

(All W. H. Terry's Proprietary Medicines kept.)

NO  **TRUSS**
In the **DR. PIERCE'S** **WORLD WIKETAIN**
a **RUP-** **ture or give relief**
like **DR.** **Pierce's Magnetic**
Elastic **Truss.** This Celebrated
Truss has **radically cured** thousand
cases. No Iron Hoops or Steel
Springs. It can be worn with ease and comfort
Night and Day. Perfect fitting Trusses sent by mail.
If you want the **BEST**, send for Pamphlet No. 1.
Address **MAGNETIC ELASTIC TRUSS CO., San Francisco Cal.**
Washington H. Soul & Co., 100 Pitt St.,
Sydney, or Elliott Bros., Brisbane, Agents.

A VALUABLE BOOK.

THE PHILOSOPHY OF CURE.Including methods and instruments, by E. D. BABBITT,
M.D., & D.M., Dean of the New York College of
Magnetics, and author of the Principles of Light and
Colour.Containing Instruction for the Application of the
Finer Forces in Nature to the Cure of Disease.

115 large 8vo pages, beautifully Illustrated. 2/6.

W. H. TERRY, AUSTRAL BUILDINGS.

W. H. TERRY,IMPORTER OF AMERICAN, ENGLISH, AND
INDIAN BOTANIC MEDICINES.Herbs, Roots, Barks, Seeds, and Flowers; Extracts,
Elixirs, and Balsams.

Books on Physiology, Eclectic and Botanic Practice.

Also, ORGANIC PREPARATIONS of Messrs
B. KEITH & Co, of New York;Agent for Messrs. G. S. CHENEY & Co., of Boston, U.S
Silver Medal Melb. International Exhibition.

Honorable Mention Centennial Exhibition.

Price Lists on application.

A CARD.

MRS. A. NEVIEN,

(Late of Cardigan St.)

TRANCE AND TEST MEDIUM.Private Sittings, Monday, Wednesday, Thursday and
Saturday. Hours, 10 a.m. to 4 p.m. Saturdays 10 a.m.
at 2 p.m. DRUMMOND ST., CARLTON,
Near Palmerston St., (2 doors from Huntsman, Chemist.)**DR. SPARK,**
Physician, Surgeon, and Magnetic
Masseur,

AUSTRAL BUILDINGS,

Collins Street E.

Hours, 10 to 5.

Clairvoyance.

MRS. EMILY SHARPE

"BARKER VILLA,"

BURWOOD AVENUE, CAMBERWELL.

Overlooking Railway Station.