

# THE

# Harbinger of Light.

A  
MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM  
AND THE HARMONIAL PHILOSOPHY.

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

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fluorescence. If aesculin in solution be placed in a flask, and the rays of the sun or electric lamp be directed through a lens upon it, the cone of light thrown by the lens into the interior of the fluid will be seen to shine with a lovely sky-blue colour. The particles of the solution in the pathway of the beam become spontaneously luminous, and emit a soft blue light.

There is also a green spa found in Alston Moor, which by transmitted light emits indigo blue. Quinine in water solution gives a bright blue fluorescence. Petroleum, which is slightly yellow, emits a blue light, but tumeric, also yellow, gives off a green fluorescence. Uranium, which is bright yellow glass, fluoresces a bright green. Now, as this shows that positive science has unintentionally recognised a vital or psychic aura surrounding inorganic life, and has, moreover, discovered that round very few of these inorganic objects is the ether fluorescent, while those objects which are luminous are possessed of qualities which individualise them from the neighbouring objects grown on the same soil, we have arrived at my point, viz., that the aura surrounding mankind, its texture, extent, and degree of illuminating and phosphorescent qualities mark the spiritual individuality of man and thing; is, in fact, its soul, or medium of communication between the material organs and spirit, so that from an examination of the colour and fluorescence of this aura, must the sitters for successful psychic photographs be chosen."

SPIRITUAL phenomena in some form or another is steadily coming into recognition in various directions. Apparitions, levitations, thought-transference, and automatic writing, have recently been affirmed as facts in unexpected quarters and by persons who do not call themselves Spiritualists; and now we have in The British Journal Photographic Almanac, a portly volume of over 800 pages, and with a world-wide circulation, an article on Psychic Photography,\* in which the writer, alluding to the trustworthy testimony of recognised likenesses appearing on the exposed plate in addition to the sitter, when no such likenesses have before been in existence, treats the matter as a fact, and proceeds to analyse the cause of the phenomena. He finds that some particular gift or quality in the operator, or some one taking part in the process, is essential; and by the aid of a Dr. Gallagher, of Stockport, who has attained some celebrity by his treatment of nervous complaints, he has arrived at the conclusion that this quality is a "Fluorescence," or luminous aura, pertaining to the individual: an idea that harmonises with the revealments of mediums and clairvoyants, who usually describe mediums as surrounded by an aura of various colours and degrees of brilliancy.

Commenting upon the evidence of this fluorescence, the writer proceeds to show its harmony with the revealments of science, as follows:—

"The wonderful improvements in optical instruments of late years has facilitated many advances in scientific knowledge. One bearing closely on the present subject is the discovery of an atmosphere composed of rarefied ether, in close proximity round everything in nature varying in extent, quality, colour, and

From the foregoing and further comments in the same direction, it is evident that the writer, if not a Spiritualist, has accepted the leading idea of the Spiritual Philosophy, that spirit is all potent and matter its vehicle. It is in this direction more than any other that Spiritualism is moving; both the philosophy and religion of Spiritualism are permeating the thought of the day amongst those classes who are not entirely absorbed in speculation, money-getting, or orthodox theology; whilst the various phenomena, which were a few years ago considered distinctly Spiritualistic, are being accepted under different names, accounted for by various strained theories, and sometimes simply accepted as insoluble facts—that is insoluble on any other but the spiritual hypothesis—which it is not convenient to accept.

Some experiments in spirit (or psychic) photography, made at Sydney, are described in another part of this paper; but, in this instance, a portion of the substance photographed was normally visible to the persons present

Mr. Hewison, who supplies us with the particulars, is a reliable witness, but the details are not scientifically complete, and the results must in this instance be taken

\* Psychic Photography: Its Relation to Known Physical Sciences. By Thos. Slaney Wilmot. Page 682; 3, 4.

for what they are worth. There are, however, numerous instances on record (some of which have been published in this journal) where the evidence was complete, that the second (or psychic) form appearing on the plate was not produced by any mundane means.

#### OUR FOREIGN EXCHANGES.

We learn from *La Revista de Estudios Psicologicos*, elsewhere referred to, that the *Ilustracion Nacional*, of Madrid, a newspaper corresponding with the *London Graphic*, or the *Paris Illustracion*, has published two articles from the pen of Don Eugenio Garcia Gonzalo, a prominent Spiritualist, under the title of "Marvellous Phenomena." The incident serves to show the extent to which Spiritualism is beginning to leaven secular journalism.

*Le Spiritisme* (Paris), calls attention to a really important fact in the history of Spiritualism, namely that for the first time in Europe its philosophy and science have been expounded from the professorial chair of a University.

On the evening of the 18th of November, and on the afternoon of the 22nd, M. Leon Denis, author of "Après La Mort," gave two lectures in the Amphitheatre of the Faculty of Letters, at Toulouse, before very large audiences. The first was on "Spiritualism and Materialism in the Presence of History and of the Revolution," and the second on "Spiritualism in the Presence of Science and Reason." Both of them were masterly discourses, were listened to with rapt attention, and were warmly applauded. At the close of the second lecture, M. Denis invited discussion, but no one ventured to challenge his facts or his deductions.

A translation of our article entitled "Spiritualism in Italy," appears in *Il Vessillo Spiritista* (Vercelli), of the 1st of December last; and we hasten to correct an error of which we are reminded by our contemporary. We attributed the authorship of "Tebaldo Falcine," to Signora Linda Villari, the wife of the Italian Minister of Education. It was the work of Signor Luigi Antonio Villari.

To the same source we are indebted for a knowledge of the fact that an article of about twenty pages is devoted to the subject of Spiritualism, in the number of the *Nuova Antologia* of the 15th of November. This is one of the, if not *the*, leading Review in Italy, and it is to be regretted that so respectable a publication should have allowed the question to be discussed by a writer who is evidently unacquainted with the scientifically established facts of Spiritualism. It is, however, ably replied to by Signor Ernesto Volpi, the editor of the *Vessillo!* and the controversy is sure to have the effect of directing increased attention to both the phenomena and the proofs of the communications which exist between the two worlds.

*La Perseverancia* (Mendoza), extracts from a Spanish work entitled "The Law of Love," a curious prophecy, purporting to have emanated from St. John. Its fulfilment is placed in the last quarter of the next century, when the Spirit of Truth will be paramount over the whole world. But, in the meantime, great physical, moral, and political convulsions are predicted as the precursors of the new era—immense volcanic disturbances changing the face of the globe, and tremendous atmospheric revolutions associated with the former. The Church of Rome will perish, and all other forms of despotism, ecclesiastical and political, will disappear. Finally, mankind will constitute one flock under one shepherd, and "joy will be duty, and love will be law."

Spiritualism spreads apace. Our contemporary, *Verdade e Luz* (San Paulo, Brazil), mentions that a circle has been formed at Paysandu, the chief town of the province of that name, in the Republic of Uruguay, under the direction of Senhor Gaggini, and that direct slate writing has been obtained, in the full light of day, under conditions so rigorous as to preclude the possibility of deception or illusion.

We have received the January number of a monthly publication entitled *Zukunft* (Assembly) printed in Bre-

men, Germany, and now in the sixth year of its existence. It is devoted to the investigation and ascertainment of natural laws, and the science of therapeutics, in the broadest sense of the word; as one of the articles is on magnetic healing. Another discusses the question, "Where and what is God?" and is prefaced by the words of Jesus, "Seek and ye shall find."

From an interesting collection of short paragraphs under the general heading of "This and That," we learn that the annual Congress of German Vegetarians will be held this year in Berlin, on the 19th and 20th of Sept., and that a Vegetarian *Gasthaus* has been opened in Leipsic.

In *La Nueva Alianza*, of Cienfuegos, (Cuba), appears an amusing article by Senor Manuel Navarro Murillo, entitled "Gallery of Comic Types," in which he makes merry over the various critics of Spiritualism. They are evidently portraits, and some of them may be regarded as peculiar to countries in which the Roman Catholic religion predominates. But, as the writer remarks, *Post nubila Phæbus*, or better still, *Post tenebras lux*. The clouds and shadows with which the ignorant, the prejudiced, and the orthodox endeavour to envelop themselves can neither postpone nor prevent the rising of the Sun of Truth which will illuminate the world.

Under the head of "Echoes from all Parts," our esteemed contemporary, the *Revista Espiritista de la Habana*, states that Queen Victoria, who it is well known is a devoted Spiritualist, has written a work entitled "Memories of the World Beyond," which is not to be published until after her departure. It is to be hoped she will place the manuscript in secure hands.

The January number of *Op de Grenzen van Twee Werelden* (the Hague), is an exceedingly interesting one, and makes an admirable commencement of the sixteenth year of its useful existence. Long may it continue to prosper.

*Le Messenger* (Liege), publishes several communications, from which we select the following as the most striking. It seems to have been altogether spontaneous:—"My reason, docile to the hoarse sound of the angel of reincarnation, was rejoiced to undergo a trial in the flesh, in the person of the daughter of a child of misery, who gave me birth in a cobbler's stall. I am glad of the wretchedness which awaited me, for they contributed to my advancement on the road to perfection. I was beaten by my drunkard of a father and by my hag of a mother. Later on I was married to a young man in my own rank of life, whom I lost, after giving him four children, two girls and two boys. I suffered no one to deprive me of the pleasure of supporting those dear creatures. By working like a galley slave, I succeeding in supplying their wants, and they repaid me with the blackest ingratitude. Becoming old and impotent, they abandoned me to the most frightful misery; and I was reduced to breathing my last in a hospital. Well, I shall never cease to bless God while I have the strength to do so." (Asked what had been her previous life, the spirit replied): "In my previous existence I was very rich, and wrapped up in myself; so that in that incarnation I suffered a serious loss, for, on re-entering the world of true life I was cruelly humiliated at seeing myself below those whom I had crushed with my disdain. Whatever it might cost, I would retrieve the time lost. It is so hard to see yourself passed by by those whom you had foolishly considered beneath you because they were poor, and you were rich. Wealth, poison of the soul, I curse you!" (Reminded that wealth was not an evil, but only the misuse of it, the spirit exclaimed): "Pardon a poor girl. You have spoken the language of pure reason, and I will profit by it. Thanks, and adieu!"

The *Revue Spirite* translates the important address delivered at the Cardiff meeting of the British Science Association, by Professor O. L. Lodge, D. Sc., LL.D., and F.R.S., as President of the Section of Mathematics and Physics. In that address he pleaded for an impartial and scientific investigation of those physical phenomena which scientists have hitherto treated with contemptuous silence, or cynical sneers.

"I care not," said the Professor, "what the end may be. I do care that the inquiry shall be conducted by us, and that we shall be free from the disgrace of jogging along accustomed roads, leaving to outsiders the work, the ridicule, and the gratification, of unfolding a new region to unwilling eyes. It may be held that such investigations are not physical and do not concern us. We cannot tell without trying. In that I trust my instinct. I believe there is something in this region which does concern us physicists. It may concern other sciences too. It must, one would suppose, some day concern biology, but with that I have nothing to do. Biologists have their region, we have ours, and there is no need for us to hang back from an investigation because they do. Our own science, of Physics or Natural Philosophy in its widest sense, is the King of the Sciences, and it is for us to lead, not to follow. And I say, have faith in the Intelligibility of the universe. Intelligibility has been the great creed in the strength of which all intellectual advance has been attempted, and all scientific progress made. At first things always look mysterious. A comet, lightning, the aurora, the rainbow—all strange anomalous mysterious apparitions. But scrutinised in the dry light of science, their relationship with other better known things becomes apparent. They cease to be anomalous; and though a certain mystery necessarily remains, it is no more a property peculiar to them, it is shared by the commonest objects of daily life."

Our Roman contemporary, *Lux*, contains some valuable papers by Signori Pioda, Palazzi, and Urbanetti; and a couple of articles translated from the French of M. M. Tissot, and Simonin.

*El Buen Sentido*, of Lerida, in Spain, publishes a letter written by a Jewish resident in Argelia, who has become a convert to Spiritualism after reading the "Nicodemus" of Senor Amigo y Pellicer. This letter is accompanied by one from the author of that work, concluding with these words: "Love is the soul of happiness, and Spiritualism is the doctrine of love; but of a love which makes of all the races upon earth but one race; of all humanity but one man, of all people only one people; of all philosophies, one only—that of the general good; of all the religions but one religion—that of toleration."

We have received the January number of *Annali dello Spiritismo*, edited by Signor Niceforo Filalete, and published in Turin. It has just entered upon the twenty-ninth year of its existence, and is one of three *portatori della torcia* of the Truth, which are carrying the light from the Alps to the Adriatic.

The spirit in which its able and zealous editor approaches his work, may be gathered from the opening sentence of the proem to the first of a series of essays on Spiritist Sociology. His words are these: "A doctrine, however sublime, profound, and exact in its speculations it may be, remains sterile unless it makes itself flesh and blood in the life of the individual, of the family, of the school, of society, and of the State."

And the writer goes on to ask the question, "What is man?" and to point out how materialistic was the Aristotelian definition of him; and how entirely opposed to it is that which Spiritualism supplies, namely, that of a spirit intelligently manifesting inorganic functions; and having a substantial existence, independently of its physical form; and a distinct and enduring personality and endowed with possibilities of reaching perfection, towards which it is impelled by the Divine law of progress. Between the natural and the spiritual body, spoken of by Paul, there is much the same difference. Signor Filalete felicitously remarks, there is the same difference as between water frozen into ice, and water raised to the condition of vapour; and the simile appears all the more appropriate when we remember that all the tremendous potentialities of steam reside, as a latent power, in every block of ice. And even so, enclosed in this gross mortal frame of ours, may be enclosed potentialities of spiritual growth and grandeur hereafter, which in our present immature condition it would be presumptuous even to hint at.

## PRE-ADAMITE MAN.

UNDER the title of "Memoirs of a Spiritist Salon," *Le Spiritisme* (Paris) publishes some highly interesting particulars of conversations that took place with spirits in a circle to which the late Virginie Dejaret, the great actress, the Comte de Douville Maillefeu, the Marquis of Varannes, M. Delanoue, and other prominent personages in Paris then belonged.

A spirit named Yoé, who had been an eye-witness of a great cataclysm of the globe twenty thousand years ago, when the northern part of Europe was submerged by an inundation of salt water from the north, described the tribe to which he belonged as having long since become extinct; the race most resembling it at present being the Laps. They had inhabited the country 2000 years when the convulsion took place. They communicated by speech, and were both herbivorous and carnivorous. They were about five feet high, with a very low cerebral development, with little intelligence and brutish instincts. There were no tigers or lions, but elephants. He did not belong to an Indian, or Etruscan, but to an American race. They were ignorant of the metals and used weapons of chipped stone or flint. The race were anthropophagous. Yoé recognised a lower jaw which had been discovered in some deposits near Abbeville, as having been his own, and said that the rest of his skull would be found about 30 feet below the surface, 300 feet to the north-east of Amiens. It would be no use looking for prehistoric remains near Paris, because at that time it was under water; but antedeluvian bones might be found at Montrouge\* (The foregoing information was given in reply to questions, and a fortnight afterwards the spirit of Cuvier presented himself to the circle, and spoke of a man's jaw bone, which was about to be revealed at Amiens; and said it contained three teeth. The Comte de Douville Maillefeu immediately wrote to his friend, Boucher de Perthes, the distinguished palæontologist, who replied: "While I read your letter, which astonished me greatly, the workmen brought me a jaw bone which contained three teeth, just as your spirit said. I have sent it to you." And the Comte produced it—it was the left side of a human jaw—at the next meeting of the circle. Cuvier continued):

"The northern flood was occasioned by the melting of the icebergs. The soil at Abbeville and St. Acheul was a salt-water deposit. The shells of fresh water fish are found in it, because the rivers rolling back caused a reflux action of the sea which carried with it all but the soil already hardened. No fossil remains are discovered in the strata above the diluvium at Amiens, because they were never inhabited by human beings.

(Later on, M. Delanoue had a conversation with the spirit of his brother, the substance of which we here subjoin):

"I thank my brother for having always thought of his unhappy Alfred; but when I say unhappy, it is to use the language of men; for I did not suffer in the condition in which my soul was then. It was enclosed in a body, of which the brain, but slightly developed held it prisoner, like the chrysalis in the cocoon. On quitting the earth I regained my liberty. My first incarnation took place in the tertiary epoch, in a region which is now submerged. Noah belonged to the quarternary epoch. Man resembled yourself in point of general structure, but the human race has greatly improved in harmony of proportions. He then resembled the animals, corporeally speaking, but was differentiated from them by the possession of a soul, although that soul closely approached the instinct of animals. That which elevated man is intelligence. Intelligence is civilised man; the savage is near the brute. The men of my epoch were not contemporary with those of Amiens. I belonged to the earliest race upon the globe. We lived at least 300,000 years ago. We were cannibals; we also fed upon the rhinoceros and other animals. Many of the mammals which now exist, existed then; but much larger species have disappeared for want of nourishment.

\*At the epoch of the Jurassic Sea the mountains of Brittany, the Vosges, the Alps, and the Pyrenees, were the only islands arising out of what was then the Ocean.—ED. H. L.

We knew the use of fire. A stone or a morsel of flint served us to kill a man or an animal. We went naked, and slept in caverns on the skins of beasts. We had a religion. We believed in many gods; the chief of these having been the sun and heat. The great black clouds, we looked upon as evil spirits; and we had a dread of comets and eclipses."

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SPIRIT COMMUNICATIONS.

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From "Spiritualism,"

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

(Section Thirty-one.)

Thursday, June 2nd, 1853.

This evening, at Dr. Dexter's, only two of the circle, the Doctor and Mr. Warren, were present. The others were absent from illness. The Doctor was influenced, and the following was written:—

I REGRET that any of the members of the circle are absent to-night, as nothing so much retards the full harmony of spirit-intercourse—especially when the object is of grave import—as any difference in the magnetic current. I cannot even myself imagine what keeps Mrs. D., as expecting certainly to meet her, I have made no inquiries. But even without the absent ones, let us feel that where two or three are gathered together with pure desire for knowledge and truth, the doors shall be opened and the light they seek shall be poured into their hearts in streaming floods. I therefore greet you, the present, and those absent, with heartfelt affection, and charge you that you be true, be firm, be consistent, be self-denying, bearing and forbearing, and loving all.

SWEEDENBERG.

If we reason from nature in reference to the soul, we find our researches embrace many apparently incongruous departments; and yet all so intimately connected, so admirably proportioned, that the direct conclusion must be that the soul is distinct, and manifests its individuality even when identified with the body.

Every part of the human body has its constituent, and although the whole organism is composed of a few leading substances, yet the various textures, membranes, etc., differ in their construction, in the relative proportions of these agents, and are unlike one another. But this is of small moment when the inquiry is extended farther. Thus no particle of matter can be lost. The smallest grain or atom resolves itself into its proper connection, and is incorporated into some organic body, after having been perhaps decomposed, and to all appearance destroyed. This idea, though universally acknowledged, is not viewed with that interest its importance demands.

Now nature is the same in the spirit-world as on earth, and if we reasoned *ad rem* or *à priori*, as we cannot conceive of spirit-manifestation separate from matter (for neither God nor the spirits emanating from him, have ever exhibited their peculiar attributes unconnected with tangible substance), we are irresistibly led to ask, why should not the soul, after its separation from organic matter on earth, live or exist in connection with matter in some form in the world to which it goes? What more natural to the reason than this question? When the mind attempts to separate the spirit from matter, it has no just conception of spirit. Therefore we cannot invest the Creator with form or personality. What sort of person would that God be if the form depended upon the idea of man? The form would resemble that of man, as he is supposed to be the image of the Being who created him. There is no point from which an idea can be formed; and if with all the various attributes with which the Creator is invested there is but one point from which any resemblance could be traced, how utterly does the mind fail in carrying out this connection other than through the whole of God's manifestations of Himself through His works! But the condition of matter necessary for such an amalgamation must be unknown to us as well as to you, for if the identification of spirit with matter were unfolded to your minds, the whole mystery of the Great First Cause would be understood. Are we prepared for this revelation? The thought is limited by the objects from which impressions are received. It is

this fact which has contributed so much to create in some minds the idea of a material heaven, in which a God resides, who is so much like man, that he is subject to all the passions, feelings, and desires of his earthly nature; and it is this limited comprehension of what God is, and what the true destiny of the spirit is, that has filled the world with error, and has produced so many narrow prejudices among men, and built up a church on a foundation of opinion instead of fact and truth.

It is not strange, therefore, that with the descriptions of the material body after death, and of the spirit-world too, your ideas should be confused as to what the nature of the spirit-body is after the decease of the form on earth. The account which has been given you of the passage of the spirit into the body prepared for it, just after it has passed from life to the spheres, must seem unnatural. I doubt not it is, for the reasons given above, that you cannot reconcile any other action of nature's laws than that to which you have been accustomed. And I am conscious that, until the time shall have arrived when the spirit-communication will be more tangible than at present, your views must be limited and your conclusions complex.

I have made these remarks for you, Mr. W., as your mind has been much interested in the consideration of this part of our teachings; and you have not been entirely satisfied with my explanations.

Neither do I wish to have you or our other friends receive as truth that which they cannot understand. But if for a moment we consider this subject, we shall be surprised at the ease with which the mind can be relieved of its strongest objections, when the influences of natural laws are permitted their full operation, limited by no narrow prejudice, circumscribed by no sect or doctrine. Thus, why should vitality or life exist in everything God has made? Why should the barren soil of the arid desert, when removed from its original locality, be made to produce vegetation as well as that which has been cultivated for years? Take the soil from earth's centre and bring it to the surface, and it will germinate vegetation in some form as soon as it feels the light and heat. The hardest rock, when decomposed, will bring forth trees and flowers as abundantly as the most prolific soil. No matter what the substance, and no matter in what form or combination, it is teeming with life, and under some circumstance or other will manifest its ability to support or give birth to life.

Now, were the power of God exhibited only on this little ball, we might with reason say, after this earth there can be no other. All things but the soul cease here. But at the same time there is and must be a continual resurrection of matter. There is not, nor can there be, any cessation in the continual round of birth, life, decay, and resurrection, even on your earth.

But suppose it were so, does this alter the workings of God's laws in other spheres? And if, after all our struggles, the fact is proved that no matter is lost on earth, does it not prove that there is a necessity for the soul's combination with matter in some form, even after it has left the earth?

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MR. AND MRS. MELLON.

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We had the pleasure of an interview with Mr. and Mrs. Mellon, who gave us a call during a brief stay in Melbourne, *en route* to Sydney. Mr. Mellon had derived great benefit from the voyage, and both were looking well.

At the evening meeting of the Society for Psychic Culture, Sydney, on Sunday, Feb. 14th, Mr. Havee, the President, introduced Mr. and Mrs. Mellon, and Mr. Mellon expressed his pleasure at meeting so many warm-hearted friends there. He said that in England the cause was progressing, and like the electric light, "had come to stay." Opposition to Spiritualism was diminishing; the Camera had aided many in obtaining evidence.

Trance addresses were given by Mrs. Havee and Mrs. Gellatley; and spirit friends were described by Mrs. Kellie.

There was a large attendance of members.

## THE TRANSFORMING POWER OF SPIRITUALISM.

WHENEVER Spiritualism conquers the convictions of all thoughtful minds in every civilised country—and this is a mere question of time and of accumulated evidences—it will transform the religious beliefs and moral practice of the races which lead the world.

Take, first, the question of religion. For nineteen centuries the people of Christendom have believed certain theological propositions, of which they had no proof whatever. The existence of one or three Gods, the presence of an immortal principle in man, and the eternal duration of the soul after death, were accepted by Christians of all denominations as articles of faith. They were not and could not be matters of knowledge. And their influence—broadly speaking—upon human conduct, was most pernicious. Professing a religion which inculcated “peace on earth and good will towards men;” which made love the fulfilling of the Divine law, and insisted upon the supreme importance of a life of disinterested philanthropy and self-sacrifice, Christendom has been for nineteen centuries one vast shambles, in which nations, professedly Christian, have butchered each other, have burnt down cities, ravaged the fields of industry, and carried ruin and desolation in their track. They have imprisoned, tortured, and slaughtered men and women for non-conformity of religious beliefs; and have exterminated whole races in America by way of converting them to Roman Catholicism. For hundreds of years they sold their fellow-creatures into slavery, and the oldest Christian Church in the world defended the traffic in human beings. So much for brotherly love!

And now for disinterestedness and self-sacrifice; the most religious peoples—those who accept as inspired the declaration that unless a man sells all that he hath and gives it to the poor, he cannot be one of Christ’s disciples—are everywhere and always the most sordid, the most eager to heap up riches, the most abject worshippers of the golden calf. In a word, the Christianity of the Churches—which must not be confounded for a moment with the Christianity of Christ, for the two are as wide as the poles asunder—is the most tremendous system of organised hypocrisy the world has ever seen. And resting upon a basis of falsehood, the whole superstructure is a gigantic fraud.

Now turn to Spiritualism. It reaffirms all the essential truths taught not only by Christ, but by all the inspired teachers—all the Messiahs sent among mankind at various epochs and in various countries. And it does so through the lips of the glorified spirits of these very teachers; sometimes directly, sometimes indirectly. And who that has listened to the beautiful and elevated lessons, counsel, and instruction thus conveyed, could refrain from echoing the words used by the disciples when the spirit of Jesus appeared to them, after his judicial murder: “Did not our heart burn within us while he talked with us by the way?”

Spiritualism embodies the quintessence of the harmonious teachings of Christ, Plato, Socrates, Marcus Aurelius, Epictetus, Zoroaster, Buddha, and Confucius, not to speak of a host of ancient and modern sages who have been entrusted with a message to the human race by the Source of all Wisdom, the Fountain of all Love. It proclaims the Fatherhood of God and the brotherhood of man. It declares that all evil is temporary, and all good eternal. It admonishes us that whatsoever we think or do amiss, if not repented of and atoned for here, must be repented of and atoned for hereafter; that the heaven, hell, and purgatory of the theologians have no existence in time or space, but that there are mental conditions analogous to them—the two last springing from the remorse which justly and naturally follows an ill-spent life; that this remorse inspires an aspiration towards better things, and a fervent desire to obliterate the past by good deeds in the present: for the performance of which, opportunities are presented to the higher spiritual intelligences who are appointed to lead them out of darkness into light; and that heaven is that state of ineffable peace and joy which ensues when the creature is brought into harmony with the Creator,

whose nature is Love, and whose operation is Beneficence. For then is fulfilled the petition, “Thy Kingdom come:” It is established within us. It is not an objective locality; it is not a gigantic concert-hall, in which winged harpists and trumpeters assail the ears of an Oriental potentate with monotonous strains of eulogistic music. It is an internal condition. It is the reign of love within us. And wheresoever in the inconceivably stupendous universe, with its myriads upon myriads of suns and systems, teeming with inhabitants, the Divine love animates and dominates the creature, *there* is heaven.

Spiritualism proclaims the law of eternal progress. It teaches that all life is a perpetual becoming; an incessant transformation, in which the individuality of each of us is never lost or confounded, but having been “clothed upon,” at the beginning of our earth, with the most elementary forms of inorganic life—just as the human embryo starts from a uni-cellular speck of protoplasm—it advances by a beautiful and orderly process of spiritual evolution, to the highest development of man; and thence, by an infinitely prolonged series of developments in the spiritual world, to a higher planetary life, with larger faculties and capacities, greater powers of pure and innocent enjoyment, more love, more wisdom, and a more elevated conception, a more profound adoration of Him who “dwelleth in the light which no man can approach unto; Whom no man hath seen, nor can see;” yet towards Whom we are all drawn by the magnetic power of His almighty love.

Spiritualism acquaints us with the kinship of all creation, and shows us that the sins and follies, the miseries and sufferings of our poor little planet—one of the lowest in the stellar scale of a universe which occupies a very inferior position, in relation to the greater universes—are an occasion of grief and compassion to the inhabitants of other and more advanced worlds. And hence the words of the medium Paul, “For we know that the whole creation groaneth and travaileth in pain together until now,” are pregnant with meaning to the Spiritualist who reads them discerningly.

Twenty-one years ago the present writer was conversing with a spiritual instructor from the unseen world, while he was in possession of a medium, and he said—for I took down his words at the time—“We sometimes bring with us angels from other planets who have never lived on this, and they can scarcely credit what they see and hear. When they are told what the span of human life is, and how men occupy it, as if this transitory existence were the be-all and the end-all of those who are in it, these angelical visitors exclaim: “It must surely be a planet of mad people; and they wonder how it is possible for us to persevere in working in such a wilderness.” This conversation may help to illustrate what has been said above with respect to the kinship of all creation.

Spiritualism shows us, moreover, that all our thoughts and all our actions lie open as a book to our friends, our kindred, and our appointed guardians in the unseen world by which we are surrounded. And it depends upon the nature of those thoughts and actions whether we draw to our side those who can and will influence us for good, who can and will strengthen us and sustain us in the conflict with evil; or whether we bring around us sinister influences and spirits of the baser sort. For the law of attraction is universal in its operation.

Like is drawn to like. If a man is meditating the commission of a crime, the mere fact that his mind is harbouring such a project will bring to his side the spirits of criminals who have passed out of the flesh, but are earth-bound by their evil propensities. And if the purposer of fraud, or robbery, or arson, or murder happens to be mediumistic, the probabilities are that he will be obsessed by one of these malignant impressors. Hence there is nothing more familiar in the annals of crime than the probably sincere declaration of the malefactor, “I don’t know what *possessed me* to do it.” But the Spiritualist, familiar with phenomena of this kind, too well understands the nature of the possession.

On the other hand, powerful and beautiful are the influences for good, the spiritual support, the mental enlightenment, the moral force, which can always be drawn from the other world by the pure of heart, of

thought, of life. The mere aspiration attracts the aid. Our appointed guides and guardians are waiting to help us. Milton, whose spiritual lucidity of vision was such a splendid compensation for his physical blindness, clearly perceived this when he wrote in *Comus* :

"So dear to heaven is saintly chastity,  
That when a soul is found sincerely so,  
A thousand liveried angels wait on her,  
Driving far off each thing of sin and guilt ;  
And in clear dream and solemn vision,  
Tell her of things that no gross ear can hear ;  
Till oft converse with heavenly habitants  
Begin to cast a beam on the outward shape,  
The unpolluted temple of the mind,  
And turn it by degrees to the soul's essence  
Till all be made immortal."

The orthodox religionist will tell you that he lives beneath the all-seeing eye of God. But does one in a hundred really believe it? Does one in ten thousand shape his daily conduct in conformity with such a belief? The Spiritualist *knows* that those to whom the Infinite Creator has delegated the direction and guardianship of our planet, are perfectly cognisant, day by day and hour by hour, of all that is taking place upon it.

To them "all hearts are open;" and from them "no secrets are hid;" and if the knowledge of this indisputable fact were more widely diffused, it would, as we said at the outset of this article, "transform the religious beliefs and moral practice of the races which lead the world." Would the son squander in riotous living and debauchery the patrimony slowly accumulated by the patient industry and thrift of a "dead" father, if he knew that that father was constantly standing by his side, and was wrung with anguish by the spectacle of his son's pernicious prodigality? Would the daughter sell herself to a man for whom she entertained no real affection, in order to procure a home, or a social position, or the command of wealth, if she was conscious of the nearness of the fond mother she had lost, and of the pain which such an act of legalised prostitution was inflicting on the parent whom she had revered in life?

Questions like these might be asked *ad infinitum*, and we think there can be little doubt what the answers would be. It would be next to impossible for men and women to act, as we see them acting every day of their lives, if they were absolutely convinced that all their thoughts and deeds are intimately known to, noted by, and so often grieved over by those whose memories they profess to cherish, but whom they suppose to be either sleeping in their graves, or millions of miles away in some imaginary heaven or—other place.

#### ELDER F. W. EVANS ON SPIRITUALISM.

OUR venerable friend, Elder Evans, is still an indefatigable worker in the fields of reform and progress. He is just now combating the efforts made by the clergy to close the forthcoming "World's Fair" on Sundays, and sends an article bearing on the subject, which we publish in another column. In the private letter accompanying it, he says:—

"The *Harbinger* is a grand advocate of the union and co-operation of the intelligences of two worlds. What a noble mission! It conquers death. Proves that when a man dies, he just begins to live, like a child that is born into a new world.

"Orthodoxy has been as an extinguisher to human reason; believing, and disbelieving, by authority, not evidence—that is the mark of the "beast." Greek, Catholic, Protestant, all have it.

By power, by law, and by ecclesiastical authority, have they wrestled with the spirit-world and been worsted.

A weak woman, from Georgia, meets the most learned class in London—doctors, priests, scientists, princes—and confounds their wisdom, and brings to nothing their understanding.

Proves the existence of a power and an intelligence that is beyond their field of experience and investigation.

Love to you.

F. W. EVANS."

"Mt. Lebanon, N.Y.

#### A COLOURED WRAPPER.

THOSE Subscribers who receive their papers in a GREEN wrapper will please understand that their Subscriptions are at least six months in arrear, and kindly forward 6s. early. Those whose papers are in a YELLOW wrapper are upwards of twelve months in arrear, and are urgently requested to remit 12s. We are very loth to stop anyone's paper without instructions from them; but we have to pay our printer every month, and cannot afford to give extended credit to subscribers.

#### OCCASIONAL NOTES.

EMMA HARDINGE BRITTEN pays the following compliment to Mr. H. Junor Browne's large work, published some fifteen years since, and entitled "The Holy Truth; or The Coming Reformation":—"A wonderful book! This great work comprises a view of the prevailing systems of religious belief, illustrated by numbers of historical references and charming poems, together with a full narrative of the author's most extraordinary and thrilling experiences, including incidents and descriptions of other world order, of unparalleled interest; the whole concluding with a lucid and succinct view of the coming reformation."

MAX O'RELL, in his charming book on America, tells some very good stories, amongst them this:—"I was once lecturing to the students of a religious college in America. Before I began, a professor stepped forward and offered a prayer in which he asked the Lord to allow the audience to see my points. Now, I duly feel the weight of responsibility attaching to such a statement, and in justice to myself I can do no less than give the reader the petition just as it fell on my astonished ears:—"Lord, thou knowest that we work hard for Thee, and that recreation is necessary that we may work with renewed vigor. We have with us to-night a gentleman from France' (excuse my recording a compliment too flattering), 'whose criticisms are witty and refined, *but subtle*, and we pray Thee to so prepare our minds that we may thoroughly understand and enjoy them.'"

AMONGST the prominent Americans whom Mr. O'Rell visited was Colonel R. G. Ingersoll, and the Frenchman thus bears testimony to the distinguished Freethinker's qualities:—"Ingersoll is a man of about sixty years, six feet high, and strongly built, a colossus physically and intellectually; the eyes sparkle with wit and beam with the joy of life; the mouth is humorous and smiling; the head large and well planted on broad shoulders; the face shaven; the brain bristling with great thoughts; a man with the heart of a lion to fight the battles of life, but the heart of a woman in presence of human suffering. He has substituted for the love of religion the religion of love and of the family. . . That which makes this man so formidable is not so much his eloquence, his quick repartee, his sarcasm, his pathos, his humor; it is, above all, the life he leads, the example he sets of all the domestic virtues. . . His house is the home of the purest joys."

Not quite two years ago a Mr. (or perhaps we should say a *Rev.*) John Clarke, M.A., related in the columns of the *National Reformer*, then edited by Charles Bradlaugh, the story of his progress "from Spurgeon's Baptist College to the Secularistic platform," including a brief sojourn in the Unitarian ministry. Quite recently the *rev.*, and at times irreverent, gentleman has published a pamphlet, the title of which to some extent explains itself, viz., "Why I left Atheism." In it he declares that Materialism, as a system, does not satisfy his mind, and that Atheism, as a system, does little for humanity. He believes that Christians are becoming sufficiently aware of the necessity for discarding the unfounded legends of the Bible, and he expressly says "I judge it to be my duty to apply the teaching of Christ to the alleviation of human misery rather than mere negatives which I do not believe." It would have been easier to believe in Mr. Clarke's sincerity but for the following confession in his

autobiography:—"It was at Portsmouth that I made my acquaintance with Spiritualism. If I could only become a Spiritualist there was no reason why I should not do more useful work than I was then engaged in. To satisfy friends I went to some spiritualistic meetings, but the only decent phenomena I remember was when the tables rocked delightfully. The spirits who were engaged for the purpose were largely indebted to me. I purposely rocked the tables, and the company were delighted. It seemed ridiculous to sit hour after hour waiting for manifestations. If manifestations won't come without, plainly they must be manufactured." (*National Reformer*, August 31st, 1890). The Jesuit "platform" is welcome to such a man. He is not wanted by any honest men, whether they be Spurgeonites, Atheists, or those who have patiently investigated, and proved, Modern Spiritualism.

### To Correspondents.

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

### SPIRIT PHOTOGRAPHY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Referring to my former communication anent the above subject, I have pleasure in handing you prints of spirit-photos. taken by me with the aid of the magnesium flash light at Mr. Lampard's circles, between the 14th Jan. and 2nd instant. As before stated, the lens was used with open aperture (*i. e.*, she was not stopped down), my object being to let her do her greatest amount of work upon the silver haloid with so short an exposure as the flash light will afford.

On the 26th ult., I attempted to photograph with the continuous light of magnesium ribbon instead of powder (or magnesium sand, as it is sometimes called), using a lamp of French construction, worked by clockwork. The result of my experiments would seem to indicate that the flash light of the powder is to be preferred. The latter has also the distinct advantage of being non-injurious to the medium under control. Contrary to my expectation, I found the Ilford "Ordinary" rapidity plates gave as good, or at any rate nearly as good, results as the "Rapid" and "Special Rapid" plates of the same manufacturers. With one exception (print No. 2, the negative of which was taken on one of Fry's celluloid films), the exposures were all made on Ilford plates.

I stated my intention of developing with Eikonogen instead of pyro-ammonia, but having read in the British Journal of Photography Almanac of recent injury to several disciples of our beloved art-science from using caustic alkalis, which are necessary as accelerators in case of Eikonogen, I decided to remain true to my old friend Pyro, and the negatives have all been developed therewith *successfully*, except in one case where an attempt to force out more detail, resulted in the negative veiling over.

With respect to the prints—No. 1 shows a form somewhat resembling that of a nun; No 2, spirit drapery. Behind the drapery a female face is discernible, also a hat upon the head.

This form was described by one of the sitters, and was said to be sitting upon the medium's knee. The form was, however, invisible to the writer. At a point joining lines in length, about one inch from the top edge of the print, and  $\frac{1}{4}$ ths of an inch from the left-hand edge, you will find the face of an infant. There appear to be near this the faces of other children, but as to this I cannot speak with certainty.

Print No. 3 contains a figure somewhat resembling that of No. 1. The figure is enveloped in drapery.

Print No. 4 shows the form of a head at the foot of it, also the side face of a child at the left hand side, and close to the edge.

I do not know that I can say more concerning my recent experiments in spirit-photography by the aid of the magnesium light. I only hope it will stimulate others to experiment in the like direction. Photography will yet become the veritable handmaid to Spiritualism,

proving of itself even that the so-called dead are often close by us, and can as readily be photographed as we living in this vale of tears.

I fear, Mr. Editor, that I have trespassed more than I should have done on your limited space; but, if so, I must plead as my excuse the importance of the subject.

I am, dear sir, yours truly,

F. E. S. HEWISON.

53 Henderson Road, Alexandra, Sydney.

9th Feb., 1892.

[On receipt of the above we wrote to Mr. Hewison intimating that fuller details as to the circumstances and surroundings were necessary to show that there was no opening for mundane influences to come in as factors in the production of the photographs, calling attention to what appeared to be a man's shirt front behind the drapery in No. 1 and 3; also to something looking like a gas bag and tube in same. He writes in reply: *Re Nos. 1 and 2*, the writer and others thought they, too, could discern the shirt front of the medium, and came to the conclusion that the figure was that of the medium enveloped in spirit drapery. Questions were asked in regard to these forms, and answered by raps that they were those of spirit-friends and not the figure of the medium. It is stated by members of the circle that Mr. Lampard (the medium) has on more than one occasion been covered with spirit drapery whilst under control; subsequent closer examination of No. 1 reveals two faces, one being the medium and the other a female face. The appearance referred to "like a bag," represents some of the spirit drapery. A description and rough sketch of the cabinet is given, which appears to be a recess under a staircase, with a curtain hung at front. This is opposite the fireplace, on the mantel of which the magnetism lamp is stood, with the camera a little in front of it, and a table between the instrument and the cabinet.—*Ed. H. of Lt.*

### REINCARNATION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Having noticed numerous contributions to your valued journal on the subject of reincarnation, perhaps you will kindly favour me with space in your columns for the following communication thereanent. Being myself skeptical as to that theory, I made it my business on two different occasions when sitting with trance mediums when they were entranced, to ask the controlling spirit—If spirits, after having "shuffled off their mortal coil" do again take on (fleshly) bodies—become reincarnated?

At the first sitting the control answered most emphatically no; but said that some spirits who have had a lengthy earth-life experience, ally themselves so closely with some mortals that they were, as it were, engrafted on them and influenced the whole of their actions during the earth-life; but the control maintained that there was no actual reincarnation as some theorists would have us believe there is.

At the other sitting I had with another entranced medium, I put a similar question to the controlling spirit to the one I asked the control of the other medium, and the spirit in question replied as follows: "Let your mind go back from manhood to infancy, and tell me, do you think that a disembodied spirit, which had arrived at the age of maturity in earth-life before it discarded its mortal body, could be reincarnated in the body of a newly-born infant?"

"Is it reasonable to suppose that it could? no, it is a spiritual impossibility." And the control assured me that "in all its extensive experience in spirit-life, he had never known of a single case of so-called reincarnation," but candidly admitted that disembodied spirits do influence the actions of mortals very materially, and said in answer to a question of mine as to whether Homer and Shakspeare were one and the same spiritual identity, that "Shakspeare was undoubtedly inspired by the blind poet, Homer, who impressed him (Shakspeare) with his (Homer's) ideas, and impressed the bard of Avon to

write—Shakspeare being the most suitable organism through which Homer could operate. But Shakspeare was decidedly not a reincarnation of the spirit of Homer, for they are two distinct beings with similar spiritual affinities.”

Having thus had this theory of reincarnation so reasonably disposed of by those who are obviously in a better position than mundane theorists to form a correct opinion thereon, my opinion that the doctrine of reincarnation as it is preached and by some believed in, is spiritually heretical, is not only strengthened, but also confirmed; and unless more substantial and reasonable arguments are advanced than have hitherto been adduced in support of that notion, no alternative remains for me than to conclude that reincarnation in an intellectual fad which has no existence in fact.

I am, dear sir, yours faithfully,  
THOS. PETERS.

12th Feb., 1892.

#### ZADKIEL'S PREDICTIONS.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—As a practical Astrologer I was much interested in your references to Zadkiel's and Raphael's predictions and my object in troubling you is to draw your attention to the Pictorial Forecast for the year, which is printed on the back of Zadkiel's Almanac. One of the pictures represents "Britannia mourning over a coffin." Surely this has been wonderfully realised during the past few weeks.

Yours, etc.,  
B. J. ATTERBURY.

#### OUR LEICHARDT LETTER.

DEAR FRIENDS,—Since last I wrote I have had the pleasure of a brief ten days' mission to Tamworth, a flourishing little town of some 6000 inhabitants, on the Northern line. I found a warm and hearty welcome to the home of Mr. Clemesha, the principal supporter of Spiritualism in the place, through whose generous efforts I was invited. Some good friends joined him in covering travelling expenses, and his kind-hearted lady gave me a sister's welcome to her home.

We gave three lectures in the Oddfellows' Hall to appreciative audiences, and on the last night of my stay, a public circle was formed, which was well attended.

Many people availed themselves of the opportunity for private sittings, and seemed pleased to establish communion with the higher life; and I met many very earnest enquirers—the fruit of our brother Mr. Clemesha's untiring efforts to propagate the cause.

I spent a most enjoyable time, and felt much strengthened and refreshed by the change. I would like to hear that some other mediums took a trip to this promising little field of labour, that the interest in spiritual matters might be kept up, and our mediums encouraged by the kind sympathy of our Tamworth friends, who so warmly welcome all labourers in the cause.

Our Leichardt meetings are tolerably well attended; the people are regretful at my return to Melbourne, because they cannot at present find a substitute for their platform. Any sincere medium would find a warm welcome.

My health and family affairs oblige me to leave Sydney, so I trust to be with you all in a few weeks.

Yours sincerely,  
J. HARRIS.

Mrs. Harris is expected to reach Melbourne (with the view of making it her home), during the present week.

In our advertising columns Mr. Basil J. Atterbury has some important and interesting announcements, which will well repay perusal. All the Spiritualistic works, regarding which a special offer is made for this month, any are standard books, and are worthy of a place in spiritualist's library.

#### V. A. S. CONVERSAZIONE.

THERE was a large attendance at the Victorian Association of Spiritualists' Conversazione, held in the Thistle Rooms Wednesday, Feb. 10th, when Mr. H. Junor Browne related a portion of his experiences in America and Europe, most of which have already been published in the *Harbinger*.

Mr. Browne prefaced these with an account of a séance he had *en route* with Mrs. Wallis, the blind medium, at Sydney. Visiting her as a perfect stranger, she displayed a very accurate knowledge of his family affairs; told him unasked the number of children he had both in this and the spirit-world, and the manner of death of all those that had passed on, and a number of other matters, which were correct in every particular.

Mr. Browne said from what he had read he had expected to find a good deal of fraud in American mediumship, but although he had kept a sharp look-out for it, he had failed to discover any. There were numbers of imperfectly developed mediums whom it was waste of time to interview, but the fraudulent ones were few.

Lively conversation was maintained during the refreshment interval; and the evening's entertainment was brought to a close with a song entitled "In Old Madrid," which was excellently rendered by Miss Burbank.

#### DECEASE OF MISS I. M. DWIGHT.

MISS ISABEL M. DWIGHT, for many years organist to the Lyceum and the Victorian Association of Spiritualists, passed on to the spirit-world, on Friday, Feb. 12th. She was present at the Conversazione of the V. A. S., on the evening of Wednesday, 10th, and appeared then to be in good health and spirits. The following morning she complained of internal pains, and her brother becoming alarmed at the symptoms, summoned medical aid, but she expired on Friday morning at 5.30.

Her sudden departure caused a painful sensation amongst her numerous friends, by whom she was held in the highest esteem and affection on account of her singularly amiable disposition and many sterling qualities. She had been a Spiritualist for nearly twenty years, and for several years past a member of the committee of the V.A.S.

The funeral, which took place on the following Sunday at the Melbourne General Cemetery, was largely attended not only by members of the Lyceum and other Spiritualistic friends, and masons connected with her brother's lodge, but by numbers of her friends and admirers from the Temperance Hall, where she had officiated as pianiste at the Saturday concerts from their initiation some fifteen or more years since. The service was conducted by Mr. J. S. Elliott, the Conductor of the Lyceum, the address being delivered by the controls of Mr. Bradley; and the whole service was listened to with evident interest by the audience, which numbered at least two hundred persons.

The floral offerings were beautiful and profuse, and not only was the handsome coffin bearing the simple inscription, "Our Sister," in addition to the name and age of the deceased, literally hidden by wreaths and bouquets, but the grave was subsequently covered by similar tributes of affection.

Miss Dwight's kindly face will be missed in the Lyceum and Association meetings, but we feel assured that her interest in Spiritualism will not cease, nor her love and sympathy for those she has been associated with here diminish.

#### A NEW MONTHLY.

WE have received No. 1, of a new monthly journal, entitled "Humanity and Health," published at New York, and devoted to the physical, mental, moral, and spiritual health of mankind. It contains articles on hygiene, moral ethics, sanitation, beauty, the needs of humanity, etc., all ably written and full of pith. It is excellently got up, has 14 large pages of reading matter, and a full page illustration. The publishers are "The Humanity Publishing Co.," Clinton Place, and the subscription One Dollar per annum.

## DOM BALMES SPEAKS.

WE have received from La Frontera del Tabasco, the most easterly town on the Isthmus of Tehuantepec, in Mexico, a *brochure* of 42 pages in the Spanish language, containing a connected and consecutive series of communications received by the Christian Spiritualist Centre or Circle, known as "The Instruction," through the mediumship of a young lady whose initials only are given as the *Senorita A. P. y Z.*, and prefaced by an introduction from the pen of *Senor J. C. Diaz*.

The control is *Jaime Lucien Balmès*, who passed from this life in 1848, at the age of only 38. He became, during his short life, one of the most distinguished philosophers and publicists in Spain, where he was born; and he exercised a powerful influence by his writings on the politics of that country. The last work he published during his lifetime was entitled "*Pio IX.*," and was consecrated to the glorification of the liberal reforms with which that pontiff inaugurated his reign; but which he afterwards abandoned with such timid precipitation.

Dom Balmès' great work was his "*Filosofia Fundamental*," in ten books: a treatise remarkable for the breadth and originality of its views, and the powerful character of the writer's understanding. It is only natural that such minds as his, when they reach the spirit-world, should find the utmost delight in the promulgation of pure and elevated truths among the sons of men upon the earth; and although it must be extremely difficult, if not impossible, to find mediums capable of giving adequate expression to the ideas impressed upon their brains by controls so powerful as Balmès, yet he has evidently been fortunate in this instance, and his lofty discourse entitled "*Impressions of the Infinite*," has found a gifted mouthpiece in the young Mexican lady through whose lips it was spoken.

It takes for its text the words of Jesus: "In my Father's house are many mansions;" and is divided into seven chapters:—

1. The Initiation of the Truth.
2. The Light in the Right.
3. The Spirit.
4. Soul and Matter.
5. The World and Hell.
6. Redemption in the Life.
7. Darkness.

In the first chapter, Balmès describes the innumerable worlds which people space as the homes of humanity; and rapidly sketches the various phases of evolution through which our own planet has passed; and the six epochs of the development of mankind, the last of the sixth, commencing with the advent of the Messiah, and the dawn of science on the earth. The seventh era he defines to be that which dates from the revelation of Spiritualism in our own times.

This has come, he says, "to initiate the human race in the great truth of infinite existence. Men in other times believed without investigating the cause of their beliefs;" but now the immortality of the soul and the reality of the after-life are matters of evidential proof—are demonstrable certainties; and in this seventh day of Creation, mystically foreshadowed by the writer or writers of the Book of Genesis, will occur—Balmès leads us to expect—the reign of love and peace and justice on the earth. This also, we presume, is what the greatest of living poets refers to when he speaks of

"One far-off divine event,  
To which the whole creation moves."

In the second chapter, the enfranchised spirit of the Spanish philosopher describes in a strain of moving eloquence the awe, the wonder, adoration, and amazement which fell upon him when he entered the supernal world. "What astonishment it occasioned me," he says, "when I perceived the ungrateful ignorance in which I had lived, and under which I had been so unfaithful to God during my earthly pilgrimage! How vast and mighty God appeared! How petty man! From the chaos of shadows, I passed on to receive the light that radiates from the Infinite Father of Spirits, which He in His mercy bestowed upon me; and then I contem-

plated the miserable delusion of human pride, which considers itself fortunate in the midst of its ignorance."

Surrounded by myriads upon myriads of worlds, moving through the boundless regions of space, and more multitudinous than the sands of the sea, there was borne in upon him an overwhelming sense of his own littleness; especially when he perceived that our own little planet, relatively to the universe, is but as a drop of water compared to the ocean.

He found worlds peopled with beings inferior even to the children of the earth; more gross, more material, and much backwarder in point of civilisation. Others, again, were more advanced than the earth; but everywhere the law of progress was in operation; everywhere the inhabitants of the higher stars were the teachers of those who peopled the lower ones; and he learned that eventually the planet upon which we find ourselves will undergo a complete and beautiful transformation.

"Wars will have ceased; the sea will remain for ever calm; fruitful harvests will be gathered from all lands; the atmosphere will be always fresh and soft; there will be neither summer, nor autumn, nor winter; for spring will be the only season that will reign upon the globe. The rate of progress will be immense. Never more will man accuse his brother man, but will love him with that eternal affection which God has poured out upon the blessed. Everything noxious will have disappeared. Infirmities will be trivial; and there will be no fear of death. Discoveries of the most extensive character will have taught mankind that the globe contains an abundance of matters which are at present unknown, and which are capable of contributing to the progress of the race. Then, too, mankind will investigate much in order to discover more, and their comprehension will be immense, as their enjoyment will be everlasting. All men will believe in the pre-existence of the soul, and all will seek spiritual riches in preference to material wealth. All will admire the Creator in His works, and none will deny Him, and the world will then present a character far more divine than terrestrial."

In the third chapter, Balmès speaks of the spirit, and of its infinite capacity for the enjoyment of spiritual delights. He says "it is ærial, radiant, and subtle. It beholds, believes in, and builds its hopes upon the truth. Look at a flame, and you may form some idea of spirit. It is there; you perceive it; it exists. Why cannot you touch it? No, it is a spiritual body, possessing a form and is yet without substance. The spirit is nevertheless far more subtle than flame, and immensely more beneficial. It can transport itself thousands of leagues without any weariness; speaks by the power of its will; visits those with whom it wishes to be present; blesses whom it loves; and is made ever stronger by its faith. It is the spirit that has been born again many times, that is found to be in a condition superior to many others."

Balmès' comparison of the Spirit to a flame, will recall to mind the striking words of Paul, "He maketh his ministers a flame of fire;" and it will be remembered that in one of the earliest spiritual manifestations mentioned in the Biblical record, the messenger from the unseen world appeared to Moses in the similitude of a flaming bush.

After pointing out how greatly our spiritual progress hereafter will be accelerated by whatever knowledge of spiritual things we may have been fortunate enough to acquire while in the flesh, Balmès proceeds to announce that a great change is impending in this world, when, in process of time, the epoch of obscurity will have come to an end, a period of death and destruction will have passed away, retrogressive ideas will have been dissipated, and the law of God will begin to be established, bringing with it happiness for all men. "The workman will labour without toil; light will penetrate the shadows; silence will succeed to tumult; anarchy will be replaced by love; the crown of thorns by redemption; the penitentiary by the school: the scaffold by forgiveness; doubt by faith; and at the end of this ascending scale—heaven."

Relating some of his own experiences in the spirit-world, the speaker goes on to say: "My inquiring spirit has sought, in this heavenly mansion, the expansion of

ideas necessary for the comprehension of the intensity of knowledge to which the moral part of humanity—or in other words, the soul—can attain; when, divested of its corporeal garments, it ascends into the regions of eternal life, and reviews the different epochs of its life. In this survey, each separate incarnation is seen to be a step in advance—the stage in its progress towards happiness. The earlier ones are but indistinctly remembered; yet this at least is clearly manifest, that, in each, the individual becomes less and less material, and therefore the better qualified for eventually entering upon an immortal condition of existence."

In the fourth chapter, on "Soul and Matter," Balmès explains the spiritual evolution undergone by the various worlds—their transformation and purification. "When one of these worlds enters upon the path of spiritual progress," he says, "it is because it is approaching the last days of ignorance and anarchy. It is when the hour has struck for bidding all men to enter upon a new life and to draw near the temple of Truth. When this epoch arrives for a world, it is because the sanctuary of the Ideal is illuminated, and the formative seed which God has disseminated in all His works has begun to germinate, and justice is no longer fallible, and man calls his fellow man brother, and the whole human race constitute but a single family. It is when charity prevails; when the law is revered; when none command and all obey. It is when humanity, ever advancing, creates beneficent works without seeking for admiration, and devoid of vanity and pride. No one believes in his own wisdom, because all are in the way of acquiring it; matter is subservient to spirit, and the universal maxim is that "Progress consists in pursuing the Ideal."

#### MR. STEAD'S GHOST STORIES.

In the December number of the *Review of Reviews*, Mr. Stead states that the Christmas number, containing "Real Ghost Tales," was sold out within two days of its publication. The issue was 100,000 copies. We should be considerably within the mark if we estimated that each copy was read by ten persons, for who can number the frequenters of clubs, reading rooms, coffee houses, free libraries, and other places of public resort, to which these Ghost Stories have found access? But supposing only a million of readers perused it, what must have been its effect upon tens of thousands of minds to whom the subject of Spiritualism was probably never before presented in so forcible a manner! And those who previously believed in apparitions, will have learned from the narrative just published, to modify their ideas concerning phantoms, because as the *Scottish Leader* aptly remarks, "it is, with few exceptions, the sensible, kindly, purposeful apparition that M. Stead has given the run of the English-speaking world."

In Paris, *Figaro* devotes a leading article to the consideration of these "Real Ghost Stories," the writer of which concludes in these words:—

"I really believe that these supernatural phenomena, about which all the world shows itself so curious to-day, will have in the long run but one practical result. It will make us perceive how imprudent we have been in so quickly losing our faith in religious doctrines. We have hastily admitted that miracles are impossible, and that the immortality of the soul is inconceivable. If there is a paradise, we have compromised our share in it; and here we are compelled to acknowledge absolutely commonplace miracles, and to collect the posthumous confidences of actually stupid souls, whose stupidity is immortal."

The unscientific and illogical character of the latter part of the foregoing passage challenges a few words of comment. The writer is unscientific, because he evidently assumes that the "posthumous" communications of stupid people, ought not to be characterised by stupidity; and that stupidity is, of necessity, immortal. Surely all the natural sciences cultivated among mankind should have taught him that nature never makes a leap, and that whatever may be the intellectual backwardness or advancement of a human being, when he or she quits this terrestrial life, it is at that precise stage of mental

growth or retardation that he or she commences his or her spiritual career. Were it otherwise, the change called death would involve a miraculous transformation, and this would be wholly at variance with everything we know concerning natural law in this our globe, and in the universe. All is progressive, and all progress is gradual. And as progress is the universal law, it follows logically that the "stupidity" spoken of by the writer in *Figaro* will not be immortal. Man's education begun here, will be continued there. The commencing point differs, as a matter of course; and so does the rate of progress, but the progress is indisputable.

We have listened to hundreds of "stupid" communications; but this was the best possible test of their genuineness. They were the spirits of plain, homely, uneducated, and often very worthy people, speaking to surviving friends and relatives about family affairs and common-place subjects, and often expressing themselves ungrammatically in a strongly provincial accent, and with vocal peculiarities that proved their identity. But if these people had "talked like a book," or spoken essays and leading articles, they would certainly not have been the persons they represented themselves to be; neither would their conversation have possessed one tithe of the interest which it did inspire in the minds of those who listened to it, simply because it was of a homely, or, if you please to call it so, a stupid character.

We have listened, on the other hand, to communications spoken through various mediums, who were mentally incapable of originating them, in which the most sublime ideas were conveyed in the most elegant and eloquent language. We have heard ancient civilisations—some of them pre-historic—described by spirits who claimed to have been their contemporaries, and who must have either been eye-witnesses of them, or gifted with a marvellous imagination. We have listened with rapt attention to expositions of the entire history of our globe, from the time when it was a vast sphere of incandescent gas, until man emerged from the condition of a brute; of the origin of articulate speech and letters; of the various centres of human evolution upon our planet; of the source of genius and of intellectual ideas generally; of the secret springs of secular history; of the government of the world by unseen agencies acting upon puppets like Julius Cæsar, Napoleon, Bismarck, and other "great leaders" of mankind, who loom so large in the annals of the race, but are merely kings, knights, and castles on the chess-boards of terrestrial affairs, and providential instruments for the accomplishment of purposes of which they have no conception; and we have been amazed by the boundlessness of the fields of knowledge this opened up, and humiliated by the conviction of our own ignorance, even after a lifetime of unremitting study of many literatures in many languages.

Spiritualism, if pursued earnestly and reverentially, and approaching it with the teachableness of a little child—"an infant crying for the light"—holds the key to stores of knowledge; to mines of information, to treasure-houses of intellectual wealth, at present undreamed of by human beings. A Plato, an Aristotle, a Shakspeare, a Bacon, a Newton, and a Darwin, merely "gathered a few shells on the shore of the illimitable Ocean of Truth."

#### INTER-ASTRAL COMMUNICATION.

THIS is the title of an article in the current number of the *New Review*, by M. Camille Flammarion, the distinguished astronomer and Spiritualist; who points out the practicability of communicating with the inhabitants of the planet Mars; assuming that they are as well acquainted with the figures of geometry as ourselves. The discoveries of Edison with respect to magnetic terrestrial disturbances, and their proved connection and correspondence with solar phenomena, suggest to M. Flammarion that magnetism may one day prove the medium of communication between the planets of our system.

Finally, he adroitly interpolates a word for Spiritualism, and asks, "may there not exist between the planetary humanities psychic lives that we do not know of yet?" Of course he and we know there do; but like a prudent man, he refrains from giving strong meat to babes.

## IMPRESSIONS DURING SLEEP.

In *Le Temps* of the 26th December last, M. Legouvé, the veteran dramatist mentions a very curious fact with respect to the origin of *La Joie fait Peur*, one of the most charming of modern French comedies, and very well known to English play-goers, by the late M. Boucicault's adaptation of it under the title of "Kerry." The original is from the pen of Mme. Emile de Girardin, who was still better known perhaps as a writer, under her maiden name of Delphine Gay, and was the inventor of the psychograph.

One morning, Regnier, the great actor, called upon Mme. de Girardin, who exclaimed on seeing him, "You have come most opportunely. I want to tell you a dream I had last night. One of my friends, the Duchess of —, lost a son, a month ago, and this had filled her mind with such a feeling of despair that her own recovery appeared to be hopeless. Well, I dreamt last night that her son was not dead, and that they were afraid to tell her so for fear her joy would kill her; and all night long my mind was exercised in revolving all the touching devices, all the delicate inventions, that could be resorted to by her family, so that the good news should be imparted to her, bit by bit, in order that her poor heart might not burst with happiness.

"It seems to me that this dream suggests the materials for a play." "Excellent," said Regnier, and the whole plot presently unrolled itself in the mind of the dreamer—the characters, the situations, and the incidents; the faithful servant, Noel, being the personage which Regnier afterwards played with such a delightful commingling of humour and pathos, as the elder Boucicault did in *Melbourne*.

How many another work of genius has grown out of the germinal idea dropped into a receptive mind during sleep, by some kindly spirit! If artists, authors, orators, inventors, and brain-workers generally, were only conscious of their obligations to the inhabitants of the unseen world, what a remarkable diminution would take place in the sum of human self-conceit!

It would be interesting to collect all the recorded instances in which spirits have spoken to human beings in a dream. The Hebrew scriptures abound with monitions of this kind. The first is that in which Ahimelech was warned against taking Sarah from Abraham. Then came that of Jacob with respect to his cattle; that of Laban, the Syrian; and those of Pharaoh, Joseph, and the king's butler and baker. In the Book of Numbers occur the words "If there be a prophet (or medium) among you, I, the Lord, will make myself known unto him in a vision, and speak with him in a dream." In the first Book of Kings it is written, "In Gibeon the Lord appeared to Solomon in a dream by night;" and in the Book of Job occur the remarkable words, "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed; then he openeth the ears of men and sealeth their instruction."

That the Jews should have imagined these spiritual voices to be those of God Himself was only natural, considering their ignorance and vanity, and their anthropomorphic conceptions of the Most High, under whose personal guidance they believed themselves to be. But the writers of the New Testament, better instructed in this respect, described the spirit that speaks to men in visions of the night by the epithet *Pneuma*; which is also applied to the spirit of Christ when he appeared to his disciples after his judicial murder. So, too, in the Book of Revelations, the writer says: "Let him who hath an ear hear what the Spirit (*To Pneuma*) says."

Of course there are thousands of dreams which are the mere result either of the imperfectly torpid, and therefore unrestful condition of the brain in sleep, or of the unhealthy state of some portion, or even of the whole of it. Such dreams are wholly unworthy of attention. But, on the other hand, there are numerous well-authenticated cases of spiritual impressions or inspirations having been received during sleep. Everybody is familiar with the fact that Coleridge's musical little poem of "Kubla Khan" was whispered to him in this way.

Several verses in Voltaire's epic poem, the "Henriade," were communicated to him in the same manner. Tartini, one of the greatest of violinists, and the discoverer of "resultant tones," that is to say of the phenomenon that when any two notes are sustained with great intensity, a third note is heard below them, whose vibration number is the difference of those of the two primary notes—composed his famous "Sonata del Diavolo," under the following circumstances:—"One night, in 1713 (we quote his own words), I dreamt that I had made a compact with the devil, who placed himself at my service. Everything succeeded to my wishes; all of which were anticipated, and my desires were all exceeded by my new domestic. I imagined that I gave him my violin, to see if he could succeed in playing me some beautiful airs. Judge of my astonishment when I listened to a sonata so singular and lovely, and executed with so much superiority and intelligence that I could conceive nothing capable of equalling it. I experienced so much astonishment, rapture, and delight, that it took my breath away, and the sensation was so violent as to awaken me. I immediately seized my violin, hoping to recover a part of what I had listened to; but it was in vain. The piece which I then composed is, indeed, the best I have ever written, and I call it "La Sonata del Diavolo;" but it is so very far inferior to that which I had heard, that I would have broken my violin, and given up music for ever if I had been in a position to do so."

Had Tartini been a Spiritualist, he would have sat down to his desk, and addressing "a prayer of earnest heart" to the spirit that had visited him in his sleep, while placing himself in a perfectly passive and receptive frame of mind, would probably have received from his impressor the score of the composition he had just been listening to.

Tartini's religion will explain his attribution of the work to the devil; that strange creation of the Oriental mind which the Hebrews borrowed from the ancient Persians, and the early Christians took over from the Hebrews, and the Church of Rome has always represented as such a powerful antagonist of God. Tartini was brought up in that faith, and the two years he spent in the monastery at Assisi publicly strengthened the hold which its superstitious beliefs had taken on his mind in childhood. Tartini's "devil" was doubtless his guardian spirit, who had been in his own earth-life a great violinist, and had learned the secrets, in the other world, of that harmony which, as Shakspeare says, "is in immortal souls."

To revert, however, to the subject of dreams, it may be pointed out that the late Sir Benjamin Brodie, when treating of the question in his "Psychological Inquiries," and while admitting the caprices and irregularities to which the imagination is addicted during sleep, states that he has heard of mathematicians who have solved problems, and of other persons who have composed poetry in their sleep.

The book takes the form of a dialogue, and one of the speakers, Crites, says: "An acquaintance of mine, a solicitor, was perplexed as to the legal management of a case which concerned one of his clients. In a dream he imagined a method of proceeding which had not occurred to him when he was awake, and which he afterwards adopted with success." And the other speaker, Eubulus, adds:—"A friend of mine, a distinguished chemist and natural philosopher (Sir Humphrey Davy?) has assured me that he has more than once contrived an apparatus for an experiment which he proposed to make, in a dream. And another friend, who combines mathematical with all sorts of knowledge besides, has solved problems in his sleep which had puzzled him when awake."

Pseudo-psychologists attribute these phenomena to the imagination; but what is the imagination? One of the best definitions of it is probably that of Vacherot, who says; "To imagine, in the lofty and true sense of the word, is to realise the ideal; it is to cause intelligible truth to descend in the forms of sensible nature; to represent the invisible by the visible, the infinite by the finite." But a much simpler definition of imagination would be SUSCEPTIBILITY TO SPIRITUAL IMPRESSION. The ancients acknowledged this when they used the same

word (*Vates*) to denote poet, prophet, and seer, each implying a divine inspiration; and also when they discriminated nine sources of such inspiration, from whence were derived all human arts, sciences and literature; the spirits or muses through whom this inspiration was transmitted being regarded as the daughters of Jove, and as communicating ideas to historians, musicians, writers of tragedies and comedies, the inventors of dances, lyric poets, vocalists and rhetoricians, epic poets, orators, and astronomers.

Thus inspiration or impression covered the whole field of intellectual activity among the Greeks, and they reverently recognised what M. Vacherot rightly called the "descent" of intelligible truth from the highest of all sources—Creative Power. So did that devout Spiritualist, John Milton, who before sitting down to the composition of his poems, was accustomed to address a "devout prayer to that eternal Spirit who can enrich with all utterance and knowledge, and sends out His Seraphim with the hallowed fire off His altar to touch and purify the lips of whom He pleases." And so the greatest of poets, Homer-Shakspeare, commences his prologue to "Henry the Fifth, with the invocation:—

"Oh for a muse of fire that would ascend  
The brightest heaven of invention!"

#### THERAPEUTIC SARCOGNOMY.\*

THIS remarkable volume, the publication of which was announced in our columns several months since, has at length come to hand, and the perusal of it fully compensates for the delay in its reception. It is a literal mine of wealth to the student of anthropology, psychology, or animal magnetism, going from first principles to the highest attained knowledge relating to man as a physical and spiritual being. The complete anthropology of Dr. Buchanan comprehends man in his triune aspect of soul, brain, and body; the former of which has been persistently ignored by the materialistic scientists of the present day, who have consequently not only failed to account for many phenomena incident to diseased conditions of the human body, but to formulate a rational system of therapeutics adequate to cope with the diseases of humanity.

Dr. Buchanan, who has devoted some fifty years to the study of the subjects treated of, scientifically demonstrates the relationship of soul, brain, and body to each other, showing their inter relation and how through one the other two may be influenced. He argues that life is located in the brain and its subordinate spinal and ganglionic structures, and further infers that it comes by influx. He says:—

"That there is such an influx I believe, for as life is the potential element that survives the body, and is therefore distinct from all material structures, and capable of growth and development while in the body, it must have an influx distinct from the influx of food, and that influx must come from other life, or vital elements which are also distinct from matter.

Whether and to what extent this influx is a direct, immediate influx from the spirit world, or is an indirect influx by coming in as an influx of ideas and emotions from the wise organization, order, beauty, benevolence of the visible world, or coming in with organized matter, and developing from food and air, is a profound question. To me it appears that we have both the direct and the indirect influx, and that there are potentialities in food and air which are received into the body, and combined with, as subordinate to, the higher influx which is purely spiritual."

Regarding the brain as the source, rather than the consumer of life, Dr. Buchanan asserts that we may advantageously stimulate the brain for sanative purposes. Cerebral energy is an essential condition of health, and the treatment of the brain, which requires accurate knowledge is an important part of nervauric treatment.

In the following extract, Dr. Buchanan speaks very plainly on the relation of the spirit-world to humanity, and criticises the irrational attitude of Huxley and his *confreres* in reference to this subject.

"Having thus shown that life is ever an influx, let us look to the origin of this influx. Does life from the celestial world of life come to earth and summon from the elements the matter that it needs for an animal or vegetable being?

It does, and yet apparently does not. If life and matter stand apart, one must approach the other—life must approach, for matter cannot. But we are not accustomed to witness the process. We simply observe that life enters a small portion of bioplasm which is adapted to life by its properties and which has previously been organized by life. The life that enters is a part of the organizing life of parents which evolved both the matter and the spirit.

It is beyond the range of our present science to speak of the time when life was not on earth, and when it began to organize a protoplasm for the reception of the lowest forms of life, and to have the continuous influx by which the lower were elevated to the higher forms. This will all be understood in time, but at present we simply perceive that life occupies, at its origin, a speck of protoplasm, and that from this speck, holding in itself the invisible and incomprehensible life, all forms of life originate. The physical organism is nothing but a nidus, a starting point from which the creative power of the life proceeds to the production of the man, the animal, or the plant. And thus it becomes self-evident that an invisible spiritual power contains the potentiality of every possible living being. It builds up the structure, grows with its growth, fills it at maturity with all the powers of life, and within a limited period abandons its home, fully developed to seek another sphere of existence where the vision of the materialist refuses to follow it. He will follow the caloric which gives to steam its enormous power, when it has left the steam as powerless water, and find that it still exists as caloric in a different environment, but he will not follow the vital forces when they leave the body, nor will he listen to any testimony that they have been perceived, felt, heard, and understood after this departure. He is willing to perceive that caloric, after its departure from steam and iron, may again appear and enter other water or iron but that human vitality can return to impress other human form, he will not admit, though, so far as it can be established by scientific testimony it is as well established as any fact in chemistry.

Even when standing before the facts which demonstrate the nature and power of life, the stubborn sceptic refuses to use his reason and surrender his prejudice. Huxley, the prince of sceptics, states the case thus: Speaking of the speck of protoplasm in which life begins its operations, he says: 'Strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid, and yet so steady and purpose-like in their succession, that one can only compare them to those operated by a skilled modeller upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller portions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And then, it is as if a delicate finger traced out the line to be occupied by the spinal column and moulded the contour of the body,—pinching up the head at one end, the tail at the other, and fashioning flank and limb into due proportions in so artistic a way, that after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect his work.'

But this involuntary suggestion of reason that there is a 'hidden artist,' a hidden power working to a certain end, the professor of materialism suppresses as easily as a dogmatic theologian suppresses any involuntary suggestion of reason which would disturb his dogmatic faith. He can recognize invisible caloric, invisible electricity, invisible actinism, invisible affinity, but invisible life he will not recognize, for it is against his dogmatic creed, and when it comes back to demand recognition in other forms he will not look, as Horky would not look through Galileo's telescope, and Huxley said the investigation was of no interest to him and treated it with contempt.

The arrogant mind which refuses to recognize the returning spirit, or listen to any evidence of its return when it enters a human body, giving to its subject while present a marvellous intelligence far beyond his normal powers, and giving to the ministrations of his hand a healing power over disease which cannot be rivalled, becomes an almost criminal indifference to human welfare and progress. To burn a library and thus deprive its readers of ready access to the wisdom of the past is not so great a crime as to make war upon the influx of the vast stores of knowledge which humanity is realizing as it advances to the future.

These suggestions are not foreign to this volume, for the co-operation of the spirit world is the most powerful agency for increasing the controlling power of the human hand and the penetrating power of the clairvoyant and psychometric faculties. Operators who have thus been sustained and guided have often told me that the principles of Sarcognomy corresponded with the instructions they have received from spiritual sources."

His conclusion of an examination of the problem of life is that "Life, being immaterial, or spiritual, must evidently have entered matter from the spiritual world." Profound as are the subjects treated by Dr. Buchanan, they are so lucidly presented that they may be readily followed and comprehended by a reader of average intelligence, whilst the student will find an immense amount of practical information of great value in its application.

\* "Therapeutic Sarcognomy." The application of Sarcognomy, the science of the soul, brain, and body to the Therapeutic philosophy and treatment of bodily and mental diseases; by Joseph Rodes Buchanan, M.D. Boston. J. C. Cupples & Co., 1891.

## A LESSON IN SPIRIT COMMUNION.

BY HUDSON TUTTLE.

ONCE when sitting for table-movings, and receiving messages by the responses given to the calling of the alphabet, the sitter asked the intelligence to spell the name of his father, who purported to be communicating. The table readily moved twice for assent, and when the alphabet was repeated rapped "J-o-n," and for a middle initial gave "R."

"Ha! ha!" laughed the investigator, derisively, "my father has forgotten how to spell his name. He has grown too imbecile to insert his h's, and his initial was P, not 'R.' It is a clear case of fraud!"

"You cannot accuse me of fraud," I replied, "for I quite well know how to spell John, and should not have dropped out the 'h.'"

"I do not care to investigate further. I am fully satisfied that the matter is beneath attention," was the response.

This is one of many similar instances in my own experience, and parallel in that of every medium.

I attended a large circle, and a sitter received a lengthy communication from the spirit of his mother. He was affected even to tears. He asked questions, and the responses were satisfactory. At length he said: "For a test, tell me how many children you have." The response was "Three." He sprang excitedly to his feet, rudely exclaiming: "That is a falsehood! my mother had but two, and she ought to know! You do not suppose for a moment I am such an idiot as to believe this is my mother? I am not so readily duped."

The inharmony resulting of course prevented further communication, and they only who have experienced it can know the shock given the medium.

I was recently amused at the effect a single inaccuracy had on a young lady who had for a long time been receiving communications by means of the psychograph. Whenever she placed her hands on the instrument it would respond, and a spirit giving the name "Pauline" seemed always present and ready to counsel her. I cautioned her not to place too great reliance on the words of the guardian, for it was not designed that we forsake our reason for the guidance of anyone, however exalted. She admitted the correctness of the advice and attempted to follow it, but constantly resorted to the spirit-intelligence, which manifested deep interest in her welfare, and constantly gave her wisest counsel. It is not designed for spiritual beings to assume control of our earthly affairs. It is proper to consult them on the spiritual plane, and there may be sufficient reasons at times for them to interfere in the business of this life, but it would not be well for us to rely on them instead of ourselves in material affairs.

At length, when her confidence in "Pauline" was almost implicit, she inquired about a certain business transaction which deeply affected her, and was assured by "Pauline" that it would be arranged as she expected and desired. The next day brought a letter saying that this business scheme had been abandoned. The effect was singular, for the young lady lost confidence in her guide, and even refused to receive communications, declaring that they were entirely untrustworthy.

The inaccuracies and contradictions of the communications have been a subject of discussion from the beginning, and have been hastily referred to evil spirits, or accepted as evidence against their spiritual origin. For the old superstition that a spiritual being must be infallible lingered, and hence imperfection in communications was evidence that they were not of spiritual origin.

The difficulties which have to be overcome in communicating were not considered, or even understood, and to all mistakes and inaccuracies the ready explanation was evil spirits and fraud.

This subject was forcibly brought to my mind by the reception of two telephone messages. The first read: "Can you attend a funeral here to-morrow?" and was signed G. M. Richard. The name proved to be J. W. Reichard. The telegraphic dispatch had been changed in passing through the telephone. I might have followed the reasoning of the "investigators," and said, "Does not

Mr. Reichard know how to spell his own name? If he does not, is it not unimpeachable evidence that he does not exist?" I answered the message, but when I came to the house of Mr. G. M. Richard I found he did not exist. There was Mr. Reichard in his stead. A day or two thereafter I received this message dated at Cleveland: "Can you attend funeral here on Friday next? (Signed) J. M. Colt."

I replied, but soon received answer that no such person as J. M. Colt could be found, and after several hours the message came that J. M. Tolt was the man's name, and the message had been delivered. As no street or number had been given, I said to myself, whoever this stranger may be, he is so well known that he thinks it unnecessary to mention his street. On arriving in Cleveland I was unable to find even the name "Tolt" in the directory, and after nearly two hours' inquiry found that J. M. Tolt was I. W. Pope, the conductor of the Lyceum, a zealous Spiritualist, an enterprising manufacturer, and an intimate friend! Did I at once go in a rage and accuse him of lying to me, or of being an imbecile, and not knowing how to spell his own name? Rather we had a hearty laugh over the blunder, and congratulated ourselves that it had all come out well. Nor did we say there is no such thing as a telephone or telegraph, or that these were frauds.

We saw how the mistake could have been made when the weather was unfavourable. The dispatch was telephoned to the union office, then telegraphed a part of the distance, and finally sent to me by telephone. "Conditions" had been unfavourable at some point, and hence the result.

If "investigators" would hold in mind that the conditions and essentials for correct communication are far more delicate than those for the transmission of an electric current, and far less understood, they would not rashly jump at conclusions which a moment's thought would show them to be unwarrantable.—*Banner of Light*.

## SPIRITS BEATING THE TELEGRAPH.

BY DR. EUGENE CROWELL.

THE following narration will exemplify the disposition and sometimes the ability of friendly spirits to assist mortals.

For three months every summer Dr. Kenny rusticates in Maine. Monday, August 18, 1890, he being then at Falmouth Foneside, seven miles east of Portland, on Casco Bay, I was taken ill, and my illness increased so that on the next day, at 10.45 a.m., I dispatched a telegram to him requesting him to come to New York as soon as possible. Fifteen minutes thereafter, at eleven o'clock, being alone in my room, I asked whether any of my spirit friends were present, and upon receiving the usual signal on my head indicating the affirmative, I requested old John to control his medium in the presence of his wife at Falmouth Foneside, and tell her that I needed his assistance.

At about 11 o'clock, being alone in his boat, fishing, and six miles from the shore, he was suddenly entranced, and upon his regaining consciousness he saw written on the flat surface of a stone used for ballast, the words: "Go home; Dr. Crowell wants you." He immediately returned home, and upon his wife inquiring why he had returned so early, he told her that I needed his services in New York, and immediately commenced making arrangements to leave. This was about twelve o'clock, noon, and owing to his distance from a telegraph station, my telegram did not reach him until 3 p.m., or four hours after he had been controlled and read the message on the stone. He left soon after for Portland on his way to New York. The writing was scratched upon the stone, his hand being made by his guide to use a small sharp fragment of stone for the purpose. Upon entering my room the next morning, immediately after his arrival in the city, and being seated, and before we had engaged in any other conversation, I remarked that I supposed he had received my telegram, and his reply was: "Yes; but the strangest thing happened to me," and then proceeded to narrate the circumstances as given above.

## NEW BOOKS.

OUR foreign exchanges mention several important additions to the already rich literature of Spiritualism, in the French, Italian, and Spanish languages. M. Eugène Nus, whose "Great Mysteries," and "Things of the Other World," are well known on the continent of Europe, has just published "The Research of Destinies," a work which shows him to be a learned historian, a sound philosopher, and an acute reasoner.

M. Arthur d' Anglemont, has issued the second volume of his "Omnitheism," which embraces universal nature in its scope.

The spirit of the Earl of Rochester has dictated another of those remarkable historical romances in which as an actor in the events he describes, and an associate of the people he introduces, he revivifies the past with such a picturesque power. It is entitled "The Queen Hatason," and the period is that of Egypt under one of its earlier dynasties.

Signor Teofilo Coreni advertises a new edition of his "Spiritualism in a Christian Sense."

Madame Elise van Calcar publishes "The Second Pentecost, a Romance of Daily Life," which, from its title, we assume to be Spiritualistic in its tendencies; and we are glad to observe that the "Spiritual Science" of Senor Benito Sanz, is attracting increased attention. The latter is prefaced by an introduction from the pen of Viscount de Torres-Solanot, one of the ablest and most zealous of the light-bearers in Spain, where Spiritualism is making great progress, aided not a little by the gratuitous distribution of 7000 copies every month of the "Hojas de Propaganda, or Fly-Leaves," printed in the office of the "Revista de Estudios Psicologicos," in Barcelona, and containing just such articles and letters as are calculated to excite and sustain an interest in the minds of thoughtful people, discontented alike with the dreary doctrines of the Materialists and with the incredible dogmas of the Latin Church.

## JOHN WETHERBEE'S CONVERSION.

THE well-known American Spiritualist writer, John Wetherbee, having had occasion lately to explain to a skeptical friend "How he became a Spiritualist," sends the substance of his explanation to *The Progressive Thinker*. In it he relates his progress through orthodoxy to atheism, his acquaintance with Theodore Parker, and the impression the latter made upon him by his simple rational presentation of religion, the death of his daughter, and his wife's conversion to Spiritualism through that event, he remaining skeptical and disinclined to accompany her to the medium, feeling assured that if he did so he would destroy her illusion and so deprive her of the happiness she appeared to derive from it. Thinking of his daughter one day during his wife's absence, and the bare possibility of his wife's belief in the child being able to communicate being true, he mentally and audibly asked the question if she were, would she write a certain sentence, at the same time placing a slip of paper with the request written on it in his desk. Some time after his wife returned, she handed him a paper saying "Here is a message our little Nellie sent to you." On reading it he found it was exactly what he had asked for, though no living soul knew he had asked for it or written it as described. He was more than surprised, he was thunderstruck and convinced. He relates the circumstances and his after experience as follows:—

'The fact was this: She had gone to Mrs. Leed's and found her absent on a visit to Judge Edmond's in New York. She said to the door maid: 'Do you know of any good medium?' and was directed to a Mrs. Hayden, who lived in Hayward Place, and she went there, found her a rapping medium, and had a sitting with her; several tests were given her and finally the name Hattie was spelled out. She said; 'Hattie, have you any message to send to your father?' There came three raps, meaning yes; so, as the letters of the alphabet were called, she put down those indicated, which were: e p l u r i b u s u n u m, undivided into words, and as the rapping stop-

ped, the message was finished, and she said: It consists of letters that don't spell anything, and the medium, looking at it, said so also, and told her to try again; but at a second glimpse my wife understood it, and thought it was like me, and I would like such a message; so she said that would answer, and put the paper into her wallet to give to me. The whole thing seemed to be an intelligent act, and could not have been anything but a departed spirit, who had been in my library and heard or read my request and answered it.

I went at once, made an appointment with that medium, giving my name as Johnson, and had a sitting, asking of the spirit what my name was, and the raps spelled out:—'Wetherbee,' and I got as good a test of matters as I ever had; it was as good as the message that my wife brought me, and could not have been anything but what it claimed to be—a departed spirit. One fact and one alone, as Robert Dale Owen said, establishes it, and that is an intelligence that is present and active, and is not the intelligence of any of the embodied persons present? These being such facts made me a Spiritualist. I could not help being one after this, if I had never had another message; it was conclusive, and it seemed to me that it would be to any one. It in both cases was intelligence that was present and active, and nobody's intelligence but the spirit; for, in regard to the first, I was alone at home and the medium was a mile off, and neither she nor my wife knew that I had asked for such a message or any message. I have never had its equal since and it almost seems as if it was a special effort of the Spirit-world to open my eyes, for which I am very thankful. I have had thirty-five years of experience since, but that did not make me a Spiritualist; it may have kept me in the traces, but still the first I had was so satisfactory, that I don't think that I should have ever backslid, for my first experience was a settler."

## THE GOLDEN LILY.

IN the last number of the *Harbinger* we described the materialisation of a golden lily in the presence of fifteen ladies and gentlemen of the highest intelligence and respectability, at Gothenburg, in Sweden. The last number of the *Psychische Studien* (Leipzig), supplies the sequel to the narrative. The plant was for a whole week in the possession of the witnesses of this remarkable phenomenon, was photographed six times, and two sittings were held in addition to the first.

At the second, at which the light was softened, but was sufficient to enable the time to be read on the face of a clock; Yolande, the control, materialised, was visible to the whole of the sitters for a whole hour, shook hands with one of them, and dematerialised in full view of all of them, without retiring into the cabinet in which the medium was seated.

The third sitting commenced at 8.40 p.m., and two of the sitters placed the plant inside the cabinet. The medium said "Some one is here, who is doing something to the plant." Yolande brought it outside at nine o'clock, and at 9.20 it was still there. Yolande then enveloped it in some misty covering and took it inside the cabinet. In a few minutes she brought out the empty pot in which it had been growing, and the plant had entirely disappeared, as also the fragrance that had previously filled the room. The soil was examined and the cabinet was searched, but not a trace of the lily could be found; but two of its flowers, which had been accidentally broken off, are still in the possession of two of the sitters.

Such a phenomenon, the genuineness and actuality of which are vouched for by no less than fifteen credible witnesses, would have been regarded at one time as a miracle, and would have exposed all who were engaged in the incident to persecution and punishment as sorcerers.

Here are spiritual intelligences who build up out of its elementary substances a living plant, six feet high, independently of the ordinary processes of germination, growth, and development. The ordinary work of months is completed in a few minutes; but excepting the rapidity of the operation, it is not more marvellous than the natural genesis of a flower. You drop a seed into

the earth, and presently, in virtue of a mysterious principle of vital action conferred upon that tiny object by the Creator of all things, it sends down a radicle and upward a tender shoot, and both multiply. The rootlets select from the earth precisely the kind of nutriment which the infant plant requires, appropriates and assimilates it. The ascensive portion of the plant aspires towards the light and air; symbolising man's spirit, just as the buried seed typifies his perishing body. And day by day, and week by week, and month by month, the leaves of the plant eliminate from the rays of the sun and from its heat, and from the atmosphere, the constituents of its being, its wood fibres and saptubes, its mouth-pieces and soft vesicles, its leaves and its flowers, and also its colour, its honey, and its perfume.

Is not this a *miraculum*, in the old Latin sense of the word,—something wonderful and marvellous? And only a little less so than such a materialisation as that of a golden lily which has just taken place in Sweden.

But nobody ever pauses to reflect upon the every-day "miracles" which are continually being transacted before our eyes in the fields and in our gardens; and yet when an incident like the one described above takes place, the stupid and the sceptical cry out "It is either a fraud or a delusion." Some day perhaps when natural laws are better understood, the word "supernatural" will be dropped out of our dictionaries.

#### CLOSING THE WORLD'S FAIR ON SUNDAYS.

It is stated that 55,000 Gospel ministers have been served with blank petitions for their respective flocks to sign, praying Congress to enact unconstitutional "religious legislation" to close the World's Fair upon the Constantine heathen Sunday.

If the American government were a Church and State government, which it is not; and if all the world, who are invited to the Fair, knew that this was a *Christian nation*, and had a "Christian Government," which its father, Washington, declared it was not. And that, if they come from India, from South America, from Spain, China, Africa, Turkey, Russia, France, and England, they would be compelled to lose one seventh of their time in the observance of a sectarian unscriptural Sabbath, in addition to their own Sabbath, coming upon another day. And they still choose to come. Well! But being invited to come, not to an infidel, an ecclesiastical, Christian, nor even to an American Fair, but to a World's Fair, open to Anabaptists, Jews, Buddhists, Mohammedans, who have their own Sabbath days, to say nothing of the millions of nonsectarian, or the religious people, who, like Shakers, regard all days alike, and to be kept holy by ceasing thereon to do evil, and learning to be and to do good.

Infidels to Church and State Governments, like Paine, Franklin, Washington, and Jefferson, wrote and signed the Declaration of Independence, and framed a constitution that expressly forbids all "religious legislation." The "Age of Reason" had arrived, the "Rights of Man" were boldly set forth, and when "the crisis" came, the truth prevailed. All men were legally equal, and had inalienable right to entire liberty of conscience, even down to the priests of Balaam, who for their salaries, seek a union with Balak.

Religious freedom, perfect exemption from priestly rule and domination, is the great honor and glory of the secular government of these United States. But "eternal vigilance" will alone maintain it. Under God, we are all indebted to the sceptical classes for our secular government. The antichristians ought to be thankful to them, for they have returned good for evil.

Paine was the master-spirit of the American Revolution. Washington, whose private secretary he was, declared that Thomas Paine had done more with his pen for the ultimate success of the American Revolution than he had done with his sword. The priesthood have whitewashed Washington, who never would go into a steeplehouse—a church, and have black-balled, belied, and vilified Paine, as the rebels in our civil war slandered, contemned, and finally killed Lincoln.

By what the Church and State Christians have done in Tenn. without law we may judge what they will do when they have the law in their hands. They tore a good American citizen from his home and family, imprisoned him, worried, and browbeat and tortured him to death. His soul in the Spirit-land is "marching on" to vengeance upon his inquisitors. He was doing what he and all of us, have a perfect U.S. Constitutional right to do, plough our fields whenever we choose. Where is the ecclesiastical court to determine upon which of the seven Sabbath days we must not plough? Could there be a greater absurdity than the stamp upon our coin, "In God we trust," when thousands of good citizens do not believe in any God at all. Yet their inalienable rights remain intact, as do the rights of those who profess to believe there are three gods, all masculine, ignoring woman. Are there any Christians except Shakers? And are there any human beings in the Spirit World, in heaven or hell, or upon this earth, who may not become Christians? "A great company of priests were obedient to the Faith." And if the Inquisition clergy may become Christians, who shall despair of being saved? Belief is the result of evidence. There is no virtue in it, nor is there any vice in unbelief. It is want of evidence; having evidence, belief is the result.

Jesus said: "My kingdom is not of this world, therefore my servants will not fight." If the Chaplain is a Christian, what is he doing in a secular worldly legislature, that is spending the principal revenues of the country in manufacturing *war material*? And what place has he in the Army and Navy, or on the bloody battle field? Is it not 50,000 Balak priests who are going to move heaven and earth to fill their churches and increase their incomes?

Lincoln was an Infidel, and became a Spiritualist. So, according to "Free Thought," the Jesuits killed him. Let us have peace, but not the "peace of Warsaw." Let infidel Jew, or Turk be left in perfect liberty of conscience, to do by others as they would be done by. Did Jews ever denounce the sceptical Sadducees as he denounced the believing Pharisees.

For untold ages the wise of the world thought that the earth was flat. One man arose who said it was round, and that it turned around. The Christian priests arrested, imprisoned, and tortured him to death, just as they have arrested, imprisoned, and killed King, of Tenn., who kept the true Sabbath—Saturday, and ploughed his field on their Sabbath. Either open the World's Fair upon the seven Sabbath days, or close it upon the seven Sabbath days, and tax the Church and State 50,000 Balak priests to pay the outlay and all losses to the exhibitors.

Mt. Lebanon, C. Co.  
N.Y., U.S.A.

F. W. EVANS.

#### THE DEATH.

HE had been unconscious for several hours. The eyes were open, but it was evident he saw nothing. The breathing for a long time had been getting slower and more difficult. There was a long, noisy indraught into the lungs; then a long pause; then another long-drawn, difficult breath; a pause still longer than before; then a hard struggle for a rattling breath which was never completed, and his head fell back. The lungs had ceased action. There was complete silence. He lay motionless; the body made no effort; it had given up, and the lines of the face began to be composed.

#### THE SPIRIT SPEAKS.

"At last I am free then. What a struggle it was. I could not get clear. And this is really I? Then there is another life after all, and it is only that thing lying there that is dead."

"But see how my sisters are sobbing. Oh, poor things, how their hearts ache. They think I am gone; but I am not dead. Alice! look here! Sis! look this way! Here I am! They don't seem to understand. I see, of course; I am invisible. Yes, and when I put my arms round them they feel nothing. See, they kiss my body; What can I do for them? One has fainted. Oh! how miserable every one is in this house; it is horrible. No

one eats; one can hardly speak to another without crying; their nerves are all broken down. What a pity they don't understand. My brother has gone out; he is to see about burying that thing. I can see—yes—very soon it will be decayed. There is no use for it; it will soon become gas, and return to its appointed place.

Alice is still unconscious; I have put my hand on her forehead, but it is no use; they are all thinking of me; they are very kind, but they don't know anything about the body. Then it is no use for me to stay. I wonder if they would see me if I came back at night. But there are some others here now; and there are two very bright, who are beckoning to me. They want to explain things to me, and to take me away to see places."

"This is really the other life then, and I shall have to take a place according to my past, I suppose. Great heavens, what a fool I have been; what wretched little subjects I have been thinking about and working at.

Well, I must be no coward; I will take what comes. I can feel it will be just. I will do my best to learn from these; perhaps I shall be able to act better here. I must go. I will come back, dears, and help you if I can. The earth seems to be getting intolerable to me. What odors; what horrible hot breaths of anger and fretting and envy and beastliness; and the sobbing that comes up; it is horrible. I see; it is all due to ignorance, and they are learning."

"Peace be with you, who sorrow without cause. No doubt it is all just and right. I can see the Earth is not all; there is life everywhere. There must be something ruling all this. Now I must go."

T.H.I.

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#### A FRIENDLY WARNING.

SIGNOR PALAZZI, a civil engineer, long resident in Naples, contributes to the *Annali dello Spiritismo* an account of the friendly intervention of a spirit, to whom he was indebted for preservation from what might have been a serious and possibly fatal calamity.

He was occupying, in the year 1880, the first floor of No. 45, Viadegli Incurabili; and one summer night he had been working at a table littered with plans and papers until 2.30 a.m., when he laid down his cigar, went to bed, and fell into a heavy slumber. After a time, he felt a hand upon his shoulder and heard a voice exclaiming: "Go into the study. It is on fire." But his disposition to sleep was so strong that he disregarded the admonition. Presently, he was violently shaken, and the same voice repeated, "The study is burning." At first he thought his wife was playing him a practical joke, but perceiving that she was sound asleep, he arose and found that the cigar he had laid down had ignited the tablecloth, and that the table itself had caught fire. Of course he lost no time in extinguishing it, and two of his friends, living in the same house, were eye-witnesses of the damage it had inflicted.

In the evening he related the facts to the little circle in which his own conversion to Spiritualism had taken place not long before; and as two of them were the master and mistress of the house, they were in a position to verify the narrative. Signor Palazzi says he was never able to ascertain who were the spirits who had awakened him; and that any inquiries directed to discover them were always discouraged by his guides. This is just what might be expected from the pure, unselfish, disinterested affection of those who are appointed to watch over all who are in spirit communion.

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#### SPIRITUALISM IN SPAIN.

WE acknowledge with pleasure the receipt of our Spanish contemporary, *La Revista de Estudios Psicologicos*, published at Barcelona, and edited by the Viscount de Torres Solanot, one of the ablest of the brilliant phalanx of writers who constitute the standard bearers of truth and light in the Peninsula.

The *Revista* has been three years in existence longer than the *Harbinger*, and the list which it gives of Spiritualist books and periodicals issued from Spanish presses,

furnishes a gratifying proof of the powerful vitality of the movement in a country in which all freedom of opinion and belief was once brutally suppressed by the Inquisition. It is just possible, however, that Spain may be partially indebted for her spiritual *renacimiento*, to the atrocities of an institution which put to death 31,000 victims; imprisoned and tortured 290,000 persons at home, and 80,000 persons in the Spanish possessions abroad. For the spirits of these martyrs—the last of whom was buried alive in 1781—would naturally direct all their efforts to liberate their countrymen, still in the flesh, from the thralldom of a Church which could sanction such abominable persecutions, and would, as naturally, become its most formidable enemies.

At present the cause of Spiritualism in Spain is upheld by no less than ten periodicals, four of which are published in Barcelona, and by seven others issues in the Spanish colonies; while seventeen magazines and papers devoted to it are printed in the Spanish language, in countries formerly belonging to the Spanish crown. There exists, besides, quite a large body of Spiritualist literature, by writers of conspicuous ability, such as the Viscount de Torres-Solanot, Dona Amelia Domingo y Soler, and M. M. Navarro Murillo, G. Soriano, M. Corchado, S. Benito, Virgilio, A. Mateos, E. Manera, Q. Lopez, A. G. Lopez, J. Amigo, M. Alonso, E. Losada, etc. And, as we have previously had occasion to remark, an elevated tone of thought and feeling pervades the whole of the Spiritualistic literature in the Spanish language, which has hitherto reached us. It aims at the higher life on earth; and it is evidently inspired by superior intelligences on the other side. In the present number of the *Revista*, for example, we find a beautiful essay on the "Gnostics," from the pen of Senor Manuel Navarro Murillo, of Badajos, which while it is a vivid and eloquent exposition of the spiritual meaning of the Fourth Gospel, serves to show how woefully the churches here have been led astray and mystified by "the letter that killeth."

As an illustration of the writer's style, we translate the following passage: "The Inner Christ is that which will give to Christianity unity in its moral teaching, common to all forms of worship; it will give us a calm peace and a firm hope; a more ample vision of the Divine by our own purification; a conscience illuminated by an inner sense of our rights and duties, and invigorated for that conflict with evil and ignorance which now suffocate us; it will satisfy our aspirations, subjugate our passions, and overcome our fears and scruples.

"And this fervid confidence in the future, the fruit of hope and faith by its development in ourselves, will lead to the entire conquest of the Good and the True in the individual and in society. For we may say at once that the doctrine of the Christ has always had united to it a sociological ideal of superior associationism, which calls upon us to subordinate individual interests to the general good, and to place the welfare of humanity above the narrow and petty personal enjoyments of self, which are as transitory as is the sleep of the incarnate life."

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#### PRIESTS AND PRELATES IN THE OTHER WORLD.

THE late Archbishop Gould is a frequent visitor to a circle which meets at no very great distance from the palace on the Eastern Hill—his former residence.

For some time after he had passed away, his bewilderment at the discovery that everything was so different in the other world from what he had expected; that there was no Paradise, Purgatory, or Hell, in the Roman Catholic sense of the words; and no "Queen of Heaven" exercising a sort of Viceregency in the realm of spirits; that he scarcely knew where to turn for information and advice. All sense of ecclesiastical dignity and authority fell from him, like a worn out garment; and he gradually became as humble and as teachable as a little child. And "of such is the kingdom of heaven." He sought the council of an earthly friend, who recommended him to seek the aid of Fenelon and Massillon. That aid was promptly and affectionately rendered, and has conduced

not a little to the mental comfort and spiritual progress of the departed prelate from whose eyes have already fallen the many scales which formerly obscured his perception of Divine truths; and he recently stated that his future mission will be to endeavour to impress the minds of the teachers in his Church with the erroneousness of the doctrines inculcated from the pulpit and the altar, and to lead them, wherever practicable, into the paths of truth.

It is interesting to mention, in connection with the foregoing, that the *Messenger* (Liege) is publishing some highly interesting communications from ex-priests and ex-prelates, similar in their general tenour to those received from the late Archbishop of Melbourne. One of these, spoken through a medium, was to the following effect. It was addressed to an Abbé with whom he had been very intimate in this life:—

THE BISHOP. My dear Abbé,—God has had pity upon him whom you have known. He has remembered that I was human, and therefore weak. That very title of "Monseigneur," which this worthy medium still applies to me, is my condemnation. He who was put to death by the Monseigneurs of Jerusalem, rightly enjoined upon his disciples to recognise no Monseigneurs among themselves. But, alas! pride, that great enemy of religion, has re-established them. I was one of those tricked out with that vain title; but, as you know, I was never vain nor very wicked. But you do not know all the anguish I have experienced in thinking of my condition as a bishop, when I reflected upon those who first bore the then despised title. Persecution, misery, debasement, scorn—such was their lot. Ah! they were not Monseigneurs. They were true Christians; that is to say, they defended and did not dominate over their brethren. Nevertheless, as I have said, God has had compassion on me, in consideration of my little vanity and my relative goodness. I am not unhappy, then: but I do regret not having seen that all religion, as the Divine carpenter of Nazareth has said, consists in love. My dear Abbé, continue to think of Him who is no longer Monseigneur, but who still loves you.

THE ABBE. Do you still hold the same opinion upon the question of infallibility?

THE BISHOP. That which I have already said should indicate what I think of that abominable impiety which is called infallibility.

THE ABBE. And the Confessional?

THE BISHOP. It is contrary in the highest degree to the teaching of Jesus. The pagans had their Confessionals, which nascent Christianity overthrew; and Catholicism, its illegitimate son, re-established. Auricular confession is especially dangerous in this respect; as by the power of absolution given to the priest, it substitutes casuistry for morality, and sets the priest in the place of God.

#### DONN PIATT AND SPIRITUALISM.

THE announcement last week of the death of the accomplished writer and brilliant journalist, Donn Piatt, brings to mind his experience in the investigation of spirit phenomena to which at one time he devoted an entire week giving several hours each day to careful examination of the subject. His statement of what he saw during those days, was published under date of September 25, 1872. The medium in whose presence the phenomena occurred was Mrs. Hollis. His mental attitude in relation to Spiritualism was rather hostile. "There has always," he wrote, "been something extremely ludicrous to me in the spiritual business. At best it seemed a sort of rat-hole revelation and an unseemly attack on furniture." Again, "I am, through temperament and intellectual training, a sceptic. Possessed of a keen sense of humor, I am given to jesting. I was startled out of both by what I saw and heard in this so-called Punch-and-Judy show, and after eight days' careful investigation I was driven to the conclusion that whether the spirits of the dead had appeared, spoken and written to me or not, the medium, Mrs. Hollis, had nothing whatever to do with the business beyond being present at the manifestations. . . . I do know—for it would be a miracle were it otherwise—that the manifestations were not the result of any fraud, design, or even effort on the part of the medium."

Considering that the papers now in describing Donn Piatt's characteristics, mention his peculiar ability and fearlessness in exposing trickery and shams wherever he found them, the results of his investigation of spirit manifestation have in consequence an added importance attached to them. His statement was reprinted by Dr. Wolfe—at whose house the phenomena were witnessed—in his "Startling Facts of Modern Spiritualism," and may be found in the nineteenth chapter of that work. The chapter is headed: "Col. Piatt's Report—Surprised and Nonplussed—Truth Dawns Upon his Mind. Is not Afraid to Acknowledge It."

Space will not permit us to reproduce Donn Piatt's narrative of his experiences, but the following passage will serve to show into what state of mind he had been brought before concluding the investigation: "With the spirit of skepticism and with no belief in anything, not even myself, I entered upon this investigation. I do not propose to go into the details of it, for others are at work upon them; but I can say, in brief, that at the end of a week, in which I gave from five to eight hours daily to the investigation, I was forced to the conclusion that if I had not been holding intercourse with the dead, I had at least been in communication with a mysterious intelligence, outside the humanity subject to the laws of flesh."

#### IN MEMORIAM

OF ISABEL M. DWIGHT,

Who passed on to the higher life February 12th, 1892.

"Most tenderly beloved."

How we miss her gentle presence,  
Sympathy, and heart of love;  
How we prize the tender influence,  
Now removed to spheres above.  
Tears will fall at simple mention  
Of a name we love so well,  
And our souls still feel the tension  
Of her spirit's hallowed spell.

Other hands now sweep the love-chords,  
Tuned to songs of heavenly lore;  
Yet we know our loved one lingers  
On the margin of that shore;  
That her soul may catch the echoes  
Of the music still so dear,  
Swelling sweetly through the shadows  
Of our troubled atmosphere.

Sweeter notes she now is learning,  
Happier songs burst on her ear;  
Soon we'll know her sweet returning  
With some tender word of cheer;  
We shall see her loved face beaming  
With a radiance all divine,  
Beauteous light around her streaming  
Token of love's happier clime.

Wreathed in flowers we'll see her standing  
By our side in tender sheen,  
Bathed in beauty, clad in brightness,  
Scarce a slender veil between;  
She will sweetly smile as ever,  
Speak to us in accents fond  
Of that love which ne'er can sever,  
Of that happy home beyond.

She will love us dearly, truly,  
As an angel only may;  
She will always try to cheer us  
On our trial-strewn pilgrim way;  
Whispering sweet thoughts of comfort,  
As she did while lingering here;  
Ours for ever in sweet kinship,  
Holding us in memory dear.

So we love to breathe her message  
To the hearts who love her name;  
So we'll follow in the footsteps  
Of our darling, till we claim  
Once again her loyal friendship,  
Clasp her hand, and fondly tell  
How through life and all its changes  
We have loved thee—"Isabel."

JENNY WREN.

THE January number of the *Lyceum Banner*, the official organ of the (British) Spiritualists' Lyceum Union, edited by J. J. Morse, is to hand. It is a very excellent number, brimful of bright little tales, most of which have a moral in them, in addition to *Lyceum* news and poetical gems capable of being appreciated by the young. Spiritualists should secure this interesting little journal for their children, to lead their thoughts naturally towards the religion and higher problems of Spiritualism.

THE next *Conversazione* of the Victorian Association of Spiritualists will be held in the Thistle Company's Rooms, on Wednesday, March 23rd, when an opportunity will be given to meet and wish *Bon Voyage* to Mr. George Spriggs, who is leaving for Europe early in April. The invitation includes Mr. A. J. Smart, Mr. Spriggs' old friend and companion, who was intimately associated with his mediumistic work a few years since.

WE have had some encouraging letters from readers of the *Harbinger* lately, the last of which is from an old subscriber in Queensland, who, in sending us two additions to our subscription list, says:—I am sure the *Harbinger* must be a delight to its readers, as the articles therein are always of an elevating kind. I don't know what I should do without its companionship—the world would almost seem blank without the bright rays shed abroad through its columns." We should be pleased if some other appreciative readers would give the same practical expression to their appreciation, and introduce the paper to their friends with the view of benefitting them, and enlarging our circulation.

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