



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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THE Jubilee Meeting and Convention of Spiritualists, held in the Lyceum Hall, Melbourne, in the beginning of last month, and reported in our columns, was something different from a church convention, both in its objects and conduct; Spiritualism having neither bishop, clergy, nor authoritative heads, and its organisations generally being a co-operation of individuals registered to give its officers a legal status in any business transactions it may be necessary for them to enter into on behalf of the members. The objects of the recent meeting were to bring the Spiritualists of this and the neighbouring colonies into closer union and more sympathetic relation—arranging for co-operative action in all matters where combination of means and forces would broaden results—to beget and encourage sociability amongst the Spiritualists here, who, being scattered over a large area, seldom come together in meetings where there is an opportunity for introduction to, and converse with, one another. To enable those whom circumstances have prevented from witnessing Spiritualistic Phenomena to see some well-attested results of such, and to illustrate the Spiritualistic system of education as practiced at the Progressive Lyceums.

All these objects were attained at the various meetings, and the Jubilee may, therefore, be considered a success.

It does not, however, appear to have pleased the Melbourne *Argus*, which, not content with ridiculing the proceedings, devotes a lengthy leader to a wholesale disparagement of Spiritualists and Spiritualism in all its aspects, denominating the former “idiots,” and characterising the latter as a series of follies. The *Argus* motto says: “I am in the place where I am demanded of conscience to speak the truth,” etc.; but, in this in-

stance, the demand of conscience has evidently been ignored, and the prejudiced scribe, in giving vent to his spleen, has strung together a series of flagrant misstatements and ridiculous exaggerations, which indicate that he is either utterly ignorant of the nature and status of Spiritualism, or is wilfully and wantonly misrepresenting it. The following is a specimen. Speaking of the spirits’ methods, he writes:—“The machinery they employ, argues a singular poverty of invention. Their sole vehicle of communication is a clumsy alphabet of raps, invented a few years ago by a Yankee medium. They employ for their high priest some ‘Sludge’ the medium; their Urim and Thummin is a planchette board. What dull dogs they must be on the other side of the grave if they can invent no better way of communicating with us than this.” And this is *leading* matter in a paper that professes to represent the intelligent thought of Victoria in 1894! To attempt to convince or correct the man who scribbled the rubbish we have quoted, would be a waste of time; but, for the benefit of those who might be influenced by the suggestion of the apparent insignificance of the vehicles of communication in the rudimentary stages, we quote from one of the scientific investigators of Spiritualism—Dr. Robert Hare*—who, in his large volume, “Spiritualism Scientifically Demonstrated (p. 49) says: “An effort has been made to throw ridicule on spiritual manifestations on account of phenomena being effected by means of tables and other moveable furniture; but it should be recollected, when *movements were* to be *effected*, resort to *moveable* bodies was inevitable; and as generally the proximity of media, if not in contact, was necessary to facilitate the movements, there was no body so accessible as tables.”

The same eminent authority, speaking of Spiritualism, says: “One of the pre-eminent blessings resulting from this new philosophy will be its bringing religion within the scope of positive science—*i. e.*, science founded upon observation and experiment.” This was written over thirty years ago, and since then the methods of communication with the spirit-world have become more varied, Dr. Hare having initiated this improvement, as far as

* Professor of Chemistry in the University of Pennsylvania, Member of the Smithsonian Institute, etc.

mechanism is concerned, by the invention, during his experimental investigation, of no less than four scientific instruments to prevent media exercising any control over the communications by muscular force; and his prophecy *re* bringing religion within the scope of science, or giving it a scientific basis, is on the road to fulfilment through the operations of the various psychical science bodies. In view of the present status of the spiritual movement, and its many eminent adherents, the foolish twaddle of the *Argus* scribe, if taken seriously, is an insult to the intelligence of the community and a disgrace to the paper. We can only assume that the ordinary leader-writers not being posted up on the subject, some supernumerary who has professed a knowledge of it has been entrusted with the duty, and evolved the rigmarole of trash with which the article is made up.

OUR FOREIGN EXCHANGES.

WE have received the first number of a monthly review, entitled "The Rising Sun." It is written in English and published in Paris, for the benefit of the large American colony residing in that city. It is edited by M. Papis, and is especially devoted to the arts of divination, to the study of hypnotism and magnetism, and to the propaganda of Spiritualism; while it will combat materialism in philosophy, and naturalism in esthetics. The annual subscription is five francs, and the publishing office No. 29 Rue de Trévise.

A double number of *La Haute Science* (Paris), contains 128 pages of valuable translations from the works of the most famous mystics and occultists, and of the teachers of esoteric spiritual science in former ages.

Among the more striking contents of the present issue are the following:—

A memoir of Catherine Emmerich, a simple peasant girl of Munster, who seems to have been a remarkable seeress; a faithful translation of the *Tao* of Laotsee, by M. Albert de Ponpourville, and a French version of the apocryphal Scriptures known as the Ethiopian, by M. René Basset. The last chapter of the latter—it would be interesting to know the precise date at which it was written—represents Isaiah as having been shown in a vision the principal events in the life of Jesus of Nazareth. After his crucifixion, he is described as passing through each of the seven spheres, and as finally abiding in the seventh, where he is enveloped in a light too dazzling to be looked upon.

We have received with pleasure the January number of the *Morgendæmningen* (or Morning Dawn), published at Skien, the capital of the province of Bratsberg, in Norway.

It is a monthly journal devoted to the study of Spiritualism, psychology, somnambulism, magnetism, and cognate subjects; and appears to have entered upon the ninth year of its existence.

It contains a translation into Norwegian of Mr. A. R. Wallace's "If a man die, shall he live again?" the continuation of a dialogue on reincarnation, and other papers, denoting that the editor, M. B. Torstenton, keeps himself quite *au courant* with the progress of psychic science in other parts of the world. Should any of our Scandinavian readers wish to communicate with him, his address is Holbergsplads, Kristiania, Norway.

Op de Grenzen van Twee Werelden (the Hague), publishes the conclusion of the first lecture in Mr. H. J. Brown's "The Grand Reality;" a brief article on Gounod's last words, and his presentiment of his approaching death; some "Loose Leaves from my Memorandum Book," by "W. V.," in which he relates some striking manifestations from the spirit-world; and some comments on the astounding phenomena produced through the musical mediumship of Mr. Jesse Shepard.

La Paix Universelle (Lyons) reports a masterly lecture delivered before a very large audience in that city, by M. Leon Denis, upon which occasion an abbé of the Church of Rome, who is also a doctor in theology, attempted to reply to him, and received a most attentive and courteous hearing. But it was obvious, from the first, that the learned theologian was no match for his opponent, who met and confuted him at every point.

Le Messager (Liège) quotes from the *Brussels Gazette*—a secular journal—a leading article, which is interesting as showing the altered tone which some of the more enlightened newspapers in Europe are adopting towards Spiritualism.

"There was a time," observes the *Gazette*, "when the very word 'Spiritualism' gave rise to a sceptical smile upon almost every lip, and when people replied by a shrug of the shoulders to the extraordinary stories related by the adepts of that belief. Since then, however, they have been compelled to admit that Spiritualism is not always a vain word, nor the *mise en scène* of a charlatan; and when it is now spoken of, it is no longer with a jaunty air, but with an uneasy curiosity, such as is always inspired by the mysterious and occult sciences." Before the end of the present century, to all appearance, the reality of spirit-return will be as widely recognised as the truth of mesmeric phenomena now is.

The *Revista Universal de Magnetismo* (Barcelona), edited by Professor M. A. Rovira, and contributed to by a number of eminent writers, discusses the questions of Zooteraphy, telepathy, the application of magnetism to therapeutic purposes, and kindred topics. Our contemporary, it should be added, advocates vegetarianism, with equal zeal and ability.

The *Annali dello Spiritismo* (Turin) contains, among other interesting articles, a translation of the last chapter of *Les Caractères*, of La Bruyère, in which he speaks of freethinkers; and as the writer points out it might have been written yesterday; while the conclusions arrived at by the great thinker are identical with those which every Spiritualist is conducted to by the higher intelligences who communicate with us.

We regret to learn from the *Revue Spirite* (Paris) that Spiritualism has lost the earthly support of Eugène Nus, who passed away in January last, in the 79th year of his age. He was a man of letters, whose pen was always freely placed at the service of the cause he loved. He was the author of upwards of fifty successful plays; he published a poetical satire, entitled the "Nineteenth Century;" he edited the *Democratie Pacifique*, and afterwards the *Bulletin du Mouvement Social*, devoted to the vigorous advocacy of co-operation; and he enriched the literature of Spiritualism by such valuable works as "Les Grandes Mystères," "Choses de l'autre Monde," and "A la Recherche des Destinées." He also edited *Les Origines et les Fins*, of which we gave a translation last year.

At the time of his departure, he had just completed a work entitled "La Vivisection du Christianisme."

Death has also removed, at the age of 80, M. Charles Fauvety, editor of *La Religion Universelle*, and author of "Théonomie," and other works of a spiritual character. His departure took place on the 11th of February last.

Both of them, we may be certain, will become earnest workers on the other side.

It is to be regretted that a knowledge of the Spanish language is not cultivated so generally as French and German are, by English men and women, especially among Spiritualists, for in none of the journals and magazines which we receive do we find articles more distinguished by their ability, exalted morality, lofty philosophy, and general elevation of sentiment, than those which appear from time to time in the columns of the *Revista de Estudios Psicologicos* (Barcelona), *La Fra-*

ternidad Universal (Madrid), *La Irradiacion* (Madrid) *Constancia* (Buenos Aires), *Revista Espiritista de la Habana*, and others; all of which are contributed to by writers of exceptional talent, who move habitually on a high plane of spiritual thought.

The influence which their writings must exercise, week by week, and month by month, on the better-educated and more thoughtful classes of society, in countries where there is a wide-spread revolt against the superstitions, the puerilities, and the incredible doctrines of Roman Catholicism, must be as great as it is beneficial. And as Spiritualism is able to offer to those who embrace it, the most undeniable evidences of the continuity of our existence here and hereafter; the clearest proofs of spirit-return; and a philosophy which is shown to be in perfect harmony with the teachings of the inspired seers and prophets of all ages, and of all countries; it is making rapid headway both in Spain and in Spanish South America, where those who "bear witness of the light," are now to be reckoned by tens, if not by hundreds, of thousands.

SKETCHES OF THE HISTORY OF RELIGION.

BY DR. A. MUELLER.

THE REFORMATION.

THE Reformation, prepared by Wicliffe and Huss, effected by Luther and Calvin, failed to liberate the human mind from the trammels of authority. It put in the place of a living church, claiming infallibility and supreme authority in religious faith, the dead letter of a book it had received from that church as the inspired word of God, and accepted it as such.

By this fundamental mistake of the Reformers, which gave them from the first an inconsistent and logically untenable position, their noble work was greatly marred and spoiled. As a protest, however, against corrupt ecclesiasticism, it was thoroughly successful, and finds ample justification.

From century to century, ever since Constantine had invested it with temporal power, the Church of Rome had become more grasping, and on the strength of its alleged apostolic succession had established a crushing hierarchy, claiming absolute authority both on earth and in heaven. Verses 18 and 19 of the 16th chapter of Matthew, interpolated apparently into the early manuscripts by the church itself, were alleged to have conferred on it a sort of vice-regency for God on earth in all matters concerning man's destiny, both here and hereafter.

Among its many silly pretensions, the most mischievous and most pernicious to general morality was the power it claimed of procuring immunity to the evil-doer from the unavoidable consequences of his own actions. But worst of all it assumed the privilege of selling this immunity to him for money, proportionate in amount to the number and magnitude of his crimes. At the time of the Reformation a monstrous traffic in so-called indulgences was carried on throughout Europe by travelling hawkers, licensing crime in the name of Christ. They were agents duly authorised and accredited by the church, and brought an enormous revenue to it, increasing its power for mischief and persecution; but, alas, as a just retribution, its own immorality.

To write figuratively, the gates of hell, which were not to prevail against it according to Matthew, had opened wide for it, and Satan triumphed over St. Peter. Its iniquities, extending from the Vatican down to the humblest convent, rendered all influx from the spirit-world, except that from the adversaries, impossible. The spiritual gifts so richly showered on it in the early times, the sweet communion of saints, and all the great works performed by its devotees and its saints, were entirely withdrawn. They existed only in the traditions of the church, though they were still cited in support of its claims. Within its pale all was spiritual darkness and desolation, narrow bigotry, and bitter fanaticism. If, nevertheless, some good and pious souls found their Christ and their God still within its pale, as no doubt they did, it was more in spite of it than by its aid.

Such was the deplorable condition of the Christian church when, on the 31st October, 1517, Luther nailed his historical 95 theses to the door of the Wittenberg cathedral. They were merely a protest against the shameless traffic in papal indulgences, which the reputed Tezel, who had pitched his tent close to Wittenberg, was then carrying on. Though only setting forth the reasons why such indulgences should not be sold, and admonishing his people not to buy them, Luther had been impelled to an act destined to have far-reaching consequences, not intended by himself, but was certainly one of bold rebellion against the imperious mother church, which was sure to be visited upon him, if reported. For this he may have been prepared, but completely unprepared he was for the effect which his brave protest produced throughout the length and breadth of the German lands and even beyond them. It acted like a match thrown burning into a powder magazine.

What he had felt and had expressed in his theses, had been felt by thousands, who had lacked the courage to give vent to their indignation, but now joined him with enthusiasm, and with one accord. There were no newspapers then, as the art of printing was only in its infancy, but one of those peculiar waves of spirit influx which precede and accompany all important progressive changes in human evolutions had swept over Germany and neighbouring countries. Within a month the news spread far and near, that one man, single handed, had dared to defy the mighty Church of Rome by denouncing the infamous sale of the indulgences.

Thousands flocked to Wittenberg to see Luther to confer with him, or sent him warm expressions of approval and support. Foremost among these were the brave knights and powerful noblemen, more especially his warm friend and protector Frederic the Wise, electoral Duke of Saxony, but for whom it would have fared ill with Luther, when the rupture between him and the Vatican became complete; for the terrible inquisition would have laid hands on him, and torture unto death in one of its many dungeons would have been his fate.

That the rupture with the Vatican gradually widened into an irreparable one with the whole Catholic church, was not Luther's doing, and had never been intended by him. He was a thorough conservative, a faithful disciple of St. Augustine, and the church was his ideal even when he framed his precious Augsburg confession, which is pure Catholicism minus its head, the Pope. It was Leo X. who forced on this rupture by causing Luther to become entangled in polemics, which at last, in his public controversy with Eck, at Leipsic, drew from him the admission that even the united wisdom of the church in council assembled might make mistakes.

This was all that was wanted to constitute him a heretic, and justify the papal anathema and excommunication to be launched against him. Leo's curses, however, fell harmless, for Luther burnt the precious document conveying them to him before one of the gates of Wittenberg, and redoubled his literary activity by the issue of numerous pamphlets and sermons justifying the position taken up by him, etc.

The times when these curses would utterly crush and annihilate a man, and forced even a German emperor to humble himself and bend his proud neck literally under the foot of an arrogant pontiff in token of submission; these glorious times of the papacy, during the dark ages, had passed away, never to return. Finding himself powerless to crush the rebel, Leo now invoked the aid of the German emperor, Charles V., and Luther was summoned to appear before him and the imperial diet at Worms, in April, 1521. Asked to recant his apostacy, he declared in a firm and candid speech his inability to do so, on the ground that it was not safe and advisable to act against the dictates of conscience.

The ban of the empire was now pronounced against him. He was completely outlawed by church and state, and his career would have been cut very short if on his return-journey from Worms his ducal friend had not caused him to be waylaid, and as a friendly prisoner conveyed secretly to his fortified castle, the Wartburg. His very presence within the empire being now illegal, he

passed at the castle as "Quaker Jerry;" but indefatigably devoted himself to his work, and literally sowed pamphlets and tracts over the land, commencing at the same time his translation of the New Testament. It was here also that he had his supposed encounter with the devil—of which more hereafter.

In the meantime, reform matters had taken a critical turn at Wittenberg. A party of radical reformers, the anabaptists, opposed to infant baptism, and signifying their zeal by demolishing all sacred pictures and statues, had taken Luther's reform work in hand, and were going to extremes, to which he was thoroughly opposed. They alleged to have their own revelations, and denounced Luther as far too conservative. In this they certainly were not far wrong, and it would be interesting to have a little more of them and their alleged revelations, which for all we can say to the contrary, may have been genuine enough. Unfortunately, their zeal outran their discretion, and they pass in history as mere fanatics, against whom Luther wrote his satirical pamphlet "on the Heavenly Prophets."

Their proceedings at Wittenberg were getting rather warm, and passing beyond the control of the liberal Duke, when Luther suddenly appeared on the scene, and by his presence and eight days' continued preaching from the pulpit, obliged his opponents to leave Wittenberg.

Protected by the Duke and his faithful adherents, he spent the remaining twenty-three years of his life at Wittenberg, organising the new church and continuing the literary warfare with all his opponents on the lines indicated, and to which he consistently adhered.

It would, however, lead us beyond the scope of these sketches to follow him through the work of this last epoch of his life, as it was a comparatively quiet one, not marked by any startling events. The Pope had apparently reconciled himself to the new departure in the church; if not, he at all events refrained from troubling Luther personally, whilst the Emperor, who could at any time have interfered with his liberty, quietly tolerated him at Wittenberg, unwilling to offend so influential a vassal as the Duke of Saxony.

In reviewing the work performed by Luther, even his opponents must concede that in opposing single-handed a powerful hierarchy, hoary with age, and successfully maintaining his ground, he accomplished a truly Herculean task, and that in breaking the power of that most hateful of all tyrannies—priest rule—he regained for humanity a priceless boon—the right of every individual to think for himself in matters of religion, and be the arbiter of his own conscience.

He certainly only partially accomplished what was wanted in religious reform, but it is open to doubt whether he would have succeeded even in what he did, if he had gone much further. It was probably his very conservatism that prevented him and his adherents from being crushed by either the Pope or the Pope-ridden Emperor. His Augsburg confession, framed in strict accordance with the writings of the church fathers, may have appeared too slight a departure from the church to make much fuss about. But granting all this, and even allowing that the reformation accomplished as much as was safe and possible to accomplish in an illiterate age, must not make us blind to its imperfections, from the consequences of which we are still suffering.

What strikes us in Luther as a great defect is, the obstinacy with which he adhered to his own opinions, and the consequent want of conciliation and even tolerance he displayed towards the other reformers, who worked for the same ends, but different from him in detail of doctrine. He treated them all, more or less, as opponents, fell out with Melancthon, Varlstadt, and Erasmus, and repelled even Zwingli roughly when he approached him lovingly at Marburg.

"With no people on earth have I a greater desire to agree amicably than with those of Wittenberg," said Zwingli; to which Luther replied: "You are not of the same spirit as we are," insinuating at the same time that he could only afford to bestow that kind of love on his Swiss rival which we are supposed to give to our enemies."

Zwingli's views were much broader than Luther's. His

reform scheme had not been forced on him by circumstances, but was the outcome of spontaneous, well-matured thought. Though, like Luther, accepting the Scriptures as the basis and guide of faith, he insisted on the fundamental principle that reason must be our guide in reading and interpreting them. He sought for the living spirit, while Luther adhered to the dead letter of the Bible. To him the words "This is my body," etc., had but a symbolic meaning, and he declined to commit even in thought an act of cannibalism when partaking of the sacrament. Luther took them in their literal meaning, and committed his church to the absurd Catholic doctrine of "transubstantiation."

The old difference between John's and Paul's teaching was once more accentuated in these two reformers, Luther following his favourite Paul, Zwingli preferring John. Their discussions, which might have been smoothed over if Luther had met Zwingli half way, were the cause of the first schism in Protestantism—the first commencement of those sectarian divisions which are now its most prominent feature, and place it at a great disadvantage as opposed to the united front of the Catholic church.

But the weakest point in Luther's reformatory work was the position he took up to the Catholic church. That church had its dogmas, its traditions and its canon-laws. When breaking and severing all connection with it, he should have thrown them all aside indiscriminately, and this was exactly what Zwingli, in his plan of reform with the Landgrave of Hesse, proposed to do.

Luther accepted the fundamental dogma of the church—on which all the others were supposed to be founded; he accepted the Bible, collated, interpolated, and translated by the church, as the word of God, as absolutely and literally inspired by God Himself, and as absolutely true in every sentence and letter; and at the same time he denied the authority of the church, and admitted that even in solemn council assembled it might make mistakes, both intentional and involuntary. How, then, was it possible for him to know that the decree of the council of Trident, declaring Jerome's selection and translation to be the word of God was not one of these mistakes? It was, to say the least of it, illogical and inconsistent, and he was evidently not prepared for the position into which the church forced him by its injudicious persecution.

When his rupture with it was irreparable, he was more urged on by impulse, and his strong native combativeness, than by sound judgment, and well-matured plan of reform. As soon as he questioned its authority and infallibility, careful research into the origin and history of its alleged word of God was incumbent upon him. Its authorship of many of its books questionable, its existence for centuries in form of manuscript, that had to be recopied from century to century, when they became illegible; accidental mistakes, as well as intentional alterations and actual interpolations for doctrinal purposes; all this tinkering with the original text, and the uncertainty of its origin in the first instance, the pious but all too impulsive reformer, had not the remotest idea of, when he slapped the church in the face with one hand, and received its Bible as the word of God with the other one.

The untenable position he thus assumed was in vain pointed out to him by friend and foe. The obstinacy with which he clung to his own opinions was too prominent a feature of his character. It amounted to almost a belief in his own infallibility, and rendered him impervious to argument, impatient of contradiction. His fiery zeal, and the consciousness of fighting for a good cause also, blinded his judgment and caused him to commit mistakes that have been a fruitful source of mischief up to this day, and constitute the inherent weakness of Protestantism.

In accepting the Bible as the word of God in its literal interpretation, he also accepted the whole erroneous Christology of the Catholic church. His line of action was not unlike that of a house builder, who, after pulling down an old building erects the new one on the old foundations.

(To be continued.)

A LEAF FROM MY LIFE ;

BY JENNY WREN.

As a medium I speak to mediums ; and feeling the great need which exists of a larger sympathy between all sensitives, I give a few of my own experiences during the last ten years of service, feeling that many a soul may be passing through similar temptations, and a ray of light through the gloom may be helpful to such.

Passing through various stages of development, from impressional writing, trance speaking, psychic travelling, clairvoyance, psychometry, and clairaudience, to pure intuitive perception, normal clairvoyance, and conscious inspirational speaking, I have met with many controls, many guides, varied experiences with darkened or troubled spirits, fraudulent influences, &c. ; passing through innumerable death scenes, rescuing by magnetic will many sorrowful, repentant souls from darkness and despair ; witnessing many conflicts between good and evil, receiving many conflicting communications, visiting many sorrowful abodes in the spheres and temples of glorious beauty in the heavens, listening with rapture to the musical tones of angel teachers, whose words filled the soul with beautiful inspirations, and subjected to many trials and temptations which continually strew the path of progressive mediumship.

Should I reveal the secrets of many a mental struggle ? My heart says yes ! because other souls may take hope of cheer as they learn how I have been delivered from all these things, and how deep and tender is the love of Our Father ; how unchanging His care of His children. The grand "I will" still remains, as the sun still shines, however dark the intervening clouds ; so for the assurance of tried and troubled mediums comes the promise, "I will give my angels charge concerning thee." "Fear not, little flock, it is the Father's good pleasure to give thee the kingdom."

Among all the dark days of my life (and somehow the "winters of our discontent" seem always longer than the summers of our joy), there stand out few so vividly as those in which I have encountered a spirit giving the name of "Theosophon ;" who holds authority over a legion of spirits, his willing minions ; influencing the thoughts of mortals, tempting mediums, and continually endeavouring to impersonate the true guides or messengers from higher planes. Able to read at will the thoughts of mortals and spirits, he and his band (school or following) easily deceive, and even gain control over the unwary, prayerless, selfish, or mercenary sensitive. Being continually earth-bound, or on the material plane of thought, he can so influence mortals as to create prosperous surroundings, and give success in speculations, fraudulent deceptions, or questionable production of phenomena, through the agency of his willing slaves, the vengeful, avaricious, deceiving, undeveloped spirits who through the immediate atmosphere of this planet.

As the Nazarine controls his disciples, Socrates his following, or any other magnetic master of the heavenly spheres directs the movements and ministries of their particular school of thought or action, whether in the artistic, as Michael Angelo ; in the magnetic, as Mesmer ; in the poetical, as Milton and others ; in the scientific, as Galileo, &c. ; so does this evil one, in his own particular sphere of action (the tempting of mediums), direct and will his mediums to do his pleasure, which is to frustrate the efforts of good angels, to control sensitives, to prevent the spread of true spiritual communion and win disciples to atheism, materialism, and the lower manifestations of Spiritualism.

Of course there are many dark-browed leaders such as he, but this is the particular "Mephistopheles" of my personal experience ; and bitter are the trials he has striven to fasten upon my life.

In appearance, as seen by myself and other clairvoyants who have described him to me, he is very handsome, of commanding figure, intellectual countenance, and very fascinating demeanour. He comes sometimes as a knight of "ye olden tyme," clad in brazen armour, with helmet and vizor ; sometimes as a cavalier, in slashed doublet and hose, plumed hat, and glittering sword ; dark, piercing eyes, scornfully curling lip, and

proud bearing distinguish him. Sometimes he will wear a mask, and long cloak of dark hue, in which he wraps himself from the clairvoyant's vision or any whom he chooses to avoid. In language he is eloquent, in oratory perfect, poetical, and strangely persuasive, so as to deceive the unwary ; but ever underlying his suave manner is a mocking sarcasm, a clever satire against our holiest thoughts and most sacred aims. He holds tempting baits before the souls of his victims : golden treasure, success, influence, power and skill.

'Tis about four years ago since first he came, with dark, insidious arguments, to disturb the peace of my spiritual life. I was in very perplexed circumstances at the time, being widowed, and much straitened in means.

I had been lecturing in the Masonic Hall, Balmain, for some weeks, until my orthodox opponents had closed it to our services, and I had to seek another field of labour. My circles were not very prosperous, and my power but feeble ; when one night I lay awake listening to the language of one whom I could not clearly see. His language, indeed, appealed to all the finer tastes of my nature, being at once poetical, allegorical, logical, and powerful. Hour after hour my spiritual hearing drank in the liquid music of his oratory, wondering who could be thus ministering to my wearied senses. Then he began to promise me large audiences, public appreciation, and worldly good ; playing upon my love for my children, for the advancement of thought, and my own depression of spirits.

He had discoursed concerning the various planets, evolutions, history, geology, poetry, the drama ; and sketched out a line of Reform in glowing terms of seeming disinterested brotherhood, on lines of social and political thought. And now he strove to win away my allegiance to Spiritualism, and plant my efforts on the Materialistic platform.

Very cautiously, not swiftly, showing the cloven foot, but working so skilfully to undermine my faith, and strive to prove that spirit control was a myth and a delusion.

Denying the existence of a Divine Father, asserting the falsity of spirit return ; he must have forgotten that his own presence there was but a proof of the same, and my being able to hear his discourse but the possession of a mediumistic gift.

For three days and nights he followed me persistently, my own beautiful guardians standing back, watching the conflict and praying the Father for me (as one said of Peter of old) "that my faith fail not."

At last, exhausted, sick in soul and body, I lay me down to pray that God would deliver, when suddenly my vision was illumined, and I saw his messenger come to my aid, who gently magnetised me till I fell asleep ; and also wrapt me in his light, through which my tempter was powerless to enter.

Months passed ere he renewed the attack, but my sympathy grew deep for any who may be tempted to deny control, and retreat to platforms of a lower level, where our Father is unacknowledged and His angels caused to grieve.

Through much trial have those angels led me ; many souls have they helped me to win, and much loving patience have they shown to me ; comforting so sweetly, and inspiring my life with added faith, hope, and love.

Angry because baffled, Thosophon has striven to accuse me wrongfully ; to separate me from dear earthly friends ; to cause me such mental disturbance and severe headache as to incapacitate me for labour ; to sow thoughts of discord and unbelief in my own heart and life ; to impersonate my own guides ; to control me, and carry me away during sleep from the body (never once has he been allowed to harm me), and to cast a veil over my clairvoyant's vision. Still he has striven to imbue my mind with tempting thoughts ; and still the angel-guides have incited me to prayer and close communion as the *only* means of safety ; and at the name of God, our Father, he veils himself in darkness, and disappears.

He has held my form rigid and cold, till the lines round my mouth and eyes grew livid, threatening to take my life if I would not do him service ; and whenever I

have been able to help a poor spirit, he has been doubly angry, and striven to do me more harm, yet without success.

On one occasion he took me from the body, and not until, past the blazing orbs of light, we poised mid-air in space, did he cast off the mantle which, snow-white and glistening, had wrapt him about, thus revealing the brazen armour which is his especial pride. Then he threatened to cast me earthward if I would not relinquish my service to the beloved Nazarine, whom he defies; but ere he could do this, a bright angel was sent to my relief, and he disappeared before the invocation to God.

Another time, I found myself conveyed by one of his slaves to the dark sphere where he is the acknowledged power—a pandemonium of strange sights, sounds, and dark schemes for evil.

Here, as the surroundings and scenery are all produced by will-power (even as in the bright spheres, which I have often traversed with dear angel guides) they all reflect the dispositions and dark intentions of their inhabitants: heaven and hell being in truth not places, but states of feeling.

Hence, instead of temples pure as pearl, inlaid with priceless gems, tokens of purity of soul, and many deeds of loving saviourhood, there were palaces of ebony and brass, like prisons of despairing souls, held by the dark powers of evil; while instead of the pure, ethereal, flower-perfumed air of heavenly homes, there was the fetid, garish atmosphere of ill, vice, shame, and despair. Here were dark phantom forms, loathsome and deformed (all to be redeemed ultimately), the result of vitiated lives, evil passions, and unbridled wrong. From this I was delivered by my angel guide, who came to take me to my own spirit-home to rest awhile with him amid scenes of purest beauty and perfect peace. So evil shall not prevail, and presently shall cease to be.

Hold fast to the faith, dear ones, and pray to our Father, who will deliver you from manifold temptations, until his will shall be done by every soul upon the earth plane; and only truth, love, and peace remain immortal.

“Mediums, watch and pray,” saith the angel of Faith. Sydney, April, 1894.

NOTES AND QUERIES ON THE TENETS OF THEOSOPHY

By PLOTINUS.

IV.

19. Among the materialised spirit-forms that appear at Chittenden, is that of the mother of the medium. Of her appearance, Col. Olcott says: “I know the full value of words, and I mean to say unequivocally that a woman—a breathing, walking, palpable woman, as palpable as any other woman in the room—recognised not only by her sons and daughters, but also by neighbours present, as Mrs. Eddy, deceased Dec. 20th, 1872, walked out of a cabinet where there was only one mortal, and where, under ascertained circumstances only this one man could have been at the time, and spoke to me personally, in audible voice! And nineteen other persons saw her at the same time and heard her discourse.”

20. Col. Olcott naturally resents the imputation of blind credulity, for, according to him, that implies weakness of mind, a quality he has never shown. However, he acknowledges that “he would be the last to say that he may not have been unconsciously hypnotised to see, hear, or feel existent things.”

We will quote a few phenomena he witnessed, in order that the reader may judge to what extent he was hypnotised, or his gullibility speculated upon:—

Among the phenomena Col. Olcott witnessed, produced by H. P. B., confessedly as an exercise of her own will-power, the following one requires much moral courage to narrate. One day, when the Col. had been sitting in H. P. B.'s room, she left it to get something from her bedroom. He saw her mount the few steps to her floor, enter her room, and leave her door open. Time passed but she did not return. He waited and waited, until, fearing she might have fainted, he called her by name. There was no reply; so now, being a little anxious, and

knowing she could not be engaged privately, since the door had not been closed, he went there, called again, and looked in; *she was not visible*, though he even opened the closet and looked under the bed. She had vanished, without the chance of having walked out in the usual way, for, save the door giving upon the landing, there was no other means of exit; the room was a *cul de sac*. The Colonel is a cool one about phenomena, after his long career of experiences; but this puzzled and worried him. He went back to the sitting-room, lit a pipe, and tried to puzzle out the mystery. After awhile she calmly came out of her room into the passage, and returned to the sitting-room. When he asked where she had been, she laughed and said she had some occult business to attend to, and had made herself invisible!!! But how she could not explain.

Imagine twenty stone, or thereabouts, of flesh and bones, vanishing into thin air, and Col. Olcott on his hands and knees looking under a bed in search of them! This incident would furnish the subject of a picture well worth hanging on the walls of the Theosophical headquarters. Let us live in hopes that amongst Theosophists a Fra Angelico will arise whose brush will immortalise this most remarkable performance.

21. Another “tall” story we are treated to is connected with one Signor B., an Italian artist, possessed of occult powers. Col. Olcott witnessed, one autumn evening, in 1875, the extraordinary phenomena of rain-making by him, as he said, through the control of “the spirit of the air.” The moon was at the full, and not a cloud floated in the clear blue sky. He called H. P. B. and the Colonel out upon the balcony of her back drawing room, and bidding them to keep perfectly silent and cool, whatever might happen, he began his incantations. The Colonel stood close behind Signor B., and could feel his body stiffen as though it were responding to an intense concentration of will. Presently, he pointed at the moon, and they saw dense, black vapours, like thunderclouds, or rather, like the tumbling mass of black smoke that streams away to leeward from the funnel of a moving steamer, pouring out of the shining eastern rim of the brilliant satellite, and floating away towards the horizon. More and more rapidly the black pall and cloud rushed out, and longer and longer it stretched away towards the distance. Rapidly the heavens became overcast, the moon disappeared from view, and a shower of rain-drops drove them into the house. There was no thunder or lightning, no wind, just simply a smart shower, produced within the space of a quarter of an hour.

Another time that man of mystery, on a snowy winter night, went, in the presence of Col. Olcott and H. P. B., to open a window; made some beckoning passes toward the outer air, and presently a pure white butterfly came into the room. “What does that mean?” asked the Colonel. “Only this,” said H. P. B., “that Signor B. can make an elemental turn itself into a butterfly, and so can I.”

After the extraordinary phenomena of rain-making, Signor B. went to the Colonel's rooms, and while conversing about occult subjects, he gave him a piece of advice which frankly astounded him. Putting on an air of mystery, he warned him to break off his intimacy with H. P. B. He said she was a very wicked and dangerous woman, and would bring some terrible calamity upon him if he allowed himself to fall under her malign spell. “This,” the Signor said, “he was ordered by the Grand Master, whose name he knew, to tell him.” The Colonel would not listen to his advice, and remained faithful to his spiritual mistress.

Pharaoh, to whom an occultist of the name of Moses was sent, was not so obdurate; he let the Jews depart after likewise witnessing some very extraordinary phenomena. Col. Olcott must admit, after all, that a man who had the power of drawing inky clouds from the moon, would be able to give him good advice.

A Mr. B.—, (H. P. B.'s second husband), talked continually of his deceased grandmother, whom he professed to have loved very dearly, and begged H. P. B. to get him her portrait, the family having none. Wearied by his importunities, she one day, when they three were

together, took a sheet of writing paper, went to the window, held it against the glass with the palms of her two hands, and in a couple of minutes handed him the paper, upon which the Colonel saw the portrait in black and white of a queer little old woman, with a dark complexion, black hair, many wrinkles, and a large wart on her nose! Mr. B. enthusiastically declared the likeness to be perfect.

22. We fear Col. Olcott committed a serious indiscretion in alluding to H. P. B.'s second husband. What need had a woman of a husband, who was in constant communication with the Mahatmas, and whose spirit hardly resided on this low, physical plane? In the eyes of the faithful, it must dim the halo of spirituality which used to radiate from her substantial form. When the Colonel privately expressed to her his amazement at what he conceived to be an act of folly in marrying a man younger than herself, she said it was a misfortune that she could not escape, her fate and his being temporarily linked together by an inexorable KARMA, and the union being to her in the nature of a punishment for her awful pride and combativeness, which impeded her spiritual evolution, while no lasting harm would result to the young man from the marriage. The inevitable result was that this ill-starred couple dwelt together but a few months.

23. Whenever H. P. B. committed a blunder, she coolly laid it at the door of her Karma, and did not trouble herself any more about it. This doctrine is a very convenient one to set the conscience at rest, and she believed in it with as much fervour as a Mahomedan believes in Fatalism—both doctrines being identical. It was again her Karma which played false to her at Adyar when tampering with the shrine—so she said to Dr. Richard Hodgson. In her last interview with him, she declared that the brotherhood was unwilling that the world should, at this time, believe in their existence—a silly excuse, which makes the Beings knowing everything look as if they did not even know their own minds; that she knew he had done the utmost possible for her sake; that there was no alternative but for him to reach the conclusion which he had reached; that it was partly the result of her own bad Karma; that she deserved the fate which had overtaken her.—*Proceedings of the P. R. S.*, June, 1892.

Col. Olcott, who was present at this interview, has not yet contradicted Dr. Hodgson's reply to Mr. Sinnett and Mrs. Besant.

(To be concluded.)

THE POPE ON SPIRITUALISM.

DR. G. VON LANGSDORF contributes to the *Neue Spiritistische Blätter*, of Berlin, a statement to the effect that the Pope of Rome has addressed a rescript to the prelates of his church, in which he recommends them not to adopt a hostile attitude towards Spiritualism. It is added that the Pontiff has been engaged in scrutinising the evidences it presents of the continuous existence of the soul, and of the reality of the after life, with the assistance of a trustworthy medium belonging to his own church.

Of course the statement awaits verification; but as the literature of the Church of Rome is brimfull of spiritual manifestations—apparitions of "saints," and "virgins," levitations, the transport of persons to a great distance by invisible agencies; spirit voices, spirit music, etc., there would be nothing surprising in the conversion of Leo XIII. to a belief which constitutes the very foundation-stone of Christianity; for, as Paul has said, "if Christ be not risen," that is to say, if his spirit did not appear to a number of persons after the execution of his body, and to the apostle himself as he journeyed to Damascus, "then is our preaching vain, and your faith is also vain." Therefore, if Spiritualism be naught, the whole fabric of Christianity crumbles into dust. The belief in its Founder, and the promulgation of his precepts, are equally futile. Such at least is the dictum of "the greatest of the apostles."

OCCASIONAL NOTES.

IN an address delivered the other day to the working men of Lancashire, an earnest dignitary of the Anglican Church, Dean Stubbs, presented in striking contrast the gospel of "the Word" and that of "the World." The precepts of true Christianity, he said, included such as:—(1) "Forgive men their debts," (2) "Lay not up treasure on earth," (3) "Be merciful, and give good measure, pressed down and running over," (4) "I will give unto this last one even as unto thee," (5) "Ye cannot serve God and Mammon." Over against these stand "the commandments of men":—(1) "Put the bailiffs into the house," (2) "Capital is the result of saving, and is a prime requisite of production;" therefore get capital. (3) "It is impossible to interfere with the law of supply and demand," (4) "I will give this last the very least wage that the haggle of the market makes possible," (5) "Buy in the cheapest market and sell in the dearest, and you may drive to church with easy conscience and a carriage and pair."

VERILY, not less flagrant are such perversions, in "Christian" lands, of Christ's gospel, than was that of the school-boy who quoted Matthew v. 39 as "Whosoever shall smite thee on thy right cheek, smite him on the other also," or that of the little girl who, newly decked in a dainty frock, hurried off to Sunday-school and absently recited her verse, "Blessed are the dressmakers!"

REV. JOHN McDOWELL having, through severe family bereavement, resigned the charge of the Unitarian Church in this city, the pulpit there is now vacant, although services will probably be carried on by "lay" preachers. It is pleasing to learn that for two Sundays last month the ministrations of the church were conducted by Mr. Bugby, a gentleman not unknown to readers of the *Harbinger* as a cultured and thoughtful writer, and one who, whilst not seeing "eye to eye" with us on all subjects, has given careful study to psychic phenomena and is in profound sympathy with "the ministry of angels." Unitarianism, which stands for much in religious and intellectual progress, needs to be crowned and glorified with the *knowledge* of immortality. Melbourne would be the better for the presence of a John Page Hopps, a Minot J. Savage, or a George T. Walters.

"At last," says the *Star*, the well-known London daily "radical" paper, "the fourth report of the Royal Commission on Vaccination is published. It bristles with proofs of the evils of Vaccination and unconsciously justifies its opponents." This report, which has been so slow of publication, is a ponderous volume of about 400 pages, containing evidence of exceeding value, amongst it the testimony of Dr. G. Cordwint (M.D., F.R.C.S.), Deputy Coroner for West Somerset, and a public Vaccinator of 20 years' standing, who says, "Vaccination should not be practised; I can see no justification for it;" and of Dr. E. M. Crookshank (M.B., F.R.M.S.), Professor of Comparative Pathology and Bacteriology in King's College London, who avers that there is no test by which to distinguish syphilitic lymph from "harmless" lymph.

THE address delivered before the General Assembly of the Presbyterian Church of New South Wales by its "Moderator," the Rev. George MacInnes, M.A., B.D., has just been published in pamphlet form. In many respects the rev. gentleman is too "orthodox" for us, but his sermon is a brave, manly, and outspoken utterance from the heart, and there is a "right ring" about the following sentiment with which the preacher concludes:—"Fathers and Brethren, show the people the gracious and glorious person of Christ without any veil of human tradition. Learn yourselves to conceive of God as Christ conceived of Him; and fervently teach men so, with faithful words and Christlike life, that the happy time may be brought nearer when all men shall look up to Heaven and say, Our Father, and shall cast their eyes abroad over all the earth and say, Our Brothers." X.

ON THE WING.—NOTES OF TRAVEL.

By W. H. TERRY.

(Continued.)

READERS of *The Harbinger* will be familiar with the name of the Hon. Sidney Dean, whose contributions to the *Banner of Light* have been frequently referred to and quoted from. On Nov. 15th, self and brother Colby accepted an invitation to dine with him. He resides at Bird-street, Roxbury, and has a fine library of about 3000 volumes. He was for many years a Methodist minister, and for four years a member of Congress. He wrote and published, in 1886, a large volume, entitled "The History of Banking," from the Bank of Venetia, 1171 to 1883, which apart from its inherent value, is a fine specimen of printers' work; he has also been a press-writer for some years. A few years since the subject of Spiritualism came under his notice, and he determined to investigate it. Very early in his investigation, he developed mediumistic powers, his hand becoming controlled to write automatically; but being still imbued with the doctrines of the church, he was shocked at the unorthodox nature of some of the writings that were given to him, and characterising them as blasphemous he refused to allow his hand to be used to record them, and the control withdrew. Subsequently he reconsidered his position, and again invited the control, which resumed the writings, and ultimately satisfied his reason and broadened his religious views. Later the writing became impressional, and a series of essays on man and the problem of life were inspirationally written. One of these (professedly from Wilberforce), which Mr. Dean read to us, bore largely upon the assimilation of Divine truth, and the relation of God to man.

Mrs. Dean, the present wife of Mr. Dean, and his two sons by his first wife, are all mediumistic. Among other interesting things shown to us by Mr. Dean were three large spirit drawings, done in crayon through the mediumship of Louis Jones, of Boston; one of these was a portrait of Mr. Dean's first wife, of whom there is no other likeness in existence; yet Mr. Dean says this is a correct one. It is a very nice face, and well executed.

Had a sitting with Mrs. Thaxter, who has a room over the *Banner of Light* office; it was interesting and satisfactory to me, but would not be of general interest; she corroborated much that was said by Mr. Dennis, of Buffalo, as to the spirits that were associated with me not being kindred in the earthly sense, but working with and through me for the advancement of spiritual knowledge; but there was one spirit on the higher plane who was deeply attached to me, and whose love and sympathy came to and supported me. She then spoke under the influence of this spirit, and satisfied me of its identity. I was very favourably impressed with this lady medium, who appears to be imbued with the religious sentiment of Spiritualism; and whilst professing to do little, does more than some whose professions are greater.

The following morning I had an interview with Dr. J. D. Sherman, a gentleman of large experience in occult sciences. He has been a vegetarian for ten years, and for two years passed the life of an ascetic, withdrawing from active life and all sensual pleasures, and living upon one meal daily. His spiritual perceptions became very clear during this period, and his magnetic power enhanced. The doctor has devoted several years to the study of astronomy, and believes the planets exercise considerable control over the destiny of individuals, which can only be modified by a high development of our spiritual nature. He is of opinion that esoteric knowledge is useful only to the few, the masses requiring to be reached through the emotions rather than the intellect.

Went in the afternoon to see Louis Jones, the medium through whom the crayon pictures referred to by the Hon. Sidney Dean had been given. He is quite a young man, quiet and serious looking; he had only just finished a sitting, and did not feel in condition to give me one till the morning. Whilst talking to him he saw and described two spirits which, he said, came to me; his description was sufficiently clear to enable me to identify them. He also said he saw a brother of mine

who had been in the spirit world a long time, and made considerable progress, occupying an advanced position, and acting in conjunction with higher spirits whom he saw influencing me, one of whom was a Persian. He asked me if I were a "Healer," as he saw a powerful emanation about me peculiar to such. Some other things he said in reference to my mental and social condition, which were correct; also that I appeared to have come from some very distant place, and should soon be travelling again.

On the following morning I attended for a sitting. After a little conversation he got his crayons, stump, and easel together, and immediately on sitting was controlled by an Indian maiden, who said she was the servant who prepared the way for the artist. She told me there were difficulties in the way of getting a likeness that would be satisfactory of the spirit I desired; there was not only the difficulty of the artist in literally portraying the form that was presented, but the spirit wishing to give its picture had to determine how it would present itself, and then to accomplish this presentation and maintain it as long as the artist required. Usually they tried to present themselves as they were known on earth, and this was difficult. The one whose picture I desired was almost angelic in relation to earth, hence the difficulty would be greater. She looked very young, but probably was older in the physical form; he noticed that the spirit referred to had a white flower in her hand. This Indian spirit was evidently a psychometer, giving a correct outline of my past, and finishing by describing the spirits about me, including the Persian alluded to by the medium on the previous day.

I was then directed to take a seat opposite the medium, who would be controlled by Joseph Johns. It was 10.50 when he commenced to work (with closed eyes), whilst I sat silently watching his movements, being behind the easel, I could not see the work, but could sense spirit magnetism about me. After an hour's work the Indian again controlled, telling me they had had great difficulty, and feared at one time they would fail, but had succeeded in getting an outline, which I was requested to look at. I saw very little resemblance to my friend, but was told it would develop as the artist proceeded, which it did. I was twice beckoned to come forward, and motioned to put my hand on the medium's head. As I stood thus I observed the progress of the work, also that his eyes remained closed all the time. At 3.45 the medium awoke and announced the picture finished. It is a bust portrait, bearing a resemblance to the earthly form of the spirit it purports to represent, but not a good likeness, the hair being more abundant, and the expression differing from the normal one, but too nearly resembling to be a guess. I mentioned that the medium in trance, when describing the spirit said she had a white flower in her hand. In the portrait there are no hands, but on the breast is a white rose. When her body was buried, some 13 years ago, a white rose from me was dropped into the grave, and whenever any *lucide* has seen her in the spirit, she has always presented herself with its counterpart in her hand.

On the following day I sat with the medium for a portrait of the ancient Persian; the sitting lasted over four hours, and resulted in a rather striking picture. The countenance shows a powerful cast; the head is surmounted by a fez covered with drapery, which falls over the shoulders, whilst the body is clothed in a white flowing robe, with ornamental collar. The size of the picture is about 28 by 36. As the artist's eyes were closed during the progress of the work, it is clearly an abnormal production, either what it professes to be, the work of a disembodied spirit, or an exhibition of clairvoyance on the part of Mr. Jones.

On the morning of Sunday, Nov. 23rd, I attended Berkeley Hall meeting. Mr. Banks, the Secretary, who had sent me a special invitation, introduced me to Mrs. Shepard Lillie, the speaker, and to several of the prominent members.

The hall is a nice one, capable of seating about 600; there were probably 500 present. I occupied a chair on the platform, and after the preliminary music, was introduced to the audience, and spoke for about 15 minutes.

Mrs. Lille followed with an inspirational address, "Is Spiritualism true?" Her answer was in the affirmative, and was forcible logical, and eloquent. She also answered a question *re* materialisation, in the course of which she expressed an opinion that this phase of mediumship had done more harm than good, pointing out at the same time that the phenomena-hunters were to blame for this result. Spirits, she said, when immersed in matter, were unable to respond to demands for names and tests; but materialisation was a fact.

Calling to see Mr. Colby the following day, I stepped into Mrs. Thaxter's office. Whilst talking to her she became controlled, and expressed the pleasure both herself and the control had experienced by coming into *rapport* with me; the latter assured me that I had benefited others to an equal or larger extent than I had benefited myself. This, he said, he saw by psychologically tracing my track. It is pleasant to know that I have been of some service.

Friend Colby was showing me some spirit photographs, also some imitation ones; amongst the former are some of Mumler's away back in 1862. One of these is a portrait of Babbitt, the inventor of the "Babbitt" metal, with a recognised spirit form. Another, a spirit-form obtained by Dr. Child, of Philadelphia, on a piece of glass marked by him with a diamond; another by a photographic artist named Black, Mrs. Conant being the medium; another of the banker Livermore, with spirit-form. Mr. L. swore to the facts of this, and his distinct recognition of the spirit-form, in court.

On the morning of the 21st (my last day in Boston), friend Cheney accompanied me to the Reservoir, about four miles out of Boston. The cars travel in the centre of a fine broad avenue, with Boulevards, for driving, on either side. The ground rises in slopes and hills along a large part of the route, and there are a number of handsome residences at various elevations all along it. The Reservoir is a fine sheet of water, and its source is Lake Scituate, situate about twenty miles distant. There is a large engine-house alongside of it for forcing the water to high elevations: only one engine was at work, but I was given to understand that this alone passed about 300 gallons at one stroke. Went to the State House in the afternoon; the Hall of Assembly is commodious and comfortably furnished, but there is nothing striking about it. In the lower portion of the building are collected all the flags borne by the Massachusetts' regiments during the war with the South; numbers of them show signs of having been in many fights and much exposure. There are also many cannons engraved with the names of officers who distinguished themselves in the war of independence. Ascended the cupola within the gilded dome (which I should judge to be about 200 feet above the high ground on which the building stands), there is a chamber commanding some fine views of Boston and its vicinity.

A little later I bid good bye to friends Cheney and Colby, both very sorry to part, and took my last meal in Boston with Dr. Wicksell, who is a disciple of the late Dr. Newbrough, the inspired writer of "Oahspe," the New Bible, and founder of the community, or colony, at Shalam, New Mexico, near El Paso, which I purpose visiting, if possible, *en route*. Dr. W. is a very pleasant fellow, a comparatively young man, and a native of Boston. He believes thoroughly in Spiritualism and spirit intercourse, but thinks the sphere from which the Oahspe teachings come, the only reliable one.

My memories of Boston are particularly agreeable; at friend Cheney's I was most thoroughly at home, and the family were all kindness to me. Good old Luther Colby troubles somewhat about the antagonisms that have grown up amongst the Spiritualists, but still works manfully away with his pen, though now in his 80th year. He is full of relations of the glories of "old time" Spiritualism; but is clear-headed, kindly, and generous to a degree. People talk as pure English in Boston as in Melbourne, and dress almost the same. Those engaged in any business likely to soil their clothes, don a light "drill" suit, consisting of pants, with a chest front and long coat, which looks strange at first, but is very appropriate.

JUBILEE CONVENTION OF SPIRITUALISTS IN MELBOURNE.

THE Jubilee Convention of Spiritualists referred to in our last issue commenced in the Lyceum Hall, Victoria Street, Melbourne, on Saturday evening, March 31st. From 7 to 8 p.m. was devoted to an inspection of the various curios illustrative of spirit phenomena which were exhibited, including direct Spirit Paintings, Drawings and Photographs, and Writings, Portraits of eminent Mediums, Spiritualists, &c.

At 8 p.m. the chair was taken by Mr. George Spriggs, the President of the Victorian Association of Spiritualists, and the platform filled with the following pioneer Spiritualists:—R. Cunningham, W. H. Terry, John Carson, H. J. Browne, Kennedy, R. D. Bannister, and J. N. Morse, also Mr. R. Williams, the conductor of the Melbourne Progressive Lyceum, Mr. Luke, the present speaker for the Association, and Mesdames Mellon, James and Packer (delegates from the Sydney Psychological Society), Mr. H. P. Murphy (delegate of the Adelaide Society), and Mr. R. R. Terry, a gentleman bringing introductions from Spiritualists in England. All these spoke briefly, referring mostly to their early experiences. Mr. Murphy, who was the concluding speaker, after responding to the welcome that was extended to the lady delegates from Sydney and himself, referred to the noble example before the meeting in the presence and testimony of so many veteran Spiritualists, who, after their long experience and many years of investigation, were still steadfast in their belief. He advised the young to be steadfast, and to come forward and do their share in the work to forward the cause of Spiritualism. He gave a hopeful review of the work in Adelaide; progress was being made and greater progress in prospect. The large hall was filled with Spiritualists and friends of the cause.

The Convention Meeting on Sunday afternoon was attended by about 200 members, friends and delegates. Mr. Spriggs took the chair at 3 p.m. and after a few preliminary words called upon Mr. W. H. Terry to open the proceedings. In response, Mr. Terry said that not having been present at any Committee meeting since his return, he was not aware what business was to be brought before the Convention, but he presumed the principal idea was co-operative action for the advancement of Spiritualism. We had our local mediums who met the wants of enquirers, but we had not, as far as he was aware, any medium who could take the platform and give tests to a large audience. When in America recently, he had met Mrs. Ada Foye, who still entertained the idea of re-visiting Australia. Dr. J. M. Peebles had also expressed his intention of coming to Australia again ere long. If by co-operative action we could facilitate the coming of these two able workers and utilise their services whilst here, it would, by bringing Spiritualism more prominently before the public and stimulating investigation, be good for the cause and for the mediums here. Miss Samuel, Mr. Thompson and others spoke in support of co-operative action, the latter recommending from experience the circulation of cheap literature on the subject of Spiritualism. Mr. Murphy, of South Australia, warmly supported federation, and ultimately a resolution was carried unanimously, affirming the desirability of taking early action to bring about a confederation of the societies in the various Australian colonies.

During the meeting the following poem sent by Mrs. Harris was read by Mr. Terry:—

FATHER, bless thy mortal children,
As we render praise to Thee,
For past years of glad fruition,
For Thine angels' ministry.
Gladly we have heard the message
Brought to us from homes above;
Gladly still we yield our service,
Working on in faith and love.
Angel friends, from spheres of beauty,
Join our glad thanksgiving song;
Nerve our lives for stronger duty,
Happy years of toil prolong;

Meet us now in glad convention,
 As we raise our Jubilee ;
 Tell us heaven's Divine intention,
 Our dear cause shall honoured be.

Little *rap*, distinctly given,
 Thou wast harbinger of joy ;
 Signal sound 'twixt earth and heaven,
 Call to glad some, blest employ ;
 We would share thy hallowed mission,
 Simple though our service be,
 Sharing in the full fruition
 Of the spirits' ministry.

Strike the chords of deeper feeling,
 In our hearts so cold and sad :
 Sweetest ministries revealing,
 Tender thoughts to make us glad.
 May one thought in cadence tender,
 Echo from each loving heart :
 How we best can service render,
 How each life fulfils its part.

Monday evening had been advertised as "Medium's Night," and in anticipation of something phenomenal, a large audience filled every seat in the hall, and from 7.50 "standing room only" was the rule. At 8 p.m. the chair was taken by Mr. George Spriggs, the president, with Mr. R. Williams in the vice-chair. In addition to the delegates from Sydney and Adelaide, and Mr. R. R. Terry, a visitor from London, the following mediums were on the platform, viz.—Mesdames J. B. Mellon, Knight, Burbank, Nevein, Campbell, Gordon and Peddington.

Mr. Spriggs, in his opening remarks, called attention to the fact that spirit communications should be used for other purposes than material gain. Spirit Controls should be put to a test to prove their identity, and if they do not do so to receive their messages *cum grano salis*. That all investigators into Spiritualism should go through a course of instruction into the various forms of mediumship before being brought into connection with higher phases of phenomena. He then made a few remarks anent the false kindness of bestowing liquor upon a medium who had just recovered from trance, and he decried the practice most emphatically. The closing of his address was directed to the raising of Spiritualism into a prouder position and he called on all Spiritualists to aid in this matter.

The following letters were read by Mr. Williams and Mr. Spriggs :—

"MR CHAIRMAN AND FRIENDS,—The Psychic Culture Society, Sydney, desire to express to you their great pleasure in joining with you to commemorate the forty-sixth anniversary of Modern Spiritualism. The sympathy in the movement in our city is on the whole very satisfactory. The private, as well as public mediums, are, we are happy to say, doing a great work, and much palpable good is derived therefrom. Our Society at the present time is not so prosperous as we would wish, but this is owing to the dull times; however this may be, we cannot complain of a spiritual dearth: there are mediums amongst us who give great promise of future development, some of whom have already reached considerable prominence as platform workers. We are also well represented in clairvoyance, healing and other phases of mediumship. We are much gratified and pleased to learn of the gigantic strides made by the Victorian Association in our movement. We also desire to express our deep obligation to those ladies, namely, Mrs. J. W. James, Mrs. J. B. Mellon, and Mrs. W. J. Packer, for their great kindness in volunteering to represent our Society at your Convention. Wishing you unbounded success in the promulgation of truth and sincerity, we are

Yours in the Cause,

(Signed on behalf of the President and Committee.)

A. M.
 E. T.
 C. P."

From MRS. RISING :—

"I am sorry to say that, through unforeseen circumstances, I shall not be able to attend the Mediums' Meeting on Monday evening, but my earnest wish is that it will be a success, and that the Convention may be the means of spreading the truth of Spiritualism and bringing many to inquire and investigate this grand truth. No doubt there will be many present who will be far more able to speak from a platform than myself. As to my own experiences in connection with Spiritualism, I have been clairvoyant and able to see spirit-forms, describe them and give their names from the early age of 4 years old, and during my six years' experience as a public medium in Melbourne I have been privileged to witness some marvellous phenomena, such as direct writing without contact, cuffs, bracelets taken off, rings removed,

bonnet strings untied and replaced, tables have floated round the ceiling; I have also received fruit from spirit hands. These experiences were not conducted in any public séance, but with a few reliable friends—investigators—who were present, whose names could be procured if required. I have had the pleasure of being present, when, with a few friends, we have had dozens of spirit-hands fully materialised, to all appearance solid flesh, and from the child of two years to the adult, each in turn shaking hands with all of those present *at our own table*. I have also had the pleasure of sitting with Mrs. Mellon, the well known medium for materialisation, and in one of her marvellous séances I have conversed with 'Geordie,' i.e., Mr. George Spriggs's late guide and control, and other spirits. My own guide and control (Doctor John Brown Johnston) whom I fully recognised, having known him from a child. There may be many present who have conversed with and can vouch for the accuracy of many tests and reliable information given by the same spirit-guide, and I shall never forget the kindness with which Mrs. Mellon treated me during my stay in Sydney last year.

I am afraid that were I to detail my experiences in full, it would take up too much of your valuable time, therefore I will conclude by wishing you every success.

I remain, dear sir,

Yours faithfully,

MRS. JESSIE RISING."

At the request of Mrs. Mellon, Mr. Spriggs read the address she had written as follows :—

"MR. CHAIRMAN, LADIES AND GENTLEMEN,—I am indeed pleased to be privileged to have my little say on this memorable occasion. I think everyone assembled here knows that we are met to joyfully celebrate the anniversary of Modern Spiritualism. What do we not owe to the memory of the three martyr mediums whose great service to the world has been so tardily recognised, of course I refer to the long suffering, injured and misguided sisters, the Fox family, who were the possessors of such marvellous powers, but who, unfortunately, did not know how best to preserve and retain them. If we would but grow spiritually, that our hearts may beat in unison in this new-born dispensation, and let our noble devotion toward each other be of such as will not let the soul starve for want of sympathy and love, for are not all manifestations of love beautiful and divine. We people in the Nineteenth Century have much to be thankful for, and in that very thankfulness may we constantly strive for the supremacy of our spiritual nature over that of our physical. May our lives be noble, true and good; thereby do we not only elevate our own moral standard, but also that of our guides, who so zealously labor with and for us; at the same time do we beautify our lives and surroundings. During all these years since the Rochester knockings were first heard, there have been many discoveries in the scientific world, but none of such importance or none that has given to the sad and desolate heart the sweet and ever abiding comfort that our Spiritualism gives. How often have I seen mothers with joyful tears embrace their little darling spirit children whom they had thought never to meet again. Hundreds of times have I witnessed the reunion of mortals and their angel friends—dwellers in that spirit realm—the sight of which has filled my soul with joyfulness, to know that such blissful experiences *can* be.

"With us Spiritualists there is no dreaded hour of death. We look upon the change called death as a joyful birth to a higher and better sphere. The Bible tells us that whatsoever we *see* that also shall we *reap*. This is exactly what Spiritualism teaches, we believe in individual responsibility, that each one of us must work out our own salvation. I have a record of twenty-three years in our noble cause and during that time have had many experiences of mediumship, having passed through many phases before attaining to my present phase of mediumship, viz., materialisation. I have had successful experimental materialisations in sunlight, both in and out of doors, also in moonlight, and under every conceivable test that human brains could devise. The most wonderful, and, to my mind, important manifestation that has ever taken place, is the photographing of the materialised spirits. My first experiment in this form was in June 1878, when, after many repeated failures, we succeeded in getting a fairly good specimen of 'Geordie,' since that time we have succeeded in getting 'Cissy' and others. As late as the 16th of the present month, Doctor McCarthy, of Sydney, succeeded in taking a photograph of my guide, 'Josephine' (who is well known to some of you here) but unfortunately, the lower part of the face commenced to dematerialise during the two seconds' exposure to the light. We have seen all kinds of spirits materialised, from little babes to old men and women. I merely mention this to show what *can* be done by the spirit-world if our guides are given the necessary conditions: by giving them scope and opportunity, they could, I am sure, do things much more wonderful. I believe a time will come when they will require *no* cabinet in which to collect their faces, when they will walk and converse with us at any time, like ordinary individuals, just as we do here; it is just a matter of development within ourselves, therefore let us live, so that we can be en rapport with the higher intelligences; let our aura be pure and bright always, so that when we reach that goal our spiritual growth will be, if possible, perfected and complete. I have taken great care of my mediumship and always refuse to sit if I do not feel equal to the strain, hence my power is as strong to-day as it was twenty-four years ago. How often has a good, true medium been ruined by too constant sitting? I know that when a medium is in an exhausted condition, he or she is liable to take on kinds of passing influences; their own guides not at all times being able to overcome the grosser influences; this very important matter has been too much overlooked and neglected.

Mediums are so sensitive and susceptible through their development, that it behoves recipient partakers of their powers to give to them all that love and sympathy with which we are capable. Take great care of your sensitives, and do not subject them to hurtful or antagonistic conditions; be ever watchful for their comfort, surround them with a true spirit of generosity and goodness of heart, that by so doing you will flood their lives with brightest sunlight.

"I am delighted to meet the Victorian Spiritualists, and especially on this very momentous occasion. I have long had a great desire to meet you, and I thank you most heartily for the very warm welcome you have accorded me at the same time.

A. MELLON."

Mrs. Knight spoke a few words expressive of her pleasure in participating in the Convention, and the following paper from Mrs. NEVEIN was then read:—

"My parents lived in the Lowlands of Scotland, and I may as well mention that my father was an Irishman, and my mother a Scotch Catholic. From my earliest childhood I must have had the gift of clairvoyance and mediumship, for I remember often foretelling events and seeing spirits without knowing how it was done, or what they were; indeed, we were a mediumistic family, for my mother, brothers and sisters could see the spirits and hear them speak. After my mother passed away we often saw her hovering over her children's beds and tucking the bed clothes round them. We never spoke about these things to the neighbours, for we looked upon it as something wicked and unnatural, and used to pray most sincerely to God to be delivered from what we looked upon as Satan's bondage. When I left home and came to this colony I thought the spirits had left me, and did all in my power to free myself from their influence, not knowing what a great and good gift I was trying to escape from, and little thinking that the day would come when I should look upon it as my proudest possession, more to be valued than earthly wealth and position. Time went on, I married and had five children, four of whom I lost within a few weeks of each other. After they passed away their spirit-forms were constantly near me, and one day my little daughter stood before me and reproached me for indulging my grief so selfishly; I saw her form, and heard her voice as distinctly as I had done in life.

"We moved to Kyneton, and there met some people who were getting great results from table rapping; my husband was very much interested, but I would not have anything to do with it, even refusing to go to the house. Eventually these people left Kyneton, and the cottage they had lived in suited me better than the one I occupied, I took it, my husband having gone to Deniliquin. As if to punish me for my unbelief, the spirits fairly haunted me. I used to hear them bang the doors, clap their hands and laugh. It became at least so unbearable, that I made my way to Echuca, my husband joining me there. One night I was up very late ironing, when the door opened, and the face of a man looked at me, shook his head, and vanished. This fairly frightened me, we left the place and came to Melbourne. I had met Mrs. Gordon two or three times, when one day, hearing that she was ill, an irresistible impulse came over me to call and inquire how she was. I argued with myself that she would think it strange, but the impulse was stronger than my will—I went; she received me most kindly, saying she had been expecting me. She said that she and Mr. Hill were going to have a sitting and invited me to join them. Immediately I put my hands on the table it rose from the floor, and in a few minutes I became entranced. This was my first conviction of the truth of Spiritualism, and from that time I gave myself up to it, my husband doing all in his power to make my life as comfortable and happy as possible, so as not to retard my progress. We sat patiently for 11 months until I was fully developed; since then, 11 years ago, I have taken my place as one of the mediums of Melbourne. Since my husband passed away I have seen him three times, and constantly feel his touch and hear his voice." . . . [Being pressed for space we omit an account of spontaneous fire lighting by spirits, similar to that described in Mr. Theobald's "Spirit Work in Home Circle."] . . . "With regard to my mediumship, I think I may safely leave myself in the hands of those who have come to me for advice and comfort, and, apart from any pecuniary consideration, feel thankful that it has been in my power, through the help of my spirit-guides, to comfort many who have felt life's burden too heavy, and have been enabled in some cases to show them how a way out of their troubles has been opened up for them by their spirit-friends."

Mrs. Burbank then read an interesting paper on "Woman," being a condensation of a trance address recently given through her mediumship, which pressure of space prevents reproducing here.

Mr. Spriggs said he had made it a practice in his spiritual experiences to commence at the beginning and comprehend each step as he went along. He referred to some of the ordeals and indignities to which mediums had been subjected. Mrs. Mellon had been put in a cage, and he had once submitted to be stripped before entering the cabinet, but manifestations occurred just the same, and in the latter instance five forms had materialised. Spiritualists, he said, should do all they could to give proper conditions; this would raise the tone of the mediums and give better results.

Mrs. Campbell said she had been a medium since she was five years of age; she could see spirits; later in life

she had visions, and in one of these she saw her husband killed. She visited Australia in trance before she came there in the body; she also saw little spirit-forms like fairy people.

The following paper from Mrs. GORDON was then read:—

"DEAR FRIENDS,—My conversion to Spiritualism took place twelve years ago. At that time an old gentleman, who had come from America, called at my place and talked to me about Spiritualism. I told him that I did not wish to know anything about such rubbish, that if my friends were in heaven they were happy, if they were in the regions below I could not help them. Nothing daunted, he persisted at different periods in talking about spirit-return, saying he had seen me and my house in a vision whilst in America, and his guide told him to come to me, as the spirits wanted me to work for them; I only laughed and thought the old gentleman somewhat crazy.

"One night being at an Evangelist meeting and returning home I sat beside a blazing fire, a large lamp being on the table, and a lady friend in the room with me. Whilst we sat the form of a spirit draped in white stood before me and looked in my face and there, in that form, I saw my sister, who had passed from the earthly life 20 years previously in England at the age of 29. Without doubt there she stood before me here in Australia. I looked at her awhile, and then spoke, calling her by name; I remembered nothing more. When consciousness returned, my friend told me that I had been standing up and speaking, though not in my own voice, my features having also altered. The following morning I was told of a lady who was a Spiritualist, a Mrs. Rogers, of Mint Place. Visiting her, she told me the spirits had sent me to her. At her invitation I went that evening to a circle at Mrs. Reynolds', Bourke Street. Mrs. Reynolds opened the meeting with a prayer from her guide, the sitters singing a very nice hymn. They did not let me sit in the circle, but in a distant corner. Suddenly I thought I was going to sleep, as my eyes closed, and I could not help feeling how rude it was of me to go to sleep with so many people in the room; the next I remember was standing at the table beside Mrs. Rogers and a gentleman (Mr. W. Hill, of the G.P.O., Melbourne) who said to me: 'What a beautiful control you have, madam!' I did not know what was meant by control. Mrs. Campbell, one of the sitters, came over to me and asked me if I belonged to the Catholic faith. I asked, 'Why do you put that question?' She replied, 'You have been controlled by a beautiful familiar spirit, robed in white, and over her head was written 'Elizabeth' in golden letters, which was my sister's name, and there are five nuns with her with very beautiful faces.' At home that night my room was filled with beautiful lights.

"Mr. Spriggs subsequently gave me an invitation to his direct spirit-voice séance. There the spirit of 'Peter,' one of his guides, spoke very nicely to me, and the Indian Chief, 'Ski Waukie,' another guide, told me I was a trance and test medium, and also that my sister was there, and that she was dressed like one of the ladies who shut themselves up in a big house because the chiefs won't marry them. No, your sister is not that, it is for you to remember her by.' He gave me the name of another spirit, a Scotch friend, Vena Jane Shaw, who had passed away about 16 years previously.

"From that night I was a true believer in Spiritualism, and have sat for hundreds of enquirers. Good night, dear friends, may the angels be with you now and for ever more."

Mrs. Peddington spoke for a short time, but her voice was too low for those at a little distance to catch the tenor of her remarks.

Mr. Murphy commented on the various mediums occupying the platform, referring especially to the wonderful powers of Mrs. Mellon and Mr. Spriggs as materialising mediums. Mediumship he looked upon as a gift, but like other gifts, it rested with the possessor to develop it; the individuality of the subject determined the type of mediumship they must exhibit. He expressed the pleasure he had felt in witnessing the activity and extent of the Spiritualistic movement in Melbourne, and his appreciation of the cordiality of his reception and fraternal conduct he had experienced from the members of the Society and Spiritualists generally during his visit, and hoped that ere long the Adelaide Spiritualists might have the opportunity of welcoming and entertaining some of the Melbourne representatives.

Tuesday evening was devoted to an Exhibition Session of the Melbourne Progressive Spiritualistic Lyceum. The centre of the Hall was reserved for members, of whom there was a large muster, and all the rest of the space was crowded with interested spectators. Mr. R. Williams, the Conductor, explained the Lyceum system, which comprehended physical, mental and spiritual education, and urged Spiritualists and those in sympathy with them to bring their children to the Sunday sessions. After the Golden Chain recitations, readings, singing and calisthenics had been gone through in a very creditable manner by the Lyceum, Mr. Lumley, with his three children, went through a miniature "home"

Lyceum on the platform, illustrating the practicability of introducing the system into the family. His youngest boy, aged about 5 years, is supposed to be elected conductor, and in that capacity acquitted himself admirably. Some short and appropriate readings and responses were introduced and given with clearness and precision by the three children, who also performed the calisthenics, introducing some new exercises. The whole proceedings of the evening were particularly interesting, and calculated to produce a favourable impression on those visitors who witnessed a Lyceum Session for the first time.

The meetings were enlivened with song and music, in which Miss Samuel, Mrs. Lane, Miss Burbank, Mr. Thompson and Mr. Henshaw* took prominent part.

FROM HERE AND THERE.

By C. N. R.

On the morning of Friday, the 9th of February, immediately upon awaking I was strangely impelled to speak the words, "Fire at York Hall." As no one went to the post, which is two miles from where I reside, till Saturday night, I did not till then receive Friday's newspaper. Upon opening it almost the first thing that my eye caught was the following cablegram:—"Duncome Hall, near York, the family seat of the Earl of Feversham, is on fire." As I never before heard of Duncome Hall, and was consequently not even in the most remote way interested in it, I am at a loss to understand why this peculiar experience should have come to me.

The Rev. Canon Charmichal, speaking at a meeting of the Dublin Philosophical Society, said:—"People are continually saying—'What awful things you read every day in the papers. There are more murders and suicides, more shipwrecks and railway accidents than ever there were before, more liars and swindlers, devils and devilries of all sorts.' Of course there are, for there is a great deal more of the raw material to manufacture them out of. But whether things all round are really worse in proportion to this increase of population is a question that we cannot easily determine, if we can determine it at all. But there is one thing we may surely say, if with the increase of population there has been a corresponding growth of scoundrelism, there never was a time either when the nobilities of humane nature were more conspicuously displayed than they are now. The splendid courage that looks serenely into the awful face of death: the devotion of the physician who sucks the diphtheric poison from the throat of the choking child; the philanthropy that studs the land with homes of help and mercy; the growing spirit of toleration, the intense sympathy with human suffering that thrills through the hearts of millions; the hatred of injustice; the enthusiasm of humanity are not the marks of decadence. These are not the signs of a dying nation. "Beauty's ensign yet is crimson in thy lips and in thy cheek, and death's pale flag is not advanced there,"

The following story is told in a work called "Old and Young," and its truth vouched for:—"Some forty years ago a young girl fell a victim to a peculiarly painful dream of incessant recurrence. She dreamed that she her sister, and her sister's husband were in a church or some such large building, and that a mob of foreigners rushed in and massacred them all. The vividness and horror of this dream were very great; and when it was reiterated night after night, it seriously affected her health, until she was absolutely afraid to go to sleep. It was feared that her brain was giving way, and she was put under medical treatment, but it availed nothing. Change of scene was tried in vain; the dream would perhaps cease for a night or two, but nothing permanently dispelled it. At last the girl's sister out in India sent her an invitation to stay with her, and this was gladly accepted in the hope that such a thorough change might banish the hateful dream. From the day she wrote accepting the proposal, the vision ceased to trouble her; nor did it recur during the voyage out. On the first night after her landing, it returned, and she felt well nigh hopeless; but that was the last time of its ap-

pearance. She arrived in India upon the eve of the mutiny; and within a month of her coming, she, her sister, and her brother-in-law were massacred by Sepoys in a church where they had taken refuge, being among the earliest victims of that terrible time."

Mrs. Lynn Linton, writing on *Our Angels and Our Demons* in *The Queen*, says:—"We are all conscious of that Divine Something within us which is as our Angel; ourselves at our best; ourselves not soured by disappointment nor made arrogant by success; ourselves in the highest reaches of our inner life, as we know that we can be in the supreme movements of our noblest aspirations—as we know that we ought always to be if we lived up to the possibilities of our best nature and fulfilled the law of our purest personality. That angel bides with us all; and it depends on ourselves alone to cherish or repulse, to nourish or to starve that Divine Something which we call by this name. We cherish it when we are faithful, true, sincere, resolute for the good, honourable, pure, unselfish—when we put down the baser promptings which assail us all, now on one side and now on another, and when we prefer the colder heights of virtue to all that the "primrose path" has to offer. We nourish it by self-suppression, by resistance to temptation, by choosing the desert rather than the flesh-pots, by accepting the crown of thorns rather than the garland of roses, when the thorns mean the right and the roses are the pleasant wrong. In every turn of life's hard way we see our Angel before us; and to follow as he beckons is our soul's salvation and for the most part our body's torment. For, unfortunately for the weak and timid, the path of virtue is narrow, steep, and difficult, and that of vice is easy, broad, and alluring. And sometimes we faint and fail in our appointed task, and our Angel beckons us in vain.

Side by side with this radiant Inner Self, this Angel to which we might all attain in stature and likeness, stands our Demon, mirroring our worst self—the measure of the lowest to which we can fall. Arrogant or basely mean; rebellious to all wholesome restraint, like the unbitted and unbridled colt, or subservient to such tyranny as takes the backbone out of one, and reduces the nature to so much moral pulp—cruelly slanderous, infamously treacherous, shameless in dishonour, hidebound in selfishness, vain to the extent where moral insanity takes up the running to land that poor mental Narcissus in the quagmire of self-made delusion—untruthful, licentious—where are the limits to be set against the foul work and ways of this indwelling Demon? Who can say? Under the gallows-tree and in the felon's dock—in the ostracism of good men and the loud acclamation of evil-doers, welcoming to their corrupt body a new member worse even than themselves—in the loss of fortune, fame, of friends and love we can partly see where this Demon leads his dupes. But how few translate for their own private benefit the lessons already written over the lives of their neighbours—how few apply to themselves the experience of others. So we go on, lured by the evil spirit within us, till we finally lose the power of differentiating good from evil. And when we come to this pass we are deprived of all Guidance and left to our own worst Self. With those whose Demon is most rampant lives away the Angel, however faint and weak, yet still there, and to be nourished into greater strength by pertinacity and will. The lessons we have learnt in our youth recur in our maturity. We know that those Councils of Perfection are impossible as the order of daily living. Still, they come in among our noble aspirations, and we can subdue the Demon by the memory of them, as of old the Exorcist sent out the Evil Spirit by the Lord's Prayer and the Litany. In any case, the good never wholly dies out of a person. It wilts and withers like a flower in the dead drought, but there is ever the rain that can fall—ever the dew that may once more rise. The worst use to which we can put our critical faculty is the despair of a man's ultimate regeneration. The worst act of fear is to believe in the total death of the Angel and the corresponding supremacy of the Demon. Moral pessimism is the biggest Demon of all; and Faith, Hope, and Charity are the most potent angels."

"SMART" REPORTING.

It is singular that the *Argus*, which is laying itself out to conciliate public support and to increase its circulation, with a view to regaining its former influence, does not perceive the impolicy, as well as the bad taste, of instructing, or allowing, its junior reporters to indulge in their flippant and sneering propensities when professing to relate what took place at the Convention of Spiritualists. It would not dare to adopt a policy of this kind towards any religious or scientific association in Victoria, because it knows that it would suffer both in circulation and in advertisements. But it supposes the Spiritualists of this colony to be numerically weak, socially unimportant, and intellectually unimportant, and hence its impertinent gibes and silly sneers. Possibly it may make the discovery that it is foolishly irritating and needlessly alienating a much larger constituency than it is aware of; and may find this out when it is too late to retrace its steps. If there had been an *Argus* in Jerusalem, A. D. 30, it would no doubt have despatched some callow scribe to report the proceedings of the poor Nazarene, the comparatively illiterate son of a suburban carpenter, who had gathered around him a few obscure fishermen, taxgatherers, and what not, and was regarded with equal contempt and aversion by the members of the Jerusalem Club, the high priests, and the materialists in the principal newspaper offices. And this is the sort of report that would have appeared in the *Jerusalem Argus* :—

"Yesterday was a sort of field-day with the fanatic who has been threatening to destroy our beautiful Temple, and has been denouncing our much respected fellow creatures, the Pharisees, as hypocrites and impostors, and has been accusing our moneyed classes—the pillars of the State—of "devouring widows' houses;" as if they were so many cakes or sweetmeats! This vulgar railer against riches and respectability, this ribald reviler of our venerable religion, accompanied by a great crowd of common people went out to a hill-side, and there addressed the mob in a discourse which occupied nearly three hours.

"We are not going to inflict it upon our readers. Suffice it to say, it was revolutionary in the extreme, and if the authorities had done their duty, they would have stopped his mouth at the outset, and laid him by the heels in prison. Imagine a man telling his barefooted disciples, who had not two denarii to rub against each other, that they were the salt of the earth and the lights of the world! Fancy his audacity in asserting that the leaders of Jerusalem society, the Scribes and Pharisees, whose names and donations are to be found on the public subscription lists of every charity, are in the habit of sounding a trumpet 'before them,' and of spending their money, in order that 'they may have glory of men'?"

"And much more irreverent talk of the same kind was listened to with evident credulity by the assemblage, in which, by the way, women predominated. They generally do when he is going to speak. Among other things, he enjoined them not to cast their pearls before swine. But, so far as we could see, none of the female followers of the fanatic ever had a pearl, or were ever likely to possess one; so that the injunction was sheer nonsense. Besides, who ever heard of feeding hogs upon pearls? Acorns and swill, if you like; but not gems.

"Then, again, he propounded the following questions :—'What man is there of you, whom, if his son ask for bread, will give him a stone? or if he ask a fish, will he give him a serpent?' Just as if interrogatories of this kind did not answer themselves. We can assure this preacher of revolutionary doctrines, that the upper classes in Jerusalem are not in the habit of treating their sons in this way, and that neither stones nor serpents are to be found on the dinner tables of people moving in decent society. As we never took pot-luck with carpenters and persons of that low stamp in Nazareth, we don't profess to know what may be the daily bill of fare with them.

"Again he asked 'Do men gather grapes of thorns, or figs of thistles?' Such a question could only have been asked by a very ignorant man, speaking to very ignorant people. For did any human being ever cultivate brambles in the expectation that they would pro-

duce a crop of grapes; or refrain from cutting down thistles, on the chance of their producing a number of fine Damascus figs? Yet this is the sort of rubbish which goes down with this new sect of Essenians, or whatever they call themselves."

And on Friday afternoon, when the smart young reporter of the *Jerusalem Argus* went down to the office for his shekels, he would smile complacently at the cashier, as he remarked, "I rubbed it into that fellow from Nazareth, didn't I?"

PRACTICAL SPIRITUALISM.

Report of an Address delivered by MISS SAMUELS at the Melbourne Spiritualistic Lyceum on Sunday Morning, April 8th.

The Convention of Spiritualists has made us feel elated, and I think it is very pardonable. Many of us who have been Spiritualists for years have felt at times that the movement has been on the wane, and it seemed to me that it ought to be productive of great good, but I must confess that it might have been presented in a more popular way.

I think I shall divide my subject into four departments :—First, the physical :—In life on this plane we have a great deal to contend with, and yet we cannot get away from it—we cannot get away from living—we simply cannot get away from life—therefore let us make the best of it. It is better to allow life to go on, and to put into it all the beautiful sentiment we can, all the golden filling. The materialists affirm that there is no soul; everything is matter. Materialists generally are thinking men; they have devoured books; and, as I find them, are honest people, and I respect many of them highly. They say the soul is a delusion, and yet they have never tested the presence of the soul, and have not attempted to cultivate the spiritual or intuitive part of man. I shall presently point out a simple method of testing the powers of the soul and cultivating our spiritual being.

Next I would say a few words about the Spiritualist who thinks only of Spiritualistic phenomena, and does not carry Spiritualism into his life, but it should be one of the purposes of our life to put before the public a scientific and practical Spiritualistic religion; we want a Spiritualism to make use of every day. We must begin by Spiritualising ourselves, then those people who think that Spiritualism consists of table-turning, table-rapping, materialisation, and such things, will see that it consists mainly in Spiritualising men and women, and enabling them to hold converse with the unseen and higher and most beautiful part of the Universe. Therefore my address will deal largely with development. I shall as I have said, divide it into four parts—the physical, the mental or memory and education, the spiritual or psychical, and the social or harmonious. The last is necessarily the most important part.

The first point in regard to the physical is the question of food and drink. Of course you know that I am a vegetarian of fourteen years standing, and for reasons purely spiritual. I feel that man is not developed as a spiritual being as he should be on animal food, which feeds the animal or lower part of his nature. I think that man wishes to do right and to do good, and he does wrong by being wrongly directed. If we were all directed rightly by intuition, we should all do right, and eventually arrive at the proper course of Vegetarianism. Food and drink should be simple, pure and abstemious, tending rather to support life than to fill up to pamper.

The next point is air. We can do longer without food than air. We do not all know how to breathe. Have you ever noticed the long breath a child takes on its advent in this material sphere? The lower parts of the lungs are furnished with the largest air cells, and therefore we should use the lower part of the lungs freely. Have you ever thought that with every emotion the breath alters? You must have noticed it. Why, I can tell a person's feelings by his breathing—I don't say his character, but the emotion of the moment. When we think very deeply, we hold our breath. The breathing

becomes deeper and longer in proportion to the intensity of our feelings. By breathing deep and long and regularly we may cultivate the deeper and stronger and nobler part of our spiritual nature, for the breath is connected with the soul as well as with the body. I recently read a whole chapter on the occult faculties being connected with the breathing.

The next point is sleep. Sleep is very important. I think that if we were natural our sleep would be a semi-trance, and our faculties would be severed for the time being from their connection with the earthly state. We are not nourished if we do not sleep well. The mind after being on the strain all day long needs rest. And I think that during sleep the spirit is able to commune and companion with the spirits about us—to hold intercourse. I think that if we were more natural our sleep would be deeper and we would be more in companionship with the unseen.

The next point is exercise. I was very glad on Tuesday evening to witness the calisthenic performance of Mr. Lumley and his pupils. Spiritualists are not all mere talkers. If we do no more than talk, we stop short of the mark. As Spiritualists we believe in the proper use of every part of our bodies. The muscles must be used. The exercise of the muscles generates a force that develops the mind.

Then comes clothing. It should be warm and becoming, fashionable for ourselves but not in regard to other people, that is, it should become us and not be regulated by the fashions of society. It ought not to be expensive. One penny spent on frippery is very wrong when we see many who are starving all around us. (Applause.)

The mental is the next—mental students need seclusion that their minds may not be disturbed. It is better to write what is to be memorized; it will then be photographed or impressed upon the brain and so can be called forth at will.

I think that a great deal of money and strength are misspent in the way we school ourselves and our children. This cramming system is very bad. Nearly all the education of books is cramming. We must get one idea at a time and stick to it. It is not how much we have learned, but how much we have learned by heart.

The best education is in regard to the social faculties. Goethe the writer says we must above all things have character. Talent is good, but character is better. Society is one of the greatest of educators—give me the self-made man. He knows by experience; he has learned in the school of the world. You can always get something fresh from him. We talk about the spiritual world—I don't like such phrases. It is this world we need to think about now. To me the spiritual world is here—in me and in you. Why cannot we realise that? Light passes through glass and water. We are told that in space there is an ether, which is finer than air. Why may it not be that spiritual beings are finer again than this ether, and breathe a still finer atmosphere? If it be so, which is quite reasonable, we can understand how spirits may be about or even within us. We may breathe them with the air that so strengthens us. This would explain much seeming mystery connected with the breath and occult power—explain their connection.

How should we make use of this knowledge? I will tell you my plan. The first thing I do is to get into a restful position. It may be at any time of the day, but should be regular—everything is best done after it has become habitual. The body should be allowed to relax, and the mind should also be got into a relaxed condition. Just let go of everything. Then consecrate your thought and heart to the all-powerful and good, on God and love and truth, consecrate it by prayer and communion with the goodness that will then surely come near you. Ask to be shown the truth, to see your faults—and within, in your mind, in your soul will come the answer—you will know it, feel it, and it will animate you to do and dare—This is practical Spiritualism.

But do not forget that you must be ready to obey. We may find it easy enough to induce this semi-trance condition, but to obey the teaching is more difficult. The spirits will still be with us, however, and if we look to them we shall always find strength. It may be only

for the little things of the time, things of every-day occurrence, but even for these we often require great strength of soul, with hope and love and patience.

Some people expect their prayers to be answered conditionally. If they get this they will do that, and so on; but this will not do; we must live up to the better judgment of the higher spheres, then we shall get only those answers that are good for us.

I shall close with these words—I feel that we should companion with the spiritual part of ourselves more than we do. If we live rightly the good spirits will always be ready to come at our bidding. Let us listen, learn and obey the promptings from the higher spheres, and we shall be true practical Spiritualists.

To Correspondents.

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

EFFECTS OF IRREGULAR BREATHING UPON IMPRESSIONAL MESSAGES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—For a considerable time past I have, during my evening walks, been accustomed to receive lengthened messages, and to have spoken through me discourses addressed to other spirits. I was much puzzled for a good while by the flow of these communications being either partially checked, or altogether stopped, whenever I came to a steep incline on the road. Upon asking the spirits if they could explain this, they told me that the distressed breathing caused by my ascending the hills disturbed their method of control, in other words, broke the conditions.

The thought that this experience may possibly be of use to other impressional mediums, induces me to trespass upon your space.

Yours, etc.,
RECLUSE.

THE BUSINESS OF THE THEOSOPHICAL SOCIETY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—What have we Theosophists done to your correspondent Plotinus, that he should beat the air after the manner of a man who is angry, and strikes at an imaginary enemy?

His attack is the story of the wolf and the lamb over again, and he takes no end of trouble to find something in my address to quarrel over; and, failing that, reads some offence into it for the purpose.

Now this is not the first time that Plotinus has either deliberately or carelessly misquoted, where Theosophy is concerned, and there is not a shadow of excuse for it; for if Plotinus professed to quote from the *Age* report, he has not done so correctly.

However, as happens to be the case, my address was written beforehand, and appears *verbatim* (or almost so), in the April number of the *Austral Theosophist*.

The following, then, were my words, referring to our Third Object, which is “the investigation of unexplained laws of nature and the psychic powers in man.” I said, “As to the Third Object, while there is a section devoted to this study, the Psychical Research Societies should form a valuable complementary association. By-and-bye, the Psychical Society, which is collecting a number of hard-rinded nuts, may need the help of Theosophical nut-crackers in order to get at their kernels.”

I then said, that the Psychical Society were collecting facts, and it would be one of the duties of Theosophists to supply the theories which would explain those facts; but I made no statement as to whether those theories would agree or disagree with the spirit theory.

Now I had no objection to break a lance with Plotinus in the arena of debate, but would prefer that he quarrel with what I did say, not with something which he reads into my words.

As to the rest of his letter, it is mere vapouring, and if Plotinus had only read some of our literature, he

would know that those of us who join issue with the Spiritualistic teachings, do so not on their facts, but on the theories deduced from those facts.

For instance, does Plotinus contend that the facts of levitation of table and sitters mentioned by him prove that the departed return to earth? If not, does he contend that the great men mentioned by him have demonstrated this as a fact? If so, then I—in my personal capacity, and not as President of a Society of true Free-thinkers, the Melbourne Theosophical Society—join issue with him and say, that admitting all the proved facts, I think the Theosophical explanation the more reasonable one.

But surely we can discuss such matters without losing our tempers; if not, then better not discuss at all.

To conclude; in my address I pointed out that our Society is broad enough for all truthseekers (it binds no one to any particular belief) and I concluded by saying: "To those of you who have not yet joined us, whether you be Christian or Agnostic, Atheist or Spiritualist, if your one desire is too seek Truth, if your one aim is to serve Humanity, I say 'Join us!' We will respect your sincere convictions and work with you in the cause we both love, on the common platform of our human brotherhood." Can I say more?

I am, etc.,

H. W. HUNT,

President Melbourne Theosophical League.

April 10, 1894.

WHAT DO WE OWE TO SPIRITUALISM?

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In a leader published on the 5th inst., the *Argus* asks: "But what contribution has Spiritualism ever made to the knowledge of the race? What secrets have the spirits ever told? What problem have they solved? What new inventions have they given us?"

Spiritualism does not claim to furnish absolute demonstration of very much beyond its own wonderful phenomena. It simply gives us reasonable grounds for believing that we are in communication with people who, according to common ideas, are dead, buried, and done with. In so doing, it practically puts an end to all anxiety and waste of thought and energy, which formerly the individual bestowed on the subject called Death; and the solution of this problem is well worth all the past, present, and future inventions.

It is asserted that "the whole literature of Spiritualism is a mere continent of mud; a striking literary morass, where not one flower blossoms and not one bird sings."

Such an assertion shows a very imperfect knowledge of the subject in question, for no other religion or philosophy kindles in our souls as this does the highest endeavour, the broadest tolerance, the noblest charity, and the warmest heart-fellowship; its prayers are good deeds and its temple the infinite Universe.—*Vide* H. Tuttle, A. J. Davis, M.A. (Oxon.), Sargent, Kardec, Flammarion, etc.

The *Argus* makes a great mistake when it represents the manifestations by spirits as being of no possible value, and their communications trivial and foolish. This indicates that observations of the more important of the real facts and communications have not come within the sphere of the limited observations of the city paper. A fact of nature can seem trivial only when our ignorance places it in wrong relations or overlooks its real significance. Nature does not equivocate, though she may seem to do so. The disposition to slight or ridicule these phenomena; malign or misinterpret them, is merely a proof of impotency to master them.

That there are shameless impostors professing mediumship is not to be denied; but Spiritualism is a matter in which we do not need to depend upon mediums at all; every one of us can settle it at his own fireside. It is not a professional matter; it is capable of elucidation by all those who take the trouble to observe the conditions. Mediumship is not a gift to a few, but is possible to all.

The opponents of Spiritualism loudly demand: "Has it presented a single moral truth?—Show it! Show

what it has accomplished. Has it a definite system of doctrine at all to offer to a world thirsting after knowledge?"

As it would be impossible for it to do so, no such claim is made. Christianity, the vaunted engine of civilisation, uttered no principle which was not known immemorably before its advent. A new system is not what we demand. We are systematised to death already. To patch up the ruins of theocratic religion is not the mission of Spiritualism. It comes as the great light of our century, because a sufficient number of advanced minds are educated up to its plane; because it is poured out copiously and freely as the sunlight, to be received or rejected as pleases the inquirer.

Its tendency, we repeat, is to elevate the thoughts, spiritualise the affections, and promote the principle of fraternity and equality. It reveals the harmonious relations existing between reason, religion, and science; and its manifestations demonstrate the certainty of a future conscious existence.

Yours, etc.,

April 9th, 1894.

PLOTINUS.

YET ANOTHER SCIENTIFIC CONVERT.

HERR MAX SEILING, Professor of Polytechnics, at Helsingfors, the oldest University in Russia, contributes to the *Uebersinnliche Welt*, of Berlin, an account of some startling materialisations he has witnessed in the first named city, through the mediumship of Mme. d'Esperance. But before doing so, he has the manliness to avow, like Dr. Santangelo, that, up to the time of these experiences, he did not believe in the continuation of man's individuality after death. Not only so, but in a work which he published on the Regeneration of Humanity, he gave it clearly to be understood that he was no friend to spiritualistic investigations, and that as a teacher of the technical and mechanical sciences, he was not the sort of man to be imposed upon by the "frauds of mediums."

Now, however, he concludes a relation of what he saw with his own eyes in these words:—

"If regarded as a whole, the séances in Helsingfors were not so complete in their results as could have been wished; they were quite sufficient to convince many incredulous persons, among whom I profess myself to have been one of the first. It may be said, indeed, that Spiritualism has made a triumphant entrance into Finland, which will be a far greater compensation to Mme. d'Esperance than the expression of our gratitude, and the humble souvenir of a pin, set with diamonds, which we were permitted to offer her in token of our esteem and admiration.

"We hope this powerful medium will honour us upon another occasion, and we promise her to make every preparation for fresh séances, when we will do all in our power to secure the best results, and to advance in spiritual science."

Mme. d'Esperance, it should be observed, is a lady whose private means exempt her from becoming a professional medium, and she generally devotes much of her time to the furtherance of the great cause she has at heart.

She gave eight sittings in Helsingfors, and three of them in the house of Professor Seiling. As many as fifteen different spirits materialised, two of them simultaneously. They varied very considerably in height, bulk, age, and personal appearance; and she herself was distinctly visible the whole time. The spirits came out into the room and clasped the hands of the sitters. A general officer present recognised in one of the figures a daughter he had lost. He asked her to give her name, and she wrote upon a slate "Erica," which was the name she had borne in life. One of the phantoms allowed the Professor to cut a piece off her veil, which he afterwards examined and found it to be composed of very fine silky filaments. The medium was weighed before and after every séance; and at the end of each, she was found to have lost five kilogrammes—equivalent to eleven pounds avoirdupois.

MATERIALISATION SEANCES IN MELBOURNE.

DURING her recent visit to Melbourne in connection with the Jubilee Convention, Mrs. Annie Mellon has given a few séances for materialisation. One of these, held at the residence of Mr. George Spriggs, Brunswick-street south, East Melbourne, on Monday evening, April 16th, was attended by a numerous and select party of ladies and gentlemen; amongst the latter, several literary, scientific and professional representatives.

The room selected for the séance was an oblong chamber, about 10 x 22, built on the flat roof of the house, and evidently intended for a smoking-room or lounge. The entrance is by a sliding door at one corner, and the cabinet consisted of a pair of curtains hung on a rod across the opposite corner. The visitors were arranged in rows, on garden seats and chairs, filling up about two-thirds of the space from the door to the cabinet, and effectually blocking the entry to the area reserved for the form manifestations.

At about 8 p.m., Mrs. Mellon passed behind the curtains, and the gaslight was turned out, leaving a small kerosene lamp, shaded by a curtain, burning on a shelf at the door-end of the room.

A few songs were sung by a portion of the visitors, and in about 15 minutes a childish voice was heard inside the cabinet, which was recognised as belonging to "Cissy," a little coloured girl, who is a regular attendant on Mrs. Mellon. After prattling away for a while, and exchanging a little badinage with the visitors, she opened the curtain and exhibited a funny little jet-black face, with an occasional glimpse of two rows of white teeth. Emerging, she took a box of "chocolates" which a gentleman had brought for her, and danced about the floor, rattling them. She then took a bell which was on the table, and rang it violently, carrying it into the cabinet with her.

More singing followed, and then a female form, with long flowing hair, known as "Josephine," made her appearance; she passed to and fro, exhibiting her tresses, and retiring to the cabinet, was followed by "Geordie," a form well-known to many Melbourne Spiritualists, from his frequent appearance at Mr. Spriggs' séances here some ten years since. "Geordie" presents the same appearance, and exhibits the same characteristics as of old; he talks freely and distinctly.

The fourth form was that of an elderly female, and was recognised as the grandmother of a lady present.

Another female form appeared, and another recognition, the spirit identifying herself as the daughter of a gentleman present. She stood in the opening of the cabinet, holding an infant in her arms. This was a representation of her child, which had passed on with the mother a few days after its birth.

The last form to appear was Lilian Browne, one of the daughters of Mr. H. J. Browne, of this city; her elder sister was present at the séance, and to this doubtless her appearance was due.

Want of space prevents us giving a more elaborate account of this interesting séance, which evidently gave general satisfaction. A congratulatory address and testimonial being presented to Mrs. Mellon on behalf of the company, by a prominent member of the legal profession, who was present.

At a séance held at Mr. Tomlinson's, Blyth-street, Brunswick, on the following Sunday, still better results were obtained, two forms appearing at once, viz., "Cissy" and a white girl, four or five inches taller; they stood in the opening of the cabinet and kissed each other audibly. Mr. Geo. Milner Stephen appeared twice, and was recognised by Mr. and Mrs. Tomlinson. "Geordie" and "Josephine" presented flowers to nearly all who were present, and the former (by request) kissed two ladies. "Cissy" slowly dematerialised at the entrance of the cabinet, till only the top of the head and a little of the drapery were visible.

At a séance held at the private residence of Mr. McAlpin, April 21st, and attended by a sub-committee of the Psychic Research Society, the two child forms

appeared simultaneously at opposite ends of the curtain which formed the cabinet. "Geordie" shook hands with some of the sitters, and subsequently stood in the opening of the curtains with Mrs. Mellon resting on his shoulder.

The salient features of this séance were recorded and signed by the witnesses.

A paper on Materialized Forms was to have been read by Mr. McAlpin at the meeting of the Psychic Research Society, on Friday, 27th, but the preliminary business taking more time than anticipated necessitated its postponement. Mr. McAlpin read instead a letter from Dr. C. W. McCarthy, of Sydney, describing recent successful experiments in photographing the materialized forms, Mrs. Mellon being the medium.

Mrs. Mellon also gave successful sittings on Sunday evening to the committees of the Victorian Association of Spiritualists and Melbourne Progressive Lyceum; and on Monday evening at Mrs. Rising's. She left Melbourne on Tuesday, by the s.s. Fitzroy, accompanied by Mrs. James and Mrs. Packer.

An entertainment was given in their honour at the Lyceum Hall, on the 20th, and a number of friends assembled at the Wharf to bid them adieu.

MUSICAL MEDIUMSHIP.

IL VESSILLO SPIRITISTA, of Vercelli, publishes a letter from Prince Adam Wiszniewski, narrating incidents which have occurred at other musical evenings in Paris, through the mediumship of Mr. Jesse Shepard. He says:—

"Rossini came to delight us by playing a Bacchanal, such as was performed in Ancient Greece, full of gaiety and vivacity (we could hear them dancing around us). It was superior to anything he ever composed, well known as he is for the inimitable *brio* of his style.

"I asked Rossini—through the medium in trance, in the usual way—why he did not bring King Louis of Portugal with him, as he always accompanied him elsewhere. He replied that the king was wanting to come a few weeks hence, when we should have some rejoicings in honour of Dante Alighieri, of whom he was a great admirer and translator. He added that the king often spoke of the visit I paid him in Lisbon; and of what he said to me twenty-four hours after his death, when he told me we had been brothers in another existence, and very much attached to each other; and that, when incarnate, our souls often communicated with each other during sleep.

"The séance closed with a piece played by Mercadant, and by another sweet and melodious composition executed by Bellini.

"Goethe came, and speaking in German, said: '*Das Welt des Geistes ist nicht geschlossen. Des Herz ist gestorben; und der Sinn is nicht da.*' (The world of spirits is not shut, the heart is dead and the sense is not there.)

"On the 3rd of November, the Duchess of Pomare came to take part in a musical séance, given by the celebrated inspired mystic, entitled "the passage of the Red Sea by Moses." We heard the tramp of the horses, the clink of armour, the ebb and flow of the sea, and the rolling of the waves—something really marvellous, such as no composer has ever dreamed of, and no pianist has ever performed. The hymn was accompanied by Donizetti and Ponchielli; the bass was sung by Lablache and the soprano by Malibran, so exquisitely that all present pronounced it to be the voice of an angel.

"On Christmas morning we had another séance, when Mr. Shepard played nothing but modern pieces composed by the spirits specially for the day.

"He ended with the religious music of Egypt, and of Ancient Greece, which always commenced with a religious *adagio* and finished with a dance. While he obtained the melody by touching the keys of the piano, the spirits always played upon the strings.

"It is the first time I have been privileged to listen to the phenomenon of an accompaniment on the strings of the instrument."

SYDNEY ASSOCIATION OF SPIRITUALISTS.

THE members of the above held their half-yearly meeting in their Hall, 301 Pitt-street, Sydney, on Tuesday, 17th April. There was a very good attendance of members. After the regular business was finished, the election of Officers and Committee then took place, with the following result:—

President, Mrs. Edwards; Vice-Presidents, E. Rumble, W. D. Campbell; Treasurer and Finance Secretary, Mr. Wallis; Secretary, F. M. Brickell; Committee, Mrs. James, Mrs. Armstrong, Mrs. Kerr, Mrs. Mellon, Miss Tout, Mr. Aylward, and Mr. Etherington; Librarian, Mr. J. O. Avis; Conductor of Lyceum, Mr. Armstrong. Trustees, Mr. W. J. Johnston, J.P., and W. D. Campbell.

[In the report submitted the committee regretted a falling off in the membership and in the attendance at the Lyceum, and urged members to endeavour to rectify this decadence. The financial position of the society was satisfactory.]—Ed.

LEVITATION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Your issue for April contains, among other "Foreign Exchanges," the statement that Mr. Felix has been transported by spirit-power a distance of 500 miles in a few seconds. This wonderful occurrence, like so many of the phenomena of modern Spiritualism, is however no new thing, for with the aid of a Reference Bible, I find like occurrences spoken of:—

1st. As likely to occur: 1 Kings xviii. 12; 2 Kings ii. 16.

2nd. As occurring in visions: Ezekiel xi. 24., and xl. 2.

3rd. As set forth in your paper: Ezekiel iii. 12., "Then the spirit lifted me up, and I heard behind me the voice of a great rushing;" v. 14, "So the spirit lifted me up, and took me away;" v. 15, "And I sat there astonished among them seven days." The 8th chapter after describing the appearance of a spirit, says: "And he put forth the form of an hand; and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven." Chapter 11, "Moreover the spirit lifted me up and brought me unto the east gate of the Lord's house." And lastly, but most like the instance quoted in last month's *Harbinger*, in the 39th and 40th verses of the 8th chapter of Acts is written: "The spirit of the Lord caught away Philip that the eunuch saw him no more.—But Philip was found at Azotus."

Verily there is no new thing under the sun.

GUS. HICKLEY.

Goulburn, N.S.W.

WHY WAIT FOR HAPPINESS.

WHY wait for happiness in some future and far off heaven? Why not have it now and here? Heaven is not a thing of time or place, but a condition of spirit into which all must come before they can find true happiness. There is just as much heaven in this world as the spirit is capable of enjoying, or as can be found in the next. Wealth cannot purchase heaven, nor kingly power create it. It is more often found in the poor man's cottage, than in the palace of the rich. A gentle nature, a loving heart, a contented mind—these are heaven, and all there is of heaven in God's vast universe. No one need wait for death to enable him to enter upon the enjoyment of this eternal heritage of peace and rest.

How the harassing cares of this life—the worry, the strife, the worldly ambitions—encompass the spirit as with an armour of steel, and make it almost impregnable to the humanities and charities—the tender thought of the welfare of others—so essential to the unfoldment of the spirit, and to fit it for the higher enjoyment of that realm of existence upon which we must all soon enter.—*Spiritual Fragments.*

MR. WILLIAM LOBLEY, an old and respected Spiritualist, passed peacefully on to the spirit-world, at Stockton, N.S.W., on the 21st of March last.

SPIRITUALISM IN ADELAIDE.

AFTER a lengthened recess we opened our winter session, on the 8th April, and received report and address from Mr. Murphy, our delegate to the convention in Melbourne.

He spoke on the advantages of federating the societies in the various colonies—a proceeding that was heartily approved of by all present. A proposition was tabled to get the society here incorporated. We have hopes of accomplishing that soon. Great pleasure was expressed by the members of the A. P. S. for the kindly manner in which the friends in Melbourne received Mr. Murphy as our delegate, and a hearty vote of thanks was recorded them on the 15th (Mr. J. R. Douglass in the chair). Mr. Murphy read a paper on the Defence of modern Spiritualism, treating the subject in a vigorous manner, referring to instances which had lately come within his own ken, and also quoting from some well-known authorities on the subject. A short discussion followed.

Our monthly social, on the 21st, went off with great éclat.

On the 22nd, the first Lyceum was opened, and was the initial step toward training the young in the movement; a number of the adults interested themselves in the matter; about 20 attended, and the Lyceum officers feel pleased to know that they have started something that will bear fruit in the future, and help to build the society up. As yet it is the day of small things with us; but we have strong faith in the future.

E. T. M.

Adelaide Psychological Society,
April, 1894.

ANOTHER SCIENTIST CONVINCED.

DR. N. SANTANGELO, an eminent member of the medical faculty in Italy, and author of the well known work entitled "Animal Corpo," has publicly announced his adhesion to Spiritualism in the January and February numbers of *Lux*, of Rome. He prefaces a narrative of the manifestations which carried conviction to his mind, by the following frank statement:—

"Up to this time I have leaned very much towards materialism, following, in fact, the course of the majority which, to put it as shortly as possible, studies little, observes little, and thinks little. In all cases I was accustomed to say: 'this cannot be; it is impossible; all that lies outside the field of science is false. I was wrong, and the maxim was wrong.' And after relating what he has witnessed, he concludes thus:—"Such are the facts, and serious facts. Incredible? yes, but nevertheless deserving of all possible and imaginable consideration. What benefits will they not confer upon chemistry, physics, physiology, psychology, ethics, morals, politics, and religion? And why should they not be studied? Are they to be eternally incomprehensible?"

FROM a paragraph in the *Banner of Light*, of March 10th, we are sorry to see that Dr. J. M. Peebles' fine Sanatorium, at San Antonio, Texas, was totally destroyed by fire, on the morning of February 23rd, together with all his fine library (of over two thousand volumes), wherein we spent many pleasant hours last December, little dreaming it would so soon be "a thing of the past." What makes the calamity greater for our brother is, that he was only partially insured, and as the whole of his capital were invested in the building and contents, he will be left, in his declining years, with very little means. Our heartfelt sympathy goes out to him; and we trust that when fuller information reaches us, it will be more helpful.

A HIGHLY interesting paper on the theory of unconscious cerebration was read by Mr. James Smith, at the meeting of the Psychical Research Society, on Friday last. Mr. Smith analysed the theory, and showed the term to be a misnomer, the matter of the brain having no more power to act independent of the mind than a musical instrument without the operator.

A NEW LYCEUM GUIDE.*

OVER 20 years since a Lyceum Guide, compiled by J. M. Peebles, J. O. Barrett, and Emma Rood Tuttle, was published in Boston, U.S.A. It was an excellent book, containing everything that was necessary for the conduct of a Lyceum, and was so much appreciated by the Melbourne institution that fifty copies were ordered to supplement the private copies in the hands of members. The great Boston fire, which occurred soon after, destroyed all the stereotypes of the music, etc., and the edition soon ran out. Since then a great need has been felt for a book containing not only the reading matter essential for a Lyceum, but music for the songs and hymns, the beauty of which was often marred by the inappropriateness of the music to which they were sung.

Realising this need, it has been the ambition of Mrs. Tuttle for some time past to compile and publish a new edition of the Lyceum Guide. The compilation has been in an advanced state for a considerable time, but the expense of getting up the plates for the music was an obstacle to the completion of the plan. This was at last overcome, and the first copies of the book reached us last month. It is a handsome volume, of 175 large 8vo. pages, containing in addition to the beautiful songs and music of the old edition, several new songs, hymns, and chants. The Golden-chain recitations have been considerably enlarged, and contain a number of those originally published in the "Melbourne Lyceum Leader." There are seven pages of "Memory Gems," adapted for "Pearls of Wisdom," and four pages of the beautiful little hymns used in the American Bands of Mercy, inculcating kindness to dumb animals and birds; also a Funeral Service for Spiritualists.

The book is well got up in tooled cloth, with gilt letter, and with the object of giving it a large circulation, is published at the low price of half a dollar, which will enable it to be sold in Melbourne at 2s. 6d..

It is as well adapted for family use as for the Lyceum, and should be in the home of every Spiritualist family.

* The Lyceum Guide, compiled for the use of Progressive Lyceums and Societies, by Emma Rood Tuttle. Hudson Tuttle and Co., Chicago, 1894.

ECHOES FROM THE WORLD OF SONG.*

UNDER the above title the compositions of Mr. C. Payson Longley have been published in a volume of 152 pages (quarto), and form a substantial addition to the music adapted to spiritualistic meetings, whether congregational or social. The themes are all devotional, or spiritual, and the melodies mostly simple and of easy compass.

Some of them are very sweet; notably, "When I go Home," on page 12; "Who Sings my Child to Sleep?" page 58; and "The Golden Gates are left ajar," p. 88. Whilst the duet and chorus, "We shall be satisfied," p. 148, is a really beautiful piece.

For lack of a sufficient variety, Spiritualist congregations often fall back upon the familiar Sankey and Moody tunes, or use secular songs, the sentiments of which are frequently incongruous with the tone of the service. To such Mr. Longley's collection will be a boon.

The book is neatly bound in cloth, and ornamented with an appropriate design in gold, the frontispiece being a beautiful allegorical lithograph, including the portraits of Mr. and Mrs. Longley.

* Echoes from the World of Song, by C. Payson Longley. W. H. Keeden, Boston. 1:93.

BIBLIOGRAPHY.

CAN ONE BEWITCH? is the title of a critical, historical, and an anecdotal study of this curious question by "Papus," and published by Chamuel, in Paris.

The recent researches of M. de Rochas with respect to the exteriorisation of sensibility, have tended to bestow a new interest on the subject. But no sane person, we presume, believes that he or she is capable of being bewitched; or that having been brought into this condition, the "spell" can be removed by a clever impostor trading upon human credulity. If, as Count Leo Tolstoi clearly shows in his last work, superstition

is the offspring of religion, and has been sedulously promoted by priesthoods of all denominations, Spiritualism is its uncompromising enemy, because Spiritualism denies the existence of the supernatural.

From the same publisher we have received "The State of Truth," also written by "Papus," who discusses in it the phenomena of death, as set forth in the Kabbalistic tradition. This represents the disincarnation as consisting of three stages. In the first, the individual is disengaged from his organic body; in the second, he is invested with his astral atmosphere, or aura, which then becomes its spiritual body; and in the third, the emancipated spirit thus "clothed upon" ascends or descends, according to its life on earth, and its aspiration towards or its aversion to a purely spiritual life.

In connection with these views of death, the writer proceeds to consider the three methods of disposing of the dead—by burial, by incineration, and by embalmment; evincing a preference for the last of the three, as entailing the least suffering in all cases where the complete disengagement of the spirit from the body is not effected until some time after its apparent departure.

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