

# 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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### CONTENTS:

<i>The Recent Discussion on Spiritualism</i> .....	8401-3
<i>Our Foreign Exchanges</i> .....	8403-5
<i>The Philosophy of Health and the relation of Spirit to it</i> .....	8405-6
<i>Evidence for a Future Life</i> .....	8406-8
<i>Notes and Comments</i> .....	8408
<i>Mrs. Laura G. Fizen's Visit</i> .....	8409-10
<i>The Occultism of the Australian Aboriginal</i> .....	8410-12
<i>Bibliography</i> .....	8412
<i>The Centre of Creation: Charles Dawbarn</i> .....	8413
<i>Spirit Teachings</i> .....	8414
<i>Victorian Association of Spiritualists</i> .....	8414
<i>Science and Modern Spiritualism</i> .....	8415
<i>Rev. Dr. Strong and Spiritual Phenomena</i> .....	8415
<i>Mrs. Thompson's Mediumship</i> .....	8416
<i>The Unreason of Skeptics</i> .....	8417
<i>Melbourne Progressive Spiritualistic Lyceum</i> .....	8417
<i>The Alternate Sex</i> .....	8417

THE correspondence on Spiritualism in the Melbourne *Herald* that was continued, with slight intermission, for about two months during the early part of the year, was terminated by the editor on the 11th ult., and during the latter part was confined almost exclusively to "Astronomer" and Mr. R. H. Skeeles; the bone of contention at the last being the position of Camille Flammarion, the eminent French astronomer, in relation to Spiritualism, and particularly in relation to the alleged discovery of a ninth satellite to Saturn. It appears that a spirit purporting to be "Gallileo" had spoken, through a medium, of Saturn's eight satellites, and an American astronomer had announced the discovery of a ninth. This is assumed by "Astronomer" to prove that the communication was a fraud. The discovery, however, though made nearly six years since, has not been fully verified by other astronomers up to the present, but even if it were so we fail to see the proof of fraud. The writer assumes the infallibility of the spirit, and, by implication, the medium: a most unreasonable assumption on the part of anyone having but a limited knowledge of Spiritualism, which would lead to the inference that his knowledge of the subject is superficial and biased. Had the professed Gallileo affirmed that there were only eight satellites to Saturn "Astronomer" would have had a little better footing, but even then his position would be precarious until the discovery is unmistakably verified. "Astronomer" asserts that Flammarion has abandoned his faith in Spiritualism; this assertion is probably based upon an article which appeared in the Paris papers in July, 1899, and was eagerly copied by numerous newspapers all over the world, to the effect that the great astrono-

mer had recanted. This was speedily answered by Flammarion in the same paper it originated in.

Flammarion was interviewed by a representative of the *Figaro*, and in answer to the question "Then this would-be renunciation is a false report?" answered, "Absolutely"; and to the question "Since you have written no letter how do you account for the rumours rife in all the newspapers to the effect that you have renounced belief in Spiritualism?" To which he answered, "I know no more about it, I assure you. For the past two or three days I have received a large number of letters from numerous Spiritualists in France, England, Germany and Italy, some of whom refuse to believe it, while others bitterly reproach me for my change of faith.

"There is only one reflection which I published after an article which I had contributed to the *Annales Politiques Littéraire*, which could have given rise to the supposition of a change in my convictions. That article treated of the various communications obtained by Victor Hugo at Jersey. The questions put in verse by the great poet, the spirit replied also in a verse of a beauty and a force worthy of the master himself. I published and commented on them. The conclusion I drew was either that an independent spirit manifested itself or that the medium found himself influenced by the thought of Victor Hugo, and it was in favor of this latter supposition that I pronounced. However, I indicated it was possible to support both hypotheses. The best proof that I have not abandoned the study of these phenomena is that recently I sent for the famous medium Eusapia, from Naples, with the object of studying at my own house the remarkable manifestations like those of 'Home' produced by that woman. I myself took instantaneous photographs of a table, of which the four legs were raised some fifteen or twenty centimetres from the floor. As these phenomena took place at my own house, you may be sure I lent myself to no trickery, and that it is not on the morrow of the day when I witnessed such experiments that I should abandon spiritualistic researches."

This should settle the question as to Flammarion's abandonment of his belief in Spiritualism, but our Melbourne "Astronomer" is not content to confine himself to Flammarion and the astronomical question, and goes out of his way to brand a number of respectable people as imposters. Amongst these we find Florence Cook, who was thoroughly tested by Sir William Crookes. Here is what he said of her, as reported in the Newcastle *Daily News*, Sept. 9th, 1878:

"Let those who are inclined to judge Miss Cook

harshly, suspend their judgment until I bring forward positive evidence which I think will be sufficient to settle the question. Miss Cook is now devoting herself exclusively to a series of private seances with me and one or two friends. . . . Enough has taken place to thoroughly convince me of the perfect truth and honesty of Miss Cook."

This is followed by the relation of some incidents in the investigation of a very convincing character.

This was comparatively early in his experiments with her, and his confidence was more fully endorsed in connection with later experiments recorded in his "Researches in the Phenomena of Spiritualism."

William Eglinton, one of the finest and most reliable of phenomenal mediums, is another who is pilloried by "Astronomer" as "exposed." A record of his mediumistic career, edited by John Farmer, and beautifully illustrated by Kuhlemanns, was published in 1886 under the title of "Twixt Two Worlds." In that volume are recorded a series of test seances for materialisation without a cabinet, where in a private room, with none but the select investigators present, medium and materialised form were clearly seen by all; and testimonies from well known persons of other remarkable phenomena witnessed by them are added. There are two well known and respected gentlemen in Melbourne with whom we are acquainted who had sittings with Eglinton in London, and related to us their experiences as follows:—

Mr. H— (who with his wife had had a most interesting sitting which satisfied them of the identity of the communicating intelligences) had occasion to go to the bank to draw some money. Before the cashier handed him the notes he requested him to put one in an envelope and seal it; this he did. Subsequently he went to Mr. Eglinton, told him there was a bank note in the envelope, the number of which was unknown to him, and asked Mr. E. whether he thought he could get the number written on the slate by the invisibles. The medium replied he did not know, but would try. He thereupon placed the sealed envelope on a slate, held it under the table with one hand for a few minutes and on withdrawing it a series of figures were found written on the slate, the envelope being still intact. It was cut open by Mr. H— and the numbers on the slate found to correspond with those on the note.

Mr. P—, who, with his wife, had also had satisfactory preliminary sittings with Eglinton, having read of spirits writing sentences from any page of a closed book selected at random, induced Eglinton to try an experiment in that direction, and to cut off any possibility of his own or his wife's minds suggesting to the medium, adopted the following precautions. He had noticed a bookcase in the room, and turning to his wife he asked her to write down any figure not exceeding 7; then any not exceeding 25; then not exceeding 80; then not exceeding 100.\* She wrote say 4, 19, 47, 81. Mr. P— then said, that shall be the fourth shelf from the top, the 19th book from the left hand side, the 47th page, and the 81st line. The slate with a small piece of pencil on it, was held under the table and withdrawn after a short time with a sentence written upon it. The 19th book was taken from the 4th shelf, the 42nd page

\* The numbers are approximate only.

was turned up, and on line 81 the corresponding words were found.

It is not possible for us to go through the list in detail, nor is it necessary; the foregoing specimens of mediums condemned by "Astronomer" is sufficient to exhibit the value of his opinion and the unsubstantiality of his charges. "Astronomer" considers that the Spiritualistic journals are not to be relied upon, and bases his opinion upon the fact that "*The Revue Spirite* published about the middle of 1900 a list of more than twenty scientific men who asserted that the spiritual explanation, only, could account for the phenomena presented to them through Eusapia Paladino," who, he says, had been completely exposed five years before by Dr. Hodgson, Professor Sidgwick and Mr. Myers; and, he asks: "What possible credence can be placed on *The Revue Spirite* after this!" We fail to see where the credibility of the journal is impugned. "Astronomer" seems to have got the wrong bull by the horns; it is the twenty scientific men he should have denounced, not the reporter of the fact. The exposure may or may not have been thorough, but the defendant solicited a new trial and a much larger jury of scientific men reversed the verdict.

At the risk of being put among the "unreliables" by "Astronomer," we will give the evidence of one of these scientific men, the one who is charged by him with being a recanter. It is from an article contributed to *The Arena* for December, 1897, by M. Flammarion:—"At a seance held at Montfort, Lamouray, France, with Eusapia Paladino, her hands and feet being held by myself and M. de Fontenay, so that we were satisfied it was impossible for her to contribute to phenomena by any physical means: fifteen distinct phenomena occurred, ten of which were incontestible." This may be supplemented by a brief extract from a lengthy report by Professor Francisco Porro, who fills the Chair of Physics in the University of Genoa and is Director of the Astronomical Observatory there. The medium is Eusapia Paladino, the time, June, 1901. The report covers ten sittings and occupies twenty-five columns of *Il Secolo* and *Caffaro*. The Professor admits that "after a close investigation which resulted in manifestations of phenomena altogether inexplicable by any known laws of science, denoting the operation of an intelligence or intelligences outside the medium."

In a recent issue we pointed out that in the case of purely physical phenomena the moral character of the mediums was no consideration, they merely afforded the unseen operators the pabulum (in the form of an emanation) with which they were enabled to produce the phenomena. The actual operators were usually on a low plane of development (as labourers on the mundane plane commonly are) and can work as well or better in conjunction with mortals who are on a similar plane.

Anyone posing as a public medium for this class of phenomena should be prepared to give all reasonable test conditions to scientific men who are investigating in the public interest, but after having passed through a series of crucial tests their mediumship should be established and not questioned without strong evidence of decadence.

"Astronomer's" ignorance of the subject he is writing about is made apparent by the following paragraph in his last letter, viz. :—

"Nowhere, and at no time, has there ever been found by anyone the slightest proof of the genuineness of these absurd phenomena."

This is not the language of a philosopher, but of an egotistical bigot who pronounces judgment without any knowledge of the case. Victor Hugo spoke wisely when he said: "The man who in the present day pronounces anything (outside of mathematics) impossible, is rash." "Astronomer" might ponder over this to advantage. With his scientific knowledge limited to one field he presumes to speak authoritatively of phenomena in a field he has never entered, and to ignore the evidence of men of ability who have spent a large portion of their lives in it. The opponents of Spiritualism are constantly affirming that some prominent representative of it has changed his views or recanted. Sir William Crookes and Alfred Russel Wallace are the men most frequently thus misrepresented. They take no notice of it until the lie by repetition begins to be believed and is published in some prominent journal, when they feel called upon to correct it. The last public reference of the former, was called forth by an article by Dr. Emmons in *Research*, a journal of an International Association for the Advancement of Knowledge, which predicted that he would not venture to allude to his psychical experiences in his Presidential Address to the British Association at Bristol on Sept., 1898. He *did so*, and opened his remarks by saying: "Upon one other interest I have not yet touched—to me *the weightiest and most far-reaching of all.*"

If Professor Crookes were the only scientific representative of Spiritualism those words which we have italicised would be a sufficient corrective to "Astronomer's" disparaging assertions, but the opinions and assertions of a man who ignores the evidence of not only scores but hundreds of scientific investigators, is not worthy of the attention of the thoughtful of the community, yet the positive tone of his correspondence would lead many readers who are as ignorant as himself and less dogmatic to credit his assertions, hence we felt it incumbent upon us to exhibit their fallacy.

#### OUR FOREIGN EXCHANGES.

##### THE POWER OF THOUGHT.

A brilliantly written article, entitled "In the Realms of the Unconscious," from the pen of Signor Marzorati, the accomplished editor of "Luce e Ombra," appears in the February number of that publication. Its writer, whether consciously or unconsciously, is obviously an impressional medium; and, inasmuch as we cannot find room for a translation of the entire paper, we will quote its concluding passages, as an example of the elevation of thought by which it is pervaded, and of the eloquent language in which that thought is clothed:—

"It is said that the atom is a world. We affirm that man is something more. He is a conscience, a creator of infinite worlds; because he is *en rapport* with the highest Conscience, with the efficient Will of the universe. Certain it is that, in the human unity, there reside, as in the atom of matter, and in the moment of time, all the nodes of energy; while the conscience is an individual conquest—a conquest wholly and uniquely human. Man alone has the possibility of creating his own little world, because he alone, like God, in the immense universe, reflects and thinks.

"Life potential, it is Thought that creates and destroys, in the immense laboratory of the infinitely possible, all forms of life and of the emotions. It is thought that lives in thyself and that re-creates in thee an entire past, and that composes it of diaphanous and ethereal elements, responding to the slightest vibrations of the will. Thought is the reflex life by which the act repeats itself and perpetuates it in an eternal present; a power which vibrates in unison with the infinite, which is its dominion and its element. Immortal Thought thou wilt be, of a surety, the latest formula of life when Love shall give us the perfect consciousness of our oneness with the God which is within us."

##### FULLY CONVINCED.

"Signor R. de Albertis" writes the editor of the same magazine, "the well known publicist, of whose experiences with the medium Politi we spoke in the 9th, 10th, 11th and 12th numbers of "Luce e Ombra" of the year 1902, sends us the following frank, noble and affecting declaration, which will certainly not fail to startle those who have adopted a negative attitude (towards Spiritualism) owing to his previous references":—

"Rome, Jan. 7, 1904.

"ESTEEMED SIR,—

"You, who are familiar with the spiritual movement, will know that, in the month of July, 1902, having been invited by six ex-students of the Polytechnic School, directed by my friend Col. de Rochas, I went to Paris, accompanied by the Roman medium, Augusto Politi. He was the object of minute experiments on the part of the Colonel, and gave 15 sittings, with very irregular results, for numerous reasons, which I detailed in a series of articles published in the 'Messagero' of Rome. These articles, or, at least some extracts from them, were reproduced by the 'Luce e Ombra.' At least so I was told: but I have had no means of verifying the statement. If this were really so, it is my present wish to select your periodical as my channel for making a declaration which I consider to be a debt of conscience.

"In the articles published in the 'Messagero' as also in a species of monograph which I contributed some months ago to a review in Treves, 'Il Secolo XX,' I was sufficiently diffuse with respect to those phenomena which Politi alone produces with so much intensity; that is to say, the apparitions of luminous figures. I wrote that, in spite of the most constant and assiduous attention, I had never succeeded in recognising human lineaments in those figures. I saw part of a countenance, a forehead, a nose, the mass of a skull, etc., but I was never able to perceive an entire figure that was recognisable. Now it will be easily understood what an influence this deficiency would exercise upon those considerations which I desired so earnestly to draw from my experiments. Now, very severe as was the control I had always maintained over the medium—a control that was pushed to extremes in Paris—the manner in which these figures presented themselves was never really such as to exclude the idea of trickery. Therefore I could never pronounce in favor of their sincerity, and I made the most express reservations, as well in the series of articles published in the 'Messagero,' as in the monograph I sent to the 'Secolo XX.'

"To-day, however, I feel the greatest satisfaction in discarding all these reserves.

"For about six weeks past I have resumed my sittings with the medium Politi, who now enjoys the best of health and has newly acquired powerful faculties of mediumship. The crises of obsession which rendered the experiments so painful in the past year have disappeared. He goes into trance very easily and the sittings are held in perfect serenity.

"On the evening of the 5th of January last, at half-past ten o'clock, in the presence of my wife, her lady's maid, and myself, my mother appeared to me. Her head was luminously defined in the most perfect manner. The apparition lasted for about three seconds, every part of the face being illuminated. I saw it in profile about a yard distant from where I was sitting. Of this positive fact there can be no doubt whatever, and I declare it in the most formal manner. Those persons who

know me, and the editors who have published my writings on spiritual topics and who have accepted them, knowing the seriousness of my intentions and the severity of my control, may rest assured that to-day, as ever heretofore, I am in the full and tranquil possession of my evenly balanced reasoning powers. When I saw only vague and indefinite masses, I said so loyally. I now declare in the most solemn manner that I have seen my mother and am absolutely certain that I am not deceived and am not the victim of any hallucination whatsoever.

"During the sitting of the 5th of January, my mother approached my wife, addressed her by name in a clear tone of voice, caressed her, and kissed her on the forehead, the sound of which was distinctly audible. To me she said simply 'Ciao!' as she was accustomed to do whenever she left us. She was especially lavish of affection towards my wife, for reasons which were well understood by ourselves, but which would possess no interest for the general reader.

"This being so, I must confess to you, Mr. Editor, that I see all the objections which I formerly raised against spiritual beliefs, fall to the ground. Science feverishly endeavours to put forward pretended explanations and theories, which cannot survive a rigorous examination by dispassionate and well balanced minds. For my own part, I feel bound to declare that the spiritistic explanation is that from which I derive my strongest convictions upon the entire subject after what I saw on the 5th of January, and it can never be obliterated from my mind.

"I authorise you to give publicity to the foregoing, and I beg of you to accept my best respects.

("My mother died 23 months ago. Politi never knew her; nor do I possess any portrait of her.)

"R. DE ALBERTIS."

Such a letter as the above does honour to the candour and the moral courage of the writer; as also to his love of truth. And as the writer is a prominent public man it cannot fail to carry great weight with it; especially in Italy, where so many men eminent in art, science, literature and the learned professions are not merely avowed Spiritualists but they omit no opportunity of making known their belief, or rather their knowledge, instead of concealing it as is so often the case with people in good social positions in Victoria.

#### SPIRITUALISM IN MARSEILLES.

The Society for Psychical Studies, founded a few years ago at Marseilles, now issues a bi-monthly bulletin gratuitously to its members. The last number contains an excellent summary of the "captivating" lectures delivered in that city, before a very large audience, by M. Leon Denis, upon "Experimental Spiritualism." That highly gifted lecturer places Spiritualism upon its true basis: namely that of observation and science; and points out that it has been built up by the patient and tenacious accumulation of observations made in all directions, not only by its enlightened partisans but by men of light and leading in every department of intellectual effort. M. Denis is evidently a powerful medium, who speaks more or less under control, and in moments of the highest aspiration he succeeds in sweeping his audience completely off their feet, and their tense emotions, finding an outlet in a tempest of applause, will sometimes suspend his discourse for several seconds. This occurred on both the occasions of his lecturing in Marseilles, where the irresistible force of his arguments, the undeniable veracity of his facts, the charm of his manner and the splendour of his oratorical power—to say nothing of the influence of the invisible intelligences who gather around him and use his brain as a battery for magnetising his audience—all combine to win numbers of his hearers to a belief that "there must be something in Spiritualism," and to set them inquiring into the subject. When, at the close of the second lecture, the chairman expressed a fervent hope that M. Denis would return to Marseilles as early and as often as possible, his words seemed to meet with the instantaneous and enthusiastic assent of every person present in the vast assemblage.

#### MANIFESTATION BY PROFESSOR SIDGWICK.

In the last number of the "Revue d'Etudes Psychiques," edited by Comte Cesar de Vesme, we find the following interesting statement with respect to a recent manifestation by the late Professor Sidgwick, of Cambridge, the eminent psychologist, who was the first President of the Society for Psychical Research in England. It is made on the authority of Mr. Piddington, a well known member of that Society, and the medium is the wife of Professor Thompson, of Cambridge. Mr. Piddington, who has made many important experiments through the mediumship of that lady, has, by so doing, acquired the most perfect faith in her integrity; just as the late Frederick Myers had done, during his lifetime upon earth. He believes in the reality of various of the personalities who manifest themselves through her, and who express themselves in a manner entirely different from each other, and exhibit characteristics which are absolutely special.

The facts, as detailed by M. Piddington at a meeting of the Society were these. He produced many examples of automatic writing, which were recognised as displaying an extraordinary resemblance to that of the late Professor; and mentioned that upon one occasion Sidgwick succeeded in speaking through the mouth of Mrs. Thompson. The scene was described as the most realistic and impressive which M. Piddington had ever witnessed in the whole course of his investigations into the phenomena of mediumship. "It was not," he said, "as if it had been him. It was his very self, so far as it was possible to judge." Sidgwick alluded, among other things, to an incident which occurred at a meeting of the Council of the Society; of which it is almost absolutely certain that Mrs. Thompson could know nothing. Mr. Arthur Smith, a gentleman present, who attended that meeting, arose and declared that he remembered the circumstance perfectly well.

#### SPIRITUALISM IN SPAIN.

The Spanish Kardecian Spiritual Union, which has its headquarters in Barcelona, and of which our ably conducted contemporary "Luz y Union," is the official organ, has no less than one and twenty spiritual associations affiliated to it. We enumerate the towns and cities in which they have been instituted for the purpose of showing how widespread are the ramifications of Spiritualism in Roman Catholic Spain:—Madrid, Seville, Malaga, Valencia, Alicante (three), Barcelona-San Martin, Barcelona-Gracia, Manresa, Tarrasa, Lerida, Sabadell, Capelledes, Girona, Badalona, Algeciras, Ileras, Mahon, Novelda, and Canillas de Albaide. Of course each of these societies is "as a light set upon a hill," a centre from which the great and eternal truths of Spiritualism are being disseminated far and wide; and, as in the parable, the little leaven which the woman took and hid in three measures of meal, leavened the whole of the flour, so these associations of zealous and enlightened Spiritualists are gradually imbuing their compatriots with a knowledge of the fact that there is no death, that the so called dead can and do return, that the heaven, hell, and purgatory of the theologians have no physical existence, that the atonement is a fiction, and the remission of sins by any priest or prelate is a fraud and a falsehood, that the money paid for masses for the souls of the deceased is obtained under false pretences, and that each of us has to work out his own salvation, and cannot be saved by any power, human or divine, from paying the penalty of his own evil thoughts, words and deeds. Of course the Roman Catholic clergy fight very hard against the truth; but their influence is rapidly declining in Spain, which will owe its moral and spiritual regeneration to the vigorous propaganda which the Spiritual Union of Barcelona is prosecuting, with the active co-operation of its provincial branches, and of the numerous publications devoted to the same cause.

#### SPIRITUALISM IN SOUTH AMERICA.

It would be safe to say that Spiritualism flourishes in every one of the countries of South America, which were formerly under the dominion of Spain and Portu-

gal respectively. It does so more especially in Mexico, Brazil, the Argentine Republic, and the island of Cuba. There are at least thirty publications, most of them monthly, and one, the "Constancia," of Buenos Aires, issued in the interests of our science and philosophy; and what is very noticeable in the whole of them, that they rarely deal with the mere phenomena, but dedicate themselves to the higher teachings of Spiritualism. And these find their warmest advocates and defenders amongst the educated classes, of whom the subject of the following obituary notice, which we find in the "Revista Spiritica," of Bahia, may be taken as an example:—"There passed away on the 13th instant, Senhor Mello Maia, State Senator and President of the Spiritual Centre. He had studied and mastered every philosophical system, from the Greek cosmogony of Thales and Zeno to the latest creations of modern thought. He wrote a lengthy study upon the evolution of Spiritualism;—a comparative study in which he submitted to the most judicious criticism all the immense mass of systems which constitute the history of human thought." Unfortunately the Portuguese language is so little known in Europe, outside that portion of the peninsula in which it is spoken, that it is to be feared that so valuable a work as this appears to be will remain unknown to English, American, French, German and Italian readers: which will be a great misfortune; for excepting the still incomplete "Storia dello Spiritismo," of the Comte Cesare Baudi de Vesme, of which the present writer offered the readers of the *Harbinger* a review when the book first made its appearance nearly seven years ago, we are unacquainted with any work so broad in its scope and so comprehensive in its objects, as the "study" of the late Senhor Mello Maia appears to be.

#### THE PHILOSOPHY OF HEALTH AND THE RELATION OF SPIRIT TO IT.

A. J. DAVIS.

The relations which subsist between mind and matter, or between the body and spirit, are exceedingly intimate, varied, and extensive; they lead the inquiring intellect into innumerable regions yet unexplored—into the richest mines of physiological, philosophical, and psychological knowledge. It is a new method of imparting medical or physiological instruction, to begin with the spirit and consider its many, and hitherto, hidden and mysterious influences upon the organism over which it so majestically presides. But, new as this method appears, it must be evident to the mind of the intelligent reader, that, to understand what constitutes health and disease, we must familiarize ourselves with the various substances, elements, and relations, that are, in any way, engaged in moving the mind and the physical organization, and by which they exist together on the earth as one Individuality. In the preceding pages we have considered *what* mind or spirit is—*how* it acts upon the organism—and how it *preserves* its power, and perpetuates itself in the order of nature. Now, I will proceed to consider the various modes by which nature acts upon the body through the medium of the spirit; for I have demonstrated that there can not be action without spirit in any department of nature or of the human body. But throughout this examination the reader must remember that we are discoursing upon the philosophy of *health*; the philosophy of *disease* can only be comprehended by first comprehending what constitutes the condition of health, which is the opposite of disease.

Nature is a Revelation of divine harmony—a harmony which flows from out of the principles and constitution of the Great Positive Mind. And *man*, in every particular, is not only a *part* of this sublime revelation—a glorious chapter in the everlasting volume of universal Truth—but he is an epitome of the Whole—he is a microcosm! Hence man must be an exact embodiment of the stupendous universe—he must be its exact correspondence—he must be a living representative of nature's every structure, every possession, every process, every principle, and every impulse; and hence, too, man must reveal, in his own empire of animation and government,

everything which nature has done, can do, or will do, for him or any other member of its vast and mighty Whole. What the spirit does for, or in, the body, that will nature do for, or in, them both; or, just as the vital principle *acts* upon the organism so will all nature *act* upon the vital principle; because reciprocity or compensation is a law of the universe.

FIRST. *Nature acts upon the spirit anatomically.* The philosophical observer can not but acknowledge the irresistible influence which STRUCTURES exert upon his mind. All nature addresses the spiritual perceptions, or principles of anatomy, with structures or *forms* of every variety and magnitude; and, by creating or developing new sensations and ideas in the mind, she changes the relations of atoms and forces, and unfolds new phenomena in the physical system. The harmony or HEALTH of both body and mind require that nature's forms or structures should be harmoniously arranged for, and presented to, them. Why do physicians recommend journeying and *change* of scenery to nervous, dyspeptical, and hypochondriacal patients? simply because without understanding the philosophy of it, experience has taught them that individuals thus afflicted generally receive much permanent benefit by pursuing such a course. Do we not experience different emotions or sentiments when we gaze upon different forms or structures? When we behold the decayed remains of man's organization, how different are the sensations awakened in the soul, from those which we experience when contemplating the human *form*, with its admirable proportions, while moved by the living principle! The form or anatomy of the sloth inspires the soul with feelings of disgust; but the noble structure of the horse inspires us with admiration; and just that *change* which is wrought by these sensations upon the mind, is correspondingly wrought upon the body—influence is irresistible, and the result is inevitable.

Owing to the great dissimilarity of constitutions, and to the different degrees of physical and spiritual refinement to which individuals have attained, the *same* objects do not cause every person to experience the *same* corporeal sensations or moral emotions. But it is absolutely certain that structure does produce more or less action upon all minds. Some nervous individuals will vomit violently on beholding blood; others will faint at the sight of a wound. The structure of the house we live in acts upon the mind, and consequently upon the body, favorably or unfavorably, as it agrees with our *internal* structure and spiritual susceptibility. There is really more truth in this statement than people generally imagine. Does not the magnificent and grand cathedral inspire us with sublimer emotions than the low-roofed cottage of the peasant? Do we not walk with a statelier tread, and feel ourselves more noble when gazing upon the lofty and stupendous mountain, decorated with the majestic oak and waving pine? and do we not weary and bend to pursue the lonely and unbeautiful pathway of the desert? A beautiful structure will transport some spirits with inexpressible delight; and it is exceedingly painful for such to gaze upon deformity. It is impossible to trace all the distinct effects which result from the *structure* or *form* of different objects, and from the manner in which those objects are presented to the spiritual perceptions. The structure of the room in which we sleep, or eat, or sit, or write, has much to do with our happiness. Do we not breathe freer, sleep sweeter, entertain sublimer thoughts, and feel happier, in an apartment of fine proportions, animated with a friendly light, than within the dungeon walls? The human spirit can by necessity become accustomed to disproportions; but health and harmony demand everything congenial with internal principles. The truth is, nature acts *anatomically* upon the spirit, by presenting to it its manifold structural beauties and embellishments. The *form* of the globe; the *angularities* of the crystal; the *anatomical* characteristics of the vegetable and animal; and the *symmetrical* beauty of the human form, are the *modes* and *means* by which Nature acts upon Man.

SECOND. *Nature acts upon the spirit physiologically.* It should be remembered that each new mode of action embraces the modes which precede it; hence the *physio-*

logical principle of action has for its parent and foundation the *anatomical*—and so with the other modes which we are about to consider. The lower always contains the higher undeveloped; and the higher, when unfolded, represents every particular of its parents or progenitors—this is true in all parts of nature.

All the functions of nature act physiologically upon the body through the medium of the brain; and these functions are generally manifested in forces and motions. But more particularly does the *motion* in minerals, the *life* in vegetables, the *sensation* in animals, act functionally upon each of these respective kingdoms, and thence upon the human organization; and in consequence of the relationship and indispensableness of these kingdoms to man, he is dependent upon and perpetually affected by them. The constitution of the human muscle is such as to demand the combined action of vegetable and animal matter; and while the spirit is attracting these dissimilar substances to the body, it is also attracting and appropriating the internal moving principles of those substances to its own peculiar constitution. The spirit draws the universal principles of the Divine Vitality from fruit, from vegetables, from the various forms of nourishment which we eat, and from the fragrance with which flowers perfume the atmosphere. It is perfectly astounding to behold with what inexpressible precision the spirit of man distributes, to the various fluids and solids of its internal and external organization, the numerous elements and substances by which it is surrounded and momentarily sustained.

Physicians cannot ascertain by chemical analysis, nor by anatomical dissection, what peculiar element it is that impregnates the blood of the human system with such unexampled vitality; nor can they unequivocally discover what it is that constitutes, what they technically term, the nervous fluid. The Arabian, the Egyptian, the Grecian, and the Roman physiologists and philosophers were more ignorant than modern physicians are, concerning these points; and even yet, it will be acknowledged, there is but little satisfactory information possessed by the medical schools, especially upon the subject of mind, its nature, and how it actuates the body. Now, I know, by interior observation, that the muscles, the nerves, the arteries, &c., are not merely instrumentalities, but they are especial vessels and receptacles, designed for the circulation and reception of particular currents of vitality. The *veins* and *arteries* are attached to the *heart*, and it is through them that the blood is *electrically* forced, and *magnetically* drawn, through the system; so the *muscles* and *nerves* are attached to the *brain*, and it is through them that the spiritual life is *circulated* from centre to circumference—from the *general* into all the *particular* parts and particles of the body.

It must not be forgotten that the spirit is the elaborating principle; it is the principle which builds the various vessels, which distributes them in their harmonious order, and which supplies them with their appropriate atoms, motions and forces. Just that Wisdom of arrangement which we see in the visible parts of man's organism is *first* existing in the invisible spirit; and, in accordance with this primary harmony, the *vitality* of vegetables and animals, which we consume, is extracted—refined—organized—and distributed throughout the receiving vessels. Hence, from vegetable and animal matter, the spirit, as the honey-bee extracts sweets from the flower, draws both physical and spiritual nourishment. From vegetable compounds, which contain the elements and principal ingredients of mineral bodies, the spirit extracts substances which are intrinsically adapted to build cartilaginous, membranous, tissual, and vascular systems. From animal compounds, which contain the chief ingredients of both the mineral and vegetable forms of matter, the spirit extracts substances which are already prepared, according to the law of material refinement, to assimilate with, and form, or build up, the osseous, muscular, and analogous structures with which the human system abounds.

Nor does the process of extraction stop here. The spirit draws from the vegetable a principle of Life. The blood receives this life, after it has undergone due pre-

paration and refinement, and thus the blood is particularly impregnated with a living organized element. So also, the spirit draws from animal substances a principle of Sensation; this principle, when properly prepared and sublimated, is made to flow into the nerves. Thus, by continual draughts upon the subordinate kingdoms of the earth, the spirit is not only enabled to organize and support its physical constitution, but it is, through the continued assistance and instrumentality of nature, also able to establish its own personality and immortal existence. From the perfect analogy between the physical and the spiritual constitution of man we are led to perceive that, the *vascular system* is adapted to the circulation of the *blood*; that the *blood* is adapted to the reception of *Life*; that the *nerves* are vessels for the circulation of *Sensation*; that the *muscles* are vessels for the circulation of the principle of *Motion*; and that the *brain* is adapted for the reception of *Intelligence*. Hence we can not resist the following correspondence:—

(PRINCIPLES.) (VESSELS IN NATURE.) (VESSELS IN MAN.)

1. Motion.	Mineral.	Muscles.
2. Life.	Vegetable.	Blood.
3. Sensation.	Animal.	Nerves.
4. Intelligence.	Man.	Brain.

By the above correspondence, it is evident that the circulation of spiritual or vital principles in nature is precisely analogous to their distribution and circulation in man; and hence, we can see how nature in performing her innumerable functions, acts *physiologically* upon the human spirit.—*Great Harmonia*.

#### "EVIDENCE FOR A FUTURE LIFE."\*

BY MRS. CHARLES BRIGHT.

There is evidence on all sides that it is from the higher teachings of Spiritualism—those that elucidate from the scientific side the Unity of the Universe, the natural sequence of psychic spheres and the psychic body to our present conditions—that the conviction of man's immortality for the mass of human beings, will come. When "tests" fail to convince the sceptic, and those who have passed onward to the spheres speak in vain to their loved ones through trance mediums, the man of science, the student, the close reasoner, may turn to researches such as those set forth in "Evidence for a Future Life," by Gabriel Delanne, and find the solution of his hopes and fears that he has vainly sought for elsewhere. The volume was published in France a little time ago, but it is only within the last few weeks that an English translation by Miss H. A. Dallas has brought it before a wider circle of readers. The main object of the book is to show scientifically that the soul is a spiritual body that lives on as an individual entity after the change called death, and inhabits spheres the spiritual counterpart of the world in which we live. It must not be forgotten that the great pioneers of Modern Spiritualism, men like Andrew Jackson Davis, Robert Hare, Judge Edmonds and a host of others have all taught exactly what is put forth in this volume, namely, that man has a triune personality consisting of "spirit" with its covering of "soul," and the external wrapper of all visible to mortal eyes of "body." But later investigations concerning the power of the soul to dissociate itself from the body while still on the earth plane—of which more than 2000 well-attested cases exist—photography, as will be shown later on, adding additional proof of these apparitions, the scientific discoveries of radiant matter and the X-rays with their valuable analogies as to the condition of this imponderable invisible substance enveloping the spirit, all helping in these later days to bring these facts within reach of scientific proof. The thinkers of antiquity almost unanimously held the theory of a spiritual body, but it has been left for Spiritualism to give "proofs" of the existence of this enveloping form which, in modern verbiage, is called the "perispit," from *peri*—around, and *spiritus*—spirit. Magnetisers have arrived at the same result by other methods,

\* "Evidence for a Future Life" ("L'âme est Immortelle"), by Gabriel Delanne. Translated and edited by H. A. Dallas. Philip Welby, 6 Henrietta Street, E.C., London, 1904.

and the investigations of Billot and Deluze, as well as the researches of Cabagnet, point to a similar conclusion, namely that the soul after death preserves a corporeal form by which it can be identified. Mediums, that is to say, persons who in their normal state have the faculty of seeing spirits, absolutely confirm the testimony of somnambulists. It is worthy of note that Gabriel Delanne starts from a similar postulate to that of Myers and his co-workers in "Human Personality," who affirmed that "If a spiritual world exists and has made itself known at any epoch in the world's history, it should be capable of demonstration now"—so Delanne declares that "if the spirit really possesses such a covering it should be possible to prove the fact during its terrestrial life." This is indeed what is now being done. The phenomena of the "double," the apparent re-duplication of the human being, have put us on the track.

As in Myers's "Human Personality," so in Delanne's "Evidence for a Future Life," case after case of authenticated appearances of the "double" are recorded, and one already mentioned in a Melbourne daily newspaper records how the appearance of a friend's "double" in the street at Weimar to the immortal Goethe, which friend he found shortly afterwards awaiting his return at home, convinced the great poet of the reality of a future life. One remarkable case that may be quoted here relates to the Rev. Stainton Moses, whose integrity is undoubted, and who corroborates the following account in a note. It has been subject of inquiry by many if the agent is aware when he makes himself visible to the percipient, and Stainton Moses's experience is given because it is expressly stated that the gentleman who made his "double" visible to him was unconscious whether his effort to do so had been successful or not. This gentleman writes:—"One evening early I resolved to try to appear to Stainton Moses. I did not inform him beforehand of the intended experiment, but retired to rest shortly before midnight with thoughts intently fixed on Stainton Moses with whose room and surroundings, however, I was unacquainted. I soon fell asleep, and awoke next morning *unconscious of anything having taken place*. On seeing Stainton Moses a few days afterwards, I inquired, "Did anything happen at your rooms on Saturday night?" "Yes," replied he, "a great deal happened. I had been sitting over the fire with M——, smoking and chatting. About 12.30 a.m. he rose to leave, and I let him out myself. I returned to the fire to finish my pipe, when I saw you sitting in the chair just vacated by him. I looked intently at you, and then took up a newspaper to assure myself I was not dreaming, but in laying it down I saw you still there. While I gazed without speaking you faded away." "Then my experiment seems to have succeeded," said I; "the next time I come ask me what I want, as I had in my mind certain questions I intended to ask you, but I was probably waiting for an invitation to speak." A few weeks later the experiment was repeated with equal success, I, as before, not informing Stainton Moses when it was to be made. On this occasion he not only questioned me on the subject which was at that time under very warm discussion between us, but detained me by the exercise of his will some time after I had intimated a desire to leave. This fact, when it came to be communicated to me, seemed to account for the violent and somewhat peculiar headache which marked the morning following the experiment, at least I remarked at the time that there was no apparent cause for the unusual headache, and, as on the former occasion, no recollection remained of the event, or seeming event of the preceding night."

In the following authenticated account, the theory asserted by F. W. H. Myers that the "soul leaves the body when the latter falls asleep," finds corroboration. "Mrs. Lauriston, living in London, had a sister at Southampton. One evening when the latter was working in her room, she heard three knocks against the door. "Come in," said the lady. No one entered, but the sound was repeated; she rose and opened the door—no one was there. Mrs. Lauriston relates that having been very seriously ill, when she regained consciousness

she became ardently desirous to see her sister before she died, and she had dreamt that she had gone to Southampton, that she had knocked at the door, and then when she had knocked a second time her sister appeared at the door, but the impossibility of utterance which she felt produced such a sense of emotion that she awoke." There have been, of course, all the well-known objections of telepathic hallucinations, and other explanations of this and every other class of spiritual phenomena, but fortunately the photographic plate is an irrefutable witness of the reality of apparitions, both incarnate and discarnate, and photographic evidence amounts to a scientific demonstration that it is an objective manifestation of the psychic which causes the phenomena. Ordinary spirit photography is attested by witnesses like Alfred Russel Wallace, but the following record of a photograph being obtained of a soul still manifesting on the earth plane is unique of its kind. Gabriel Delanne relates how, in a recently published book, "The Photography of the Invisible," a photograph is reproduced, obtained by telepathy between Dr. Istrati and Dr. Hasden of Bukarest, Director of Education in Roumania. The account of how it was obtained is as follows:—"Dr. Istrati, being at Campana, agreed to appear at a fixed date at Bukarest, on a photographic plate belonging to the Roumanian scholar, the distance being about as far as from Paris to Calais"

"On the 4th of August, 1893, Dr. Hasden called the spirit of his friend when he went to bed, having placed a photographic camera at the head and also at the foot of his bed. Dr. Istrati having prayed to his guardian angel, went to sleep at Campana, desiring with all the force of his will to appear in the camera of Dr. Hasden. When he awoke the doctor exclaimed, "I am sure I appeared in the camera of Dr. Hasden as a very small figure, for I dreamt this clearly." He wrote to Professor P——, who conveyed the letter to Dr. Hasden, whom he found developing the plate. I copy textually the letter of Dr. Hasden to M. de B——, who communicated it to me. 'On plate A three attempts are to be seen, one of which (the one marked on the back with a cross) is very successful. In it Dr. Istrati appears looking attentively on to the lens of the camera, the bronze end of which is illuminated by the light of the spirit itself.' Dr. Istrati returned to Bukarest and was astonished at the sight of his own face in profile. His psychic image is very characteristic, and expresses him more exactly than his profile in an ordinary photograph. The two portraits resemble each other closely."

In the chapters devoted to the elucidation of the fact that primordial matter is simply a product of ether, and developed from it, much light is thrown on the way that materialization becomes a scientific possibility—our mortal bodies, spiritual bodies or souls, and the materialised forms, such as the celebrated one of Katie King, through Miss Cook's mediumship, observed and attested by Sir William Crookes—all owing their origin to this common law pervading the *Cosmos*. The communications of advanced spirits, notably those recorded by Allan Kardec, testify to the same Unity, and one of the features of scientific discoveries of to-day, is to reduce all manifestations to one simple base; thus confirming the spiritualistic hypothesis. It has been demonstrated scientifically that the forces which at one time were considered to be quite distinct, such as heat, light, electricity, are really manifestations of the same energy. Thus, as everything we see around us is a product of the imponderable and invisible ether, and our bodies and souls are derived from the same source, it is by easy transition that the mind sees that we are all inhabitants, whether incarnate or discarnate, of a great psychic universe. The world in which we live, and move, and have our being is, in fact, one section of the psychic world. It surrounds us, we live in its midst, and by means of our psychic organism we are related to it. "It is because we possess a psychic body," Gabriel Delanne affirms, "that we are able to co-operate upon this sphere, invisible to flesh and blood, and it is through this organism that the spirits can operate upon us and can influence us."

In the chapter devoted to Spirit Photography, much

space is devoted to a record of the materialising séances of Katie King through the mediumship of Miss Cook and under the supervision of Sir William Crookes, and the subject is presented in a way to bring conviction to scientific as well as candid inquirers. The account of the last séance, where Katie King appeared, recorded in "The Spiritualist" of May 29, 1874, is a highly interesting one, and is worthy of notice as bringing into prominence the fact that séances for materialization and also spiritual manifestations generally are not brought about without pain or injury to those passed over. At this last séance Katie King took a most pathetic farewell of those she had become so much attached to in the three years' companionship. "Whilst directing upon her friends a grave and thoughtful gaze, she let the curtain fall and ceased to be seen. She was heard awaking the medium, who begged her with tears to remain yet awhile; but Katie said 'My dear, I cannot; my work is done. God bless you!' and we heard the sound of her farewell kiss. The medium then came out to us much exhausted and distressed." It is stated further that in future Katie King could not either speak or show her face; that the three years during which she had been carrying out these physical manifestations had been *years of suffering in expiating her sins*; that she had now resolved to rise from henceforth to a higher degree of spiritual life; that she could only correspond with her medium by automatic writing at long intervals; but that this medium would always be able to see her clairvoyantly.

All the teaching of the Higher Spiritualism is emphasised in Gabriel Delanne's interesting volume. It is shown that the soul and its developments should be the chief work of each individual on the earth plane, and it is further demonstrated that all souls, whether in the body or out of the body, draw their strength from the great central source of Light and Love.

#### NOTES AND COMMENTS.

By DR. ISIDORE KOZMINSKY.

Owing to great pressure on my time and space, I will be compelled to hold over my remarks on the Sun and Solar gems.

#### DREAM SYMBOLS.

(Continued.)

*Billiards.*—Variable—This rule usually applies to all games wherein you meet an opponent and struggle with him for victory. If you win the game, you will gain what you are endeavouring to gain in the material world, but if you lose, it will go otherwise with you.

*Birds.*—Variable—Wild birds denote freedom. Captive birds, slavery of some sort or an inability to escape for a certain time from the material difficulties in which one may be. To dream of a raven (bird of Saturn) will be a very different thing to dreaming of a peacock (bird of Jupiter), and it is always best to consider the various attributes of the birds of the air. These are to be best decided by the Planets which govern them, as follows:—

The Raven	} Are ruled by the planet Saturn, which in astrology is a malefic.
The Bat	
The Cuckoo	
The Owl	
The Crow	
The Jackass	
The Eagle	} Are ruled by the benefic planet Jupiter.
The Stork	
The Snipe	
The Pheasant	
The Partridge	
The Lark	
The Peacock	
The Eagle	} Are ruled by the malefic planet Mars.
The Vulture	
The Hawk	
The Magpie	

The Eagle }  
The Cock } Are ruled by the Sun.  
The Falcon }

The Dove }  
The Canary }  
The Swan }  
The Sparrow } Are ruled by the benefic Venus.  
The Nightingale }  
The Pelican }  
The Swallow }

The Crane }  
The Sinnet }  
The Parrot } Are ruled by the variable Mercury.  
The Magpie }  
The Wagtail }

All Sea Fowl }  
The Goose }  
The Duck } Are ruled by the Moon.  
The Owl }

Birds ruled by several planets, as the Eagle, partake of the attributes of each planet. The bird is also regarded as the emblem of the soul and immortality, and the Persians say that the soul of a loved one recently passed from earth, is permitted to visit us in our dreams, in the form of a bird.

*Bite.*—Bad—It is bad either to receive or give a bite. In the one case it signifies some misfortune and in the other maliciousness.

(To be continued.)

Correspondents should note that I expect to find stamps for reply enclosed when a private answer is asked for. If this is not complied with I must refuse to give one. My stamp bill each week is a very heavy one, therefore I am forced to adopt this rule. If a reply is wished through the columns of the "Harbinger," the name and address of the querient must accompany the *nom-de-plume*, otherwise no notice will be taken of the communication.

Reply to "Hopeless."—You are foolish to be so down hearted over something that was written in "the Dream Book." According to my reasoning the dream was a good one, and signifies success in your venture after slight delay. If you consult the Persian Table given in the December "Harbinger" you will see that the 4th day of the Moon (March 20th) is ruled by Sharivar, the angel of gold, silver mines and mountains, and your dream has to do with a mining venture. New Moon for March fell on the 17th at 3.39 p.m., not on the 19th as you seem to think. Consult the Victorian Almanac and you will never go wrong with regard to the New Moon. Leave dream books alone for the present, for a slight illness one need not consult a dozen medical men.

#### "LEAVES FROM MY DIARY"

Is the title of a twenty-two paged pamphlet recently printed by Nation and Co., Levin, N.Z. It is an answer to the following interrogations put to Mrs. Harris Roberts by a friend, viz.:—Why are you a Spiritualist? When did you become a Spiritualist? and, What has Spiritualism done for you? To answer these three questions necessitated an autobiography covering the larger portion of the lady's life, and the replies, which take that form, are both interesting and instructive. The writer, who has resumed her former and better known name of "Harris" as a speaker and writer, relates how she was brought to a knowledge of Spiritualism by reading Mrs. Oliphant's beautiful story of "A Little Pilgrim in the Unseen" (published as a supplement to the "Harbinger of Light" twenty years since) dilates on the comfort it brought her in hours of trial and bereavement, and the courage it gave her in the fulfilment of her mission, relates many instances of her mediumistic experiences, including her temptation by the adversaries, and urges aspiration for the attainment of the higher phases of mediumship.

## MRS. LAURA G. FIXEN'S VISIT.

The dream of my childhood and desire of my womanhood has been realized—I have visited Australia.

Returning Home and looking back over the past weeks, each one filled with its own delightful experiences. I feel that although expecting much, the reality has in every way been better and larger than the expectations.

We (Miss Stegman and I) landed in Sydney on New Year's day. We not only saw a New Year ushered in on that day, but we saw a new heaven and a new earth.

I lectured in Leigh Hall the first Sunday evening under the auspices of the Psychological Society of N.S.W. Mr. W. Adam, the president, and T. Slocombe, Sec: with a host of workers and friends, each did their utmost to bid the stranger welcome.

It was indeed a pleasure to speak to the upturned faces, looking handsome in eager anticipation.

My stay in Sydney was very limited. I thoroughly enjoyed the ever changing view of its Harbor, one of the master pieces of nature's handiwork, with Manly Beach that blessed gift to the women and children. I also admired its Town Hall with the grand organ, of which its citizens may well be proud.

Sydney will no doubt be the great commercial center of Australia within a few years with her heaven bestowed harbor. With this she should strive also for the highest type of citizenship, for the bravest manhood and the best womanhood, and this is the gift of the noblest type of motherhood.

Even so, mote it be.

From there I went to Melbourne, and as I write the name, a wave of longing comes over me, to live over again the beautiful days I spent in that city.

What Boston is to America, Melbourne is to Australia, its Hub and the centre of its intellect. The greatest and most important work of a city is to lead its citizens onward and upward, to uplift the race and teach it better things, and to look after the betterment of its laws, for the help and benefit of the humblest citizens. As you walk along the beautiful wide streets and footpaths, you sense the pride and forethought of the founders of this city, in whose imaginations were pictured coming generations which would people its homes, walk its streets and add to its beauty, dignity and splendor. Melbourne boasts artistic public gardens, museums and sights of interest and instruction of every kind.

Her shops, Churches and Homes are alike imposing and handsome, and bespeak the progressive spirit of this Queen City of the South, which is not only the seat of Parliament, but is step by step assuming mental leadership. Each year widens its influence, exalts its citizenship and gives deeper root to the superior ideas of it, on foreign soil. As I attempt to describe my reception and stay there, I would fain wish the magic inspired pen of a writer, that I might in a measure do justice to the most enthusiastic workers and true friends I ever met.

Mr. Otto Waschatz, the President of the Victorian Association of Spiritualists, is the concentrated essence of force and gentleness. The love of the cause is expressed as plainly in the earnestness of the voice as in the fire of the eye. No cause was ever won without a Leader. The true Leader is divinely equipped. Fearlessness and implicit faith in the ultimate victory of the cause because of its truth, are the two chief requisites for a successful one. Such is He. A leader who does not know how to spell d-e-f-e-a-t. May he ever lead the Hosts at Melbourne on to Victory.

And what of Mr. W. H. Terry, their treasurer, the pioneer of the work, the early and late and ever unwearied worker. Upon his face you see signs of a storm-swept soul, who has climbed the mountains, crossed the deep streams and pushed forward ever—never stopping to look back. Add to this keenness and conservation, eloquence and mediumship of a high order, a writer with facile pen, the "Harbinger" has touched thousands with its light, who have been glad to sit as learners at its feet, enlightened by the brightness of its rising.

Mr. Terry's idomitable perseverance and inexhaustible patience with his unselfish work, is one of the mightiest existing factors for the solution of those most difficult

problems, the success and growth of the cause in the colonies. He is withal broad, tender, loving and true, full of heart and courage, who in publishing the "Harbinger" kindled a torch which dieth not but whose light shall blaze the way through coming years, as it proclaims from its loftiest heights our sublime philosophy.

I was glad to meet Brother Terry, to see the man of whom I had heard so much good at home, glad to see his face and get an idea of his great soul. The world is richer because *such* live, rich with the wealth of lives made stronger and better, through his life and his example. Indeed the treasurer of the Victorian Association is a treasure to the society.

Such a life is rare.

Mrs. Annie Bright, the Hon. Sec. was the first lady I met on arriving in Melbourne, as she will ever be one of the dearest in my memory of such an army of friends as but few are fortunate enough to meet in a few short days in a strange land.

What can I say which will even be partly justice to her, whose personality is an equal expression of sweetest womanliness and self-sacrificing love, for true love means sacrifice. She is decidedly in affinity with the vast varied life of progressive to-day. It is not simply what she does, but what she really is which is the secret of her power.

She is the new woman, the woman of the 19th century, and we welcome her.

Pounds and pence look small to her, but humanity looks great, and neither time nor opposition has impaired her kindness, shaken her constancy, nor changed her character. The key of success she carries in her heart, it bears the legend *love*. It is higher than faith, than hope, than charity, higher than justice or mercy or goodness or benevolence. It is the highest central gem in the great, great crown of life.

She assumes her share of the burdens of the work, as she will share its victories.

"She is better to them than many hopes,"

"And better than many fears,"

"She makes a bridge of their unfinished work"

"And a rainbow of unshed tears."

There would be less success in the work with gentle Annie Bright left out. I am thankful they have her.

With such officials it is no wonder my meetings in Melbourne were crowded. With what pleasure I recall them, not only Sunday meetings, but the receptions, the personal visits, and the kindness extended by everybody.

Hon. T. W. Stanford arranged a memorable trip to the Black Spur, giving the whole party a most enjoyable time.

The visit at the Hermitage, the ride through the grand Fern Gullies, the Coach and four just for our own harmonious party, the feast of sense and soul, it was a day perfect in every way and one which will never be forgotten.

I was also the guest of Mrs. Rising and Mrs. Woodleigh Taylor, those two genial mediums whose friendship is well worth having, indeed there was not a person, nor an incident to mar the pleasant memory of my visit, and I saw the last of Melbourne, from the deck of the "Pateena" through tears, the first I ever remember having shed on leaving, after having travelled for a quarter of a century and leaving friends and dear ones behind over and again with a great variety of heart-aches. Melbourne and the good people there will forever have a warm place in my heart.

## MY VISIT IN NEW ZEALAND.

As my stay was limited to 11 weeks, I divided the time between Australia and New Zealand.

My first lecture here was given in Scotch, set Dunedin. But while the orthodox spirit may be strong here and the opposition firm, the workers are as sturdy and very far from surrender. The Psychological Society own their Hall, but being too small for the occasion, I lectured in Victoria Hall to one of the most delightful audiences I have addressed on my trip.

Both Spiritualists and orthodox were there, but the major and minor harmonies seemed to blend together, as it ever must, in the advancement of humanity, from savagery to civilization, from darkness to light, from ignorance

to knowledge, from the sand grains of the material to the glory tipped hills of immortal truth, the conception of which breaks all barriers and binds all hearts together, the mightiest weapon on earth though unseen, which will make sweetest harmony of all discord.

The President, Mr. G. Gibbs, is an untiring worker and in him the opposition meets equal determination, scotch meets scotch. He is grit clear through, ever in the front, at the head of his trusty band of workers; fighting for the cause we all hold dear, realizing that to him are committed responsibilities solemn as life, sacred and enduring as eternity, to confederate all nations, unite all parties and unify all creeds, the gospel of the people shall then be the gospel of Friendship, of life, the gospel of the stars of intellect forever.

When the rank and file is called, Dunedin will be on hand, well up toward the front, her uniform spik and span and her armour shining. I left happier and richer in my experience for my short visit among the quaint, delightful, canny Scotch. Last but not least I visited Wellington, the capital of New Zealand, situated between the Mountains and the deep sea, a coy maiden wooed by each.

Whether you view the city from north or south, in the warm sunshine or bewitching moonlight, it is attractive. The houses play hide and seek among the hills and trees while a very American air pervades her industrial as well as social life.

The Wellington Association of Spiritualists (Reg.) are fortunate in having Wm. McLean, Ex. M. H. R. and J. P. for its President. A man who has achieved success and won recognition in the varied fields of commerce, politics, letters and philosophy, all great factors in the final solution of the problem of redemption.

For 22 years Mr. McLean has lived for the one great new idea, has thought and talked and written and sung and worked and struggled and suffered for it. Along the pathway of such a useful life will heartsease ever bloom. He is a leader among leaders, a wise counsellor, a prophetic fearless soul, a manly man. Any society is bound to be prosperous with such timber to make presidents of.

Mr. Isaac Plimmer and Mr. Wm. Moore the Vice-Presidents, are also among the Pioneers of the society, having been with it since its first inception.

Mr. T. Volkman, the treasurer, is another power for the cause. He is one of the leading business men of the city. Young, active and intelligent, with mature judgment and excellent business qualifications, combined with superior mediumistic healing gifts. He is also blessed with a deep, melodious voice, and sings his way to the hearts of the people at the meetings.

Mr. C. A. Whitney, the treasurer, makes up the quintette which is holding the Fort for this, the largest spiritualist society in New Zealand. Mrs. Wm. Moore with her clear sweet voice, and Mrs. Elizabeth McLean, their efficient Organist, give tone to the meetings, we all know how large a share the music adds to the success of it. Mrs. McLean heartily supports her husband and has most excellent developing powers herself.

I spoke on Sunday eve Feb. 28th to a crowded house in New Century Hall built and owned by the Association. The Hall was tastily decorated with flowers, emblems and the English and American flags. On the platform stood the veritable table used 22 years ago in the seances which started the society.

My subject was "What is truth," and I have not addressed a more intelligent audience anywhere than I saw before me on that evening. I spoke again the following Wednesday evening and delivered the third and last lecture on Sunday eve March 6th. Sunday after Sunday our philosophy has been presented here for years, in an able logical manner, and the people do their own thinking. At the close of the last lecture I was most pleasantly surprised when President McLean presented me with a fraternal memorial, signed by the officers and a number of the members of the society, together with an artistic goldmounted greenstone brooch, with the Maori wish of Love and Good-will comprehended in the ward "Kia Ora" engraven across it. My heart was too full for utterance, indeed words could not express my

affectionate regard for the dear souls I had barely learned to know before I had to leave.

I found the higher thought people in Wellington as delightfully social as they had been earnestly spiritual. The Officers, busy men though they are, sacrificed business to serve me, and the ladies (bless them) served physical comfort in season and out. Mrs. McLean, Mrs. Moore, Mrs. J. Godber, and Mrs. Ella Fanning, vied with each other, each out-doing her neighbor, and when my dress-suit case went to the boat, there among clothes and curios nestled several jars of jams and chutney put up by Mrs. Fanning's own fair hand, fruit, love, and sugar all mixed together in just the right proportions to outlast all other brands.

Melbourne has a powerful rival in my affections since visiting Wellington workers. They possess that harmony which shall overcome external influences of strife—that beauty and light which bursts through the darkness of selfishness of misery and sorrow, having reached the day of peaceful calm which is set aside in the sanctuary of each soul that he may worship there, as he may choose.

May their to-morrows be ever infinitely greater than their yesterdays.

#### AND SO I VISITED AUSTRALIA.

Dear hospitable large-hearted people who received me as an old friend, stormed the portals of my heart, took possession, and will hold their place, though I travel in many lands.

I gather up the various threads of the weaving, to consider whether the pattern laid out has been followed, seeing its colors and designs are harmonious and knowing divine approval has been stamped upon the workmanship. I have had time to say but a few "little things" but what are little things? Who shall say,

"A pebble in the brooklet cast has turned the course of many a river."

"A dewdrop on the baby plant, has wrapped a giant oak forever."

#### FINALLY DEAR COMRADES.

Let us have large hopes for ourselves and for those whose lives touch ours. May the power of almighty and infinite love, drop its mantle upon us, bidding each one take up the gift within and develop it, as infinite presence surrounds us, until fullest harmony and peace shall fall upon every soul.

I will not say farewell, but "au revoir," hoping to meet you again in a few years.

Meanwhile work, for the full measure of your six days of labour. Your seventh will come, your sabbath day of rest, in infinity of perpetual harmony, until we all, like the everlasting harmony of ten-thousand sabbaths, shall be united to the years and ages of eternity, and all shall be peace and beauty and light with us forever.

And as you read this, we are listening to the music of every mighty stroke of the "Ventura," for it spells to our longing ears the magic letters—"Home."

## THE OCCULTISM OF THE AUSTRALIAN ABORIGINAL.

### PART II.

BY ISIDORE KOZMINSKY.

The interest aroused by my former paper on the subject of the Occultism of the Australian Aboriginal, and the generous reception accorded it, has emboldened me to present this second instalment, and I sincerely hope that it may be found no less interesting and worthy of the attention of all those who believe with the poet philosopher that "the proper study of mankind is man." It is an honour to know that the members of this society should desire to hear more from me on this subject and to acknowledge the help and courteous letters from that charming lady the Countess of Lintithgow, Count MacGregor de Glenstrae, Professor Baldwin Spencer, M.A., William Ridgeway, M.A. (Professor of Archaeology of Cambridge), Professor F. York Powell, M.A., F.S.A., of Oxford, and a number of others, besides kindly notices from the press. It will be my pleasure to-night to further endeavour to trace the early evidences of human thoughts amongst our natives here, and to compare with them, as far as possible, the thoughts

of the nations of the old world. We will find many curious coincidences which, for the present, we will content ourselves with regarding as curious coincidences only, although later it may better suit our purpose to diligently enquire why these curious coincidences occur, and to explain at length concerning them, if we can. Let us turn our steps to Old Chaldea, and from the mounds of ages draw forth the clay tablets which served as books in the days when Nineveh flourished and its warlike and restless rulers pursued their conquering course. On these we will find many exhortations concerning the use of names, their powers, their mysteries and their use in magical rites. In the land of the Pharaohs to call a god by name was to call down the god himself, for he was scarcely able to escape from so powerful an incantation. In a magical papyrus of the time of Rameses II., of the XIX. dynasty, about 1300 B.C., now in the Louvre at Paris, we read the following:—

“O: black-faced lion with bloodshot eyes and poison in thy mouth, demolisher of his peculiar name.”

“The mystic and magic names, seemingly of a barbarous origin, which are used to designate the gods, hold a very important place in the four last chapters of the *Ritual of the Dead*,” writes François Lenormant (“*Chaldean Magic*,” chap. vii.) The ancient Israelites uttered the Divine name in fear and trembling, and the mystic Quaballah is most exact on the subject. The same belief in the power of names holds in the East to this day, and the wandering gipsies of Europe have many charms composed of names and words to which mystic properties are assigned. Here is one for the cure of toothache, given to me by David Cope, Esq.:—

“Quosum sinoba reunt tantus lect veri.”

“Healing by words, that is by the direct expression of the mental power, was common in the early ages, particularly in the Church, and was not only used against the devil and magic arts, but also against all diseases,” writes Van Helmost (“*Opera omnia de virtute magna verborum et rerum*,” page 753): and who has not heard of the magic word *Abracadabra*?

To this very day it is a custom amongst observant Jews to change the name of a person sick unto death in the hopes that by so doing the hand of death may be stayed. Coming to our Aboriginal, we find ideas of a very similar nature regarding the potency of names. It was considered ominous to name a child before it could walk, and the veteran Australian writer, Mr. Howitt, says that the natives of Gippsland do not name a child until it is three years old. “Till then,” he writes, “it is called a Leet or Tally Leet, or Quenjung (child, or girl, or sister.)” It may be that two or more persons in a tribe have similar names, this being the case if one dies all the names of the survivors are immediately changed. The Australian Aboriginal does not willingly tell his real name to an outsider. Over this matter he is very superstitious and reticent. A singular, but by no means a new, custom is to name a child after some animal which happened to pass at its birth, or by some object which at that time presented itself to the mother’s mind; and commenting on this custom Mr. Brough Smythe refers his readers to the book of Genesis. If a native bore the name of a tree, or shrub, or flower, when he died that name was blotted out and the objects were renamed. For that name to be pronounced again was a terrible omen which superstitious fear rigidly forbade. In Book III. of the *Iliad* the customary usage of hair in sacrifice is mentioned. I have a drawing of an *Astrolabe* discovered by Mr. Layard at Nineveh, which pictures amongst other things a man garbed as a priest cutting hair from the head of a seated figure, ostensibly for some magical rite. Amongst the Egyptians hair was thought uncleanly and unlucky, therefore the priests shaved their bodies every three days and destroyed the hairs. The Israelites, on the other hand, were antagonistic to the cutting of hair, and Samson’s strength is said to have left him after the Philistines had submitted him to such an operation. Old story tells us that before death was able to take the unhappy Dido, Iras had to descend from heaven and cut off her lovely locks. The Gauls prided themselves on their hair, and it was a punishment to them to be in any way deprived of it.

It was an old English belief that a hairy person was sure to become wealthy. Like the Egyptian of old the black of Australia was particularly careful to destroy his shorn locks for fear that they should fall into the merciless hands of an enemy, who, by their agency, could work ill against him; but the dusky lover would receive from his faithful lady-love a lock of her hair as a symbol of her trust in the man from whose hands she feared no injury. The hair from a dead man, especially a valiant one, was a precious possession held in extreme reverence. Spun into a cord and worn on the head it was supposed to bring the wearer into communion with the departed, to assure spirit protection and to bestow clairvoyance. Hair string worn around the head or the loins was a panacea for “all the ills that flesh is heir to.” The Rev. G. Taplin tells us that “in cases of injury they—the Rankbirrit tribe, River Murray—apply a mixture of human flesh and emu feathers, bound round with the hair of a dead tribesman, to the wound.” Turning again to the Bible, we read that a bone from the body of Adam was employed to make Eve. The Egyptian embalmers took especial care not to injure the bones whilst embalming a body, and amongst the natives of Greenland the bones of human beings, and, in some cases, the bones of animals, were revered as symbols of immortality. The bones of St. Thomas Aquinas and St. Nicholas of Tolentius at Naples are said to shed blood annually.— (“*Philosophy of Magic*,” Eusebe Salverte, Vol. I, page 302.) And at the modern Jewish Passover service the shank bone of a shoulder of lamb is placed on the table in commemoration of the Pascal lamb. The magic rods of the magicians were composed of wood, bone, stone and metal. These were used in magical ceremonies and were considered to have great power for good or ill according to the will of the user. Moses and Aaron and the wise men of Egypt had such rods, and Lord Lytton introduces one into his “*Strange Story*.” The golden rod of Hermes, with which the god charms mortals to sleep, is mentioned in the fifth book of the *Odyssey*. The tenth book tells how Circe the sorceress turned the companions of Odysseus into swine by the aid of her magic wand. Now, our Australians had no magic staffs, but they had pointing bones and pointing stones. Ned M’Clennen, an old aboriginal, one of the few remaining of the Wimmera tribe, told me that besides human bones the bones of the kangaroo and emu were used. He said that his tribe esteemed the roundish pointing stone called *Mokul* by them and *Tandal* by others more than any other pointing instrument. Amongst the Dieyerie tribe it was the custom to put the bone of a dead friend in hot ashes and to call it by the name of an enemy, who it was supposed would die when the charmed bone was consumed. The old Narrinyeri tribe would cover a bone—the flesh off which had been eaten by an enemy—with grease, human hair, and red clay. This they would affix to the leg bone of a kangaroo and hold over a fire. When the grease, etc., melted off they believed that a fatal misadventure had befallen their enemy. This charm is known amongst them as a *Ngathungi*. Amongst some tribes the old men oftentimes questioned a dead body as to who caused its death, and in reply the spirit of the dead would direct them where to find the bone. When a man is sick his people will go or send to an indicated sorcerer and demand of him the bone. To refuse was fatal and the suspected native invariably gave them a bone. If the sick man recovered nothing more was said, but if he did not then woe betide the supposed sorcerer. Mr. Gerald Massey, in “*Natural Genesis*,” Vol. I, page 129, says:—“After the body has lain in the ground for some months it is disinterred, the bones are scraped and cleaned and packed in a roll of pliable bark. This is painted and ornamented with strings of beads. It is then called *Ngobera* and is kept in the camp with the living. It had undergone a transformation which in Egyptian is denoted by *Khepra*, and just as the Egyptians had their mummy image carried round at the banquet as a type of *Khepra*, a reminder of immortality, so the *Ngobera* is still brought forth by the Australians into the midst of the domestic circle at the gathering of relatives and friends. The custom and mode are indefinitely older than embalment in Egypt, and these have persisted both

in Inner Africa and Australia all through the ages during which the long procession of Egyptian civilisation was slowly filing past. The typology is the same and the Ngebera is identical, even by name, with the Egyptian Khepra (Ptah), the transformer, the divinity who re-fleashes the dead with his red clay.

"The strings of beads correspond to the network of beads with which Egyptian mummies were wrapped as the symbol of the net that recovered Horus or Osiris from the waters of the Nile." Mr. Massey also draws attention to the similarity of the Yarra dialect word Ang, to breathe, with the Egyptian symbol of life, Ankh. The occupation of the blessed in Paradise was, in common with the thoughts of the American and other aboriginal tribes, one of play and sport, with plenty of food to eat. The principal mourning colour of the Australian was, as with the Chinese, white, although red and black were also sometimes employed. They believe that some sorcerers have the power of stripping off their skins and so rendering themselves invisible—can fly wherever they please. We can trace the flying magician far back into the old heathenish times. He is introduced into some of the most fascinating stories of the "Arabian Nights." When travelling some years ago through Poland it was no uncommon thing to come across some cracks in old churches and one or two broken crosses. The peasantry say that this damage was done by witches whilst hurrying to the Sabbath in the dead of night. This witches' sabbath was one of the terrible nightmares of the middle ages. It was believed that men and women made themselves invisible by anointing their bodies with some magic unguent and flew through the air to the place of the meeting held under the presidency of Satan and the Pagan gods. There they had their revels and their feastings. Some changed themselves into animals and some into human forms of wondrous perfection. At these sabbaths—accounts of which vary slightly—the witches indulged in all conceivable kinds of sensuality and wickedness. One hideous old woman, by name Agnes Sampson, in the time of James I. of England, stated that she and others flew over the sea whilst Satan rolled along with them on the waves. They went on board a richly-laden merchantman, and after tiring themselves with feasting, sunk the ship and its crew.

I have said little to-night about talismans, as I will have more to say about them and other matters of curious interest in my next paper. I cannot refrain, however, from giving the following extract from an interesting letter which I recently received from Professor William Ridgway:—"At the British Association at Southport, in September," writes the Professor, "I gave a discourse on the origin of jewellery, holding that it had originated in magic rather than in aesthetic. This I was able to support by a large induction from ancient, medieval and modern times, showing that most of the objects used by modern barbarians, such as cowries and other shells, red coral and all forms of precious stones amongst the ancients were primarily valued as talismans, as is now the case amongst the Hindus, etc." Mr. S. Young, of Blinman, South Australia, has kindly sent me a soft triangular crystal rain stone, together with the following curious information:—"It is called Beekie or Rainbow stone. This is on account of the various colours it contains resembling the colours in a rainbow. Rain making can only be effected by one in the tribe. Usually the men but occasionally a woman has the power. A small piece is bitten off and ground up fine in the mouth (you will observe that the crystal is very soft), the particles are then blown from the mouth in the direction rain is wished from. As in other nigger charms it is very much prized by them and their faith is large. No time appears to be stated in which the charm must work. It is seemingly sufficient that the performance has been gone through—'rain been come now.' Name, Mulhdoo Beekie, literal translation, Rain stone or Cloud stone, possibly from its general colour. Another name given to it is Undhooworrie." It is remarkable that the ancients and the savage tribes associated stones with water so much. Diana taught the Greeks the art of navigation in return for a ship of stone which Agamemnon dedicated to her; and Neptune

changed the ship of Ulysses into a rock near Corfu. In the 17th chapter of the book of Exodus, we are told that Moses smote the rock in the desert with his magic staff and secured for the people by this act an abundant flow of sweet water. Some savage tribes have amongst them rain-makers, who with certain incantations threw stones in the air in order to cause the flood gates of heaven to open. The falling meteorites possibly suggested an analogy to the savage mind. Other Australian tribes have their ceremonies for the producing of rain, but in these stones more or less take a prominent part. The following selection from an excellent paper, "Australian Light on Britain in the later Stone Period," read before the British Archæological Association on the 16th of February, 1898, by the Rev. W. S. Lach-Szyrma, M.A., will serve to complete my remarks this evening on the Occultism of the Australian Aboriginal: "Superficial thinkers, said this scholar, might say that Australia as among the newest group of our colonies had nothing to do with history. I am inclined to think just the contrary, and that to the prehistoric archæologist Australia may offer light on obscure and almost apparently insoluble questions of primitive British archæology, such as hardly any other portion of our British Empire can rival; for in most other parts the natives, uncultured though they may seem to us, have developed among themselves a sort of semi-civilisation higher than the Australians, and quite distinct from that which ever existed in this island; or else, as in the case of the negroid races of Africa, they seem to belong to another type. It is thus that Australia, though the newest to the sight of the 'man in the street' of the great regions of the earth, to the archæologist offers light on the oldest periods of European history, or rather on the dim ages of prehistoric Europe, and gives us an object lesson of what Western Europe might have been in ages long anterior to the Aryan migration, or the coming of the Celts and Cymri into Gaul and Britain. With such remains as we have, with the early monuments, menhirs, dolmens, rock-circles, etc., and the more primitive traditions of early European folk-lore, we can, by the illustrations of what primitive mankind still is in the Southern Hemisphere, have some conception of the state of society in Primitive Europe."

#### BIBLIOGRAPHY.

##### SUGGESTION AS APPLIED TO EDUCATION.

We have received from the office of a Spanish contemporary, "La Irradiacion," of Madrid, a pamphlet of sixteen pages, by Dr. Barillon, in which he explains how dull, stupid and indolent children at school are capable of being transformed under the influence of hypnotism. He cites instances in which this has been done, even in the case of an idiot, who was enabled to learn the alphabet and to acquire the four rules of arithmetic by this means. This method equally applies to those who are morally as well as intellectually deficient; and as a remarkable case in point, the writer quotes that of a young woman who was experimented upon by Dr. Auguste Voisin, in the Hospital of Salpêtrière. She was twenty-two years of age, a thief and a prostitute, brutal, filthy, lazy, obscene and incorrigible; and she is now obedient, docile, honest, laborious, and cleanly. Surely facts like these, attested by a medical man of high standing, connected with one of the most famous asylums in Europe, ought to produce some impression upon the minds of the faculty in this country; especially when it has been proved by a clergyman at Hastings that drunkards can be reclaimed in this manner. Outside the hospital spoken of above, Dr. Voisin has been equally successful in the application of hypnotic suggestion to the cure of both moral and mental infirmities; and mention is made of a married lady whose character was altogether insupportable; but, after having been submitted to this treatment she became affectionate and amiable to her husband, and ceased to give way to fits of passion. It has been proved in this city that certain cases of insanity are curable by magnetism; and it now appears that we have, in mental suggestion, a most potent agency for the moralization and intellectual culture of the vicious and the ignorant.

## THE CENTRE OF CREATION.

BY CHARLES DAWBARN.

Nature, taking a certain amount of space for her target fired at it with arrows. When she scored that made a sun, and perhaps a planetary system. But when at last she hit the Bull's eye fair and square, out popped man. Such may be taken as a brief synopsis of Alfred Russel Wallace's new book entitled *Man's Place in Nature*. That book is the text for the following article.

From the time that man began to think he has thought about himself. His own past, which we call history, has interested, and often perplexed him. But the worst problem of all has been as to what became of him after the body was dead. By many that has been counted the end of him, just as his birth was the beginning. But to others have come experiences that in these later days have led them to proclaim a new birth into a new life as the natural and certain result of passing through the process of death.

There has been no point yet discovered at which thought meets an impassable barrier, so the thinker of to-day finds himself facing an entirely new problem. He is now asking himself how many are to share this assumed eternity of immortality. He has accustomed himself to think of space as infinite, and bestudded with innumerable systems of suns and planets. He has said to himself "There must be intelligent beings on many another world, who will find innumerable opportunities in space for evolving a manhood at least equal to that of our little earth. They, like ourselves, will die, and pass on and up to a still higher manhood in their own spirit spheres."

This has seemed both reasonable and probable, especially when the belief has been accompanied by a half scientific acknowledgment that since no two planets would be alike, therefore their evolved forms of life would surely differ from anything we could imagine or conceive. And since man was the cap-stone of evolution here, so superior beings would occupy a like favoured position in those other worlds.

It has seemed to the thinker that such must be the meaning of the innumerable worlds of space, many of them basking in the glory of suns far larger and more glorious than our own. Nothing could apparently be more certain than that myriad intelligences are thus voicing the glory of their creator, and, like ourselves, dying into higher stages of existence.

The man who dies must have a body to die out of, and it is of course assumed that the inhabitants of other planets have some sort of soul clothing, which they leave behind when they die.

Except to the pure materialists of the Buchner and Hæckel variety who believe that man is just a will o' the wisp, going out with a puff, there has seemed almost a certainty that, whatever might be the future for man, it would be shared by souls from other planets. Occultists have from time to time interviewed intelligences claiming to have lived and died in Mars, Saturn and even outside worlds, whose visits have been accepted as natural, and according to the law governing spirit return. Seers have claimed to make visits, while in the superior condition, to gatherings in other worlds where they have found charming hostesses and intelligent hosts to give them cordial welcome. These foreigners were always described as just men and women, but with a difference that charmed the curiosity seeker. These facts have been written and printed in cold type for our children and our children's children to read, if the gates ajar to-day should presently swing to, and the key be turned in the lock.

But alas! and alas! now comes our own Alfred Russel Wallace and solemnly declares that man as existing on this planet was the one object and ultimate of every star, nebula and galaxy in Cosmos in general, and of our own solar system in particular. To make it still worse, he has an inconvenient method of capturing and arranging facts, just as he captured and arranged butterflies in the Mollucca Islands in his pre-Darwinian youth. And these facts, when turned upside down, and inside out, are found to be explosives which go off and destroy the old beliefs deemed almost sacred.

The reader who likes good solid reading will find it in 'Man's Place in Nature' just issued from the press to the glory of Alfred Russel Wallace, and the probable bewilderment of the public. Whether the individual reader purrs or growls will depend upon his early training, and the violence of his present beliefs.

A very brief summary of the argument must suffice for the present article and its readers, after which we may, perhaps, endeavour to discover if the asserted facts contain a lesson of value for ourselves.

The increase in telescopic power, aided by the camera, has added millions of stars to the few thousands visible to the unaided eye of man. But the process has seemingly come to an end. The camera may now look for hours right through the Milky-way into the depths beyond, and find only nothingness and space. So it becomes evident that mighty Cosmos is itself but a speck in infinite space. We may even speak of it as our 'Cosmos', for perchance there may be another Cosmos beyond our ken. This Cosmos is declared by astronomers to be a huge ring, so vast that light travelling at the rate of 180,000 miles a second would require 30,000 years for its little trip, and we suppose as much more for its return journey. This ring is the well known Milky Way, with comparatively few stars or systems above or below its plane. In the very center of this plane is a cluster whose stars are somewhat nearer together; and of this cluster our solar system is but a speck. Distances are so vast in space that solar or stellar movements will not affect this position in millions of years. We are very nearly in the middle of this scenic display on Nature's stage and there we shall remain.

The import of this position consists in the fact that away from this center a perpetual celestial Donnybrook Fair is going on. Gravitation is the one eternal Irishman with a chip on his shoulder, looking for a row. So we have collisions and explosions galore, leaving some stars bright, many more dark, sometimes two or three almost touching, then a sudden flare up, and a change of partners for the next dance.

In a word, outside our center there is no place for a soberminded planet to become mother of a human family, and bring them up as such a family must be brought up if it's ever to become a race of archangels. This demands a hundred million of years, more or less, with sufficient quiet for children to grow up in their nursery. So the student will please observe that Cosmos is really of no account, save that as a volcanic outburst at one place is favourable to peace and quiet somewhere else, so our center gets the benefit of the rumpus going on outside. It is thus evidently of no use to expect a heaven filled up with spirits who have been born and died in these outer spheres, for the conditions therein won't permit any advanced forms of life. So its good bye to all dreams of human intelligence outside our center.

Having thus rather summarily disposed of Cosmos in general and the Milky Way in particular, the learned doctor and F.R.S. returns to the central cluster, amid which roams our tiny solar system, with its planets, big and little, including planet earth, the present abode of man. He next details the conditions needed for life to work upward to such a cap stone as man, and, first of all, there must be comparative quiet for untold millions of years. This condition could only, by any chance, be found in the central region of the vast Milky Way. Again, the temperature within which human life is possible is very limited. There must be an atmosphere, containing certain gases, for man to breathe. But gases, like everything else material, are subject to gravitation, so unless the planet is large and solid enough to hold them, some of these gases may escape and pass out into space. Day and night seem essential, that is to say periods of rest are necessary to man, as we know him. So the planet must turn on its own axis at regular short periods, as well as revolve round the sun. Both water and air are essential to life as we know it, and both are mixtures of certain gases. Without that mixture the conditions would be unfavourable for man. Of course, without hydrogen there would be no water, but if hydrogen were roaming round loose, a slight mixture with oxygen would produce dangerous explosions. But it happens that hydrogen is the lightest of our gases, and the earth is just too small

to retain it by gravitation, and almost all, not needed for water, escapes into space beyond our atmosphere. So, we see, that a planet must be just right size, neither too big nor too little, or man could not breathe.

Taking such facts as these, with many others, the learned scientist proceeds to search for manhood outside the earth, but within our solar system.

San Leandro, Calif.

(To be continued.)

#### SPIRIT TEACHINGS. THROUGH A MELBOURNE LADY.

The outcome of the advanced soul is peace and perfection. This is man's ultimate. As man ascends, he comes into fuller possession of the powers and possibilities which belong to him in his perfected state. When he has fully realised his Divine birthright and the heritage which is his to claim, he will have placed his foot on the ladder which leads to the City of God. To realise his own divinity and God-given powers is to place himself *en rapport* with the power which governs, in touch with the Divine Law; and this law is the *Life*—is to drink at the *Living Fountain*. When prayer and aspiration for something better, purer, holier, enters the human heart, then does the sunshine of Truth flow into the darkened chambers of the heart, then doth dissatisfaction of the old life creep in, and unrest, which follows, will bring desire for change, and, though at this stage man may, and does, not understand himself any more than the plant struggling beneath the dark earth, yet is it struggling, if even unconsciously, towards the light; the struggle may be painful, but oh the joy when light comes. All men are instinctively struggling upwards towards the light, ceaselessly struggling for they know not what. Is it not the Great Father of all trying to lead men upward, out of the darkness up to the light? As our physical sun draws the plant-life from the dark earth upward into the sunlight, then loading it with blessings, wafting to it essences, life properties, and refreshing dew, till it has burst forth in glorious blossom, delicate, sweet, in all the perfection of form and colour. Think you that man's life holds not a similar perfection and glorification? that the struggling earth-life doth not hold grand promise of after perfection, of ultimate glory and of final completeness. Man's desire and aspiration must bring the fulfilment, and how much more than our puny minds can grasp awaits us in those far off realms of bliss. But let us return to our lives here, and now, in deeper thankfulness with sincere purpose, knowing that each holds within his or her life the wondrous powers which make for perfection, nurture love and qualities which make for righteousness, hold thy soul in patience that peace may flow in.

The Divine life is made manifest by the indwelling spirit of charity and compassion, of justice and equity, the spirit of wisdom and truth is all present to the humble aspirant. On the wings of the morn light is borne, glad, glorious light; and so with the awakened soul light dawneth; light from afar, but it will shine on through eternity. O soul, awakened soul, know ye the glories, the unspeakable life of wonder and fulfilment of blessing and joy that awaits thy further unfolding. That which thou deemed sorrow may be the step which will lead thee yet higher towards the light.

Rejoice, rejoice, for through the glimmering ages,  
Echoing sounds of harmony and love resound;  
And life lifts up her voice,  
Proclaiming peace, completeness, and everlasting joy.  
Through paths of duty doth this echo ring,  
Through cries of sadness, sin, and bitter woe,  
Is heard afar the echo.  
Truth will triumph, love must conquer all,  
Sorrow and sin must fall, must fall  
And pass, for dawn and light is breaking.

Man's earth life is but the prelude to his continued life under different conditions, and these after conditions depend on his life here. Much that surrounds him in the earth life is as material given him to use; as the potter with his clay it depends entirely on the use he makes of his conditions and surroundings as to how he shapes his moulds, his life. If the sculptor would make his work immortal he must mould and imbue his form with beauty and grace, imparting from his own mind

the purity and nobility which he aspires to: thus do not these works of his live embodied in that figure of stone or clay: is not the Christ spirit shining forth. Yet have all men this favour, which they use unconsciously, unknowingly. Are not the unspoken thoughts of men building up majestic forms that will greet them in that other life, as they have been built up silently by man's spirit or Ego out of spirit substance; they are not visible to his mortal eye, yet are they there as tangible as the form of clay or stone. In the artist's gallery you look to see forms of loveliness, landscapes and flowers of rare beauty; not that which is loathsome or degrading. Yet, when we look into the gallery of men's minds oft do we see depicted there much that fills us with sorrow, and know that when in the next life he beholds these pictures of forms built by him in this earth life will he turn from them in shame. Thus are ye determining in this stage what ye would have in the next. The unselfish deed, the desire for higher things, these bring the reality in that other life which more easily produces the condition from the thought. Yet the cruder earth life must be the ground work of man's evolution.

Could you see as we do the colors and forms that surround the well ordered and governed life and the reverse of this surrounding the unevolved life, you would know whereof we speak, and determine to make thy own gallery one worthy of thy higher self. Farewell, dear child of earth, we will greet you yet again and bid you well in earth's journeys. Farewell.

#### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Great interest has been shown during the month in the meetings of members and inquirers held at the rooms in Austral Buildings. The attendance at the *Conversazione* on Monday evening, March 14th, was a record one, many being unable to find seating accommodation. An interesting paper by Dr. Isidore Kozminsky on "Occultism of the Australian Aboriginal," accompanied by exhibits, being the principal attraction. A good programme of music contributed by Miss Leonore McKail, Mr. John Mack, Rev. Fergus Ferguson, Mr. Bloomfield and Miss Probyn; and recitations by the Misses Aston, Edelsten and Woodleigh Taylor made a most enjoyable evening, Mrs. Blackwell being the accompanist.

At the Wednesday evening meeting the speakers have been Rev. Fergus Ferguson, Mr. G. Buxton Hewer and Mrs. M. A. Redfern. Mr. Ferguson's first lecture on March 2nd, on "Mental Therapeutics and Magnetic Healing," attracted a crowded attendance, and so much interest was shown in the subject that he consented to give a concluding address on "How to Heal," his own experiences and successes with almost hopeless cases, and his belief in the latent power in every individual to exercise the healing influence, bringing this important phase of spiritual development into great prominence.

On the Wednesday following, Mr. G. Buxton Hewer, who lived for nine months in India, and knew intimately a few of the famous "adepts" in psychic development, gave some interesting reminiscences of his "Experiences of Occultism in India," and was cordially thanked by the President, Mr. Waschatz, and others, to whom his narrative was not only new, but suggestive of psychic powers so little realised in ordinary life. Mrs. Redfern's address on "The Spiritual Pathway," given on March 23rd, concluded the month's work. It was an earnest appeal to Spiritualists to walk in the straight and narrow path indicated in the Gospels as leading to Eternal Life, and emphasised the fact that mediumship might exist while the individual's spiritual nature remained undeveloped.

Two meetings were held during the month of the Psychometric Class, conducted by Mr. Jennings, namely, on the 4th and 18th. These are the best attended circles held in connection with the V.A.S., and have been in progress for several years. Mr. Jennings' psychometric gifts are of a very high order, and his correct reading of objects is almost unwavering. The voluntary collection that is taken up at these meetings is presented by Mr. Jennings to the V.A.S. for the

purchase of books for the library. A number of valuable works have been added in this way, and the latest purchases were formally presented to the members at the *Conversazione* by Mr. W. H. Terry, who took the occasion to speak of Mr. Jennings's valuable work in the cause. Among the more recent additions are F. W. Myers's "Human Personality," to be loaned on special conditions, and some of Lillian Whiting's attractive volumes, including her biography of Kate Field.

The concluding fixture of the month of March was Mrs. Redfern's monthly circle for spiritual development, held at the V.A.S. Rooms on the 4th Thursday, when all inquirers into Spiritualism are welcome.

### To Correspondents.

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

#### SCIENCE AND MODERN SPIRITUALISM.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I have been trying to evolve an argument in support of a belief in Modern Spiritualism from a scientific and philosophical point of view. Should you see anything in it, I would like, with your kind permission, to present it to your readers through the medium of the "Harbinger." It is this:—Scientists are pretty well agreed that the lowest form of matter is that known as living protoplasm, and that humanity has been evolved therefrom. In this living protoplasm is conserved a certain amount of force or energy. At a certain stage it begins to part with this force or energy (which is the dying process) and in doing this we observe that it gives birth to, or evolves a higher form of matter which we call *vegetality*. We now see that up to a certain point of development the force or energy expended by the living protoplasm is still conserved in *vegetality*, when it, too, begins to part with its force or energy in giving birth to, or evolving *animality*, the next step in advance in the scale. In *animality* we see exactly the same process in operation in evolving *humanity*. We have here in a nutshell an illustration of the principles of the conservation of energy, persistence of force, and evolution in full operation. This is indisputable. It may now be asked, are these great scientific principles to cease to be operative on the stage of *humanity* being reached? Obviously it cannot be so. What then is to become of the energy conserved in *humanity*? If its function is not the evolution of *Spirituality*, (the next highest step in the scale) what then? Does not this follow as a natural corollary? This question appears to me a regular poser. I should like to know how any Materialist can answer it without admitting the principles of Modern Spiritualism. But, it might be objected, if *humanity* evolves *spirituality*, some evidence of the existence of a spiritual entity ought to be forthcoming. Now is there such evidence? I think so. It seems to me that there is no getting away from the testimony of such witnesses as Sir William Crookes and C. S. Varley, not to mention the names of scores of others of the highest character and scientific attainments. To say that these men were hallucinated is utter nonsense; the accuracy of the scientific instruments, with which their tests were carried out, renders such a belief impossible. It appears to me conclusive that the spiritual entity examined by them was no other than an evolution of *humanity*. We now see a process of evolution in operation proving to the hilt the truth of the *Spiritual hypothesis*:—Living protoplasm, evolving *vegetality*; *vegetality*, *animality*; *animality*, *humanity*; *humanity*, *spirituality*.

Yours, &c.,  
D.F.M.

#### REV. DR. STRONG AND SPIRITUAL PHENOMENA.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In the "Australian Herald" for March I notice that the Rev. Dr. Strong is again having a tilt at the *Spiritual phenomena*.

Surely the Rev. gentleman ought by this time to have had all the evidence he wanted to convince him of the truth of such phenomena!

Some men, however, are not easily convinced on such a subject and the Rev. Dr. appears to be one of these. He tries to belittle the phenomena received through Mr. Bailey, Mr. Stanford's medium, and sneers at what took place at such seances as if it was of no account, "deeming it unmitigated nonsense, and the most barefaced imposition on the credulity of dupes." I cannot believe that such language emanated from Dr. Strong. If it did, is the Reverend gentleman a competent observer of such phenomena? He writes in such a fractious, captious manner, concerning them, that one is at a loss to know what he really means. Did he read the accounts of the Bailey seances held in Sydney which appeared in your paper for June, July and August last? These seances were held under the strictest test conditions that it was possible for the investigators to impose, Mr. Bailey cheerfully submitting to every test; and yet the phenomena came with great force as usual. It appears to me after reading these accounts that the phenomena were of the most astounding character and could not honestly be set down to imposition, or to the credulity of dupes, as insinuated. Surely the fact of clay tablets, precious stones, etc., etc., being brought from the ruins of ancient Babylon and the mines of Burmah, thousands of years old with the hieroglyphics still on their face, and brought across an ocean for thousands of miles into a locked room in Sydney, cannot with fairness be considered as puerile or "barefaced imposition;" and it stands to reason that intelligent beings, though invisible to mortal sight, were the procurers and carriers of these articles. The object these intelligences had in view was to convince mortals of their existence, and to show by ocular demonstration that they were what they professed to be, the spirits of departed men and women. The evidence abundantly, in my opinion, proved that much, gainsay it who may! If Dr. Strong would read Professor A. R. Wallace's *Defence of Modern Spiritualism*, he might be so impressed with the facts therein given as to convince him (if that is possible), that these phenomena are genuine and entitled to the support of all honest enquirers. Dr. Strong will not think me unkind, if I say, that, though he is personally a spiritually minded man, he is too materialistic in his opinions about the phenomena ever to be convinced of their truth. And if I were the chairman of a circle met for the purpose of investigating such phenomena, I would be forced to exclude all such enquirers as Dr. Strong appears to be, as I would be afraid that their presence would interfere with the manifestations. Dr. Strong is sufficiently well acquainted with the cause of this so as to understand what I mean. There are some gentlemen whose very presence in a circle room would prevent any phenomena from occurring, and such gentlemen are never likely to be convinced on this side of the grave of the truth of *spiritualism* when such important phenomena as those obtained at the Sydney series of seances are set down to "a barefaced imposition." Under such test conditions as they were produced by—if rejected by such enquirers as Dr. Strong—it would be very difficult to arrive at the truth on any subject.

Thanking you in anticipation,

I am, Sir,  
Yours, etc.,

W. D. C. DENOVAN.

Bendigo, March 9th, 1904.

#### WAIHI PSYCHOLOGICAL RESEARCH SOCIETY.

Mr. W. Norton-Taylor of Auckland held a series of sittings with the above Society during the past week. Much useful information was given in his address on "Spirit land." Clairvoyant descriptions were given of many Spirit friends present and many were recognised by the sitters. His control Rizzio (French) also instructed the Circle upon many points of procedure in conducting same.

ADOLF KATZ, Hon. Sec.

## MRS. THOMPSON'S MEDIUMSHIP.

The following interesting criticism of Mr. J. G. Piddington's report to the Society for Psychical Research on Mrs. Thompson's mediumship appears in "Light" of February 13th. Mrs. Thompson is a private medium who gave her services to the late Mr. F. W. H. Myers in connexion with his investigations which formed the basis of his epoch making book,\* but although he had spoken highly of some of his experiences with her, the editors of the book for some unknown cause (probably the attitude of Dr. Hodgson) have omitted to make reference to her in either volume.—Ed. H. of Lt.

Part XLVII. of the "Proceedings of the Society for Psychical Research," which has just been issued, should be of especial interest to Spiritualists, seeing that it is mainly devoted to a Paper by Mr. J. G. Piddington on "The Types of Phenomena displayed in Mrs. Thompson's Trance," in which Mr. Piddington makes it clear that he is thoroughly satisfied that Mrs. Thompson's trances are genuine. In the "Introduction" he refers to the fact that Dr. Hodgson had expressed the opinion that at the six sittings which he attended Mrs. Thompson simulated a state of trance, and he endeavours to excuse Dr. Hodgson's conclusions on the ground that Mrs. Thompson's transition from the waking to the entranced state differs materially from that of Mrs. Piper—is so easy and sudden, and usually so free from any physical discomfort—and that during the trance her attention and behaviour are so alert that, "to one accustomed to Mrs. Piper's trance it might well appear to be shamming." Thus, as in duty bound to a brother Researcher, he lets Dr. Hodgson down as gently as he can.

It is, perhaps, unfortunate that while, throughout his paper, Mr. Piddington admits the genuineness of Mrs. Thompson's trance, he should promise to abstain from discussing the source of her trance communications. He does not hesitate, however, to suggest the possibility that they originate either in her subliminal, or in her normal consciousness, although he distinctly disavows any intention to convey the idea that she consciously makes observations for use while in the trance, and declares that he is convinced of her absolute *bona fides*. In short, in regard to the phenomena which he records, he admits that no theory satisfies him, and that he has given up the attempt to define his opinions in despair. With reference to the "controls," or trance personalities, of Mrs. Thompson, "Nelly" seems to have found most favour with him, but even with regard to "Nelly" he does not appear able to decide whether she is a secondary personality or an independent individual! On p. 282 he says:—

"Mrs. Thompson's opinion about her familiar control fluctuates; at one time she seems overborne by a conviction of the separate existence of "Nelly," and at another half disposed to think that "Nelly" is no more than her own subliminal: a state of indecision faithfully reflected in my own mind, though I sometimes incline towards a third alternative, namely, that "Nelly" is "a bit of both"!"

Professor Henry Sidgwick died in the summer of 1900, and early in the following year communications were given purporting to emanate from him, regarding which Mr. Piddington says:—

"The Sidgwick control then made its first appearance, and though the words were few, the voice, manner, and style of utterance were extraordinarily life-like; so much so indeed that, had I been ignorant of Professor Sidgwick's death and had happened to hear the voice without being able to tell whence it was issuing, I think I should have unhesitatingly ascribed it to him."

Then why hesitate because the Professor had died? From whom else could "the voice, manner, and style of utterance so extraordinarily life-like" have originated but from the Professor himself—showing that though he had died he was still alive? Referring to another occasion, when he really seems to have been nearly led to believe, Mr. Piddington says:—

"The Sidgwick control then took "Nelly's" place; and again the impersonation was most extraordinarily

life-like. The only two occasions on which I have been *émotionné*, or have experienced the slightest feeling of uncanniness during a spiritualistic séance, or have felt myself in danger of being carried away, was during these two manifestations of the Sidgwick control. I felt that I was indeed speaking with, and hearing the voice of, the man I had known; and the vividness of the original impression has not faded with time." (p. 237.)

It was at this time that Mrs. Thompson was influenced to write some messages which bear a marked resemblance to the handwriting of the late Professor Sidgwick, on one of which the name of F. W. H. Myers also appears "in an entirely different handwriting." Regarding the latter Mr. Piddington says:—

'It is badly and weakly written, and would not, I imagine, be considered a good imitation of Mr. Myers' ordinary signature; but it is extraordinarily like some specimens of Mr. Myers' signatures as he wrote them in the last few years of his life.'

Several of those 'automatic writings' are reproduced, as also are four specimens of Professor Sidgwick's handwriting for comparison.

In regard to the Sidgwick messages, Miss Alice Johnson (who has been Mrs. Sidgwick's private secretary for many years, and who is of a very cautious and critical temperament) admits that there is a resemblance, and that the words 'Myers is' are especially like Professor Sidgwick's style of writing; and Mr. Piddington says:—

'Mrs. Sidgwick, in a letter addressed to Sir Oliver Lodge, speaks of the "unmistakable likeness of the handwriting"; and Mrs. Benson (Professor Sidgwick's sister), in a letter addressed to me after examining the various sheets containing the script, says of them: "The more I look at them the more I am struck with the likeness."'

Mr. Piddington showed specimens of the script to one or two people well-acquainted with Professor Sidgwick's handwriting, and in each case they unhesitatingly recognised it as his; but Mr. Piddington goes on to say, and we quote it as a sample of his extremely critical attitude:—

'It is true that Mrs. Thompson says that she has never seen Professor Sidgwick's handwriting; and I entirely accept that statement if taken to mean (and Mrs. Thompson, I should say, meant no more than this by it) that she has no conscious recollection of having seen it. But it is possible that at Mr. Myers' house, or at some other house at Cambridge, some specimen may have come within her range of vision.'

But is this fair criticism? Of course it is *possible* that some specimen of Professor Sidgwick's writing *may* have been seen by Mrs. Thompson, and entirely forgotten by her; but how does that account for her ability to reproduce it so faithfully? Even a clever forger requires time and opportunity for study and practice to enable him to imitate successfully the writing of others; whereas our very clever critics credit the 'subliminal' liars and forgers with almost miraculous skill and ability, especially in 'getting at' the 'latent sub-conscious' knowledge of others! It is but fair, however, that we should quote Mr. Piddington's justification for his extremely critical attitude:—

'Our insistence on the great allowance to be made for mal-observation has, more than anything else, brought on us the remonstrances of Spiritualists; but such remonstrances would, I think, have been less vigorously expressed if they had but realised that it is our own personal and sad experiences which have largely contributed to our recognition of the untrustworthiness of human observation. Such attention as the work of the Society for Psychical Research has met with from critical minds is perhaps due to a large extent to our frank recognition of our own fallibility.'

It is hardly because of their insistence on the necessity for allowance for mal-observation that Spiritualists have remonstrated with Psychical Researchers so much as their readiness to accept, and to invent, theories which exclude from consideration and recognition the very possibility of incarnate intelligences taking active part in the production of these phenomena. We venture to think that Psychical Researchers sometimes manifest the 'credulity of incredulity' in their resolute antipathy

\* "Human Personality, and its Survival after Death."

to the thought of spirit communications; and in their readiness to attribute everything to telepathy, the subconscious mind, or the subliminal or super-normal faculty of the medium. So Mr. Piddington is careful to avoid committing himself to any phrase that may look like an admission of the real presence of Professor Sidgwick, and therefore speaks, not of Mr. Sidgwick, but of 'the Sidgwick control,' and the nearest he gets to the recognition of spirit existence is when he confesses that sometimes he inclines to the belief that 'Nelly' is 'a bit of both'—that is, both a separate existence from, and a part of, her mother's subliminal!

However, we thank Mr. Piddington for his testimony to the facts, which will speak for themselves; and for his vindication of Mrs. Thompson from Dr. Hodgson's hasty judgment and adverse opinion regarding her mediumship.

#### THE UNREASON OF SKEPTICS.

MR. C. HUSK, an old and respected English medium for physical phenomena, including materialisation, has been challenged by a gentleman giving the initials of "H.C.," to produce phenomena under conditions dictated by him, offering a sum of money if he succeeded in obtaining satisfactory results. The medium (who is blind) has declined the challenge, and H.C. intimates that if the refusal is persisted in he "must regard the whole business as a vulgar fraud." We sincerely hope Mr. Husk will allow him to do so. New mediums coming to the front with large pretensions may fairly be called upon to submit occasionally to such conditions as would assure their inability to counterfeit phenomena, but those who have passed through the ordeal time and again should not be submitted to the indignity of being called upon by every sceptical Tom, Dick and Harry, and compelled to conform to their conditions under penalty of being denounced as frauds. It was this degrading ordeal that drove William Eglinton, one of the finest phenomenal mediums, from the field, after submitting to crucial tests at the hands of experienced investigators, being over and over again called upon to submit to every possible condition that any egotistical skeptic could suggest, or be considered an imposter. He wrote us a feeling letter on the subject, indicating what he had endured in this direction, and announcing his intention to finally abandon the profession. One leading phase of Mr. Husk's mediumistic phenomena was the passing of inert matter through living matter *i.e.*, the passing of a solid iron ring on to the investigator's arm while they grasped both the medium's hands; and when the late Mr. G. A. Stow (well known to the spiritualists or Melbourne some twenty years since) visited England, he tested this phenomena of Mr. Husk's. He was visiting at that time a cousin (a blacksmith), to whom he related what had occurred; the blacksmith ridiculed the asserted fact, insisting that it was a trick ring, and offered to wager an amount that if he took a ring of his own making it would not be done. Mr. Stow consulted the Medium, and he expressed his willingness to try; the ring was accordingly made by the blacksmith, who accompanied Mr. Stow to the seance room. It was laid on the table for a time, and in due course his turn came. Carefully examining his ring to be sure of its identity, he replaced it on the table, and grasping Mr. Husk's hands, held them as in a vice. The light was turned down, and in a few minutes he felt like a tap on one of his arms, light was called for, and there was his ring on his arm, he still holding Mr. Husk's hands with a grip that had never been relaxed. He took the ring off his arm and examined it with an air of incredulity, but there was no mistake as to its identity, and, (Mr. Stow told us) he was so overwhelmed with the fact that he could not get a word out of him on the road home. The vitality of physical mediums lessens with age, and with it comes greater sensitiveness to positive or antagonistic auras. Mr. Husk is now in the decline of life, and probably unable to generate or exert the positive force necessary to counteract opposing influences, hence it is highly probable that an attempt to compel phenomena under adverse conditions might be a failure and do more

harm than good to Spiritualism. We are glad to see that a number of Spiritualists, including Mrs. Chandos Leigh Hunt Wallis, in giving their experiences of Mr. Husk's mediumship, are supporting him in his refusal to accede to H. C.'s demands.

#### MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The above institution, the primary object of which is the Harmonial Education of the Young, though it has for a considerable time past supplemented this by Sunday Services for adults, was founded in 1872, and has carried on its work uninterruptedly, with more or less success, to the present date, and during the past two years there have been two offshoots from it, namely, the Brunswick and Prahran Spiritual Lyceums, both of which are in active operation. There is also a Richmond Lyceum, which was originated over twenty years since, was suspended for a period, and resumed some four or five years since. The parent institution has just held its biennial election of officers, the result of which is given below, and while a good proportion of the old workers have been returned some new blood has been infused, which, as a rule, gives impulse to a movement. The following is a list of the officers elected for the present term:—

Conductor, Mr. Charles Chatfield; Vice-Conductor, Mr. I. Bridge; Treasurer, Mr. Charles Probyn; Secretary, Mr. Reynolds; Guardians, Mrs. Chatfield, Mr. Jennings, and Mr. McDonald; Librarian, Mr. F. Partridge; Watchman, Mr. Holland; Musical Director, Miss Florence Chatfield; Welcomers, Misses Hesse, Probyn, and Lumley; Group Leaders, Mr. Elliott, Mrs. Woodleigh Taylor, Mrs. Rowlands, Mrs. Wood, Miss Thornton, Miss Chatfield, Mrs. Allen. The Trustees are Messrs. W. H. Terry, Warne and Hall.

At a conference held last month between representatives of the Lyceum and the Victorian Association of Spiritualists, an arrangement was made for the latter to take over the conduct of the Sunday evening services, leaving the officers of the former at greater liberty to concentrate their energies to the development of the Lyceum, a field that offers ample scope for most valuable work in the upbuilding of healthy Spiritualism amongst the rising generation.

The monthly *Conversazione* of the Lyceum was made the occasion of a farewell to Mr. and Mrs. Howes, who were about to leave Melbourne for Sydney, *en route* for New Zealand, and thence to America. There was a large attendance, and short addresses appreciative of Mr. and Mrs. Howes personally and of the work the former had done for Spiritualism during his stay in Melbourne, were given. Mr. Howes responded, expressing his pleasure at the kindly feeling exhibited by the large audience and his gratification at the commendatory remarks of the officers of the Lyceum and Association. Referring to occasional failures in the identification of spirit forms described by him, he said that he only described what he saw, hence, any sorrow that he felt on these occasions was for the people who failed to recognise them. After the speaking, which was interspersed with music and song, refreshments were served, and an hour's dancing concluded the entertainment.

#### THE ALTERNATE SEX.\*

This book by the author of the celebrated "Brietmann Ballads," and more recently of "Have you a Strong Will," who passed to the higher life before it was published, is a peculiarly original and withal interesting one. The author differentiates the sexes, showing a great contrast in their leading characteristics, but affirms that the subliminal self of the individual is the obverse, being feminine in the male and masculine in the female; hence each at times exhibit in degree the opposite characteristics. Whilst giving woman the

\*The Alternate Sex; or The Female Intellect in Man, and the Masculine in Woman. By Godfrey Leland. London, Philip Welby, Covent Garden, 1904.

credit of possessing several admirable qualities peculiarly her own, he does not fail to point out her weaknesses and deficiencies, and evidently considers that on the whole man is the superior animal. When touching upon Spiritualism he is evidently on delicate ground; he is quite assured that "Planchette writes of itself," (that is, that it is not directed by the volition of those who put their hands on it), but believes that it is the "spirit of the dream," or the subjective mind "that inspires the strange gleams of sense and wisdom occurring from time to time" amongst the nonsense which is written by it.

That "the lady within us," as he calls the feminine qualities comprised in the subliminal self, "is an absolutely separate thinking 'mind,' is proved by the fact that dreams often exhibit as much constructive power of thought as our waking self or reason would realize." Dreams certainly belong to the inner or subliminal self, but whether that is a "lady" or a masculine "Ego" is problematical. However, there is nothing repugnant in Mr. Leland's theory, because he gives to her (or "it" as the case may be) some beautiful qualities which illuminate at times the exterior of supra-liminal man. The volume is a most readable one, and contains a good sprinkling of philosophy.

#### PROPAGANDA WORK IN NEW ZEALAND.

Mrs. Heller writes from Invercargill as follows:—"I think it may be of interest to your readers to know that one more step forward in the spreading of Spiritualism has been made. I have been for some time back told by my guides to start out on a missionary crusade. I have obeyed this command, in so far that I have held two very successful meetings here in Invercargill these last two Sunday evenings. The first was attended by about 260 people, and the second time the Hall, which can seat about 400, was crowded. I do not speak in trance, but my guides dictated the lectures. The first time the subject was:—"Common-sense Spiritualism and how Christians should practise it." I invited all Christians, which of course, as questions were answered by me, put me to a severe cross-examination, particularly in regard to Hellfire. However, my guides helped me splendidly, and the very people who came to upset me, acknowledged the reasonableness of the explanations given. The psychometric tests were also very successful. The second meeting was even more satisfactory. I shall hold another one next Sunday. No one helps me either in rent of Hall or advertising, and no collection is taken. That was the order given by my guide, and I shall obey it. I shall carry on the work in all smaller places, where no meetings are held, and my travels carry me to, and if commanded to go further shall do so. I may state that many have called to tell me about the tests given being correct, and that they intend to investigate for themselves in their homes.

The "Southland Daily News" gives the following brief but favourable notice:—"Madame Heller lectured last night at Ashley's Hall to a large audience on "Spiritualism and how Christians should practise it." The speaker spoke in an interesting manner on the subject, and also pointed out the advantages and dangers of mediumship. Questions were answered and psychometric tests given."

A Tasmanian correspondent has sent us a copy of *The Launceston Examiner*, containing an address given by the Rev. George Clarke at the annual meeting of the Congregational Union. The venerable gentleman, who has retired from public duty, was prevailed upon to speak some parting words, and his address is a brief outline of the progress of science and religious thought during his eighty years of experience. In relation to the latter, while he holds that faith in Christ is the same, theology has altered and evolved, and the Bible, which was aforesaid esteemed as the infallible word of God without defect, is now recognised as "a composite book or collection of books with writers of very different capacity and very varied illumination." Further on in his very interesting address he says, in reference to the evolution of thought in relation to Jesus Christ:—"We have a keener sense of His interest in the joys and sorrows of our common life, as he lived and talked and walked and worked among the men of His own generation, and we are more affected by His loving kindness as a simple man than the generations that were before us. We see more clearly that in Him the human reveals very much more than it hides of the Divine." His very interesting address is indicative of the decadence of creeds and the growth of a more rational and elevating religious sentiment.

The Rev. Fergus Ferguson delivered the last of five Lectures in the Bijou Theatre, on Sunday, 13th March, on the introduction of Scripture Lessons in the State Schools. He deprecated the sacerdotal element in the question of religious instruction, and proved that without Spiritual understanding the Bible to a great extent was a sealed book. Mr. Ferguson delivered his lectures without notes, and with a power and fervency that secured the deepest attention of a large audience. Last Sunday the rev. gentlemen delivered a lecture entitled "Mediums" to an audience that filled the Oddfellows' Hall, Melbourne, and he succeeded in rivetting the attention of his hearers throughout as he discoursed on the mediumship of Abraham, Moses, Balaam, Samuel, Saul, and Jesus. The lecturer exalted the Nazarene above all reformers, mentioning Buddha, Socrates, Plato, etc., and pointed out the unique position of Jesus among all others in claiming Oneness with the Father of our Spirits.

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