

THE Harbinger of Light

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DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

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

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It is difficult for those who have not paid attention to the subject to understand the naturalness of spirit life. Our conception of the reality of things is based upon physical sensations, and anything (save sound and odors and the recognized imponderables) that does not respond to our sense of sight or touch is deemed to be formless and unreal. This conception is a materialistic one founded upon the erroneous idea of the sufficiency of our physical organs to cover the whole range of natural phenomena; there are none other, *super-natural* is a misnomer.

Science has demonstrated that there are sounds both above and below the perception of the most sensitive physical ears, and colors beyond the perception of the most acute physical eye, and clairvoyance—both induced and natural, has proved that there are forms real (and substantial in a sense) outside the range of physical vision or touch. Form implies substance, but not necessarily the same kind of substance we are familiar with; we cannot conceive of form without substance, and, if the forms akin to human constantly seen by seers and clairvoyants, have substance, so also must the worlds or spheres in which they live. Deleuze, Billot, Cahagnet, and other early magnetists, having no belief in a spirit world, were annoyed in their experiments by the frequent descriptions of dead (?) people whom they professed to see, and deeming them illusory, checked them whenever they began to describe the forms. The persistence with which they recurred to the subject, eventually induced them to allow their sensitives to interrogate these forms, the result being the recognition of spiritual entities who had left their mortal bodies, and were living under new and

higher conditions. The late Dr. J. B. Motherwell, who was one of the earliest and most successful experimenters in mesmerism in Australia, had the same experience, and up to the time we made his acquaintance (1866) had persistently ignored his sensitive's allusions to what he called "dead people." Our conversations with him, however, quite altered his views, and opened up a new and interesting field of research to him. These, and other sensitives who followed quite independent of each other, described not only the forms, but the world or sphere in which they lived, with its hills and vales, its streams, lakes, trees, and flowers, as real, and apparently as substantial to their interior vision as the material world. It only requires the cultivation of that interior vision to enable a large percentage of humanity to see whilst yet in the mortal body the beauties of that higher world, which they are destined to inhabit when they shuffle off this mortal coil. But all are not sufficiently sensitive, and but few who are so, are favourably positioned to apply themselves to the cultivation of their interior powers. Harmonious surroundings and the absence of business worries are essential to the individual cultivation of clear vision. The development of clairvoyance and lucidity, however, may be accelerated by mesmerism, but this should not be attempted empirically, it is too serious a matter; both operator and subject should thoroughly understand what they are entering upon and have perfect confidence in each other, the magnetizer should have singleness of purpose and a high object in view, if selfishness intrudes little good will result. As in all scientific experiments and discoveries the majority of people have to accept (and do accept) the evidence of experts; so in psychic science must the majority, who are unable to give the time and conditions for personal experiment, be content to take the evidence of those more favored, who, either in themselves possess the power, or have the control of instruments whose vision extends beyond the normal range. Few of those who have not paid serious attention to the subject are aware of the immense amount of evidence that has been accumulated during the past half century, ample to convince any unbiassed mind. Spiritualistic literature is now easy of access, and those who

cannot afford to purchase it will find a number of standard works in the Melbourne Public Library, whilst, for a small subscription, they can obtain books for home reading from the Victorian Association of Spiritualists, or the Melbourne Progressive Lyceum.

OUR FOREIGN EXCHANGES.

MR. BAILEY IN MILAN.

Without any interest in Mr. Bailey personally, beyond that of having induced some eminent Spiritualists in Italy to incur the expense of his passage thither and of his maintenance there, the present writer cannot but express his gratification that his mediumship has been productive of results not less remarkable in Milan, than those witnessed by so many of us at Mr. Stanford's office in Melbourne. It may be remembered that in the February number of the "Australian Herald," the Rev. Dr. Strong was good enough to tell us his opinion of the phenomena witnessed at Mr. Stanford's, in these words:—"To think that sensible people could possibly persuade themselves that in Mr. Bailey's performance there was a revelation from the unseen, filled us, for the moment at least, with despair. To us, it seemed either bare-faced imposition, or else, the more charitable view, auto-hypnotic suggestion on the part of the medium.

. . . Such performances as those referred to seem to us to bring the whole study into contempt. . . . Why is there no branch of the London Psychic Research Society in Melbourne to verify fact and distinguish it from fiction?"

Well, there is such a Society in Milan, the capital of Northern Italy, and it is composed of gentlemen who are eminent in literature and science; and through the hands of Signor Marzorati, the accomplished editor of the monthly magazine entitled "Luce e Ombra," and the author of eight treatises on psychic subjects, it sent the present writer £45 to defray the cost of Mr. Bailey's passage to Italy; where he arrived in the middle of March. By the first of April, he had given a series of sittings to the members of that Society, with the results thus described in the last number of that publication received in Melbourne, which likewise contains a portrait and brief memoir of Mr. Bailey from the time of his discovery that he possessed mediumistic faculties, about sixteen years ago; the mere idea of which he then treated with derision:—

"For more than a month Mr. Charles Bailey, the Australian medium of whom we have frequently spoken, has been with our Society of Psychic Studies, on whose account he has come to Italy, under the auspices of our friend and colleague, Professor Falcomer, who initiated the first proceedings.

"Mr. Bailey will remain with our Society until the early part of May, when he will pass on to Rome to be subject to examination by Senator Luciani and other students (of psychic science) there.

"Our Society of Psychic Studies has held up till now, nine sittings, which appear to confirm in the highest degree the strange phenomenology attributed to him; although the intensity of these has been stimulated, as was to be expected, by the differences of his surroundings.

"If the phenomena of mediumship are, in their kind, so mysterious and fluctuating as to find credence, with some difficulty, outside of the circle in which they are produced, those presented by Mr. Bailey are of such a nature as to outrun probability indeed, and it would be scarcely scientific to formulate a judgment, either pro or con, based upon some sittings only. By their character, they assimilate themselves rather to those magical acts attributed to fakirs, than to those which are essentially spiritualistic. The various phases presented by the medium while in a state of trance, presuppose therefore, for one who has scope to study them under all their normal and abnormal aspects, the intervention of various personalities perfectly distinct from that of the medium, who qualify themselves as spirits.

"At the point arrived at by our experiments, any judgment whatsoever would appear to us to be pre-

mature; reserving anything of the kind until we present a documentary narrative, when the Commission shall have exhausted its programme.

"THE EDITOR."

Evidently these gentlemen, who are probably not very much inferior in point of intelligence and critical acumen, to Dr. Strong, consider these phenomena as worthy of serious investigation, and as by no means deserving of the supercilious contempt heaped upon them by the Melbourne divine. No doubt the phenomena produced through Mr. Bailey by his Hindu controls are "magical." But what is magic? It is a knowledge acquired by a privileged few, who are in touch with the spirit world, of natural laws with which the ignorant herd of mankind are unacquainted. Telegraphy, wireless or otherwise, the telephone, the photographic camera, the phonograph, the air ship, the motor car, the balloon, the diving bell, the radiometer, and the X and N-rays, would all have been denounced as magical in the 16th century, and if Edison, Marconi, Sir Wm. Crookes, Roentgen and Mme. Curie had been living then, they would certainly have been burnt at the stake as practisers of "the black arts." When Roger Bacon was experimentalising in science at Oxford, he was actually denounced as a sorcerer and chased about the streets of that city like a mad dog, by the priests, the fellows of colleges and students of that day. And now, as then, it is the colossal conceit of the scientists and pseudo-scientists which impels them to ridicule psychic phenomena; for what they say, in effect, is this, "We have learned all the laws of nature; and if you show us something inexplicable by any one of these, it is either a fraud or a delusion; and the people called mediums must be bare-faced impostors or the victims of auto-hypnotic suggestion."

INSPIRATION.

Spiritualism in Italy, and indeed elsewhere, is under great obligations to Signor Arnaldo Cervasato, editor of "La Nuova Parola," for opening the pages of that excellent review to articles upon psychic subjects, because it must bring the most momentous of all themes under the notice of hundreds of readers who are not reached by publications which deal specially and specifically with them. In the April number, for example, we find the continuation and conclusion of a masterly analysis of the late Mr. Frederick Myers' great work on the "Human Personality," by Professor Francesco Porro, who is an avowed Spiritualist; with portraits of Myers and of M. Charles Richet, the distinguished French Spiritualist; likewise an ably-written article—one of a series—on "The Problem of the Soul in Modern Life," by "Reader." This is based on a recently published work by M. Leon Denis, entitled "In the Invisible"; and deals more particularly with that portion of it which treats of the grandeur and miseries of mediumship. In fact, "Reader" presents a concise transcription of the original. The views of M. Leon Denis are almost, if not altogether, identical with those expressed by the present writer in this journal on the 1st of May, 1895, when animadverting upon a more than usually silly article in the "Argus" on the same subject, in which Professor Lodge was ridiculed for "drawing a parallel of the most ingenious absurdity between the state of mind in which a poetic genius is inspired with his best poetry, and that in which a medium becomes susceptible to spiritual impressions from without." Now, as every tyro in psychic science is well aware, these impressions and that inspiration are precisely similar in kind and differ only in degree. Men of genius, as M. Denis remarks, are "the intermediaries and messengers of the higher thought," whereas the ordinary medium is the intermediary and messenger of those discarnate entities, who stand upon the same intellectual plane as her or himself, and their communications vary in character with the variations of their capacity to receive and transmit them. It is just the same with the poet, for example. If he have the cerebral organs of a Milton, a Dryden, a Byron, Browning or Tennyson, he will be inspired by intelligences of corresponding power and intelligence in the

spirit world. If his brain-power is of an inferior character, he will produce what is known as "minor poetry," excellent of its kind, perhaps, but not equal in quality to the masterpieces of the poets we have named. But the fruit of all kinds of inspiration from beneficent spirits, whether artists or artisans, philosophers or scientific inventors, is a boon to mankind, as is Spiritualism, which instructs us as to the source from which all our ideas are primarily obtained.

THE SPIRITUALLY DICTATED OPERA.

Our readers are familiar with the fact that the libretto and music of an opera, entitled "I Travolti," have been dictated through two young noblemen, brothers, in Palermo. Signor G. S. Rao, a barrister practising in that city, was present at the occurrence of these phenomena, and took the score of the work to Milan, where it has been executed on the piano before an audience composed of the members of the Society for Psychic Studies in that city; and we borrow from "Luce e Ombra" the following judgment of the opera by an authoritative critic. After noting what he considered to be defective in the libretto, he proceeded to say:—

"Greater importance attaches itself to the music dictated by the entity, 'Io.' It is difficult to formulate a judgment from detached fragments performed with the simple accompaniment of a piano and disjoined from the acting. Therefore in taking account of it, we must limit ourselves to an impression. The music is monotonous, and full of uniform cadences, but not without a certain originality here and there. The reminiscences scattered up and down prove that, in the world beyond, the recollections of this one are not dissipated; and that the spirit of many musicians who have passed away may have been transfused into 'Io.' (The probability is that those musicians were co-operating with him to influence the medium.) But if an antiquated form especially prevails in the 'facture' of the work, there are not wanting in some places, melodies treated according to modern methods, more particularly where the music and the action blend admirably with the descriptive accompaniments, which reminded us that Wagner has departed also. Notable, above all, is the very sweet intermezzo which closes the duet of the lovers, who appeal to the zephyrs, the flowers, and the angels to bear witness to their affection. On the whole, if the music has a character of its own, it is its predominating melancholy, which makes us think of its transcendental origin." And whatever may be its quality, that origin is the all-important fact.

MORE WONDERS.

Herr Hans Freimark contributes to our Milanese contemporary an account of the extraordinary mediumistic gifts possessed by M. and Madame Kordon, of Kilanberg, near Zurich. These first revealed themselves in 1901, since which time they have been used by their controls for literary purposes, and seem to have no volition of their own in the matter. Poems were given to Mme. Kordon in the first instance, and then a romance, of which her defunct mother was the heroine: the scene of the first part being laid on the earth and of the second in the spheres. At first her husband was very sceptical, although he was told through her lips that he himself would be controlled by Goethe: and he forbade her yielding to spiritual influences; but, after a while, namely on the first of August, 1903, he was compelled, very much against his will, to write a poem in which he was admonished to cast away his doubts; and ultimately he gave way to his controls: under whose influence he wrote, in four days, a comedy consisting of four acts and a prologue, entitled "A Prince in the Kingdom of Light;" a second, entitled "To the Light by the Path of Sorrow;" and a third, which is a trilogy, entitled the "Whole of Life," comprising a five act comedy which passes on the earth; a dramatic poem in three acts, describing the penalties of wrong doing; and a dramatic fable in three scenes which transports us to the realms of the blessed. This trilogy was composed in twelve days only. Of the poems, Herr Freimark says they

are worthy, both in thought and language, to compare with those of Goethe. "The philosophical idea is always elevated and tends to blend the eternal truth of the purest doctrine of Christ with the old Hindu theosophy. Some of them purporting to be inspired by Aristophanes (the great Athenian dramatist and satirist), are a pungent and spirited satire upon materialistic theories. . . . Another character is presented by the poem "The Twelve Epistles," purporting to be inspired by Ulrich Hutten (one of the early Reformers whose "Epistolæ obscurorum virorum," contained such scathing satires upon priests and monks of his day); and this is described as depicting in words of fire the emptiness of Roman Catholic pomps which satisfy the senses while they leave the heart void and dry; while it lashes the ambition of the priesthood which believes itself superior to Christ." A romance has been likewise dictated through Mme. Kordon to her husband, entitled "The Eternal Truth": the mother of Goethe being its heroine; as also a versified tragedy, entitled "Tertullian," but both of these have been suspended for a while, owing to the suspension of the inspiration for some unexplained reason; but as Herr Freimark observes, this fact excludes the theory of the "unconscious" as applied to the authorship of these works.

SPIRITUALISM IN SWITZERLAND.

The "Tribune," of Geneva, a daily paper with a circulation of 35,000 copies, has always been extremely hostile to Spiritualism. Nevertheless, in a recent issue, as we learn from "La Revue Spirite," there appeared the following:—

"In the course of the month of March will be celebrated the anniversary of the establishment of the Alliance Spirite, founded in 1903, by M. Albin Valabrègue, for the purpose of making known Spiritualism, not such as it is in porters' lodges and in the séance rooms of fraudulent mediums, but in the labours of savants: some of whom, like the Crookeses, the Hodgsons, the Hyslops, the Wallaces and the Lodges, have been experimentalising with it for dozens of years.

"The phenomena of telepathy and subconsciousness, which are to-day being demonstrated, so far from being prejudicial to Spiritualism, serve to explain the stupidities, the errors, and the falsehoods for which thousands of spiritual communications have been justly reproached. Science separates the wheat from the tares, to the great joy of serious Spiritualists.

"In the bygone year, Spiritualism has made a conquest pregnant with promises and with consequences. It is that of the N-rays.

"Now, since a chemical plate permits us to see the fluid which escapes from our bodies, the Spiritualist has a right to think that he may, by an analogous process, arrive at beholding the spirits, and of at length achieving with certainty and at a defined moment, those experiments which the repudiators of Spiritualism are waiting for before rallying to its side.

"To conclude, it would be puerile to deny that recent scientific discoveries are in the direction of what Spiritualists affirm. They do not yet amount to that proof which would satisfy sceptics of the school of M. Flournoy, but it is an approach towards that proof, and really it is no longer ridiculous on the part of Spiritualists to hope for it."

These, it will be seen, are the concessions—so large and liberal as to be quite remarkable—which are being made by an influential journal which has rigorously combated Spiritualism for years past, in the intellectual capital of Switzerland, and, now that science is establishing the actuality of some of its phenomena, admits that, after all, there is something in it, and that Spiritualists are not the very ridiculous people they have appeared to be to that ignorant mass of persons who never take the trouble to reason—supposing they have any capacity for ratiocination—or who are too indolent and too unenquiring to investigate phenomena of a novel and startling character. But people with open minds and progressive intellects are giving in their adhesion to the spiritualistic explanation of these phenomena; and very shortly, when popular stupidity

recognises the fact that most of the men with brains are becoming convinced Spiritualists, there will be a crowd of *oi polloi* swinging over to the new old faith, and trying to make believe that they always held it in secret, and were only awaiting a fitting opportunity to avow their convictions.

THE CENTER OF CREATION.

BY CHARLES DAWBARN.

PART THIRD.

The scientist now recognises that every form is built up of units. Everything that happens is the action of a unit. Man of to-day is learning that even his thoughts are molecular, and can travel through space. The mysterious protoplasm is a collection of units, working intelligently together for a common purpose. So are our bodies, and every organ in them. We next recall as another fact, that personality is merely a form, through which intelligence is telling its tale to our sense. Yet further, every form is always composed of a number of units that can be torn apart. So every personality is in its essence an uncertainty. It may stand like a pyramid, inside and outside our time life, but one day it drops apart and the personality vanishes.

The human personality may grow hoary with age, or break up in its youth. It may march, with its units a little differently arranged, through the gateway of death, and build its home across the divide. It may boast its own immortality, and call it eternal truth, but it is only eternal as a city is eternal, for every form is an aggregation of units, each perfectly independent. The city will remain a city only so long as new inhabitants are attracted to it, but it is built up of forms, some mere bricks, others in human shape.

Those who have cared to watch recent recorded scientific revelations must have noted the curious case of Miss Beauchamp, reported for the English and American Society for Psychical Research by a learned physician and spiritualist of Boston, Mass. The whole account is marvellous in every recorded detail, but the one point to note herein is the appearance of "Sally" who claimed to be a portion of Miss B. at her birth, but had been unable to come to the surface and express herself in earth life until released by the nervous shock experienced by Miss B. It happened in that case that this hidden self was a rather wicked part of the mortal lassie, who was thus the gainer by its suppression. But it might as easily have been a real good sliver off the original block.

If the reader realises that a personality can be thus broken up, he will perceive that that means that a personality cannot be eternal, and possibly may not be very lasting. Spirit Return teaches us that the personality usually or often outlasts death, but presently, if the spirit be progressive, changes until any direct talk with a mortal becomes impossible.

The writer claims as sufficiently demonstrated that the personality, of which we are so proud, is nothing but a collection of eternal and indestructible units, each of which is the only real being worth talking about as neighbor to neighbor throughout eternity. The Bull's-eye may have been hit by Nature when shooting at her target, and man may have, as a consequence, popped out. That only makes him the best collection of units that has yet appeared—so far as we know.

We will not dispute the Wallace contention that manhood is possibly very scarce as a celestial commodity, and that he needed very peculiar conditions before he could make his appearance, but that is as far as we care to go in that direction. Intelligence is just as much present in every other speck of Cosmos, and therefore Nature is hitting other bull's eyes in her own way, and producing other personalities with which, in all probability, we could no more exchange thought than we can with the ant.

It is perfectly useless discussing the kind of personality outwrought by Intelligence under those other conditions. If we recognise, as proved by Mr. Wallace, that it cannot possibly resemble man, that is the end of it for us. But, all the same, these facts present us with a great thought.

There are many manifestations of intelligence, and one may influence another, even if the personality be absent. A man may pride himself on his intelligence, but if he associates with a number of others, the united intelligence is not that of his own, but something better or worse, as the case may be. And the intelligence of a city or nation is not the personal intelligence of the single citizen. It does and approves acts the single citizen would not do or approve. The influence of a great intelligence of this kind may be unseen but it is tremendous all the same. Now when we remember that every unit in space is also an intelligence it seems startling. When we gaze at the myriad stars forming our Milky Way, and realise their vast distance, it seems as if their presence or absence would amount to little for us. But when we remember that even the most distant has energy enough to print itself on the photographic plate we can realise that the total influx of energy must be enormous. And when we further remember that intelligence is always associated with energy, and that it could only reach us combined with substance, we recognise that the combined influence upon earth life must be beyond mathematical computation. And if we further reflect that each one of those distant globes has and exerts intelligence in proportion to its mass, we realise yet more that the inflow of such Cosmic influence upon our little earth is, and must be enormous. But all the same, as we have seen, the personalities wielding such intelligence may not be able to exchange a single thought with us, any more than with the white ant our neighbor.

The truth as the result of such studies seems to be that man must not allow himself to become disheartened by finding himself alone in the universe, as a man; or feel badly because he himself has no assured personality on which a Celestial Life Assurance Company would take much of a risk.

Still man realises that, in some way he cannot comprehend, the united intelligence of his units is building up a grander and grander manhood. That manhood exists for him as a personality. Whatever the ultimate fate of that personality, he knows it outlasts the grave. Even if chips fly from the block at birth, or at death, it seems certain they all become once again a united whole, somewhere and at some time in the eternal history.

The personality we may meet hereafter may be fuller and grander than that of our loved one here, but we shall not cry for it to be diminished that we may recognise it. We shall accept that, and every other change that comes to us as a law of Nature. And if manhood, here and hereafter, is to stand alone so long as its personality lasts, there are enough of us, brother Wallace included, to make our Bull's-eye a garden of Eden, and without a snake in it. Give us time enough for that and we won't complain when the unit gathering breaks up— if it does.

The End.

San Leandro, Calif.

SPIRIT PHOTOGRAPHY.

The British Journal of Photography referring to a recent exhibition of Spirit Photographs by the Spiritualist Society of Chiswick, London, remarks that Photographers are inclined to look upon these as frauds, because they can be easily imitated or "faked." This is a superficial objection, and applies to many kinds of Spiritualistic phenomena. The value of them as *phenomena* depends upon the testimony of the conditions under which they were obtained. The late editor of the Journal, Mr. Traill Taylor, obtained these psychic pictures under his own conditions, and he admitted he would, had he not conducted the whole process himself, have pronounced the results frauds!

Mr. Glendinning and Mr. Slater, both expert photographers, have made public their experiments, and exhibited the results, clearly demonstrating the phenomenal nature of the pictures received. We have in our possession a number of pictures, the result of both public and private experiments confirmatory of the reality of Spirit Photography.

WHAT IS SPIRITUALISM ?

A paper thus entitled was read at the last conversazione of the V.A.S., on the evening of the 9th of May, by Mr. James Smith. "Concisely defined," he observed, "Spiritualism was both a science and a philosophy," and he proceeded as follows :—

It is a science because it is based upon millions of observed facts, perceived and recorded, or related, by as many credible witnesses in all parts of the civilized world ; and these observations are made independently of each other by persons of every grade of intelligence, and in every rank of life, from those who occupy an eminent position in art, literature, and science, down to the unlettered peasant and the obscure day labourer. And there is an especial characteristic which attaches itself to all such observations ; and it is this,—that whensoever and wheresoever made, their results are all strictly accordant with each other. The same phenomena are of universal occurrence. Identical facts are being simultaneously noticed in Russia, let us say, in the Argentine Republic, in South Africa, and in Australia. The student of the science, who keeps himself in touch with the periodical literature which concerns itself exclusively with it, is sometimes almost startled by the discovery that his own personal experiences are being duplicated and corroborated by the precisely similar experiences of other men and women, living thousands of miles off, who are pursuing kindred investigations to his own. Not only so, but if he happens to be a well-read man, he finds that the very phenomena which present themselves to his observation, and are discredited by the ignorant and the uninquiring, were known to the priests of ancient Egypt, were familiar to many writers of classic antiquity, were the objects of a superstitious fear to men and women in the Middle Ages, are repeatedly described in the Old and New Testament, and had a miraculous signification attached to them in the hagiology of the Church of Rome.

Reasoning by inductive methods from a vast multitude of facts, attested by an overwhelming mass of unassailable evidence, the scientific spiritualist is compelled to arrive at the following conclusions :—

1. That there is no such thing as death in the commonly accepted meaning of the word ; that it is a mere change of apparel, the substitution of a spiritual for a natural body ; that if a man "dies" he *shall* certainly live again ; and that, when he does so, he enters into the—to us—invisible world, precisely as he quitted that which he previously inhabited.

2. That that invisible world is closely contiguous to, and, indeed, envelopes our own ; that it is a mere extension of the latter ; but more real, more tangible, more actual, and more enduring withal ; that it is even more material, although the "substances" of which it is composed are incapable of comprehension by the human mind, because imperceptible and intangible by the physical senses.

3. That, at Death, the soul, or more accurately speaking the spirit, departs—not to a place of eternal rapture or of eternal torment, but—to one of the seven spheres encircling the earth in which his position is rigorously determined by the nature of the life he has led on earth.

4. That, after death, follows judgment ; his own conscience—the spark of divinity within him—constituting the justiciary ; arrainging him with inflexible impartiality, and inflicting upon him those penalties of remorse and expiation which he has righteously earned, and which it is absolutely impossible for him to evade.

And these rigidly scientific conclusions, the truth of which is affirmed and confirmed by hundreds of thousands of those who return from beyond the grave, for the express purpose of enlightening their brethren who are still in the flesh, furnish the philosophy of Spiritualism with its foundation principles.

This philosophy declares that human life should be a preparation for a higher state of existence hereafter ; not ignoring or neglecting those duties which we owe to our families, to mankind, and to ourselves ; but faithfully fulfilling them, and shrinking from no self-sacrifice which such fulfilment may entail or involve. It teaches us that the great law of life is to live for others and not for our-

elves ; that a career of self-indulgence is a crime as well as a folly ;—a folly because it is inimical to health of mind and body ; and a crime because our individual gluttony, avarice, sensuality, and greed of any kind cannot be indulged in without depriving some of our fellow creatures of their legitimate share of the necessaries, comforts, and enjoyments of life ; because every millionaire, for example, has become so by abstracting something from the earnings of the people in his employment, or, if he has been a speculator, by artificially enhancing the price of articles in universal consumption, and thus filching a coin from the pocket of every consumer. The philosophy of Spiritualism admonishes us to regard most of such men as thieves, destitute of the physical courage of the brigand and the highwayman who subsist, like himself by rapine, but generally take their lives in their hands, when they set out to plunder or despoil. This philosophy at the same time teaches us that, if the man who lives for himself is both foolish and criminal in this world, he purchases for himself unspeakable suffering in the world to come ; not physical suffering, not material torments, but that anguish of mind which is experienced when such a one is brought face to face with himself, and sees, for the first time, "that hideous sight, a naked human heart ;"—namely, his own. For he is compelled to re-live, as it were, the whole of his past existence upon earth. He reads his own biography—every thought, and word and deed, nothing omitted, and nothing extenuate—and starts back in horror from the record. He sees with frightful clearness that he has violated the fundamental law of humanity, that of living for others and not for himself ; and that his life has been one huge mistake. Nor can he plead that he has erred in ignorance. Conscience meets that plea with a stern denial. "I was always whispering to you," it says, "not to act as you were doing ; and you stifled my voice. You exclaimed, 'Be silent. Are not all mankind lovers of themselves ? Is not money the universal god ? Is it not capable of purchasing eminence of position, power, beauty, titular distinctions, and all the pleasures and luxuries of life ? Therefore I will go with the crowd. The world I am in is good enough for me ; and there is, perhaps, no other.'" But when a man of this stamp wakes up in the world of spirits—and I have conversed with many such—he discovers and bewails the utter futility of language of this kind ; and is awed and terror-stricken upon learning that all the evil he has done, must there be undone ; and that all the good he has neglected to do, owing to the misuse of his physical means, or his moral, mental, and spiritual faculties, must be now performed, under conditions of terrible difficulty as compared with those which prevailed when he was clothed with a human body. There and then he could have fed the hungry, clothed the naked, relieved the suffering, comforted the sorrowful, visited the widow and the fatherless in their affliction, instructed the ignorant, and reclaimed the erring. Now, all that he neglected to do, as well as whatever he thought, or spoke, or did admit, has to be retrieved and atoned for by human agency under his spiritual influence. It is part of his self-inflicted punishment to walk the earth continually—as all unquiet spirits do—and struggle to impress the minds of those who are still in the flesh not to do as he had done. It is part of his hell for the time being, to endeavour, by that mental impression I have just spoken of, to implore his probably spendthrift sons, and his possibly extravagant and worldly-minded daughters to renounce the self-indulgent lives they are leading, and to devote to a less ignoble purpose than they are doing, the money which he has left behind him. But he finds their ears are deaf to his spirit-voice ; and his mind is racked by the agonizing reflection that his earthly influence and example coupled with the hardening effects upon their minds of the wealth which he bequeathed them, have helped to make them what they are. He walks the streets of the city in which he lived, glides into the stock exchange, moves unseen in bank parlours, merchants' counting houses, shops and stores, and finds everywhere men bowing down to the little gods of gold and silver, which *he* used to worship, and to which he traces the wreckage of his own spiritual nature. He would fain cry aloud, fain expostu-

late, fain entreat, fain supplicate his old friends and comrades to cast aside this miserable idolatry, to consecrate their time, their talents, their opportunities, and their acquired or inherited fortunes to beneficent uses. But his organs of speech are powerless to articulate sounds which would be audible to human ears, and seeing what he sees, and feeling his utter impotence to restrain his old associates from treading in his own footsteps, he is tempted to exclaim, "O God! my punishment is harder than I can bear." Possibly his eldest son to whom he had bequeathed the great and lucrative mercantile or financial business, which he himself had built up during his life-time on earth, has but one aim—that of consolidating and extending it. His father watches the mammon-worship of his son, with unspeakable anguish of mind, and with the bitterest of self-reproach. "I taught him this miserable prostitution of his better nature to the greed of gain," he soliloquises, "it was my highest ideal, and, reverencing the paternal example, he has naturally enough, made it his own. O mea culpa! mea culpa!"

Or, he may have had an only daughter, who was rendered an heiress by his death. She is picked up by some plausible, socially-popular, and gentlemanly fortune-hunter, with or without a title, whose hand she accepts; while he, unaccustomed to such a sudden accession of wealth, is fascinated by the excitement of the gaming table, or the racecourse, brings his wife to poverty, and then, wearied of her, neglects, maltreats and deserts her. These deplorable events are witnessed by her father, who is powerless to mitigate the misfortunes of his child, for whom he augured a life of splendour and happiness. And the cry of his soul is:—"This was *my* work. I am responsible for her wretchedness. I laboured, day in and day out, to place her in a position of affluence; and this is the outcome of it all! In my ignorance and perversity I amassed money, bestowed it upon the daughter I loved, and now I perceive that, like the Dead-Sea fruit, it has turned to dust and ashes on her lips."

This is no imaginative picture of what is taking place daily and hourly in the other world, but a statement of hard, incontrovertible facts. I have conversed with spirits who were wrung with grief and tortured by remorse, at witnessing the harvest of affliction they have had to reap in the life beyond the grave, from the seed which they themselves sowed while they were still in the flesh. No wonder poor Dives wanted to send a warning message to his brothers upon earth, in order that *they* might so order their lives as to escape the sufferings which *he* was enduring.

And it is as I have said, so hard—so very hard, for the unquiet spirit to undo the wrongs which he had perpetrated, and to effect the good which he has left unperformed. It is frequently the work of years; in some cases that of centuries; but this is where the malefactor is obdurate impenitent, refuses to confess that he has been a wrong-doer, and has permitted numberless duties to pass unfulfilled. Yet even under ordinary circumstances, the penitent whose heart is consumed by a fervent desire to atone for the past, by bringing the whole of his spirit-forces to bear upon his earthly brethren, both as a dissuasive from evil, and as an incentive to good, incurs incessant and disheartening disappointments. Minds amenable to spiritual impression are comparatively rare. The Materialism of the age we live in, its practical disbelief in the after-life, and its absorption in the things of time and sense, are fatal to all spirituality of thought and feeling. A worldly man may be conscious of the impulse to perform a really generous action, or even to incur a certain amount of self-sacrifice, and the unseen being who stands by his side and has seized a propitious moment to trap this idea into his mind, rejoices for the moment, in the expectation that he will be successful in prompting a deed of disinterested beneficence; but the sordid nature of the other re-asserts itself and rejects the nobler suggestion; to the grief and mortification of his disappointed impressor. A remarkable exemplification of this was furnished in a communication made to me about four years ago by the late Walter Montgomery the actor. He had been bewailing his unhappy act of

self-destruction, and after quoting the words of Lady Macbeth:—

Will all great Neptune's ocean wash this blood
Clean from my hand? No: this, my hand, will rather
The multitudinous seas incarnadine,

Making the green—one red; he went on to say:—

"It is always uppermost in my thoughts, although the sting of my remorse is somewhat blunted. Still, the agonizing thought of what I was, and of what I should, and ought to have done, if I had lived, continually pursues me. There is no need for theologians to invent such a place as Hell, or such a person as the Devil; for we are the torturers of ourselves, and within us is the only hell. Again and again do I re-experience every emotion which I then felt and re-act every detail and every incident of my personal tragedy, and the anguish of my remorse! I cannot get away from myself; for the miserable suicide cannot escape from the agony of his recollections. But, you may ask, what have I done and am I doing, to obliterate this haunting memory? It will grow less and less painful as I succeed in arresting the hand of another, who is meditating self-destruction. But when I am unsuccessful, when such an one disregards my impressions to desist from the execution of his terrible purpose, I feel just as if I had committed the act myself, for a second time. I do not wish to throw the shadow of my sufferings upon yourselves; for I know how these things affect sensitive natures, but if it makes you feel that each one of us, is really and truly responsible for every act of his or her life, that no provocation can justify, or even palliate, self-murder, and that to violate the law of God, is to subject you, in the other world, to the anguish of mind which I now feel, I shall not have spoken in vain."

Let me add that this conversation took place upon the 24th of July, 1900, and that the tragic close of the speaker's life occurred in the year 1872, so that after 28 years of mental suffering, the poor spirit's purification was still incomplete. Happily all such periods of atonement have their limitation which is determined by Eternal Justice with an unerring adaptation and adjustment of the penalty to the offence. The appalling fiction of never-ending punishment has no place, and of course could have none, in the Divine scheme and government of the universe. God, our Father, who is Love, inflicts no chastisements upon His creatures; for these are always self-imposed. Man is his own scourge. He breaks a law of nature framed by Supreme Wisdom for his own guidance, welfare, and happiness, and that infraction is attended, either here or hereafter, by painful consequences; just as when any one, in wilful disregard of the law of gravitation jumps from a considerable elevation to the ground—expecting to alight upon his feet without a shock,—and either fractures his limbs or is killed by the fall. But, in such a case, who thinks of railing at that law as the occasion of the calamity? Its victim can only charge his punishment upon his own folly. And so with all "Sin," as it is called. Its commission entails its inevitable penalty, and the penalty is exactly proportioned to the transgression. Therefore when we speak of a "visitation of Providence," or of "the wrath of God," or of a public or private calamity as His "judgment," we are simply endeavouring to shift upon the Most High the responsibility of our own acts and are blaspheming Him instead of blaming ourselves.

By a like perversity, human beings arrogate to themselves the credit and glory which should be ascribed to Him, in connection with His bounty. We speak of Capital and Labour as the producers of all wealth. Are they so? If you drop a grain of wheat into the ground, have *you* created the minerals, the moisture, the sunshine, and the air, which cause it to germinate, fructify, and bring forth an ear containing 60 grains, perhaps; and so with all the natural forces, such as fuel, water, steam and electricity, from whence we derive our motive power for the machinery we construct. They are the generous gifts of God; and capital and labour are merely subsidiary co-efficients in their production and utilisation. And to Him, as the primary Source of all ideas, we owe

every implement, from the wooden plough of the semi-savage, up to the most complicated and precious piece of mechanism upon the face of the earth. Each of these is the result of those spiritual impressions which have been conveyed to their so-called "inventors" by our benevolent teachers in the other world, under Divine guidance.

I sometimes hear it asked "What has Spiritualism done for us? What has it taught us?" Oh, the unfathomable ignorance which such a question betrays! For it has taught us, in the first place, that our individual existence does not terminate at death; that an after life is the most powerfully demonstrated of all facts; and that the inhabitants of the other world can and do return to hold communion with ourselves in this. About ten years ago, the present editor of the London *Spectator*, which is acknowledged to be the ablest weekly journal in Great Britain, wrote an article in condemnation of "The Superstitions of Science," and, in it, occurred the following striking passage:—

"Consider what would happen if, by any chance, those who are now striving to investigate the phenomena of the soul and its operations, should be able to show to mankind, beyond doubt, that they had negated the materialistic explanation of the universe; had proved to demonstration the continued existence of the spirit after death, and had made the world beyond the grave, and the possibility of communicating therewith, a matter of certainty, not of conjecture." Well, what would follow, in the opinion of this writer? These are his own words. "The certain knowledge of another world would indeed make a new man and a new world." Now, as you and I, and fifty millions of Spiritualists all over the world, are absolutely assured by the evidence of our own senses, this "certain knowledge of another world" has been actually acquired; and we cannot doubt I think, that, in the fulness of time, when that knowledge is universally possessed, mankind will witness the establishment of "a new heaven and a new earth, wherein dwelleth righteousness."

In the meanwhile, it is astounding—that is to say, if any manifestation of scientific ignorance on the one hand, or popular stupidity on the other, should be permitted to astonish us—to hear people exclaiming, "What has Spiritualism taught us?" When the question really should be, "What has it *not* taught us?" For every original idea has reached us from the higher world; and has been received by and not conceived in the human mind. No work of genius, be it a poem, a picture, a piece of sculpture, a noble work of architecture, or a divine composition in music; not an art, not an industry, not a scientific discovery, not a mechanical invention; that is not of spiritual origin. Man, as I have been assured over and over again, can no more create an idea than he can create an atom of oxygen, hydrogen, or carbon. And the whole truth with respect to the origin of ideas is stated with consummate brevity and impressive force, in the words of Elihu, in the Book of Job:—"There is a spirit in man; and the inspiration of the Almighty giveth them understanding."

This is eternally true, and it is one of the fundamental lessons taught us by the philosophy of Spiritualism. Very humiliating to our personal vanity no doubt, especially as we are told by Pope that "pride is the never failing vice of fools;" and, next perhaps to religious pride, there is nothing more obnoxious, dangerous, or truly contemptible than that pride of intellect, which impels us to claim credit, and to demand honour for mental acquirements and achievements, of which we are merely the recipients and not the originators. Whereas the most highly gifted man on earth, if he really knows himself, will be so conscious of his own ignorance and littleness, that he will always be ready to exclaim with Tennyson:—

"What am I?"

An infant crying in the night;
An infant crying for the light;
And with no language but a cry."

THE LAW OF SUGGESTION.

"When by night the frogs are croaking, kindle but a torch's fire,
Ha, How soon they all are silent! Thus truth silences the liar."
LONGFELLOW.

Having come across some back issues of colonial daily papers, I have been interested in reading articles and letters contained therein on the subject of Hypnotism, and feel tempted to say a few words, which same suggest to me, on the subject, in which I have been also interested. I note that one writer, seeming to consider the art still in its infancy, suggests that it should be placed, by Act of Parliament, under the exclusive care and shelter of the medical profession, to protect it against quacks, charlatans, etc., who, as far as I know, have been its chief foster mothers in the past. It remains an enigma to many, why the medical profession have for so long practically held aloof from this subject, which would seem to hinge so closely on their profession; but that it is something apart from what ordinary education brings, those will know best who have read "The Life and Philosophy of P. P. Quimby."* He being one who over fifty years ago, worked earnestly and perseveringly, to discover the secret principle of this great power, and applied it, as far as his knowledge went, towards alleviating suffering, and also endeavoured to impart to others his own understanding of the principle—and I would refer your readers to article 4, pages 72 and 73, also to article page 78, of said book (as published by A. G. Dresser). He would probably be classed amongst the quacks referred to by some of your writers. It would appear that hitherto the highly educated medical profession, as well as the leading church, have been too well satisfied in thinking that through the channel of learning which they possessed, they held the keys of all knowledge and freedom requisite for the cure of all mankind, physically or mentally afflicted. But from another point of view it would seem that the so-called quack holds the same position with regard to the former, that the non-conformist does as regards the latter. Both have been independent and philanthropic in intention, and the world recognises to-day the great work and influence wrought by the independent religious sects, and shall also, in the near future, realize what credit is due to the so-called quacks. There can be no doubt but that many, led only by the highest motives, have been keenly interested in all appertaining to this subject during the past century. And we owe a debt of gratitude to those, who, in spite of great obstacles, much ridicule, and most of all, continued opposing suggestions, have given, by their writings, their best and truest help towards unfolding this great mystery to the world at large. Professor Hudson, who has written so fully and clearly on the subject in his several valuable works, refers to the power as "The Law of Suggestion," and further tells us that it has been thoroughly understood and taught for centuries through the inner circles of the Romish Church. He also explains that the best condition in which to receive hypnotic or healing suggestion, is during natural sleep, and quotes a number of successful experiments made by himself at long distances, in all cases the patients being unaware. This goes strongly to prove that it is a "two edged weapon," and safe only in the hands of right minded and honorable men. But surely in this, as in all things, knowledge must mean power, so let us hasten to know all there is to be known concerning this subtle force, which is said to be inherent in all mankind, instead of remaining in ignorance and at the mercy of the knowing and careless or ignorant, and as it appears to belong to the *regime* of moral influence, would it not be well that our good churches should unite in one mind, in earnest desire, that more light concerning this great truth may be revealed to them as the trustees of God's messages to man in the world, taking as their watch-word *Fiat Lux*. Should the old theory that "like cures like" hold good, it may be further evidenced through the better understanding of the underlying principles of this law. And the secrets not only of health, but of the origin of disease in its various forms, epidemic, contagious, and mental, may be disclosed as a result of the subtle working of this law. As—for instance—bearing

*"The Life and Philosophy of P. P. Quimby," by A. G. Dresser.

the impress of ages through which it has been brought according to the old law of darkness and paganism, and in later times in defiance of the Spiritual law as laid down by the Saviour of the world. It has clashed with nature's true laws, and inevitably produced inharmony; which, again, re-acted inharmoniously, first showing effect upon the most susceptible or negative of the lower creation as insects, reptiles, rats, mice, etc., and created an irregular force amid their frail atoms, which worked as a disturbing lever, and finally produced disease, which has taken various forms, according to the organization of the life first involved. They have inevitably caused infection in various ways wherever they moved, and also distributed the same to the atmosphere, causing infection through various mediums to the human being, who innocently attracts this subtle animal poison and again fulfils the law by again becoming a medium. Inanimate nature also becomes a medium and also suffers. Mediums are endless to those who understand the law, and those who thoroughly understand should have power to resist and overcome by the same law. Many secrets concerning the subtle workings of this law may be discovered in a pamphlet on this subject which has been published by the "Psychic Research Company" of Chicago, and which, I am told, is now to be had in Australia. In which pamphlet I shall refer your readers to lesson eleven concerning "Post Hypnotism," and to lesson eighteen concerning healing shrines, by which it becomes apparent to the intelligent reader that there may be many and various stations utilized by the immoral and unprincipled, whereby to unite themselves with the innocent and unwary; from the tavern lamp post or the gaming house, etc., to the church dome. I trust it may be through the more perfect understanding of this force as law, that the world may ere long, be released from the power of evil, as wrought even in the present time through the unprincipled application of this force (or power). Continued opposing suggestion has been the bitter enemy to all true progress on this subject, for the fear as well as ridicule cast on all who showed promise of becoming lights on this subject, has too often acted as intended—or desired—and created a false conscience controlled by the evil workers. Indeed it has been the business of these opposers to manufacture opposing forces too subtle to be imagined by the innocent and ignorant. These suggestions are forced upon the world day and night, and we all reflect them in some form of confusion of mind or body, which by the same power we are deluded into thinking are sufferings sent by God; and like David of old we grope for help, as no doubt his secret enemies were of the same order. The more perfect understanding of this law will banish superstition; by fully accounting for what used to be considered supernatural. There is no *supernatural* enemy or evil to be feared in the world, God did not create Demons, nor could he permit them to be in his kingdom. The complex heart of man is the tree that bears the fruit of the knowledge of good and evil. The free gift of the Spirit of Truth brings new birth to all (who, through desire, receive it) and also the power to refuse the evil and choose the good. And not be to the blind guides, who still work in opposition to the spiritual law, and delude the ignorant and unwary into darkness which leads to despair. There is a growing conviction in many minds that the increasing suggestion to proselytise, is answerable for the great increase of religious mania in the world. According to this law it would prove to be a subtle interference with freedom of conscience as well as most devitalizing in effect, I have no hesitation in saying that suggestion applied in any other than the spirit of altruism and good-will will result in serious ill in various forms to the recipient. This law *proves* that all the commandments are included in love to God and our duty to our neighbor. It is the law of blessing or cursing, and proves man's opportunity to build or destroy Christ's Kingdom on earth. Christ taught of it and proved his practical understanding of the law on both sides. St Paul did likewise, and preached of it with great power, especially to the Romans, and frequently in his epistles alludes to this subtle force as wrought against himself to hinder and deter his spiritual work,

and earnestly exhorts his followers to strive to understand this great mystery, through which they too may become one with the Christ Spirit, and so become (as St. Paul proved in his own flesh) dead or invulnerable to the old law of "sin and death" as wrought through the dark ages with power from evil, unregenerate hearts, to serve only carnal and selfish ends. St. Paul's words are still with us. "Walk as children of light," "Awake from darkness," etc., but we read them constantly unheeding their true meaning. The same opposers are still with us, working (I say it in sorrow) in the same spirit in greater power, with a more perfect understanding of the law of suggestion, having at their command large armies of innocent and ignorant, under well organized control, bound to obey their bidding and fall into line at any and every moment, by union through various symbols and signs (which act as uniting mediums as already described) and whose boast under the cover of religion is "that they fight not with swords." Recurring to what I have said about disease, the medical profession will here have a monopoly of the requisite skill and knowledge to prove all things, and may even condescend to join hands with the quack and learn how to tame the serpent and hypnotize him or his mates, and then by destroying such creatures as may have been utilized for experiments, and examining their vital organs, see for themselves how even these (inferior creatures) surprised and unprepared for such anesthetics appear after the shock. Then we may all learn the secret spring of some of our sorrows, arising in the first instance from a lowered and compressed condition of all the important vital organs, brought about through unlawful interference with Nature; and further resulting in chronic weakness of all the *vital* organs, and consequently weak, physical and moral power, weak hearts and brains, and unhealthy blood antagonistic to the Christ Spirit, which force returns only harmony, indeed, it is no force, but rather sweet influence. The spontaneous overflowing of spiritual good, which emanate from God and should work through man, as being in his image to bless all alike. It is the law of individual responsibility to one master whose servants we are "to obey." Perverted to evil use and wrought in the spirit of self-seeking or personal aggrandizement in any form, or for secret purposes of retaliation to control others, it creates discord in *every* form and partakes of the law of Cain. It is plainly our duty to strive to bring the light of Truth to all, and to rescue the poor and ignorant from darkness and superstition. And before presuming to lead others let us be fully assured in our own minds, not only through prayerful desire to receive perfect understanding of this mystery; but also of living the life of oneness with God in accordance with Christ's teachings and also St. Paul's; by our duty to our neighbor as being all the branches or members of the one Tree of Life. I have far exceeded my intention in writing this paper, my sole idea in taking up my pen being to stay fear, and awaken, if possible, a healthy and calm interest in the true merits of this great and mysterious principle, call it by whatever name we may. Harnessed to Truth in pursuit of Light, I believe it must prove the greatest power for good the world has ever known—and *vice versa*. Public exhibitions of hypnotism for gain or amusement cannot be too strongly reprobated. Parents should protect their children from witnessing such, they are too susceptible, and such exhibitions are not elevating as a rule. Let us all take St. Paul's advice and desire the best gifts. While groping after light, it is well to read the Psalms of David and the Book of Job; also the 11th chapter of St. Luke, which tells "That when the strong man fully armed guards his own courts, his goods are in peace, etc. . . ."

Ignotum per Ignotius.

Mr. James Smith is announced to deliver a lecture on "Psychic Phenomena" in the Austral Salon, 317 Flinders Lane, on Friday, June 10th, tickets for which may be obtained from Mrs. Charles Bright, Mrs. Carter (at the Salon), and at Miss Hinge's Book Depot, 115 Collins Street. From Mr. Smith's personal experience of the subject, and his ability as a lecturer, an intellectual treat may be confidently expected.

Interviews with Prominent Spiritualists.

BY MRS. CHARLES BRIGHT.

MR. JAMES SMITH.

(Cavalier of the Order of the Crown of Italy.)

For the past fifty years there has been no more charming personality in Melbourne literary circles than the veteran journalist, Mr. James Smith, who next December will reach the jubilee of his arrival in Victoria. From early youth he has been a writer of the first rank, and if proof were needed that the higher teachings of Spiritualism have no deleterious effect on the intellect, the fact that Mr. Smith's powers are still in their pristine vigour—an article or a lecture from his pen still taking rank beside the best productions of their kind in any part of the world—is an all-sufficing answer. It had been my privilege to read in the past many of Mr. Smith's sketches and articles, but it was not until a few months ago that I listened to one of his platform addresses. To say that I was delighted would but faintly express the mingled feelings of enthusiasm and respect with which I heard him read that paper, admirable alike in style and matter, on "The Ethical Basis of Religion," for it reached the high water mark of historical research combined with the loftiest moral sentiments. It was the greatest intellectual treat I had had for many a day, and after some of us had expressed in words of thanks that could not be restrained, our deep obligation to the speaker, he, in a few heart-felt words, modestly disclaimed any merit on his own part, as from his earliest successes in the literary field to the present time, he knew that he had been simply the instrument of higher intelligences, who gave through him their message to the world. This accounts, as he now sees, for his stepping almost at once into the front rank of journalism when a lad in his teens, and also explains how a writer who has passed the allotted three score years and ten, after which, as the Psalmist assures us, our strength is "labour and sorrow," should, without weariness or diminished inspiration, pour out day by day a continuous stream of first-class literary work. It must be remembered that the highest spiritual communications can only come through a perfect instrument—a mind fully attuned by study to vibrations from lofty sources of inspiration. These splendid utterances of Mr. Smith could not be possible but for the ceaseless intellectual training he has undergone. A linguist of high reputation, he has studied the works of the great authors of other lands in their native tongue, and is a widely read man in the best sense of the term. As a Shaksperian scholar he stands in the highest rank, and the extensive library that he delights in attests his unwearied assiduity in the acquirement of knowledge. James Smith takes his place, therefore, with writers and speakers of the first class, who, without vestige of trance, are mediums for that highest inspiration of all—open only to those whose organisations by



long and persistent study are fitting recipients for the same.

One cannot spend a pleasanter hour than in a chat with Mr. James Smith on his reminiscences; but he does not like talking about himself, and it is simply because I am a Spiritualist anxious to tell the readers of the *Harbinger* something of the lives of the leading men in our ranks that he discloses to me a few facts of his long career. It is impossible to carry away a tithe of all that is contained in that storehouse of memory dating from the time when his first article appeared in Douglas Jerrold's book, "Heads of the People," but it brought him into association with writers like R. H. Horne, William Howitt, and Miss Mitford, an article of Mr. Smith's, entitled "The poor Curate," bringing a letter to the young writer from the celebrated authoress of "Our Village," inviting him to visit her at her country home. But his work had more fascination for him than social intercourse, even with literary "lions," and at twenty years of age he became editor of a newspaper.

About this time his first volume, "Rural Records," was published, for which he gained more encomiums from Miss Mitford. "Oracles from the British Poets"

was the title of a succeeding volume, and then came "Lights and Shadows of Artist Life and Character." He sold the MS. of this later volume to Bentley, the well-known publisher, and treated himself to a tour in France, Switzerland and the North of Italy with the proceeds. This was one of the great treats of his life, and he returned to work with renewed vigor, bringing out as his next book "Wilton and its Associations," being a record of this ancient town near Salisbury, where Sidney Herbert, afterwards Lord Pembroke, lived. Meanwhile he was a contributor to *London Punch*, writing in "Snapdragons for Christmas"; to Sharp's *London Magazine* and to Douglas Jerrold's *Illuminated Magazine*. In answer to my remark on the privilege

of meeting authors like Douglas Jerrold, Mr. Smith, concurred, and added parenthetically, "He paid me, too the most charming compliment I ever had in my life: Jerrold had lost the first slip of an article I had sent in, and in a letter to me concerning the loss he wrote: 'I have ventured to add a bit of my frieze to your cloth of gold.'"

Coming to Australia shortly after (in 1854), James Smith joined the *Age*, then a struggling paper in its swaddling clothes. He wrote leaders and anything besides, among other things the first criticisms on G. V. Brooke when he appeared at the Queen's Theatre. King Lear and Shylock were the characters Brooke assumed, and we can well gather from Mr. Smith's later career as dramatic critic how high a standard would be reached by his pen. I have heard leading actors complain that the days of dramatic criticism have gone "as far as Australia is concerned. Indiscriminate praise or blame is the rule," it is averred, "with never that subtle insight into the merits or demerits of a representation as in former times." "Ah!" my actor friend remarked, "there were giants in those days." Mr. Smith assisted

about 1855 in the foundation of the *Leader*, of which he was first editor, the late Ebenezer Syme, David Blair, and other well known writers being associated with him. In 1856, Mr. Smith joined the *Argus*, then in its vigorous manhood, under Mr. Edward Wilson, and for forty years he was a regular and most valued contributor to its columns. There was but little literary talent in Australia in the early days, and those on the staff were called upon to write on all subjects. Leaders, dramatic, literary and art criticisms, sketches of deceased persons, all formed, therefore, material for his facile pen; and still he found time for other work. He was one of the founders of Melbourne *Punch*, of which F. Sinnett, brother of A. P. Sinnett, author of "The Occult World" and other Theosophical works, was first editor. Among the group of brilliant writers on *Punch* in these early days he recalls Mr. Stiffe, one of the wittiest and ablest of contributors. It was Mr. Stiffe who sent that well known witticism to London *Punch*, "Advice to those about to marry—Don't," for which the proprietors sent him a prompt acknowledgment and £5. "Stiffe wrote one of the cleverest parodies in the English language," Mr. Smith remarks. It was written on board ship when sea-sick, on "The Bridge of Sighs." It soon became apparent that the high pressure at which Mr. Smith was working was seriously affecting his health, and that a rest was necessary to avoid a serious mental breakdown. On hearing of the probability of his leaving the colony, Sir John O'Shanassy, then Premier of Victoria, although opposed to Mr. Smith in politics, offered him the post of Parliamentary Librarian, saying, "he was a man that should not be lost." This proved to be a most congenial and restful position, which Mr. Smith held until 1868, when it was abolished. But Mr. Smith's pen was never idle, and after resuming active work on the *Argus* until 1882, he went on a trip to Europe, a record of which he published shortly after his return, entitled "From Melbourne to Melrose." And still he went on writing. Hundreds of lectures have been delivered by him before different societies with which he has been connected. As a member of the Shakspeare Society he has done yeoman work for all students of the great dramatist, and has been of invaluable service in helping the Dante Society, L'Alliance Française, and other kindred bodies. For services rendered the French language and literature, he was appointed *Officier de L'Académie Française* by the French Government a few years since; and a still more recent and honourable distinction was conferred upon him four years ago by the King of Italy, who, for his services to Italian literature and his Dante studies, appointed him "Cavalier of the Order of the Crown of Italy."

While he has been a hard working journalist and man of letters, he has striven to be of practical service to his fellow-men in other ways. In 1852, in conjunction with a friend he organized the first exhibition of local art and industry held in England after the World's Fair in Hyde Park. It took place in Salisbury, and was a financial and artistic success. He was one of the founders of the Acclimatization Society of Victoria; editor of the first evening newspaper started in Melbourne; was an active member of the Burke and Wills Exploration Committee, and wrote a poetical monody on the death of those ill-fated men, which was set to music and sung by the members of Lyster's Opera Company, at the Theatre Royal. He is Treasurer and one of the Trustees of the Public Library; Treasurer and a member of the Council of the Working Men's College; and President of two Building Societies. He has been a Commissioner and one of the Jurors at each of the International Exhibitions held in Melbourne; and acted in a similar capacity for the Government of Victoria at the Exposition Vinicole Universelle in Bordeaux in 1882. In 1861, in consequence of his ardent sympathy with the Garibaldian movement in Italy, he was elected a member of the Central National Committee, and that sympathy was further exhibited by his writing a three act drama, entitled "Garibaldi in Sicily," which was successfully produced at the Prince of Wales Theatre in Lonsdale Street. At the same time he initiated a movement for presenting the hero with a sword of honor which was

executed at a cost of £150. On the marriage of our King and Queen, Mr. Smith wrote a poem on that event, which was recited on the same evening by Mrs. G. B. W. Lewis, at the Bijou Theatre. He translated into English, Mlle. Dreyfus's charming volume entitled, "The Spring and Summer of French Literature"; and wrote a farce called "A Broil at the Café," which was played at the farewell benefit of Messrs. Spiers and Pond, at the Theatre Royal. He is a contributor to the "Luce e Ombra" of Milan; keeps up his study of French, Spanish, and Italian literature in the originals; and finds time to maintain a correspondence with prominent Spiritualists, like Colonel Quiñones of Madrid; the Baroness Adelmá Way-Wurmbrand, of the Schloss Gobonitz in Austria, with Professor Falcomer of Venice, Commandante Volpi of Vercelli, and that well-known philanthropist, Signora Paganini of Florence. He is, at the present time editing "The Cyclopaedia of Victoria," in three volumes, quarto, and, during the last fourteen years, has contributed to the *Harbinger of Light* as much matter, including the "Foreign Exchanges," as would fill seven or eight octavo volumes of 300 pages each.

HOW HE BECAME A SPIRITUALIST.

It was necessary to briefly indicate Mr. James Smith's position in the literary world to place in its proper light the unswerving fidelity to conviction and fearlessness in his advocacy of the truth of Spiritualism, with which, in spite of prejudice and misrepresentation on all sides, he has kept on his way since he became convinced of the reality of the spiritual world and its all-important influence upon our present state of existence. It is, perhaps, because of the keenness of insight that characterises men of genius, that there are in all parts of the world such notable examples of obedience to the call from the spiritual spheres as that of Mr. Smith. Alfred Russel Wallace, a Spiritualist of over fifty years' standing, Sir William Crookes, F. W. H. Myers, a more recent convert, and many others, whose names will readily suggest themselves, are household words among us, to say nothing of others here in Australia who have been equally faithful to the still small voice of conscience and whose lives have been one long act of devotion to the cause. As with many another of us, Mr. Smith's experience came in humble guise through the mediumship of an unlettered woman, the wife of a journeyman tailor, and the last person, judging by personal appearance, through whom a message from the spheres might be looked for. As in the times of the Gospel, these things are "hidden from the wise and prudent and revealed unto babes," and nothing is truer than the injunction of Jesus, that "except ye become as little children ye cannot enter into the Kingdom of God." In our pride of heart we expect spiritual communications to come with great pomp and glory; but it is not in the rushing tempest or the whirlwind that the answer comes to our waiting souls, but in the "still small voice." It is when we find that the spiritual spheres are all around us that "their blessed mist embathes our feet"; and while we have been raising imploring hands for the knowledge which was at our door, waiting for us to rise and open, that the scales fall from our eyes and the "pearl of great price" is in our hands. Mr. Smith does not appear to have had any sittings with Charles Foster the medium, who visited Australia in the seventies and opened the eyes of so many present-day Spiritualists, and states that until he met with the medium who so entirely changed his views he had regarded "the whole subject with ridicule." He was little prepared for the result of his first visit to a medium. "Towards the close of the year 1870," Mr. Smith tells us, "curiosity led me to visit an elderly woman, living in a three-roomed cottage in Carlton; who enjoyed the reputation of being a gifted medium. I was prepared to find her a fraud, but the second time I called upon her, I was brought face to face with certain phenomena which were both novel and surprising. She was a German by birth, and the wife of a journeyman tailor. She was uneducated, in the true sense of the word, and was certainly illiterate. Her conversation was as uninteresting as her face was unprepossessing. Suddenly, she fell into a

deep trance; a convulsive shudder passed over her frame; and in a few moments I was addressed through her lips by an intelligence which could not possibly be confounded with her own. The German accent was gone from her voice, her manner was grave and dignified, her language elegant and scholarly, and I found myself listening to a fascinating description of the Cosmos by a person who appeared to have been living on the earth before the dawn of history. Every question I asked was promptly answered; but sometimes the controlling intelligence would say:—"I am unable to reply to you upon this point; but I will ask someone who can." Then another shudder would pass over the frame of the medium, and the first speaker would be replaced by a second, who at once gave me the information I asked for. On other days, others spoke; and I soon formed the habit of passing one afternoon in every week with the medium, who, on coming out of a condition of trance, retained no recollection whatever of anything that had been conveyed to me through her lips; and, when I mentioned to her some of the things which had been said, was obviously incapable of comprehending them. On one occasion a very ancient spirit described to me, with a charm of manner, a vividness of language and a copiousness of detail which were perfectly delightful, the public and private life of the Egyptians, their religion, their form of government, their occupations and enjoyments at the culminating period of their civilisation, which he stated to have been reached many centuries before the time of Moses. Let me add that this same spirit has within the last few years, instructed me to incorporate my own record of what fell from him nearly thirty years ago, in a book which my present medium and myself have written jointly under his direction.

"One of the most remarkable physical manifestations I have ever witnessed, occurred in connection with my earlier and elderly medium. She was seated in the full light of day, facing a window on the north side of her small sitting room; when as many as twenty-four spirits took possession of her in rapid succession; and the face of each seemed to be thrown, like a mask, upon her own; each of them opening her eyes for two or three seconds and then closing them again. Sometimes her countenance was that of an aged man; sometimes that of a young girl; sometimes it was beautiful and sometimes plain; and the form and colour of her eyes varied with the varying faces; and each was distinctly discriminated from all the rest.

"I shall be told, perhaps, that all this was pure hallucination; but by whom was it produced? By this woman who was in a deep unconscious trance? or by myself, with all my faculties alert and vigilant, and my mind as tranquil as ever it was in my life?

"But hallucination is an inadmissible theory when the following phenomenon has to be accounted for. One of the controls proved himself to be deeply engaged in ethnological studies; and after describing what he represented to be the twelve primitive types of mankind, he went on to say, 'If you will bring Mr. Vievers, who is a pretty good draughtsman, with you, the next time you come, we will project upon the face of this woman, each of those twelve types.' This was done. He drew her face as actually transformed and often rendered frightfully repulsive, in its twelve mutations; and I made tracings of them, which I still retain in my possession. They are as follows:—The Carib, the Northern Asiatic, the Chinese, the Central European, the Northern European, the Southern European, the Arab, the Central Asiatic, the African, the Southern Asiatic, the Malayan, and the Peruvian. Some of these faces were so hideous, that at first Mr. Vievers was terror-stricken and could with difficulty be restrained from throwing down his pencil and quitting the house. Each type formed the theme of an interesting disquisition by the controlling spirit.

"A few years later I joined a small circle of earnest investigators, who used to meet on two evenings in the week, in the surgery of Dr. Motherwell, one of the leading practitioners in Melbourne. His two principal mediums were what is known as test-mediums; through whom I received many convincing proofs of the actual

presence of departed friends and relatives. One of these I will now relate. On a certain evening, the medium, while in trance, said to me:—"There is a young man standing near you, who is very like you in the face; and he looks as if he had just come up out of the water. He says he is your brother." The new comer then took possession of the medium; and described his death by drowning; and how, at that supreme moment, not only did the whole of his past life flash before him in an instant of time, but the whole of his future life, as it would have been, had he lived, came before him as in a panorama. The moment his spirit quitted his body, he hastened to me, and his great grief was, he said to witness my anguish of mind and to feel that he could not make his presence known to me. He then went on to speak of the conversations we had had, and the hopes and plans we had formed together, when we were boys; recalling many incidents which had entirely faded from my memory; and the interview was one of the happiest quarters of an hour I ever spent in my life. Now, not a person in the room, besides myself, knew of my having lost a brother in England; still less that he was drowned. It occurred when he was seventeen and I was five-and-twenty. We were brothers indeed, and my attachment to him was so great, that the shock nearly killed me. He said, in addition, that during all the intervening years, he had been continually by my side, influencing me for good, and endeavouring to restrain me from evil. As a matter of course, he spoke to me repeatedly afterwards.

"On another occasion the medium said:—"Some one calling himself your grandfather is present." "Will he give you his name?" I asked. "He says he will do so by a symbol. And now he holds up a piece of wood." The name of my mother's father was Wood; and he made a great pet of me when I was a child. "Can he tell you where he was born?" I enquired. "He holds up such a beautiful bunch of flowers and leaves. O, I see: they are hops." The house in which he was born and died was surrounded by hop gardens. Again I asked, "Can he tell you the county he was born in?" She said, "He holds up a map of England, and points to one corner of it, upon which I read the word "Kent." This was also quite true: and no one present was acquainted with these facts but myself."

With Mr. Smith, as with all other people worthy of the name of Spiritualists, the wonders he has witnessed, and continues to witness, chiefly through communications received from spirits whose names are emblazoned in the world's history, have only served to intensify the deep religious feeling that has always characterised him. "What is the use of Spiritualism?" may well be asked if it does not fill our hearts with Love, which, as Myers tells us, is the basic fact of all spiritual phenomena. It is love that constrains the spirits to visit us; it is love that can bring us into telepathic communication with every spiritual entity throughout the universe; love that makes the Cosmos a homogeneous whole—and, as the Higher Spiritualism, brings us to the very heart of Christianity. For as its great expounder tells us "Now abideth faith, hope and love, these three; but the greatest of these is Love."

Another old Spiritualist has passed away in the person of Dr. S. D. Bird, formerly lecturer on *Materia Medica* at the Melbourne University. Dr. Bird began to investigate Spiritualism in 1868, and being mediumistic himself, soon obtained satisfactory evidence of its truth. He was one of the first members of Dr. Motherwell's select circle, and participated in the interesting and impressive phenomena that occurred there, and when *The Harbinger* started in 1870, was one of the earliest contributors. As a man he was of an amiable and kindly disposition, and a clear and logical thinker. He viewed the approach of death with complacency, realizing it was but a forward step in the soul's progress, and told us a short time before his departure that he had no desire to stay in the body. Some of his spiritual experiences were remarkable, one at least was the means of saving a human life. We may refer to this at some future time.

DEDICATION OF A SPIRITUAL TEMPLE AT
SAN DIEGO BY DR. J. M. PEEBLES.

The San Diego "Union" of March 7th contains a lengthy report of the dedication service at the opening of the First Spiritual Society of that city, from which we extract Dr. Peebles' address as follows:—

"How amiable are thy tabernacles, O Lord of Hosts!" exclaimed the inspired psalmist. And how beautiful is this new temple, conceived in the higher life, materialized by human hands and now being dedicated to the worship of God—dedicated to the mental, moral and religious unfoldment of the soul—dedicated to the dissemination of that spiritual truth which demonstrates a future existence, describes the encircling spheres of the after life, comforts and brushes away the mourner's tears, seeks to hasten the coming of the kingdom of heaven and breathes the spirit of peace on earth and good will towards men.

Spiritualism is the direct antithesis of materialism. The materialist strives to account for this magnificent universe through the interaction of matter and force—nothing more. The spiritualist accounts for this living, throbbing universe of life, love and order, with its thronging intelligences through spirit, essential, immutable, infinite—in a word, God, who is the embodiment of consciousness, life, love, purpose and will.

"Pneuma Ho Theos"—Spirit is God, said Jesus, and they that worship him must worship him in spirit and in truth, God being spirit, and man being made, evolved, in the image of God (which image is consciousness, life and intelligence) he is necessarily a spiritual being.

And it is just as natural for spiritual beings in all worlds visible and invisible, to sympathize and consciously respond soul to soul as it is for music to respond to music, or love to the divine principle of love. This is the basic foundation of spiritualism, centering you see in God, and by reflex in the moral constitution of man. Its phenomena are the scaffoldings useful in the building of the temple, useful to convince such materialists as Prof. Hare, Judge Edmonds, Robert Dale Owen and others to a knowledge of future existence, useful to bring messages from the loved ones whose white feet press the evergreen shores of immortality.

God has never left the world without bibles, angel ministries and spiritual marvels as witnesses to a future existence; our Old and New Testaments abound in prophecies, visions, trances, and using Paul's words, "the discerning of spirits." If neither God nor his laws have changed, why should not these manifestations occur now? Did not Jesus say: "These signs shall follow them that believe," and "greater works than these shall ye do."

The chain of spirit ministries is complete from Isaiah to Socrates, from Socrates to Jesus, from Jesus to Joan of Arc, from Joan of Arc to the Wesleys, from the Wesleys to the Fox family (a family of Methodists in Hydesville, N. Y.) These ministries called "Modern Spiritualism" are not new. Dr. Adam Clarke, the great Methodist commentator, in commenting upon Saul and Samuel, said; "I believe there is a supernatural and a spiritual world in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence have intercourse with this world and become visible to mortals."

The most distinguished souls of the past and the brainiest men of the present believe in an intercommunion between the worlds visible and invisible. Personally I have sat in the seance room with Judge Edmonds of New York, Sir William Crookes of London, Leon Favre, the consul general of France, Victor Hugo and others illustrious in science and literature.

There is a counterfeit—a vulgar atheistic spiritism akin to Old Testament necromancy that divines for guineas, hunts for coal mines and schemes for pelf and occult power to compass selfish ends. With this I have no sympathy. It is the open gate to obsessions and demoniac influences.

True spiritualism rightly and religiously interpreted—(I speak for myself only)—is in perfect consonance with the Christianity of the Christ. It is in spirit Catholic rather than iconoclastic—constructive rather than destructive. It seeks to build up no new and narrow

sect. It would padlock no conscientious lips. It would establish no iron-clad creed, Roman or Calvinistic. It would ruthlessly demolish no cathedral, nor would it do violence to any man's deep religious convictions. There are now, as in apostolic times, "diversities of gifts." Each should be fully persuaded in his own mind; feeling that we are brothers all, and that love, love to God and love to man, are greater according to Paul, than faith or hope.

This twentieth century is one of mighty opportunities. Research, evolution, growth is everywhere manifest. Franklin's kitestring was seemingly a small matter, and Newton's falling apple was a smaller one. Joseph's dream of the coming Jesus did not create a ripple upon the Jewish mind, but in less than 300 years it shook imperial Rome to its foundations. Modern spiritualism, a child of the skies, and pronounced over fifty years ago, a "nine days' wonder," is steadily, rapidly merging into energetic and substantial manhood. It is in this and in foreign lands putting on a rational, religious and regal maturity. It is acknowledged to have become a power. It is a long way on the road from the platform militant to the truth triumphant. No truth ever perished. No true spiritualist ever recanted. Men outgrow their childhood creeds. Old theologies die; Calvinism is encased awaiting burial; and yet around those scattered vases mosses hang and the odors of some lilies cling.

Spiritualism enwraps and encourages all reforms. It teaches that man is a morally responsible being and having power of choice, he is punishable, in the line of cause and effect, for his vices, and rewardable for his virtues. Divine punishment is disciplinary. Men as moral agents are the architects of their own fortunes. We make our own heavens and our own hells. The good man ever carries the kingdom of heaven within him. Christ—the illuminating principle of Jesus—the spirit descending dove is still preaching to imprisoned spirits. God is infinitely and unchangeably good. The door of mercy is never shut. "To your tents then, O, Israel." To your seance rooms, O, Spiritualists! make them altars of religious devotion. Let the voice of prayer be there heard. Angels and archangels pray: demons in hades ridicule prayer. Prayer is aspiration—an uplifting of the soul to the good, the true and the infinite oversoul whom the inspired John said is love.

We are living in exciting, trying times. Wars are raging in the east. Great crises are approaching us. Are we ready? The tares must be burned. The times demand consecrated temples like this we are now dedicating—demand consecrated men and women—consecrated hearts, consecrated wealth, consecrated energies, and more better educated speakers, larger society libraries, more missionary enthusiasm, and more beautiful temples like this over whose doors I would see inscribed in letters of love "Come in" Come all ye that labour and are heavy-laden—come ye who are sad and broken hearted—come mourners and hear messages from the loved that have left the fireside home—come all ye disheartened and disconsolate and here lay your burdens down—come O ye young while the red is upon the lip, and come O ye aged whose white hairs are already silvery with the celestial light of immortality—come all ye that seek sweet rest and the baptism of the new life. Come—for these temple doors swing outward and swing inward free to all.

Standing half entranced this moment upon the mount of Vision I see adown the ages doubt giving place to faith and faith giving place to knowledge. I see tyranny dying upon the plains of freedom. I see error giving place to truth—vice to virtues, bigotry to tolerance and grating discords to divinest harmonies. I see rising before me a new heaven and a new earth. I see waving harvests and the gathering in of golden sheaves. I see consecrated temples like this, in all lands, crowned with the luminous words—Universal Brotherhood and eternal progression—and, what is a thousand times more glorious, I see walking in this renewed Eden of peace and purity the living Christ—the Christ of the ages—and I hear the words: "Seeing the travail of my soul, I am satisfied,"

"The golden age lies onward, not behind,
The pathway through the past has led us up.
The pathway through the future will lead on,
And higher. We are rising from the beast
Unto the Christ, and human brotherhood."

WHERE AND WHAT IS HELL?

BY ALTRUIST.

This is a question which is and has been agitating the minds of Christendom and a question which still remains unsolved by the orthodox christian. In the past the clergy universally taught that it was a place of everlasting torment where the spirits of the departed burned, or were otherwise tormented and punished in a very material, physical sort of manner by Satan and his satellites, and that there was no return for those who entered its portals. As the ages rolled on and men's minds gradually evolved, this belief became more and more of a standing joke among the cultured classes, until doubt and disbelief gradually permeated the masses, for men were beginning to use their own brains, and do their own thinking, instead of paying others to do it for them, with the inevitable result of being led by the nose in whatever way the expounders of religion listed.

The student of the past will observe how the clergy slowly and almost imperceptibly changed, and broadened their beliefs, and now at the present day it is seldom one comes across a clergyman who preaches this Hell-fire, devil and everlasting torment doctrine. It is wonderful what changes in the mode of thought take place with the lapse of time. If clergymen had preached 100 years ago as they do now their very lives would have been in jeopardy. As the human mind evolves it views things from an ever widening standpoint and is able to grasp and assimilate greater and broader Truths. Reformers are usually men and women with ideas and knowledge somewhat in advance of the masses, hence the reason they have so uphill and tough a fight to get reforms for the benefit of the human race established and accepted. The average individual has an inherent dislike to anything new, particularly when it interferes with his habits of life, and the older one grows in certain ways of thinking and habits, the harder it is to get him to alter them, even if he be a physical wreck in consequence of such wrong habits.

Hell is a place, and a condition of mind: There are many degrees of Hell. Every man creates his own Heaven or Hell by his life here on Earth.

There is no avenging Deity awaiting him on the other side to inflict punishment upon him. God works through law, and law only. There are Spiritual laws and Physical laws. Physical law governs physical atoms, and if for instance you abuse the laws of health, whether willfully or ignorantly, the punishment is the same,—you simply bring it upon yourself by your own acts.

The abodes of the departed are all around the Earth, very much like the layers of an onion, but each sphere graduates and blends harmoniously into the one above it, there being no line of demarkation between each, the spiritual atmosphere, or ether—call it what you will—becomes more and more sublimated, refined, and etherialised the further away from Earth you go, consequently the spirit of the selfish, of the earth-earthly individual, finds it impossible to penetrate these spheres as the magnetism of Earth he is so charged with will not allow of him getting far from the surface of our world; moreover if it were possible to take him up to the more spiritual and ethereal spheres, he would not be able to breathe in so rarefied and spiritual an atmosphere. He could be likened to a balloon weighed with ballast; the more ballast it gets rid of the higher it will rise from Earth and its magnetic attraction. So likewise it is with the spirit; the less earthly ballast it takes into spirit-life with it, the higher it will be able to rise, and, as all Spiritualists know the higher the position, the happier the condition.

Those spheres nearest Earth are the Hells, the lowest being the worst where profound darkness, wretchedness, and appalling misery, too fearful to contemplate, reigns supreme. The writer who "functions on the astral plane" as the theosophist would term it, has many times accompanied by scientific investigators on the spirit side, penetrated these Hells, but finds it impossible to penetrate the lower ones. It can be likened to the sensation of wading through liquid mud which becomes thicker and more viscid as you advance. The other evening while my physical body slept, I visited one of these hells alone,

bent upon an errand of mercy, but the denizens resented my intrusion into their domain, and set upon me with such demoniacal fury, I like a fool lost my self-possession, was seized with panic and fled to my haven of safety,—my physical body, but it was some hours before I quite recovered from the shock.

We will now sketch out the life of a spirit who, during his earth-life, has given full reign to the desires of the flesh; who made no endeavour to cultivate his spiritual or higher faculties,—who was grossly selfish, living for the gratification of his miserable physical body alone. Such a man on passing out of his physical shell finds himself so weighted with the magnetism of earth, so gross, so closely approaching the physical, that he cannot rise beyond the earth, so earth perforce must be his dwelling place. He is exactly the same man only the body he functions with is composed of atoms in a different form and arrangement, giving off a class of vibration which physical eyes, ears or touch cannot register, therefore to us in the physical-form whose psychic faculties are dormant, he is invisible, intangible; but he himself would tell you he is as solid, real, and as alive as when in the flesh. He still retains all his likes and dislikes, gross passions and desires for physical gratifications, but he finds to his dismay he cannot gratify them.

By powerful magnetic attraction of like attracting like he haunts the dens of vice and iniquity as was his custom, is doomed to witness others gratifying themselves as he once did, and as all his desires impel him to do now—but alas he cannot, he has lost the instrument (the physical body) by which alone it was made possible. Everything to him is cold, miserable, wretched and dark. All his desires are earthly and physical, and he cannot gratify a single one of them. His mind is uncultivated, his spiritual faculties quite dormant and undeveloped; his associates are people, gross, carnal and evil-minded like himself; his footsteps are dogged constantly by those he has done injury to while on earth, and who being perhaps as gross as he, entertain no thought of forgiveness or pity for him, but are filled with malignant hatred and revenge, and incessantly curse and blaspheme at, and bitterly reproach him. He finds to his alarm he cannot turn a deaf ear to them, that somehow in some unaccountable way every unkind and bitter thought, and word, levelled at him is like the stab of a sharp knife. He quivers and writhes in inexpressible agony and torment. The more of this class of thought levelled at him the more bitter and intense his agony. He cannot escape it, flee where he will. In the spirit world thoughts are real and tangible and fly to their destination unerringly however far apart the individuals may be. He constantly sees as in a panorama the results of his evil deeds. He perchance had been a lawyer, and by some sharp practice had fleeced, and reduced a man to poverty. He sees this man as the result of his deed, sinking deeper and deeper into poverty and wretchedness; he sees him break down under the struggle and commit suicide, or sicken and die, or abandon himself to drink. He sees his wife and family sinking deeper and deeper into the mire of pauperism. He sees her wither away and die. He sees the children grow up in poverty and vice, uncared for, untaught, ill fed, ill clothed, to eventually be a curse to the community by adding to the army of criminals and fallen women, and he knows he, and he alone was the original cause of all this ever widening train of misery, crime, and suffering. Every bitter thought they think of him flies unerringly to him and causes him a spasm of pain—real pain—as real as if the physical body had been stabbed. This dear reader is Hell, not the lowest Hell, there are abodes lower and more frightful still, but can you conceive of a worse hell than the one pictured. Man creates his own Hell. By his actions he sets forces into motion which by the operation of inexorable spiritual law recoil upon him as does the violation of physical law upon the physical body. You ask perhaps, "can the man get out of this terrible condition?" Yes he certainly can when the purifying fires of suffering have so changed and subdued the evil in him that, in utter humbleness of spirit he longs and desires relief, and cries out and petitions God in an agony of spirit and repentant attitude. Higherspirits (God's agents)

who are ever on the watch to give a helping hand, are attached to him by his attitude of mind, and they take in hand, teach, instruct, guide, and set him work to do which will gradually develop the higher or spiritual faculties in him, but this can only be done by unselfish work—working for and helping others in perhaps a worse plight than he, and fighting down his vicious and evil desires. He may elect to work among mortals by doing his utmost by will power and mental suggestion to restrain them in their vices. Thus does the spirit progress by solid downright hard, bitter work; but as time goes on and his state becomes brighter, happier and more cheerful the work gets less and less irksome and the time comes when his higher faculties have so evolved that his greatest joy and happiness lies in aiding and helping up others—thus does evolution go on to all eternity as far as we know, ever acquiring more knowledge, wisdom, and grace, and the mental horizon broadening as we gradually develop spiritually and comprehend more and more of the mysteries of Nature.

Such evolution is going on around us every day with spirits who have not yet left the mortal form. We see men and women who have been travelling the downward path of vice, sin and crime, making efforts to overcome their lower nature and to gradually neutralize and wipe out the blots upon the spirit, by a life of unselfish, altruistic work. Fortunate indeed is the man whose eyes are opened, and who begins his upward journey before he passes out of the body, for more can be done in a year to advance, brighten, and evolve the spirit while on earth than in 20, 50, or 100 years on the other side, for the opportunities are far greater as there are more temptations to fight and overcome, for the desires of the flesh represent the devil within us, and it is only by fighting and subduing them that we can perfect and develop our spiritual, God-like faculties, and by so doing throw off earthly ballast.

NOTES AND COMMENTS.

BY DR. ISIDORE KOZMINSKY.
(*Fra. Rosæ Crucis.*)

THE SUN AND SOLAR GEMS.

Now, with regard to gems, it is contended that they have an affinity with the bodies of men and animals, and that their light is gathered from the sun's rays. I will now pause a little in the hope that some of my correspondents will send me the results of their own inquiries into the subject for publication in this department of the *Harbinger*.

DREAM SYMBOLS (*Continued*).

Candle.—To see a candle burning brightly is good; to see one burning dimly is unfavourable; to see one smoking is a sign of sickness and misfortune.

Cat.—A sign of deceit and treachery.

Cannon.—A symbol usually of strife and trouble.

Cart.—Variable; oftentimes a symbol of travel.

Cage.—Generally bad.

Cherries.—Generally bad.

Children.—A good symbol.

Climbing.—Good, signifying honour and advancement. If you fall, the reverse.

Clock.—Generally symbolises good news.

Cloud.—White clouds good; dark clouds the reverse; high clouds denote travelling.

Church.—Bad. It generally symbolises some disappointment.

Clover.—Always a good symbol.

Coals.—Burning coals are good symbols, otherwise to dream of coals is not good.

Coffee.—A favourable symbol.

Coffin.—Almost always an evil symbol.

(*To be continued.*)

ANOTHER CRITIC ON ASTROLOGY.

I was unable in my last month's notes to reply to an article on Astrology which appeared in the *Age* on Saturday, April 23rd. Generally the critics Astrology has had to put up with do not even know the signs of the Zodiac. It is refreshing in this instance to find that

the writer in the *Age* is acquainted with at least three out of the twelve, viz.: Taurus, Virgo and Cancer. Astrologers would no doubt be awestruck at this wonderful display of knowledge on the part of a critic, and tremble for fear that at last someone had stepped into the arena to "explode" (that is the word generally used) their science, did not the writer "explode" himself (O, the peril of playing with dangerous explosives without understanding their use) by the following hopeless tangle into which he has got himself by failing to understand that some slight difference does exist between a sign of the zodiac and a planet. "To be born under a particular star may mean something, but it certainly does not mean what the astrologers ascribe to it. Cancer cannot help them to a forecast of the Labor vote upon the next piece of extreme socialistic legislation, but it may make a sensible difference in the opinions of the next generation of Victorian politicians by affecting them in their mother's womb, just as comets are said to affect the fermentation of the grape in the wine vat." Very nice of the writer to admit that "to be born under a particular star may mean something," but it seems that he scarcely understands what the astrologers do "ascribe to it," considering that he believes the Zodiacal Cancer to be a potent planet which "cannot help them to a forecast of the Labor vote," etc. It is rather unfortunate for his case that he included the following well known expression of opinion of Dr. Daubney, the famous Professor of Mathematics at Oxford University, in his article at all.—"If the direction of a bit of steel suspended over the earth can, as General Sabina proved, be influenced by the position of a body like the moon at a distance of more than 200,000 miles from it, who shall say that there is anything preposterously extravagant in the conception of the astrologers of old, who ascribed to the stars an influence over the destinies of men?" The following is too rich to disturb in any way, I therefore give the whole of it:—"The general experience of unbiassed mankind is, we fancy, that prophecies very rarely come off, and that when they do they are only a lucky guess. We occasionally hear of people foretelling the day of their own death, as Swedenborg did in a letter to Wesley, but the occasions are so rare that we feel justified in invoking the law of chances to account for them. We know beyond dispute that nature has not furnished the average human being with an intellectual apparatus capable of conceiving the methods of the prophet who uses his to see objects which are still below the horizon, and if we feel impressed for a moment with the occasional successes of Nostradamus, we ask ourselves what after all do they prove except that in a million or more of chance shots somebody must send an arrow into the gold. The believers in Zadkiel notice with conviction that his prognostics have been verified three or four times, and they never stay their judgment to reflect upon the three dozen failures or more that put all his pretensions to shame. Experiments in astrology are from their very nature not subject to a rigorous scrutiny such as astronomical observations receive from the trained eye and mind of the man of science. Nothing less than a long and carefully recorded series of observations can establish its claims to be considered a science, and till it has passed that crucial test it is making too great a demand upon even human credulity to ask us to believe that the sun, moon or planets can exercise any influence upon our fortunes or furnish a reliable prognostication of our earthly career."

Let me dissect this gem. An observer would not have said that mankind are unbiassed. They are more generally prejudiced against those things which early training has taught them not to believe, and astrology is one of these. Do "prophecies rarely come off"? My experience leads me to believe that it is rare for a competent astrologer to make a miss (I am not regarding the almanacer). The writer admits graciously that the noble Swedenborg predicted the day of his death, and earlier in the article instances the remarkable manner in which the horoscope of His Majesty King Edward has up till now been verified. He even condescends himself to admit that "Most of the incidents foretold in the horoscope have already been verified, and is it not a familiar matter of history that the death of King

Edward's father, Prince Albert, was correctly prognosticated by the Sidrophels of Moore's almanack the very year it occurred!" I can show books of horary questions and horoscopes which I have cast at various times during my long study of astrology, and at least 90 per cent. of my predictions have been proved absolutely accurate, the others very nearly so. With this record I feel that I have done much good in the world. Amongst other things I predicted the safety and rescue of s.s. "Monowai" (which prediction I published in the *Harbinger*) when that vessel was missing so long, in answer to an anxious question from a lady who had a daughter on board. I could even read from the figure the nature of the injuries the ship had sustained, and anyone with a knowledge of astrology could have done the same. It is false to say that "experiments in astrology are not subject to a rigorous scrutiny." They certainly are, and in London we have a Society for Astrological Research, of which Professor Alan Leo is the President, for the purpose of observation and experiment. "Rigorous scrutiny!" Why writers with an imperfect knowledge of three signs of the Zodiac and others with less knowledge even than that, seem to be going in for a deal of "rigorous scrutiny." As regards a "recorded series of observations," the writer evidently has a very poor idea of an astrologer's work. I have a "recorded series of observations" for the past 500 years or so, but perhaps this is not enough to satisfy "human credulity"; and by the way, what is the "law of chances?" The contradictory article terminates with this protest:—"What is preposterous is ascribing to men calling themselves astrologers the power to predict the nature of that influence, and to name the particular persons who are to be affected by it, and the particular effect it will have on their career." There now.

Reply to "Astro."—Cannot publish, you do not give your name, never be afraid to acknowledge your belief nor seek to hide yourself under an anonymous title, nothing is gained by silence. If you think you are right strike out and hit hard. A man is not your enemy because he does not agree with you. It remains for you to put him on the right track if you find him on the wrong. You say you hold a high position here and therefore fear to give your name. I have gained a position in the world of science, and have the respect of most scholars. The old Rosicrucians say, "Fear, Fear, beware, beware of Fear, for Fear is the greatest enemy to knowledge and progress." If you send me your name as a guarantee of good faith, I will publish your little article, not otherwise.

THE REFERENDUM.

The orthodox sects are not all united in favour of the introduction of the Bible in State Schools. Apart from the Roman Catholics, who are opposed to it as a body, the Baptists are divided in opinion, and *The Signs of the Times*, which we believe is the organ of the Second Adventists, has published a Referendum number in opposition, giving strong reasons against the innovation. Our views on the subject were given in last issue, but as there is no opportunity for the introduction of religion on an eclectic basis, we, and others of like opinion, have no alternative but to vote for the retention of the present system, and STRIKE OUT questions 2 and 3.

A CORRECTION.

In the "Occasional Notes" (May issue), our contributor X. referring to Mrs. Besant and Mr. Leadbeater, inadvertently used the word *Vivisection* instead of Re-incarnation, thereby leading to an inference that both Mrs. B. and Mr. L. indorsed Vivisection, which they do not. X. did not see a proof of this matter till after publication and was therefore unable to correct the error for which we apologise.

We have just received from Mrs. Emma Rood Tuttle a beautiful inspirational poem written especially for the *Harbinger* entitled "When I Go," which will appear in our next.

GENIUS AND INSPIRATION.

Of the many definitions of genius, that which describes it as "an infinite capacity for doing work" comes very near the truth. But it does not hold good in every case. Examples that bear out this point of view are found in Julius Cæsar, Francis Bacon and Napoleon; all of these men owed their fame and successes most to industry and perseverance. Samuel Johnson, however, of all men had the most indomitable perseverance; and he cannot be called a genius. Of those, on the other hand, whose remarkable genius has been universally recognised, there are many who in early life acquired a character for laziness that stuck to them for life. Such men as these are legion; to mention the names of the poet Collins, Oliver Goldsmith, Descartes and Kant—a man too indolent to learn to express his philosophy in a simple and grammatical way—is to choose merely from the scores of names that immediately present themselves to the enquirer. It seems that the man that said that genius was only a form of madness has actually settled the question.

But to discover what genius is then, it is necessary to define madness; and madness is only the result of the supreme dominance of one idea, of one desire or thought. So the difference between madness and genius is only one of degree. By this way of arguing the most unnatural murderer has more affinity with genius than another whose mental faculties are better balanced. Deeming was, accordingly, a genius, though his genius took the form of thirst for human life. But the overbearing desire was as much present in his case as in the case of Isaac Newton, whose inclinations, fortunately, were turned towards resolving the abstrusities of astronomy. This theory—one that is too self-evident to require demonstration—is held apparently, by Mr. H. G. Wells. In his "Anticipation," he offers good advice (if people would take it) for the development of the human race. Two divisions are made of the types of people, those that are unimaginative (such, for instance, as the English yokel) and those that have strong imaginations; and to obtain an average and equable mind he recommends marriage between these two extremes. And that his advice is good is confirmed by Nature. It is notorious that melancholy people have cheerful mates; the antithesis of the salient note in the husband's character is usually found in the wife. To achieve success, the genius only requires to do so much work as will enable him to use with ease the vehicle that will enable him to attain his ambition. Shakespeare was, undoubtedly, a genius; it was not necessary for him, as a dramatist, to be well versed in the languages of antiquity—indeed, as Ben Jonson tells us, he had "small Latin and less Greek"; but he wanted for the success he was to achieve in writing, to be a past-master in English composition; and, how assiduously he studied, is evidenced by his style, which is so varied, expressive and vigorous.

The amount of study necessary to develop the imagination and enable it to express itself under stress of "inspiration" is what has satisfied most geniuses. It is strange to think that most men are put to school to learn for the first quarter or third of their lives—and then leave themselves to gradually but surely lose all the knowledge they had gained. This procedure seems to have satisfied even such men as Shelley and Byron, who had thorough classical educations. But knowledge gives desire for more knowledge: the more we have of it the more we desire; and so, though these men do not study after a certain age, the books they are instructed in are of such a character that it amounts to almost the same thing. And then again, observation and reflection is, in certain, if not in all, studies, of more importance than study and application. The apple that fell to the ground started in Newton a train of thought leading to a universal theory concerning astronomy, that would not have been assisted, but could only have been burdened with a knowledge of other theories about the working of the Universe.

To explain what "inspiration" is, is no less easy though it may not be so obvious. It is, now, generally allowed that all sin, whatever it is specifically, is primarily resolvable to selfishness; thus the glutton, thief, miser, and drunkard are all selfish to a great extent their particular criminality is only the expression of this

selfishness. So, from this, it seems that inspiration—the breathing of divine thought into man—is but the way one's thoughts are expressed when one sees things from a purely impersonal point of view: for the time all thought of self is lost and the beauties of nature or of morality are manifest. And so inspiration is what may be called a state of objectivity; when things are noticed by us not in relation to ourselves, but as they really are. This state of mind is often brought about by the re-action after excessive self-concern. It is well known that after long periods of fasting, one becomes, in a manner, inspired. And as fits of self indulgence (when, again, one's every thought is for and about one's self) produce the same re-action, it sounds logical to say that a general rule may be laid down that inspiration is produced by the mind being enabled to see things in an objective light, and that this state of mind is the result of thinking too much about oneself. But however this may be, by cultivating and instructing ourselves and by accustoming ourselves to the expression of our thoughts, it appears that we all may become, at least, poets. For we are all poets when we are sad, or happy or intensely interested in life. But perhaps the finest poem that could be written would come from the child, as yet only lisping, who, untouched by the world, is still pure and almost divine. And then again perhaps all efforts to obtain inspiration would be futile on account of the very desire. Maybe the construction of the fabric of the mind is so delicate that the desire to obtain inspiration for the sake of the result is enough to destroy the inspiration before it is born.

E. J. R. A.

BIBLIOGRAPHY.

THE INTERNATIONAL CONGRESS OF 1900.

We are greatly indebted to the "French Society for the Study of Psychic Phenomena," for a copy of the official report of the "International Congress of Spiritualists," which was held in Paris from the 16th to the 27th of September, 1900, and drew together students of psychic science from all parts of the civilised world, while those who read papers, delivered addresses, or took part in the discussions which arose upon the wide range of subjects introduced, comprised some of the most distinguished votaries and exponents of what is really the greatest of all sciences, and the most momentous in its profound importance. We have only to mention the names of MM. Delanne, Leon Denis, Laurent de Faget, Durville, Bouvier, and of the Princess Karadja, and those of Doctors Baraduc, Papus, Moutin, Chezèrain, Dusart and Bayol, and of Professor Moutonnier, in order to show the high quality of the intellectual fare provided for visitors to the Congress. The questions which occupied its attention chiefly, were very numerous, including the exteriorisation of the human being, fluidic action at a distance, researches into typtology, the photographing of fluids and of the thought, spirit photographs, spontaneous manifestation, apports, haunted houses, pneumatography, the facts of Spiritualism, materialisation and luminous phenomena, successive lives, reincarnation, the existence of God, religion, magnetism in all its branches, the cabalistic rose-croix, hermetic medicine, illuminism, the problem of heredity, etc., etc. Hence the report, which occupies upwards of 700 pages of a handsomely printed volume in royal octavo, is encyclopædic in its scope, and quite a repository of information with respect to the above-named and to kindred subjects; and is thus of permanent value as a work of reference, contributed to by some of the most advanced thinkers of the age: not a few of whom have devoted a lifetime to the study of the most momentous themes that can occupy the attention of the human mind.

J. S.

SOCIAL TRUTHS.

This is the title of a lecture delivered in January last, at the invitation of the Federated Societies of the "dependents" on commerce in Madrid, by our esteemed co-worker in the cause of Spiritualism, Don Ubaldo Romero y Quiñones, a retired Colonel of cavalry in the

Spanish army. As his voluminous writings show, he is an enthusiastic sociologist; and in this lecture, which has been printed in pamphlet form, he argues very eloquently, and with not less force than fervour, in favour of a more equitable partition of the bounty of Nature, as developed by human industry. He tells us that "the Inferno of Dante bears no comparison whatever with the social Inferno—with the cruel battle between those who enjoy without producing, and those who produce everything (?) without enjoying that which is necessary for the maintenance of health and life." He exposes and dissects the economic errors which have brought about so great a concentration of wealth in the hands of a few, and so large an amount of destitution among the masses in Europe and America; and declares that it is the power of usury which is sterilising the most fruitful fields, and that it is the conflict of all against each which is denaturalising and decimating the human race; whereas, "by adopting the maxim of 'all for one and one for all,' we should be preparing and providing for the solidarity of mankind by sweeping away the rubbish of this absurd system and building up the social edifice upon the democratic basis of free man and free labour, which must eliminate the parasitic beast, the cause and effect of all our social evils."

We have likewise received from the same author, a little book which he published twenty years ago, entitled "Qué Hay?" or "Psychological Truths according to the Principles of Modern Science," dedicated to the Duke of Aosta after his resignation of the Spanish crown. It is a luminous exposition of the subject it treats of, and a striking proof of the writer's perspicacity of spiritual vision and of the thoroughly logical constitution of his mind.

J. S.

SPIRIT TEACHINGS.

THROUGH A MELBOURNE LADY.

Death, as we understand it, does not exist; it is but a change of substance, of form. "There is no death." The spirit or soul leaving the fleshly body does not mean death—only a severing of the spirit from the body, to depart to other realms, taking with it its life experiences. The earthy particles, which it borrowed for its use while in the terrestrial sphere, uniting again with earth elements, and yet to be used again in other forms. So you see death is only change of particles; the spirit changing its abode and hence putting aside the fleshly tabernacle it has no more need for; and nature, which allows no waste, takes up the cast off body, absorbs it, and reconstructs its elements. So death is an ushering into life for the awakened soul: it is freedom and liberty, a change which opens the door and lets the captive free. The entrance into the life spiritual enlarges man's conceptions, adds to his growth, and develops his powers. Through his contact with earthly life, with sorrow, man learns that the *Self* only, has power to outgrow, to govern, and control the earthly, the changeable. That *he* is changeless, therefore the temporary, the fleeting must not affect him. When the soul has reached this serenity, then alone can he reflect the divine life; then alone can flow through his harmonised body the spirit which is awakened, which knows its divine birthright, its own God-head: knowing that he is a part of the divine mind. With this knowledge comes humility and thankfulness, and man feels himself a part of the mighty whole which he knows and feels is governed and ruled by an all Supreme mind. In reverence he feels the love which governs all entering his heart, and he realises all is well and that all will yet be his, the fulness and divinity of life; for as one of your poets says:

"The voice divine has spoke within
And God did ne'er betray."

Glorious indeed is the resurrection of the spirit body freed from its earthly tabernacle, its earthly vehicle. Free to ascend into realms of light, of beauty, of joy, to traverse space, to come in contact with the loved and lost; lost only to mortal gaze, mortal embrace, but alive, living in all the fulness and radiance of true and pure manhood and womanhood.

THE BIRTH OF MYTHOLOGICAL THEOLOGY.

A. J. DAVIS, in *Nature's Divine Revelation*.

I now descend to the birth of *mythological theology*—which theology is at the present day obscuring the highest and purest principles of the internal nature of man, destroying all elements of true and natural morality, and absolutely driving men into every species of vice, folly, disunity of interests, and consequent wretchedness.

Let us first analyze the word *theology*, as an understanding of this lies at the basis of a proper investigation of the subject before us. The word *Theos* is a Greek word signifying the same as the Latin *Deus*, and is intended to represent, as may be discovered in the *Zend Avesta* of Zoroaster, the Supreme, moving Spirit that pervades the Universe, whom we call God. The Greek *Theos*, and Latin *Deus*, are words derived from sounds destitute of signification, and the origin of which is impure.

Here, then, is manifested the imperfection and injurious tendency of vocal or written expression. For there never was a sound formed or a word uttered that could convey the least conception of that all-pervading ESSENCE, that Great Spiritual PRINCIPLE, that Great Positive, Omnipotent MIND, which dwells in the VORTEX from which flow millions on millions of Suns, of Systems, of Universes, that extend out into undefinable space almost to the filling of space itself—and yet all constituting nothing more than an expression of *one single* THOUGHT emanating from the inexhaustible Vortex of infinite Purity and Perfection! No word or phrase has ever been uttered—and I do not except the phrase which I have been directed to employ—that has ever conveyed to the mind of man in this, its first sphere of existence, the least possible conception of the INFINITE, DIVINE PRINCIPLE. I associate, therefore, with the words *Theos* and *Deus* no lofty thought which gushes from the spirit within, as an element of *eneration*.

Concerning the many conceptions which sprang from the youthful and misguided intellects of the first-born of the human species, much might be related if we were to enter into particulars. But as the object is to relate the origin of mythological theology, I must speak in general terms: but I will notice specifically the birth of the most prominent conceptions, such as have been perpetuated in various forms to the present day, and are now trammelling and paralyzing the powers of man, embarrassing his social relations, and obstructing his spiritual development.

When the first inhabitants were in a youthful state (or when they were uninstructed concerning the principles governing their existence,) their tender and uncultivated intellects rendered them susceptible to the direful influence of misunderstanding, and of consequent deception and disunity. In connexion, then, with what has been previously related, I will now speak of the social condition of, and unhappy physical circumstances that surrounded, the youthful family.

They dwelt a long period peacefully and harmoniously united one with another, and continued thus so long as they observed the natural language of the principle within by figures, motions, gesticulations, and configurations of the countenance, which were so real and so truly expressive of the actual thoughts and affections of the mind. But when they discovered their ability to produce vocal sounds they took advantage of this discovery, and began communicating their thoughts in that manner: for they felt that it was novel, pleasing, and expedient. They soon lost their primitive habit of radiated expressions, and with it the perfect purity of their interior thoughts. Misunderstanding each other's thoughts and intentions from the dissimilarity of sounds that were employed, they became envious, cruel, and deceptive; because sounds were capable of expressing thoughts of altogether a different nature from those that were dwelling in the interior of the individuals conversing. They were unlike the inhabitants discovered upon the planet Mercury: for they, as has been related, despise the externals of thought (which are words), as they dislike the clothing and concealing of truths by false and deceptive expressions.

And after the inhabitants became thus socially miserable because of disunity of feeling and disorganization,

they wondered as to the *cause* of this evil. They were not advanced sufficiently in intellectual discernment to discover the actual cause within their midst, and so one who was more intelligent than the rest began to proclaim a pretended discovery of the cause, and thus was looked upon by his extensive relations as an inspired chieftain. He had discovered (as he related to them with countenance becoming his assumed position) that the "*breaths*" (winds), which came from above, breathed among them a malignant element.—And this was the first conception of the origin of evil. This was a prevailing opinion for many ages, during which time the inhabitants became distributed as has been described.

But in other settlements of the original family, advanced intellects began to search a *little further*, and to inquire for the cause of these "*breaths*." Not being acquainted with the disturbances constantly occurring in the equilibrium of the atmosphere, they consequently attributed the cause of these "*breaths*" to an unseen, undefinable *evil spirit*, which they supposed hovered over the whole landscape or disk on which they dwelt. They supposed the *atmosphere* to constitute this spirit. So this was an advance of one step in the prevailing theology among them.

The subsequent generations could not let the cause of the evil remain here (for envy, war, and deception, had evidently increased): so they abandoned the impression given them by their forefathers that the *atmosphere* was the cause, for the belief that (as a philosopher among them endeavored to demonstrate by hieroglyphical illustrations) the *Sun* was the face of an angry, unholy, and evil-disseminating being, and that *he* caused the atmosphere to breathe this evil into their minds. This philosopher, therefore, was adored as being the inspired son of previous generations. They began to fear his presence. They trembled at the images which he shadowed forth in hieroglyphical characters; they fell before and worshipped him with all the expressions of veneration that characterized the ceremonies of subsequent idolatry. They built a large and massive edifice, with apartments constructed to his will, and elevated him to the highest seat in this temple, and he became the chieftain, prophet, emperor, and god, of all the nations and tribes within the circle of his influence. For he had discovered their great enemy, their fiery *deus*, their angry and consuming antagonist, which would, as he instructed them, consume the disk upon which they lived—consume their bodies and swallow up their spirits in the invisible envelope that surrounded the globe. This he taught them would all transpire, were it not for his almost omnipotent presence. And there is a passage which applies to them as appropriately as to the inhabitants of the earth at the *present* era, and which was uttered in contemplation of a similar condition, saying, "*The priests bear rule, and the people love to have it so.*"

PSYCHIC SOCIETY OF N.S.W.

We have been having quite a busy time this past month, having secured the services of Mr. H. E. Howes of London, whose interesting and earnestly delivered Lectures have filled our Hall with an appreciative audience each Sunday. Mr. Howes gives clairvoyant descriptions after the Lecture, which in most instances were recognised. He closes his engagement with us with a very successful week's mission. Commencing on *May 1st* with an excellent lecture, "*My Psychic Experiences*," to a full house; *Monday* was devoted to Clairvoyance and Psychometry; *Tuesday*, written questions were answered; *Wednesday*, the anniversary of our Lyceum was held, a very successful and enjoyable evening being passed with the children, their recitations and general good behaviour reflecting great credit on themselves and on our energetic Conductress, Mrs. Plummer, and her assistants. Prizes were awarded to the Scholars, and a vote of thanks proposed to the Conductress which was unanimously responded to. *Thursday* and *Friday* were devoted to *Lecturette* and Clairvoyance, finishing on the *Saturday* with a Social, etc. From the large and interested audiences we have had every evening through the week, I think and trust we have succeeded in arousing some interest in our work.

VICTORIAN ASSOCIATION OF SPIRITUALISTS

There was a record attendance at the *Conversazione* held at V.A.S. Rooms on the 9th of May, when Mr. James Smith gave an address on "What is Spiritualism?" The paper was an extremely interesting one, and listened to with marked attention by an overflowing audience, for all of whom sitting accommodation could not be found. Additional members are added each month to the roll of the V.A.S., and this fact, added to the widespread interest in psychic subjects, will soon necessitate a larger room for the *Conversazione* evenings. New members and friends who had not previously heard Mr. Smith, were warm in their encomiums of his address, and expressed a wish to hear more from this gifted expounder of the Higher Spiritualism. The evening was enlivened by an excellent musical and elocutionary programme. The soloists were Miss Leonore McKail, Mr. John Mack, Rev. Fergus Ferguson, Miss Fiven, Mr. T. Graham, and Miss Redfearn. Miss Amy Fletcher presided at the piano, and a pianoforte duet by the Misses Barnes, violin solo by Miss McKail, Jun., and another pianoforte solo, formed the instrumental part. Recitations were given by the Misses Aston and Edelsten.

At the Sunday services held under the auspices of the V.A.S. working with the M.P.S. Lyceum, full attendances have been the rule to listen to the lectures of Rev. Fergus Ferguson, who has occupied the platform each Sunday. The higher teaching of Spiritualism with its religious aspect towards which all live churches are tending, is the inspiring theme of Mr. Ferguson's addresses, and hearty thanks and acknowledgments are given at the close of each lecture.

One of the most enjoyable of Wednesday evenings was held on May 4th, when Revs. Hector and Fergus Ferguson gave an entertainment which included a lecturette on "Healing," by Rev. Hector Ferguson, and an excellent programme of songs, duets, and recitations, furnished by the two brothers. The duets, solos, and two recitations by Rev. Hector Ferguson were greatly appreciated, and a hope expressed that a similar treat might be provided at some future date. On the following Wednesday, May 11th, Mrs. Woodleigh Taylor gave an excellent address on "The Destiny of Man." Several strangers were present and called at the rooms the following day to express their satisfaction, and to inquire for books and more information on this absorbing question from the spiritualist point of view. There was a large gathering again to hear Mr. G. Buxton Hewer's lecture on the 18th May, on "Magnetic Healing," with exhibitions of healing on the platform. Mr. Hewer possesses a remarkable power which enables him, when charged with spiritual magnetism, to heal the smaller ailments in most rapid fashion. The fourth Wednesday's lecture was omitted in order to enable members to attend on the previous evening the lecture by Mr. J. R. Henderson, "How to live 100 years," which he had consented to give at the Lyceum Hall, Prahran, in aid of V.A.S. and the Prahran Lyceum funds.

Mr. Jennings' evenings on May 12th and 26th have held on their successful course. On May 12th a hostile clergyman paid a visit, and his objections were answered in a forcible manner by one of Mr. Jennings' controls.

On Monday evening, May 16th, the V.A.S. Dorcas Society held its Annual Social, to which friends and helpers were invited. The prettily decorated room was well-filled, and a most pleasant entertainment provided. An able phrenologist outlined the characters of several ladies and gentlemen; hands also being read by a lady present.

Recitations and songs made up the programme. The Secretary's report included a Vegetarian Dinner of 3 courses, prepared and given by members to over 200 of the poor of North Melbourne in the City Mission Hall, while the funds were increased by a successful concert in the Pianola Hall. The Society's work is undenominational, and assistance by personal help, subscriptions, or donations of material are invited.

SPIRITUALISM IN WELLINGTON.

W.A. SPIRITUALISTS' NEW CENTURY HALL.

TO THE EDITOR,—It is some time since you have heard anything of the doings of our Society, therefore we once more desire to come in touch with you through the medium of your very valuable paper. Our Association is steadily progressing and gaining ground. No doubt the many intellectual speakers have done much in this way to bring us under the notice of the public. At the present we are blest with the very valuable services of Mr. Bradley, who is, without exception, one of the finest speakers, inspirationally, we have had, and continues to draw large and intellectual audiences. His genial manner off the platform, and his fine and attractive personality on the platform leaves no doubt as to the genuineness of his fine and lofty mediumship. His lectures are scientific and highly instructive, the very simplicity and earnestness of the spiritual teaching leaves nothing to be desired, and cannot fail to greatly help the cause we all love so well, the upliftment of the human family in the knowledge that the soul is immortal and divine. We sincerely hope that he may remain with us for some time to come. Notwithstanding the fact that Mr. Bradley has not been supported by the local papers, his advent amongst us without beat of drum and sound of trumpet commands the best of audiences. We have still further been honoured by a very notable man, Mr. Clement Wragge, who has visited our Society several times, and the exchange of thought has been very beneficial to those who had the pleasure of coming in contact with him. Mr. Butterfield, the original founder of the Lyceum, has just returned from a tour round the world which he took for the benefit of his health, and unfortunately for our society circumstances have placed him in Christchurch. However, the Lyceum under its present officers is doing good work.

C. A. WHITNEY, *Hon. Sec.*

WELLINGTON SPIRITUALISTS' SOCIETY.

DEAR HARBINGER,—You will be glad to hear of our movements which still tend towards progress. We have removed from the New Hall, and occupy more convenient rooms on the other side of Cuba Street. Our meetings are well attended and the controls are listened to with interest. I can safely say that good work is being done, as we are constantly enrolling members from the outlying districts and other parts of the colony. We have an excellent Crystal reader in our midst for a time, Madame Foster. Her tests and information are splendid. In a reading to a lady the other day, she described her by the bedside of a young man who worked among machinery. The lady could not place this for a moment. But a few days after, her son, who was employed on the railway and about the engines, met with a severe accident and was brought home, where, of course, she is nursing him. I could tell you much more, but time and space will not allow by this mail. With every good wish for the prosperity of the *Harbinger*,

E. BONO,

Resident Medium Wellington Spiritualists' Society.

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NOTHING TO PAY.

The Psycho-Therapeutic Journal and the Society of the same name of which it is the official publication, appear to be mutually progressing. The articles in the Journal are ably written and deeply interesting to students of the subjects they refer to, whilst the work recorded of the Society indicates both ability and energy. Seven of the members devote considerable time to Free treatments, and during the second half of 1903, no less than 510 of these were given, Mr. Geo. Spriggs being the largest contributor.

One of the Anniversary numbers of *The Banner of Light* just received, contains an excellent contribution on "The Moral Value of Spiritualism" by Andrew Jackson Davis, illustrated by a fine portrait of the seer. We intend to reproduce the former in our next issue.

JUST PUBLISHED.

The Bodily Organs: Their Diseases and the Great Natural Methods for their Cure; being Part V. of Human Culture and Cure. By Dr. E. D. Babbitt, Dean of the College of Fine Forces, author of *The Principles of Light and Color*, etc. Price, 5/-. Previous volumes: No. I., *The Philosophy of Cure*, 4/-. No. II., *Marriage, Sexual Development and Social Upbuilding*, 5/-. No. III. and IV. (in one vol.), *Mental and Psychological Forces, the Nervous System and Insanity*, 7/6. Each part complete in itself.

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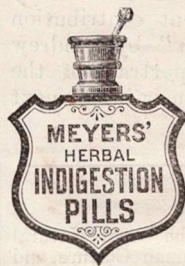
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