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

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CONTENTS:

The Treatment of Lunatics 3521-2
King Louis II. of Bavaria 3522-4
Man, in Relation to the Present and the Future 3525-6
Our Foreign Exchanges 3527-8
If a Man Die Shall He Live Again? 3529-34
To Readers and Subscribers 3535
Spirit Communication 3535
The Poet on Cowpoxers 3536
The Spirit of the New Testament 3537
Richmond Progressive Lyceum 3537
The Melbourne Lyceum 3537
Capital Punishment 3537
Death of Mrs. Armstrong 3537
Loved Ones 3538

THE Lunatic Asylums of Victoria, though creditable in evincing the liberal provision made for this unfortunate section of the community, are suggestive of serious reflections: firstly, as to the causes which necessitate the building and maintenance of such extensive establishments, and secondly, as to the inefficacy of medical science to cope with the evil and restore a reasonable proportion of the inmates to a state of mental equilibrium.

The recently published report of the Inspector of Lunatic Asylums informs us that large as is the accommodation in the Kew and Yarra Bend Asylums, it is inadequate to meet the steadily increasing percentage of patients demanding treatment. It is, therefore, of the utmost importance that some steps should be taken to reduce the evil, the most important of which is a better method of cure.

Statistics go to show that a very large percentage of insanity is traceable to intemperance; and, though in many cases the unequal distribution of the blood and nervous fluid over the surface of the brain, induced by excessive stimulation, may be adequate to account for the erratic conduct of individuals, we are convinced that in many instances obsession by low and violent earth-bound spirits is a frequent cause of the persistence of the state and its non-amenability to ordinary methods of cure. But whatever the cause (where there is no malformation of the brain) there is one sovereign remedy which our medical men know nothing of or ignore, and that is Human Magnetism, now being largely experimented in by medical men in France, and freely talked about in England under the guise of Hypnotism.

The earlier investigators of Animal Magnetism—Drs. Esdaile, Elliotson, Gregory, Ashburner, Teste, and others,

went over nearly the same ground forty years ago, and although their experiments were recorded in scientific detail, they were persistently ignored by the faculty at large, whilst attempts to introduce mesmeric treatment into hospitals or private practice were met with active opposition by the medical fraternity on a priori grounds. Even now that public opinion, stimulated by successive remarkable results obtained by eminent medical men on the continent and elsewhere, compels the recognition by them of the potency of mesmeric force, they will only consent to receive it in its two aspects as "Massage" and "Hypnotism."

One of the most important and beneficent uses (possibly the most important) of Human Magnetism is in the direction indicated in Dr. Rohner's note to the translation of William Daniell's article on Louis II., which appears in another column. viz., the Cure of Insanity; it is no new thing, no theory, but a proven fact. Statistics of cures through its agency are to be found in the Zoist, edited by the late Dr. John Elliotson, some time principal of North London Hospital, and alluded to in Mr. Daniell's article. Recent experiments by Dr. Voison fully corroborate the efficacy of the Hypnotic treatment in the restoration of sanity in severe cases of mental derangement.

Our own experience in this particular direction has been limited, the asylums being closed to all but orthodox practitioners. Some fifteen years ago however, we made the acquaintance of a gentleman whose wife was an inmate of the Yarra Bend, and having given our opinion that her case was remediable if she could be thrown into the cataleptic state by Mesmerism, he engaged an attendant and had her removed to his residence in Carlton. On account of her excitability great difficulty was experienced in bringing her under mesmeric control, but she gradually succumbed to it, and on the thirty-third day a condition of cataleptic rigidity was produced, from which she awoke a changed woman. The harsh, hard voice and violent demeanor had disappeared, the emotional nature returned, and with it all her normal reasoning powers. She subsequently became a good clairvoyant, giving some excellent tests.

That there are hundreds in the local asylums amenable to the same treatment we have not the slightest doubt, but how to get at them is the difficulty. Although it could be shown that failure of the experiment could do no possible injury to the patient, whilst success would not only restore them to the world and their friends, but save the Government the expense of their maintenance, we doubt very much whether an application from a competent mesmerist willing to give his services without fee or reward, would receive the serious consideration of the authorities until such time as public interest is awakened to the importance of the matter and a public trial of the efficacy of Mesmerism in this direction is demanded. Given a healthy and competent operator, and a reasonable time to experiment, the result is a matter of certainty to any one having a practical knowledge of the subject. The time for pooh-poohing Mesmerism has gone by; whether it be called Animal Magnetism, Massage, or Hypnotism, no intelligent man in the present day will deny the power of certain individuals to influence the mind or body of others by mesmeric passes; it is only a question of the extent of this power, and those only who have gauged it know its potency; time alone will prove how great that is.

IN MEMORIAM OF THE DEATH OF KING LOUIS II. OF BAVARIA:

AN OLD DOCTRINE ILLUSTRATED BY A NEW FACT.

BY WILLIAM DANIEL.

Translated from the "Sphinx" of June, 1887.

BY C. W. ROHNER, M. D.

To him sang and lied
The thousand voices below;
Him charming sirens hied
Into the cooling tide,
The waves' bright engulfing flow.

EICHENDORFF-SCHUMANN.
(Spring Excursion.)

ONCE upon a time there was a king (1)—thus might one begin an account of that rarely endowed monarch whose violent death agitated, some twelve months ago, the hearts of all, were it not that his lamentable end had been so terribly unlike that of the King of the legend. Having scarcely outgrown his childhood, during which his lively imagination had constantly rocked him in the cradle of fairy-tale dreams, he was made a king, whom now the phantasy of his people kept surrounding more and more with an ever more brightly shining and wondrous nebula of fairy-land; and during the two decades of his reign he found no anchoring ground in which he could release and save himself and his life's boat from the bonds of his childish fairy-world, which still held him fettered—if ever it entered his mind at all to make such an effort of self-salvation.

More and more he abandoned himself to the enchanting allurements of his phantasmagoria, and traversed constantly deepening lower levels of a life of vain semblance, uncontrolled by a firm steady will. Thus he was finally and entirely imprisoned in the network of a fairy-world so early in life woven for him.

Now, after a whole year has elapsed since his catastrophe took place, there will perhaps be a better chance offered to the presentation and acceptance of a quiet and earnest lesson based upon this sad event than there was at the time of its occurrence.

Of all the accounts which have been written about the late king, and which have since come under my notice, none appears to me more valuable and significant for a clear understanding, and as a basis for a correct judgment, of the case, than that of Franz Carl, M.D.,

entitled, "The character of Louis II., of Bavaria." (2) This excellent little brochure gives amongst other things a popularly written medical diagnosis of the mental alienation of the king, with detailed substantial reasons based upon the celebrated manual of psychiatric, by Prof. von Krafft-Ebing, of Graz: and even such an one is of value for the public in so far as it holds up to many a mirror which shows to them a few prominent traits of the images of their own characters, and warns them of the dangers which menace them. Of higher value, however, in this pamphlet, is the there given account of the origin and genetic or aetiological explanation of the form of this mental disease. The author says of it, *inter alia*, the following:—

In the 19th year of his life the Crown Prince Louis was visited by the great misfortune of the death of his father, King Max II. The youth, who only yesterday was under the strictest surveillance, who stood on the threshold of higher studies, a youth hitherto happy only in dreamland and phantastic ideas, was free to-day, to-day a king; his faintest desires were a royal command; jubilant millions met him everywhere; thousands were flatteringly seeking his favours, adulated, nay, adored and apotheosised him.

What man thus suddenly placed into a position of such eminence would not be seized by *vertigo*? The royal youth, with his soft, sensitive heart, with a spirit full of phantastic schemes; he who neither by stress of external circumstances surrounding his life, nor by storm or force, nor by self-tuition, had been able to construct a sound and firm foundation for his internal weakness, how could he withstand all the pleasures and sorrows so intimately connected with the wearing of a crown?

This was not to be thought of. This time, the time after his ascension of the throne, unavoidably developed with great rapidity the fatal germs which slumbered in the bosom of the juvenile king, and which, under different vital conditions, and under the influence of a later accession to the throne in maturer years, would—perhaps!—not have sprung into such precocious and luxuriant a growth.

Soon afterwards appeared a series of further exciting incidental causes which helped to evoke the demon of disease who from this time onward began to clasp the unfortunate king's soul in his equally weird and tight embrace (p. 17, 18). When everything prostrated itself before the youngling thus endowed with a mind diseased, when everybody glorified him and sang his praises, how was it possible to avoid, in a case like his, the formation of the delusive idea (Wahn) in his soul that he, Louis II., was a great and powerful "imperator," who owed obedience to laws and duty only in co-relation to his own will? (p. 34).

The will of the king was weaker than his disease; or rather, this weakness of will was itself a part of his disease. The king could not act otherwise than he did (p. 32).

And thus, then, no other sentiment than that of the deepest woe and sorrow must be allowed to inspire our hearts, for to a man diseased in mind, to an unfortunate fellow-creature we have to make no reproaches, nor is such a man a proper object of forgiveness.

Death's black wing has removed from earth a richly and nobly endowed human soul whom, without his own fault, at the very threshold of his life, a dark demon had chosen as his companion. This demon, growing up with the soul of this man, has gradually and stealthily clutched him in his tight embraces, and dragged him down into the night of mental disease, down from the throne into a wet and sympathetic grave.

These are the concluding words of the above mentioned pamphlet, and with all this I am able to agree entirely; but more especially do I agree with these sentiments in the one point, namely, that the kernel of the suffering here manifested, lies in the weakness of the will which is so often found accompanied by the energy and force of obstinacy, and which is always followed by the same fatality. And again do I agree with the above sentiments in this, that it becomes no man to blame the unhappy king in a spirit of pharisaical self-righteousness for the sad fate that befel and overwhelmed him.

I do not, however, quite so fully share the view that all the hallucinations to which the king was almost constantly subject have been of a purely subjective nature. On the contrary, to day our knowledge of the phenomena of hypnotism, somnambulism, and mediumism permit us already to assume with a high degree of certainty that at least some of these transcendental visions of the king must be set down to the account of external-objective-influences from the supersensual side of the world. Whether all these influences, or how many of them, and to what degree, were in active co-operation in the case before us we are unable at present to decide; nay, we are not even able in this instance to form a general, still less a particular, opinion or judgment.

Equally unsatisfactory also appears to me the answer which the author of the above brochure gives to the question, "What was required to be done in order to protect the king against the inclemency of his fate? He should have received an education in harmony with his mental disposition and idiosyncrasy; he should not have been raised to the throne before he had reached the age of 30 years; all political and other excitements should have been removed from him; his mode of life and his surroundings should have been strictly prescribed for him, then—yes, then, perhaps!—things with him would not have gone so far" (p 42).

This question is by no means an idle one, but, on the contrary, it is rather a burning question for the royal house of Bavaria. For, do we not know that the royal brother of the deceased, S. M. Otto I., is at present suffering from the same disease? He also is troubled by similar vivid hallucinations, if one may trust the accounts given of his case to publicity. (3) Such being the case it becomes our paramount duty to occupy ourselves seriously with the question before us of what the causes of these hallucinations are, and where they reside, and how the distinguished patient should be treated to banish these sinister influences from his presence.

To these and similar questions Dr. Carl du Prel endeavoured to furnish answers in a series of essays which appeared during the last autumn in the "Wiener Allgemeinen Zeitung," (4) under the heading of "Mystical Science applied to Lunacy." There he says, *inter alia*:

"That King Louis was a lunatic nobody doubts, but to conclude from these symptoms, which perhaps were not produced by, but in consequence of, lunacy, and were of a somnambulant nature, that his case was one of pure lunacy, would be erroneous. Phantoms may be real, but to the normal senses imperceptible, images; they may also be hallucinations, but are then divided into two classes: into subjective and morbidly produced hallucinations, and into objectively produced and implanted ones. Who could deny this since we know that the magnetiser is able *ad libitum* to cause ideas in the magnetised subject, or to convert realities into phantastic magnetic representations to which they bear no similarity whatever; for instance, a potato into a pear even to the organs of gustation, or a towel into a baby at the breast? A phantom, therefore, being a diseased hallucination, constitutes only one of three possible cases. (5) If, however, King Louis has conferences in his lonely chamber in a loud voice he places himself on the same level with Swedenborg. (6).

So soon as we shall have the complete history of the disease of the distinguished patient before us, it will perhaps appear, as I have said long ago, occasionally in the presence of friends, that many a symptom points to that unregulated and uncontrolled mediumship of which lunacy is only the condition but not the cause of mental alienation.

In all this it must by no means be forgotten that such an unconscious mediumship, lacking the due recognition of its own proper mental state, is very apt to aggravate any present predisposition to lunacy, unless this mediumship, properly directed, is allowed to work itself out of its own accord. I could substantiate this by the example of a dear friend of mine, of a highly developed medium who, so long as he was not aware of his condition, kept his gift in subjection, and thus reminded me of some of the symptoms presented by the late king; whereas now, since his gift is allowed to take its proper course, he has

been turned from a psychically ruined man into a perfectly happy and in every respect normal specimen of humanity. (7).

That the late king was transcendently disposed to psychicism cannot be doubted any more than it can be disputed with respect to his brother the present king. But it is open to very serious doubt that either the former or the latter would have been amenable to rest and harmonious development if they had recognised this state properly, and placed themselves under the guidance of transcendental intelligences after surrendering his own will.

This might certainly have been accomplished had the transcendental guidance been of a harmonious nature and under the superintendence of an experienced and strong-willed mesmerist: but even then the harmony obtained in the state of the patient would have been bought with the sacrifice of the life-battle, and with the total surrender of the spiritually and morally independent will, thought, life, and manly striving. And the prospects for the attainment of even this very precarious advantage are always very slight indeed. For, as on the plane which lies nearest to our earth-sphere the elements of impurity are undoubtedly and vastly predominant, nay, positively ruling; and because all better elements are lying decidedly above it, so also is it in these and all other cases, immensely more probable, that unfavourable, inharmonious elements would have led the medial development of the patient, more rapidly than has been the case, to the verge of perdition. But independent of all this, it is plain and obvious that the late king was dragged into the vortex of his ruin by these very same unfavourable elective affinities of his personal character. It is, therefore, my opinion that the king has yielded too much to these very influences. (3).

The downward directed development of mediumship, in contradistinction to that of the seer, is unavoidably connected with a constantly increasing surrender of the conscious volitional energy and self-control. It was exactly this want of self-control, however, which seems to have affected the late king's mind so unfavourably. Moreover, it will be doubted by no one that self-control itself, *id est*, the conscious subordination of the appetites and passions of willing and acting to reason and conscience is the very essence of the moral task set to every human being during his terrestrial evolution. From this point of view, therefore, I deem it a misfortune that the king found no real friend who was strong enough to assist him in this task of self-education and possibly to guide him on this path of moral and spiritual development.

Perfectly correct and highly valuable are otherwise Dr. du Prel's remarks concerning the sanitary effects of a hypnotic or mesmeric treatment, particularly in cases of lunacy.

The above-mentioned author has given his views on this subject in a more extended form in a series of articles which appeared under the title of "Magnetic Education." This method of treatment, which is at the same time the correct basis of a transcendental psychic development, finds its proper application in cases of lunacy, and is at all times useful.

It may also be mentioned in this connection that the English magazine called the *Zoist*, of January, 1850, has communicated the fact that Dr. Kean had 74 patients in the lunatic asylum of Berhampore under his care, all of whom he mesmerised. The first good effect produced by this treatment was that many patients who raved and raged for weeks together, and were troubled with insomnia, became now quiet and obedient, and slept well. The final result, however, was that of the 74 mesmerised patients, 64 could be discharged as cured, and several of them were thus cured in the course of a few weeks. (9).

Recently, since the manifold successes which have been achieved through the aid of a scientific appreciation of hypnotism by the French physicians and professors of the university of Paris and Nancy, etc., Dr. Auguste Voisin, of Paris, has again applied this mode of treatment to lunatics, and his renewed efforts were crowned with the most surprising results. (10).

It may indeed be designated as a most lamentable circumstance that the German professors and physicians

should in their haughty inactivity still to-day remain so far behind their colleagues in France and England, who have been rapidly led from success to success, and to always new and more splendid discoveries. (11).

The hypnotic-mesmeric treatment is only a drastic and forcible piece of evidence in favour of the well-known fact that the will of man exerts a formative, healing, and in this respect developing influence on the whole of his personality and its accompanying states and conditions. During the hypnotic treatment the will of the hypnotist or mesmerist takes first by way of suggestion the place of the will of the patient, who is too weak to help himself. This volitional influence acts at once upon the organism of the patient; but this influence should be of such a nature as to strengthen the patient's own will in order to enable him to control and guide himself afterwards.

That a hypnotic-mesmeric treatment might have been of service even to the late King Louis II. will hardly be disputed any longer in view of the experiences and the positions recently gained by English and French science. But it is perhaps also possible and as visible that a continuous application of this same method of treatment to the development of his psychic faculties by means of somnambulism might have produced seership in the patient, thereby not only pacifying and harmonising the spirit of the unhappy king, but also converting him into a royal seer, reaching an advanced age, and becoming a rich blessing to the times in which he lived by practical and useful co-operation with the spirit of the age.

It cannot, however, be denied that in order to produce such a result with any degree of certainty the presence of another factor would have been required. The current of our time, the whole mental and spiritual atmosphere, in which the developing medium would have been obliged to live, and in which the developed seer would have had to act, wanted material alteration and considerable elevation above the present phase of political and religious thought, but especially above the level of the present sensualism and materialism which to-day permeates and crushes every higher aspiration. Had the king not been growing up in a time and amongst men whose thoughts and actions were entirely absorbed in the external sensual life of a purely corporeal personality, and in efforts devoted to the interests of a more or less material culture of his terrestrial existence, his disease would perhaps never have been developed.

Had the king been surrounded by conditions of culture which could have presented to him beforehand a correct view of the Kosmos, and a rational appreciation of the true destination of man, and the real object of his earthly life, and at the same time the value or inutility of the external *personale* surrounding him, the hallucination of his greatness and personal importance, which is about the most widely spread evil of our times, would never have become so pernicious to him. He would have shown more genuine love for his species, and he would have above all recognised the fact that the outward personality of a man is nothing more than a temporary form of presentation which his eternal and immortal essence assumes for some 70 or 100 years for the sole purpose of his own moral and spiritual evolution, and that the outward personality is only in so far of any value as it fulfils its own object by acting practically in the direction of moral and spiritual culture, unless even still higher paths of wisdom are opened to it.

Since we are not able, however, to conceal from ourselves the fact of how important a factor the lack of such a knowledge was in the development and unhappy career of the late king, his sad end must indeed supply the text for a serious lesson, and make the doings and strivings of our materialistic times appear in a most unfavourable light. There is certainly no prospect in the immediate future that the masses, or their most prominent leaders, will find either leisure or peace of mind enough for such considerations; even far more telling and surprising events will scarcely be able to turn our present pernicious tide and its fatal direction and tendency. One advantage, however, may be gained by so prominent an occurrence for all those who will allow

themselves to be brought nearer by it to the knowledge that the consciousness of their personality is not the essence of their immortal nature. This essence consists rather in, and is, in reality, the inner will, whose task it is to rule the outer self, or ego.

Phillip Island, August 8th, 1887.

NOTES.

- (1.) "There was once a King in Thule," is the first verse in Goethe's well-known ballad here alluded to.—Translator.
- (2.) A psychologico-psychotic study on the basis of authentic details and personal observations. Published by L. Staackmann. Leipzig, 1886. (45 pages, price 1 mark.)
- (3.) Referring to this question I have now lying before me, amongst other documents, the second Supplement of No. 15 of "Neuesten Nachrichten" (Latest News) Berlin, 19th January, 1887.
- (4.) "Wiener Allgemeine Zeitung," scientific special supplement, mid-day issue, Nos. 2375, 2377-8, 2380. A few separate reprints of this publication have also appeared.
- (5.) The last, third, case of phantastically transmuted representations of objective sensations, psychiatric science discriminates from hallucinations proper as illusion.—W.D.
- (6.) In this respect, namely, that, *inter alia*, other phases of mediumship may have been present in Louis II., and in this respect only I agree with Dr. du Prel. I cannot, however, consent to see Swedenborg designated as a mere medium, since he was a seer, and as such never sank to the level of a simple medium.—W.D.
[To this note of W.D.'s the translator begs to add that, perhaps, Torquato Tasso would have been a better and fitter illustration than Swedenborg.]
- (7.) Did Dr. du Prel use again here the word mediumship in a general way for transcendental psychic development? It is undoubtedly possible that a "medium" of absolutely good disposition may fall into the hands of exclusively well-disposed transcendental forces and intelligences, but as a "medium" he or she is not able to control these influences, for they control the medium against his or her will. For this reason is the medium always exposed to the danger of abuse, even independently of the fact that as medium he or she completely surrenders the moral task of human self-determination. For a "medium," in the proper sense of the term, is only that person through whose mediation, but without its own active co-operation with his external or transcendental will and consciousness, intercourse is carried on with the hyperphysical side of the world. If, however, in such intercourse the will and consciousness of the person is normally co-operative, then that person becomes or is a seer; if, on the other hand, his external senses are asleep, and he is unconscious, but his will and consciousness transcendently co-operative, then he is a somnambule. The former is a higher phase of psychic development than the latter. A distinction must also be made between the same two phases of mediumship and somnambulism in those stadia of medial development which extend themselves in an opposite (downward) direction. We have to deal with a relatively higher and less dangerous degree of mediumship if the external will of the medium completely controls its transcendental consciousness, as in the writing mediumship, which, however, must not be confounded with the so-called "direct writing." Doubtful and dangerous, however, becomes the development of every medium when it falls into a trance. This should never be allowed to occur, even with persons who carelessly surrender themselves to such conditions, without the presence and protection of an experienced mesmerist of powerful will.
- (8.) Richard Wagner also, besides other artists, must have exerted a baneful influence on the unhappy king by constantly supporting and stimulating his vainglorious conceit and tendency to self-prepossession. With respect to mediumistic development, I early saw the necessity there was, in the case of my son William, to arrest his headlong career under the influence of a sinister and lying spirit, who called himself Naylor, and to banish the demon from the fast developing child, in order to prevent future disaster.—TRANSLATOR.
- (9.) How strange that my dear, enlightened, and liberal-minded friend, Dr. Dick, who is the superintendent of all the lunatic asylums of Victoria, has not long ago instituted experiments on this plan of treatment, and engaged a competent mesmerist, Mr. Kroese for instance, to apply this magnetic or hypnotic method of treatment to his patients! Even from a politico-economical point of view, not to take any higher ground, would it not be advisable to try experiments in this direction, in order to make room for deserving cases in these overcrowded institutions. But I suppose I must content myself, for the present at least, with the exclamation of Æneas:—"Tanta molis erat Romanam condere gentem!"—TRANSLATOR.
- (10.) Further details in this respect may be found in Dr. Voisin's article published in the November number of "Sphinx," 1886, II., 5, p. 302.
- (11.) We have the same ground of complaint here in Victoria, where an unprogressive, conservative, and orthodox school of medicine looks with haughty contempt upon any recent scientific innovations and discoveries, because, forsooth, they will not lie down in their narrow Procrustes bed of a fossilized dogmatism.

MAN IN HIS RELATION TO THE PRESENT AND THE FUTURE.

"And now men see not the bright light which is in the clouds."

THERE are a great many theories extant as bearing on this subject; to study them all and allow the mind to be influenced thereby, would be both a tedious and a confusing process; and unless the student possessed very great self-control, a very hopeless task in view of the personal and practical advantage sought.

We are quite aware that it is by a comparison of differing theories the mind is enabled to shape one most suitable to itself; but amid the babel of opinion and dogmatic utterances respecting man's relation to life present and to come, there is a danger of the student rejecting all theories as being inadequate to satisfy the craving of the soul for a sound basis of guidance and foundation of hope or expectation. We are more than ever satisfied, however, that only when a man can gather to himself evidence of what is most likely to be true in relation to himself in the conduct of this life, and the prospect of the next stage of life, will he become an effective worker, whether it be in regard to personal interests or of those of his fellow beings. It is a most tremendous thought, that our existence may be connected with such important results as theories of life indicate. Even if we confine our review to the present life and dwell in thought on what is possible to us in this respect, the thoughtful men would be overwhelmed with the consideration of what he may have to pass through in his earthly pilgrimage; and he naturally asks the question, whether there may not be some method, the adoption of which would assist him in this respect to bear the burden or breast the storm; but, above all, to satisfy the mind in its apprehension respecting the future life.

To be thus furnished in regard to the conduct of life present, and at ease in relation to the aspirations which arise respecting the future life, would appear to be equally as important as to believe that man himself is a living sentient being, and not a mere shadow which may utterly vanish at any moment of time; and the labour spent in seeking such assistance and in acquiring a sound basis to work upon, appears to us to be a paramount duty, the accomplishment of which will bring its reward in the attainment of that proper self-respect we should all possess; and also the power to use the means bestowed upon us to accomplish the ends involved in personal and individual existence. Besides, it is so very natural that every man should be so satisfied in his own mind in this respect, and have the command of his actions and regulation of his aspirations to the attainment of the very best ends conceivable, that no time should be lost in the work of gaining this desirable standpoint; and if by anything we can suggest to the reader, this object shall be secured, we believe we shall not have written in vain. There is a certain amount of obligation resting upon all of us, to endeavour to stimulate thought in other minds; and if we acted more on this principle, probably we should live to be more useful in our day and generation.

We esteem it one of the greatest blessings of our present day experience, that there is a general tendency to liberal thought in respect to the subject before us. We know that there was a time, and not so remote either, when it was scarcely possible to reflect on these matters with freedom, much less to speak openly of what we might think thereon in opposition to the orthodox line of current thought. But now all is changed, and it is very gratifying to know that the general tendency of liberalism in this respect is guided by sound reason and not lawlessness of spirit; that in seeking to gain more light on the present and the future, and even in the overturning of old theories that new and better ones may be introduced, the general well-being of mankind is regarded; the improvement of the social life—indeed the purifying and elevation of the entire current of earthly life, with the object of at once rendering that life a present blessing and the appropriate stepping-stone to the future acquirement of still higher attainments. And in this respect we venture to look forward to a time when mankind shall have arrived at a condition which

shall exclude any doubt as to what are the current duties of the day, and an absence of any fear or apprehension in relation to the expectation attending the future state of existence.

And why should it not be so? Can we believe that the Infinite Being would will it otherwise? the natural inference rather being that as man develops and grows into higher conditions of physical and spiritual life, he will possess all which this involves as his natural right. What we have to do then, is to endeavour after such attainments in this respect as may be possible to us in our present condition, and by virtue of our present degree of growth. Broadly speaking, then, we believe, in respect to man's relation to the present and the future, that it is his duty to live so in the present as if this was the only condition of life known to him, and which was to be improved to the very greatest extent without any regard to a future state of existence; and also so to live in the present as if he were bound to make that present the stepping-stone to a future and more excellent condition; living now as if that were the very object for which he had been sent into this materialistic state to secure.

We are aware that to certain of our readers this may appear rather contradictory, but on mature consideration it will be discovered that it is quite possible thus to make the best of both worlds, while we apparently serve the interest of either exclusively. The Spiritualist, so called, will probably be more ready to apprehend the possibility of this dual mode of life than those who have not so thoroughly accepted the conditions of existence which the spiritual theory involves; and lest there should be any unnecessary misunderstanding in this respect, we desire to point out that it is the man who believes in the union of the operation of the material and the spiritual in his being, who is at the same time called a Spiritualist, and is really prepared to adopt and carry out the compound theory we have indicated. By some persons this might be termed a phase of theosophy, but we prefer to regard it as *the* theory of life, which in our estimation is the most rational and useful which can be adopted.

It is not our object to enquire into the origin of man's existence as an individual, and as we find him at the present moment; although we know that on this subject there are widely different opinions entertained. With the orthodox, the soul comes into the body at birth direct from God to spend its little time on earth, and then go its way to heaven or hell as the case may be. With the Spiritualist, it is either that man comes at birth to dwell in the body of flesh and blood for this period only, or that he becomes reincarnated for the purpose of gaining by these repeated incarnations higher spiritual development; and that his conscious origin is not to be traced from birth only, but away back indefinitely; and that as we find him now, he is pursuing his course and acquiring his education preparatory to still further incarnations in the time to come.

For our present purpose, however, it matters little what we believe in this respect as to the origin of man; we find him in the possession of intelligent existence, an existence which must have had an origin, and the particulars of which no doubt we shall become acquainted with in due course of our progressive growth, when it is most desirable that we should know the truth in this respect. In the meantime man lives, and the question is how may he best improve his opportunities so as to render himself most useful here, and qualify himself for a possible future advancement in the scale of being.

To have an object in regard to the life we live, and to concentrate all the ability we possess or can acquire to secure this end, appears more worthy of man than to allow his days and years to run listlessly away. By a comparison of means to ends, it is quite possible to learn what may be the most desirable objects to secure in the pursuit of life; and if we regard life in the light that this is the only season that will be afforded us as intelligent creatures to do something worthy of our nature, and worthy of remembrance by those who come after us, then we shall be stimulated to take care and do our very best if it be only for the sake of self-respect and the

desire which arises in all intelligent minds to stand well in the estimation of others.

Practically, life to man in this world is the condition in which he places himself, or in which he has been imperceptibly placed in society, and amid the conditions of which he feels impelled to fulfil his mission. And it is within this circle of life he has to consider how he may best work out the objects which present themselves to his attention. Very much time is wasted and opportunities lost, in the vain reflection as to how he would act were he in a different position; whereas, if he would endeavour to find out the secret of life in respect to his actual position, and work that out, he might live to find that *that* position, although he had been tempted to regard it with dislike, was the very best for him in the accomplishment of the ultimate ends of life itself. The good that we do, or the satisfaction we reap in the pursuit of existence in this world, can only be comparative after all; doubtless the actual result will never reach to the extent of our aspirations or intuitions; but being conscious that we have done our best, that we have striven after the ideal which we set before us; that we not only regarded life with all its appliances as a most important means to fulfil certain purposes, but that we have striven to secure these ends and could do no more, then when life comes to an end, what greater satisfaction could we have than a thankful remembrance that we have been endowed with the wisdom to perceive and the energy to carry out the objects which appeared the best to us in our relation to life in this world. We have used the means, we have done all we could under the circumstances in which we were placed, and as we look around us and count up the issues of all the toil, patient endurance, striving unselfishly to benefit our fellow man, as life is about to end, we must feel thankful that it has been made so complete a circle of usefulness and consequently of solid happiness, and that if our existence here ends altogether, that we have not lived in vain!

But that there is another aspect in which life is to be viewed and seriously regarded in its relation to man's well-being, we are quite prepared to admit. Life, like man himself, is of a twofold nature; and like as in the case with man, both aspects are to be dealt with in their order, we believe they may be so combined as to render existence more perfect than it would otherwise be. Consequently, without at all interfering with the exclusive duties which may be imperative in view of this circle of existence being the *whole* of man's conscious existence, we find our thoughts reverting to certain indications of a more subtle process of life which seems in some mysterious manner to underlie the external and more palpable life; a phase of existence which cannot be got rid of or ignored, although we may fail to understand its nature.

Now, if we make it our business to endeavour to understand these indications of an interior life immanent within us, and to find out the laws by which it is governed, and trace the tendency which it suggests, we shall arrive at conclusions of a most important character, and begin to perceive that there is a much higher object connected with life on earth than the mere materialistic aspect, bounded by birth on one side and death on the other, involves. Profiting by the experience of others, we shall come to realise the truth that is so generally admitted, that man has been sent into this world not only to fulfil the earthly duties of the three-score-and-ten years, but that he may continue a course of training which is to qualify the soul, the man-proper, for an unending growth and advancement in the scale of existence; this life being but one of those phases of being which are intended to facilitate that growth and advancement. Therefore it becomes a paramount consideration with man in his relation to life to cultivate the spiritual faculties which he possesses; and while endeavouring to discover the golden thread of his continuous existence and what its vibrations imply, to take care that every movement on his part shall contribute to the improvement of his spiritual nature; and that as life progresses he shall become conscious of growth in this direction, and of a sympathetic realisation of spiritual influences

and intercourse, and thus of the opening up to his soul of features of existence which will indicate to him that mere birth into this world and departure from it, can have no power to interfere with a progress which is not to be estimated or limited by incarnations, but which will be as unending in the future as it has been progressing in the past.

You will readily gather from this that the conduct of life becomes a very serious business, and which will appear the more so as you advance in the knowledge of spiritual capacities and the potencies which are connected with them; and that in the cultivation of these faculties you will discover the ennobling tendency which must result, and become conscious of a power to live a more enlarged and comprehensive life than otherwise would be possible. It is not our purpose to investigate the many characteristics of this aspect of life any more than of that aspect which is of the earth earthy, our object being rather to lead thought into that direction that our readers may fill up the outline for themselves.

Here then are two distinct courses which may be pursued independently the one of the other in the prosecution of active intelligent existence in this world. But we believe that the two circles may be brought together, and if you can only find the points of contact, so amalgamated that in the blending a more perfect life may be secured. The question which arises, then, is—*are these two features of life capable of assisting one another, and in the blending will the true growth of man be more fully secured?* Of course this must be a question of experience, and it is one which the Spiritualist of all men is more competent to decide. The true Spiritualist not only regards the external life as a field of usefulness, in which the faculties with which he is endowed are to be employed, but he also recognises the fact that in the interior life there is also a field for the cultivation of spiritual faculties, and that in proportion as the latter are faithfully attended to will the former be rendered more effective in the production of good results. His theory of life is, that to love God with all the heart and strength and soul and mind, he must love the things whereby God has revealed Himself to man; recognising in the materialistic state, and in his intercourse with his fellow men, that this is the plane of action whereon spiritual faculties are to be perfected in such a use of them as his spiritual intuitions indicate; for there is a wonderful connection between the external senses by which he reaches forth to the external world—the intellect or reason by means of which the exercise of his will is regulated in relation thereto—and the spiritual intuitions, or moral faculties (as some writers have preferred to call them), and whereby he receives that measure of inspiration from the very fountain of his being which is needful to bring him into union and accord with God in whom he lives and moves and has his being; and at the same time love his neighbour as himself, the fulfilling of the essentially earthly law of the external life.

We say, then, that it is not only possible, but that the true Spiritualist really does in this earthly life combine these two theories of living, the exclusively materialistic life with the object of making the very best of it for himself and others, and also of so cultivating the spiritual side of his being, that by this means he keeps up his connection with the realm of spiritual existence to which he properly belongs; and thus in the faithful attention to the one and the other he discovers that life which too often is but as a dark cloud projecting bewildering and troubling shadows, has a silver lining which assures of progress, protection, guidance; and amid all the difficulties and doubts which may arise, the assurance of a necessity and purpose for present arrangements all tending to higher attainments and superior conditions of life as each pilgrimage is completed; and the soul becomes more qualified by repeated experiences and contact with matter, to enter into the secrets of a higher state of existence, the conditions of which are too profound to be conceived of by man in his present stage of being. The silver lining in the cloud draws him on, stimulates him; and from it there come the voices of the dear ones with whom he is in sympathy; and who, while they bid him God-speed, assure of God's will that he shall, in

TO READERS AND SUBSCRIBERS.

SOME misapprehension existing with regard to the editing and publication of the *Harbinger*, I wish to inform readers of this journal that I did not transfer it with my book business, but am still the *Editor, publisher, and proprietor*. The allusion in last *Harbinger* to the possible termination of its publication at 84 *Russell-St.*, after December next, was consequent upon the uncertainty of my being able to come to terms about the renewal of my lease, which terminates in December.

W. H. TERRY.

A COMMUNICATION GIVEN IN TRANCE AT
A MELBOURNE FAMILY CIRCLE.

OUR spirit friend G. T. controlling:—Good evening, my dear friends all! Mr. J—, we are going to try our power to-night on you, and I do hope that fair results will be granted. I have come to you to-night from a very beautiful world, full of lightsome loving souls, permeated with love and well-wishes from angelic departed spirits. You may feel honoured in having the goodwill of those glorious minds with you. Our Father has given unto us minds capable of great and good things—minds that can throw out a plenitude of love, filling the soul it touches with joy. Our Father is all goodness in thus allowing us spirits to return to the earth and give humanity consolation and a certain amount of knowledge of the future life; but we come to help you, and try by our good words to lead you on to better things, to give you courage and sustain you in your earthly trials; 'tis thus we can come so naturally, that we feel while with you as one of you; it is granted to us to return to the dear ones we have left, to teach them to love all that is good, and pure, and noble.

A good Spiritualist makes a good and noble man or woman, for he knows what is before him, and he knows the consequences of an illspent life. Would I had known more of the return of the spirit to the earth! I was in darkness as to the future, and had to draw my own conclusions. You are more fortunate, you have been helped by higher influence to noble aspirations. 'Tis strange to you that we can pass through so many atmospheres to get here to-night; we pass through sphere after sphere, which in all takes us but a few seconds; 'tis almost out of your conception that we can travel in so short a space of time so great a distance from spirit land to the little earth; but our spirits are minds, the soul of thought; we have only to wish to be in a certain place, and we are there, if it is for a good purpose; if not we have no control over anything, therefore we cannot but progress; we can be stationary but we cannot step backwards, we cannot fall, we must progress in time; in nature, all things progress that contain life. Your earth is beautiful, but our home is infinitely more so; it is beautiful with love, goodwill, and happiness; it is painful for us to return and see desolation, disturbance, and wickedness. We can see in the clear light of knowledge how far they are straying from all that is good and worthy; how little pleasure it is to us to view these things you may well know; but our loving Father is true if we look to Him, and offer up our prayers for help, we will be sustained and guides sent to us from the spirit-world. It is sweet to know that the father who is gone is not in reality lost; he has but travelled onward, he has but gone first to see that all is prepared for you; yes, he can come back and give you glad tidings; it would be hard to think that the one who has been cared for and idolised could not return; it is preposterous to believe that a God who is all love would prevent a father from showing his love a thousand-fold when he has reached the other side, where the love is pure, where the earthly love has gone through the spiritual furnace and is purified. Think you that a father loses the loving tenderness that he feels towards his own! 'Twould be barren indeed were he to pass away and not have the love of his own. What would spirit-land be? Would that be heaven? Would it be heaven if, no matter how good a man might live and die, when he could not return and give comfort and

assurance to his bereaved and loved family? Think you that the mother can neglect her little ones? Is it feasible to think that earthly love is greater than heavenly? It must return tenfold upon those heads.

I only hope my dear friends, that you may have proof sufficient that will be guiding stars to your knowledge of spirit-land. I would have no inclination to go through sphere after sphere to get to this little circle if it were not that I loved you so much, and by coming sow a little good seed.

While speaking thus you do not seem to think that we have really left you; you have but to call us and we come; but mind you, there are a great many evil spirits that can control to a certain extent; those bad influences are merely spirits trying to lead you astray; they would drag you down to their level, as bad company would do upon the earth, until you trod the same path as they. Wish but to do good, and all that is lovely and pure will aid you; but if you persist in wrong doing, those influences I spoke about will be predominant over your mind, and it will cause great rejoicing that they have succeeded in their purposes. Many poor creatures there are who are supposed to be weak-minded; 'tis that those spirits or influences have control over the forces, and they cannot tear themselves away from the same. Use a little strength of mind when you feel you are not all you ought to be; use the will your Father has given you; think that you are a part of His being; shame not that love, be as worthy as you can, try and think of yourselves as endeavouring always to do that which is correct and noble.

You will say, " 'Tis well for me to speak thus!" but I can now give you my experiences. You have the advantage of being told; I had no one to guide me and spread over my life the wing of protection. I blame but those who see their error and still persist in following out that which they know to be so wrong; try and live a little for each other—use that generosity that really is within you all; selfishness is only a persistent desire to keep, to enrich everything that is your own, within yourselves—the generosity that ought to spread itself over the needy. I don't mean generosity as far as money goes altogether; I mean in feeling, generous thoughts to others. Let us always manage to see and detect a little good in our fellow creatures; let us be generous and forgiving. 'Tis but a very little I ask of you; 'tis a little that we owe to our own good. I say "our own," because we have been brought here to make good men and women; we are to help the world along, to give our thoughts one to another.

I am afraid I must leave you now; I could go on talking much longer, I have so much to say, but I must think of my medium and consider my amanuensis. I only hope that this little of my thoughts and wishes will benefit you somewhat, and then I will be pleased indeed to think that I have been of some slight service to you. I cannot stay longer.

THE *Carrier Dove*, published at Oakland, San Francisco, commenced a weekly instead of a monthly issue on July 30th. Each issue will contain one of the fine engravings for which this fine magazine is noted, and at present there will be no advance in the subscription. We note from the issue referred to that Mrs. Ada Foye had returned for a short time to recuperate previous to a more extended trip, including England and (we hope) Australia.

DR. PEEBLES is now in London in company with Frederick W. Evans, the celebrated Shaker Elder. We have received in pamphlet form an abridged report of their first public meeting, held at Cavendish Rooms, Penton-street, on Sunday, July 3rd. Dr. Peebles gave the introductory address on Spiritualism, which was received with applause. Elder Evans followed with an outline history of Shakerism, explaining its principles, and Mr. Burns concluded by speaking on both subjects, moving at the same time an address of welcome, which was carried with acclamation. Want of space prevents us giving a fuller account of this interesting meeting.

THE POX ON COWPOXERS ;

BY C. W. ROHNER, M.D.,

Health Officer to Phillip Island and Woolamai Shire.

ALTHOUGH I have for the last four or five years been the sole correspondent in Australia of the London Anti-Vaccination League, and although I have personally suffered all manner of insults and injuries both to my pocket and to the health of my children in consequence of the nefarious vaccination laws in existence in free democratic Victoria, still I have for some time past refrained from raising my voice against the continued operation of these tyrannical laws, mainly on account of lack of support from even better informed medical men, who have shamefully neglected their duty to suffering humanity, but most particularly on account of the depth of poverty into which I undeservedly lapsed in consequence of my outspoken crusade against this fatal fad of a mammon worshipping or self-deluded medical fraternity—hostility would be a better term—who have cried me down even as a dangerous impostor and quack because I would not, and could not, subscribe to the Draconian laws enacted for the destruction of human life on the word and authority of one man—Ned Jenner. And that man, that common enemy of mankind, a man bribed by £30,000 of money unlawfully filched from the pockets of a deluded and cheated people, has preached the gospel of disease and evil, the gospel of Satan, nigh one hundred years ago, and that century has been allowed to pass by without a sign of enlightenment or relaxation in this fatal creed or blind faith having been manifested by a class of people who styled themselves ironically the healers of men, the doctors of mankind, by state-aid to their fatal religion of wholesale blood-poisoning and premature death.

Having observed a dead silence on this sad subject of Compulsory Vaccination for over two years, I was again roused into renewed activity by an article which appeared in the July number 1887, of the *Vaccination Inquirer*, under the caption of "An Appeal to Anti-Vaccinators," signed Auberon Herbert, and dated from Loch Awe Side, Argyshire.

This powerful appeal to Anti-Vaccinators, addressed to all truth-and-health-loving Britishers, roused me from my lethargic sleep and mental inertia, and supplied the requisite *vis a tergo* to me to make an appeal of my own to my fellow citizens, to my fellow fathers, and to my fellow physicians in Victoria.

Yes, I have finally divested myself of that narrow spirit which emanated from my personal sufferings and privations, and which nearly made me surrender the cause of humanity, the remedy for the sufferings of my brother man, into the hands of other and better men, whose material advantages enabled them to fight the good fight without injuring themselves or those depending on them. But these other and better men did not come forward here, in Victoria, at least; and thus it happened that the agitation set on foot by myself single-handed, fell to the ground and came to a dead standstill.

I mean now to take up the cause again, where I left it a few years ago, and to impress *de novo* on the minds of legislators, fathers of families, but above all, upon the minds of honest and well-informed medical men, the paramount necessity of removing this blood-stain of a poison act, called the Vaccination Act, from the statute book of Victoria.

Some four years or so ago a commission was appointed and sat to inquire into the operation of this act. Some very valuable medical evidence was elicited from eminent professional men, who then stated in the plainest possible language that syphilis and consumption, with other blood-taints, were in reality and unavoidably inoculated into the pure blood of our children with the vaccine lymph.

But what became of it all? Nothing! absolutely nothing! A mountain had been in labour for a few months, and the child it was delivered of was an abortion—a ridiculous mouse, *ridiculus mus!* I for one

have little or no faith in royal commissions, and there can be no doubt that the last commission was got at by the vested interests of an orthodox medical caste with whom the almighty dollar had more influence than the preservation of public health and morality. My advice, therefore, to the good people of Victoria would be to start a new and vigorous agitation for the removal of the compulsory clauses of our Vaccination Act, and to pledge the members of Parliament and all the representatives of the people to vote for the abolition of this nefarious and despotic act or law, which has never been in existence in New South Wales, and which was lately abrogated even in little insignificant Tasmania.

Thus only shall we get rid of this curse of an Act, and thus only can public health be placed on a secure and permanent foundation.

More in our next issue.

Phillip Island, 11th August, 1887.

THE SPIRIT OF THE NEW TESTAMENT.*

THEOLOGY is generally the province of the male sex; women have seldom ventured into its arcana, and the present attempt of "A Woman" to review the life and mission of Christ and his Apostles is significant of the improved status the gentler sex are obtaining, and indicative of social and mental progress. Theological subjects are as a rule heavy reading and comparatively uninteresting to any but students; the book before us is, however, an exception. Whether the assertion made by the authoress that woman is essential to the unfolding of the spiritual side of Christianity is correct, we are not prepared to say, but certain it is that this woman's presentation of it is the most attractive we have met with.

The first section of the book is devoted to a narrative of Christ's life, with comments and reflections on his works. There is a naturalness about this which is particularly captivating, bringing the reader into much closer sympathy with the "Man of Nazareth" than the Gospels, from which the incidents are taken, could do. One can almost imagine himself living in the time and entering into the feelings of the characters portrayed.

In a summary of this section of the work, under the title of "The Soul's Victory," the authoress writes eloquently on the emancipation of woman and her elevation as an essential to the purification of religion and the evolution of a higher type of humanity. It is singular, however, that in the second section giving an account of the labours of the Apostles, by far the greater portion is devoted to Paul, who is well known to have been an advocate for the subjection of woman. His arduous work and self-sacrifice in the cause of "the Master," have apparently covered this blemish in the eyes of the kindly authoress, for she writes most eulogistically about him, magnifying his good qualities, which are more conspicuous than his foibles.

The volume concludes with a chapter on "the Future of Man," in which the authoress says her aim has been "not only to show that the Christ symbolises the divine spirit of man, but to clearly point out, even from the historical and epistolary records, that the entire mission of the Nazarine was consecrated to the highest and purest liberty." In the future of man she looks forward to soul-union and harmonious marriage with the realisation of pure conjugal love as the channel through which he will reach a superior condition, wherein the spiritual side of his nature will predominate, and he will become a true child of the Father.

THE *Golden Gate* of June 4th contains an account of a séance had with Fred. Evans, by Alfred Russell Wallace, his brother John Wallace, and Mr. D. Wooster, in broad daylight, and under strict test conditions. Mr. Wallace pronounces it to have been one of the most remarkable and convincing séances he had ever attended. Want of space prevents the publication of particulars in present issue.

* The "Spirit of the New Testament, or the Revelation of the Mission of Christ. By A Woman. Boston. 1885.

RICHMOND PROGRESSIVE LYCEUM.

At the above Institution on Sunday morning, the 31st of July last, the half-yearly Election of Officers took place. There was a fair attendance of members and friends, and much interest was manifested in the proceedings. The following Officers were elected:—Conductress, Miss L. Ling; Vice-Conductor, Mr. Walton; Treasurer, Mr. Spencer; Secretary, Mr. Sharpe; Guardian, Mr. Lavell; Watchman, Mr. Aston; Musical Director and Organist, Mrs. Walton; Librarian, Mrs. F. Manners; Welcomers, Mr. Chipperfield and Mrs. Campbell; Leaders, Miss Fairlie, Miss C. Williams, Miss Millist, Miss Adkins, Mrs. Walton, Mr. H. Ling, Mrs. Clemesha; Auditors, Mr. Chipperfield and Mr. Clemesha. Mr. Walton, the retiring Conductor, was presented by the members of the Lyceum with Prof. Fowler's work called the "Science of Life." Mr. Clemesha, in making a eulogistic manner of Mr. Walton's Conductorship. Mr. Walton expressed his surprise and gratification at being the recipient of so valuable a book. He thanked the members and friends for the support and sympathy he had received during the time he had occupied the position of Conductor, and promised to still go on working for the Institution.

A vote of thanks was given to Mr. Sharpe for the very efficient manner he conducted the Secretaryship.

The half-yearly Balance Sheet showed a gradual increase of the funds of the Institution.

An afternoon session was held on August 7th, and was a success.

THE MELBOURNE LYCEUM.

THE half-yearly nomination of Officers for the above institution took place on Sunday, 14th August, when the following were elected without opposition:—Conductor, Mr. C. H. Bamford; Treasurer, Mr. W. H. Terry; Secretary, Mr. Veness; Librarian, Mr. Warne; Guardians, Messrs Veevers, Debney, and Warne; Watchman, Mr. Everett; Welcomer, Mr. Nelson; Musical Director, Miss Dwight; Leader of Choir, Mr. Henshaw; Curator of Museum, Mr. Thompson; Leaders, Messrs. Veevers, Adams, O'Dowd, and Rice; Mesdames Burbank, Rice, Fryer, and Adams; Misses Kennedy, Burbank, Lawson, and L. Stewart. During the past month the attendance has been very fair, while upon the two afternoon sessions there has been an exceedingly good muster of both children and adults.

We have to acknowledge with many thanks a further contribution to the Museum by Mr. Hartmann, of Queensland, being a collection of Native War Implements. The incoming Conductor will be pleased to receive contributions from country as well as town friends, either for the Museum or the Library.

The new Session will be inaugurated on the 4th inst., and we understand the Conductor is busy with a scheme of radical reform throughout the whole Lyceum, and trusts that all friends will lend their assistance by personal attendance and earnest co-operation, both so necessary in the successful furtherance of the good of this institution.

THE *Golden Gate* of July 9th contains a portrait and biographical sketches of Fred. Evans, the marvellous Psychographic medium. We shall reproduce the latter in our next. We find from the same journal, of July 30th, that Mr. Owens, the editor, has written to the Seybert committee intimating that "if they were desirous of demonstrating the fact of the existence of an independent, intelligent occult power in the universe capable of producing written messages with closed slates, he would be pleased, through Mr. Evans, to give them positive proof."

In the issue of July 16th is a kindly notice of Mr. W. Bowley, of this city, who with Miss Bowley is sojourning for a time at Oakland. We infer from the tone of it that our respected friend is in improved health.

To Correspondents.

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

CAPITAL PUNISHMENT.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In a work called *Botany Bay*, by John Lang, a striking illustration is given of the utter worthlessness of hanging as a deterrent punishment. It seems that in the early days of New South Wales the bodies of some bushrangers who had been executed were suspended in chains from the bough of a large tree on the Liverpool road, about half a mile from the residence of a German baron, to whose cottage they had paid an unwelcome visit. "This, however, (adds the author), did not operate as an example or terror to the desperate criminals with whom we had to deal, for the next party, four in number, who went to rob the baron cut down the dead bodies, and locking the baron and his household up in the same room with them, rifled the premises, and took their departure."

It would, I fancy, be difficult to find stronger evidence against the argument that hanging has a deterrent effect.

Yours, etc.,

OBSERVER.

Launceston, 15th August, 1887.

DECEASE OF MRS. ARMSTRONG.

MRS. Elizabeth Patricia Armstrong passed away from her earthly tenement at the residence of her husband, Dr. G. A. Armstrong, East Melbourne, on Saturday, August 13th. The deceased lady was a born clairvoyant. Some twenty years since she turned her attention to medical diagnosis, using her powers amongst friends and relatives. So marked was her success, however, that she was forced against her inclination to enlarge her sphere of action, and her fame as a healer soon spread over this and the neighbouring colonies, reaching even to Great Britain, where she had many patients. Her clairvoyance was very reliable, and the treatment based upon it equally successful, enabling her to restore the afflicted where medical skill had entirely failed. As a woman she was esteemed by all who knew her for her kindly disposition and many sterling good qualities, and her departure from this sphere will be regretted by many friends and former patients.

THE *Watchman*, Chicago, June 1887, contains a striking picture purporting to be a copy of a painting executed by Dr. Rogers under spirit control, of an ancient Egyptian alchemist, named "Amarona," whose materialised form has been seen in New York by several people. It is pronounced by them an excellent likeness.

WE are in receipt of a new weekly paper, called the *Republican*, published at Sydney, and devoted to the dissemination of Republican ideas. From it we find that a Republican Union has been formed in that city under the presidency of Mr. Cameron; and it is stated that upwards of 300 members have been enrolled within a month. The second number contains a well-executed portrait of Mr. Henry George, with a biographical sketch, the materials for which were taken from the *Sydney Bulletin*.

THOUGH all earth be carved all over with letters of divine knowledge, he who does not pause to comprehend them and acquire the language will find them valueless.

LOVED ONES.

In the summer twilight, or the wintry gloom,
Ere the lamps are lighted in the silent room,
Gentle footsteps enter through the closed door,
Lovingly they step upon my humble floor,
Bringing blessed comfort, thoughts of love divine,
Beautiful assurance to this heart of mine.

Though the dearest earth-friend may grow cold of heart,
There, more loved and loving, never shall depart ;
Oft I feel their presence when none else are by,
Proving thus the promise, love shall never die ;
Comforting in sorrow, cheering 'mid life's pain,
Telling of the morrow when we shall meet again.

Beautiful companions by life's troubled way,
Sent by God, our Father, to cheer earth's darkest day ;
Ministers of beauty, messengers of love,
Bringing blessed comfort from their home above ;
Can I doubt their teachings, or but thankful be
That the Heavenly Father gives them charge o'er me ?

JENNY WREN.

"No ghosts even in America," is our sensational *Pall Mall's* way of announcing that the Seybert Commission has provisionally reported as I had foreseen. We shall find when a few more such experiments have failed, as they most likely will in all cases, so long as Committees are made up of such materials as they hitherto have been, that this examination by commission is sheer waste of time. It is easy for a body of prejudiced and dogmatic men to so arrange an investigation as to the effectually preclude the occurrence of any phenomena. It is, I may add, a very difficult thing for even those who are open minded and desirous of arriving at the truth to get phenomena to command, or, perhaps I should say, when they want them. No amount of negative results of this kind, however, has any bearing on the facts beyond what I have pointed out. The Seybert Commission, alike with some prominent and quite fair-minded persons in England, fails to get evidence that satisfies it. Very regrettable : that is all. The vast mass of people—a mighty multitude that I cannot number it is by this time—who have got their proof, is not to be disposed of in that way. I am in no way surprised at the failure of the Seybert Commission ; I am perplexed by the failure of any reasonable individual who acts fairly to get sufficient evidence to prove, beyond a perhaps the existence of an intelligence outside of and independent of a human brain.—

M. A. (Oxon.)

A CARD just received from the Secretary of the N.S.W. Association of Spiritualists informs us that the Association is progressing, and the attendance at the Sunday Meetings still increasing.

VICTORIAN ASSOCIATION OF SPIRITUALISTS

THE Annual Meeting of the Victorian Association of Spiritualists takes place this evening, Thursday, Sept. 1st. Members are earnestly urged to attend, as matters of importance with regard to the future conduct of the Association, and the furtherance of the cause of Spiritualism in Victoria, will have to be considered. Mr. J. J. Morse, who is now in San Francisco, would be willing to come along here (in connexion with an engagement offered him in New Zealand) when he has finished his work in San Francisco. It will be seen by paragraphs in another part of the paper that he is earning golden opinions there.

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