



THE

# Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

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together by mutual esteem, and trust, and love, their lives have been so closely one, that separation cannot break that special unity altogether—even if it be the separation of the dark river itself. It is a commonplace of poetry to fancy the spirits of those who have passed that river revisiting still the lands of their old home—'the spirits of our fathers' (as Campbell sings to our sailors) 'starting from every wave.' It is a familiar fancy, born of an undying love, to imagine at times an unseen presence with us of those departed ones, who are dearer to us than our own souls. These fancies, as we grant them to be, may not be all fancy. The vivid realisation of the loss at a distance of those whom we know and love by what we call imagination, even the presentiments (to use the common phrase) of what is coming, or come upon them, may not always be mere day dreams. I think that there is a possible sense in which these closer unities within the great unity of man with man, and of members of Christ with one another, may in some way assert themselves invisibly, and they who have been bound together in their way though absent in the body be present in spirit with one another."

It is gratifying to find the Episcopalian Primate of Australia is becoming (if he has not already become) a Spiritualist. In his recent valedictory address at Sydney Cathedral, prior to his departure for England, Dr. Barry expressed in unmistakable terms his leaning towards the spiritual hypothesis, and his inclination to accept the evidences of spiritual communion.

The subject of his discourse was based upon the text, "Absent in the flesh, present in the spirit;" and "in these words," Dr. Barry said, "spoke the spiritual element in man, defying in its inner consciousness the physical limitations of time and space."

The affirmation here made by the Reverend Prelate of the distinct nature of the human spirit is in entire accord with one of the primary bases of Spiritualism; but after dwelling upon the out-reaching nature of the spirit towards all it is in sympathy with, he comes more distinctly to the point, and says:—"But was there no other sense, less obvious, perhaps more subtle, in which the words of the text were used. Is there any personal reality of presence with one another in spite of intervening space, of those whose lives and hearts have been bound up together? We read strange stories,—which of late have been deeply and even scientifically studied, and which, in face of much accumulated evidence, we can hardly put contemptuously aside—of manifestations of those yearning strongly, especially in the hour of death, for friends far away, so vivid in their impression on the consciousness of those friends as to produce the semblance of bodily presence. May these be, as what is called supernatural so often is, strange and abnormal flashings out, of a great general law? When men have lived and worked together, and have been inspired—as we say—by one another, bound

The worthy Primate speaks tentatively, as might be expected; he was evidently feeling the way, and giving his hearers food for reflection, which those whose minds are on the spiritual plane would have no difficulty in digesting.

The importance of his discourse can scarcely be over-estimated; he is clearly directing the minds of his flock, both lay and clerical, to the central idea of Spiritualism, and by implication giving them permission to investigate; for how could he in the face of what we have quoted find fault with any one who sought corroboration of what he has so glowingly depicted as a possibility? The realisation of spirit intercourse will give new life to the Church; the duplication of spiritual phenomena recorded in the Scriptures, and now only accepted by those who believe in the miraculous, will make the Scripture narratives credible to a much larger number of the community, and give a rational basis for belief in place of a faith which is now often weak and wavering. Thinking clergymen begin to see that that which they at first looked upon as an enemy is a valuable ally, capable of

giving them substantial aid in their combat with their real foe, Materialism. As the dogmas of the Church weaken their hold upon the ministers and congregations, so does Christianity approximate nearer to Spiritualism; indeed, as Dr. Eugene Crowell has shewn in his voluminous and ably written work,\* Primitive Christianity and Modern Spiritualism are identical; they only antagonise on the dogmas which have been built upon the pure religion of Christ by theologians, from the early fathers downward to Luther and Calvin, who have distorted the spirit of it and obscured its beauties by forms and mysteries. That there is a tendency among the more spiritual of the congregations to ignore the forms and come nearer to the spirit of the Christian religion, is evidenced by the popularity of ministers who preach the simple ethics of Christianity, avoiding as much as possible the fundamental dogmas of the Church, and the recent utterances of the Primate will give a stimulus in this direction which should bear good fruit.

#### OUR FOREIGN EXCHANGES.

THERE is something so truly glorious, so truly elevating and consoling to the mind and heart of man in the calm contemplation of the life and death of a truly heroic human soul, that it makes one's heart rejoice to meet with such a case here and there scattered through the history of mankind. Of course it requires a certain amount of sympathy in one's own soul to feel the grandeur of such rare heroic spirits as those of Socrates, of Buddha, of Jesus, of our early martyrs, of John Huss, of Savonarola, of Spinoza, and last, but not least, of Giordano Bruno.

Such moral heroism, such deep veneration for the truth for truth's sake alone, come what may in its steadfast pursuit, a profound contemplation of, and reflection on, such a mental attitude in a single individual is alone sufficient to prove the immortality of the human spirit who can sacrifice ease and comfort of life, and go cheerfully even into what is erroneously, but too commonly, called death; for what else but such a hope of the continuity of life hereafter could act as a spring or motive to willingly undergo life-long privations and even death—a death often of appalling sufferings and tortures—and with few if any appreciations for his actions, but, alas! with many shouts of decision and contempt for the folly of such self-sacrifice?

Truly, when Kant said that the starry heavens and the moral law written upon the heart of man, were the only two things which struck him with astonishment and admiration, he simply gave expression to a thought which must haunt, and must always have haunted, the best of men in all ages, the highest ornaments of intellect and morality in all eras of history.

One of these rare and extraordinary ornaments of humanity was without a doubt Giordano Bruno, the subject of an article in last month's *Sphinx*, by Dr. Ludwig Kuhlenbeck. As this article, however, does not deal with the biographical aspect of the man, but only gives such hints as may be here and there gathered in Bruno's little-known works on "Natural Magic," I shall perhaps be permitted, if not thanked, for giving here a brief outline of his life and his life's work.

Of the Italian philosophers of the transition period, the most important is doubtlessly Giordano Bruno. He is the true forerunner of the schools of modern pantheistic philosophers, and as the author of this essay plainly hints, the inspiring genius of Leibnitz and Spinoza. He was born about the middle of the sixteenth century, at Nola, in the kingdom of Naples. He entered the order of the Dominicans, but soon began to express his doubts

in regard to the doctrines of Transubstantiation and of the Immaculate Conception; in consequence of which he was obliged to flee from his convent. In 1580, he went to Geneva, that same Geneva where only a few years before the birth of Bruno, Michael Servetus suffered a fiery death at the instigation of that fanatic demon of theology, Calvin: a death which Bruno himself suffered afterwards in Rome at the hands of the Inquisition. Here he spent two years, but having excited the suspicion and dislike of the strict Calvinists of that city, he removed to Paris. His disputes with the bigoted Aristotelians of the University of Paris compelled him, however, to leave France. He passed over into England, where he resided for two years in quiet. He returned to Paris in 1585. In 1586, he proceeded to the University of Marburg, where he matriculated, and to Wittenberg, where he became professor, but being asked to join the Lutheran communion, he refused. On his departure from the city he pronounced an impassioned panegyric on Luther. After spending some time in Prague, Brunswick, Helmstadt, and Frankfort-on-the-Main, he resolved to go back to Italy, and fixed his residence at Padua, but shortly afterwards went to Venice, where he was arrested by the officers of the Inquisition, and after a long imprisonment and the greatest hardships and sufferings by torture and starvation endured in Rome, he was publicly burnt in that eternal city—truly a *città dolente*—in the year of our Lord 1600.

Such was the changeful life and lamentable death of one of the highest orders of human genius that ever shed its rays of light upon this world's darkness.

Little as the works of Bruno are now-a-days known and read, and some of the most important ones even lost or lying as inaccessible manuscripts in the Imperial library of St. Petersburg, it is somewhat difficult to form a complete notion of his philosophical system of thought, but one thing is at least positively certain, viz., that he did not support, as Dr. A. Schweigler says, fantastic and wild notions about occult, astrological, and geomantic science, similar to that Madame Blavatsky and her ilk are now again trying to propagate; but on the contrary, he ridiculed and satirised such a tendency in his grand allegory, *Spaccio della bestia trionfante*, and shows himself as one of the profoundest pantheists, with a heart full of the most ardent love for mankind, allowing this love to carry him to the very verge of martyrdom.

He was, as already mentioned, the inspirer of the best thoughts of both Spinoza and Leibnitz, without as much as a word or hint as to the source from which they drew their information on the part of either of these philosophers, whose reputation is as wide as the world; whilst the name of Bruno is not only unknown, but dragged into the gutter by scribblers and second-hand compilers of philosophical treatises and manuals of history of philosophy. In reality, Bruno is the man who revived the idea in modern times about the world being penetrated by a world-soul, or as Oersted would have called it, "Soul in nature." Intelligence, according to Bruno, is the principal architect of the universe; intelligence, all-pervading intelligence, is the true Creator, of all forms of nature and life. The Leibnitzian doctrine of monads is nothing else than a well covered travesty of Bruno's thought.

But I must return to Dr. Kuhlenbeck's essay with respect to the kind of magic with which Bruno had to deal.

That the philosopher of Nola was well acquainted both with black and white magic, and that he was even no stranger to the modern mediumistic phenomena, in their spiritual as well as physical aspects, appears from the following passage from his works quoted by Dr. Kuhlenbeck, which I shall translate in full:—

"One kind of magic carries on its business by deadening the faculties of the soul, partly with blind superstitions, and partly with highly objectionable kinds of efforts of the spirits, so that the rational faculties are absorbed by something external, and man's better nature is used, or employed, as a means to represent a worse part; and this kind of magic is made use of by ill-willed magicians in order to reduce a man to a mere symbol-medium of spiritual influences by the aid of which, after having

\* The Identity of Primitive Christianity and Modern Spiritualism. By Eugene Crowell, M.D., Boston.

established an union with the forces and matter of these mediums, they perform all sorts of wonderful tricks, both of a physical and spiritual nature, such as changing the appearance of things, transfiguration or impersonation, making objects suddenly disappear and as suddenly reappear again, producing *apports*, so called, rendering objects light or heavy at will, etc., etc."

"The other or better kind of magic, guided by a purified intelligence and love, is rather apt to raise the spiritual status of man, and to act as a powerful source of consolation under the most trying circumstances. This kind of magic consists in the knowledge that the spirit is connected with the body by that great daimon called love, by means of a spiritual principle, and that this spiritual principle imparts to the soul of man a higher divine power. It has, therefore, been said with justice, although few men understand it, that *the work of nature is the work of love, and intelligence.*"

Plain as these statements of Bruno's are with respect to a possibility and reality of magic and magical performances, still plainer and fuller are those contained in Baron Dupotet's master-work, *La Magie Dévoilée*, to which valuable and rich storehouse of facts and experiments we refer the earnest student of the occult sciences.

In days past I have translated numerous pages from this *chef-d'oeuvre* on magic for the instruction of the readers of *H. L.*, but my then efforts have been and remained a voice in the desert, which is not a very uncommon fate happening to many valuable hints dropped by the wayside—hard rocks and barren soils being generally the recipients of any higher order of knowledge; for which reason my Master, who was a magician *par excellence*, warned his disciples not to throw pearls before swine; and on one occasion he even thanked his Father for having hidden these secrets from the worldly wise and prudent, and revealed them only unto babes, *id est*, men of pure and innocent hearts, who have no difficulty in seeing God.

"The Clock in the Head," an unsolved problem, by Dr. Carl du Prel, deals with that mysterious mental faculty possessed by some men of knowing the correct time of day without any reference to a clock, watch, or any other chronometer, and constitutes a valuable lesson showing us that in consequence of our neglecting the study of the mystical or transcendental aspect of man, we throw away a most powerful lever by the aid of which we might otherwise lift the dead weight of doubt and uncertainty from what is called the future destiny of man and the enigma of the world.

"Necromancy and Theurgy," considered from the present standpoint of transcendental research, by Carl Kiesewetter, has for its object the investigation of these two branches of occult knowledge and dealings with the supposed dead; but unfortunately leads to no positive results,

An *embarras de richesse* of Spiritualistic literature now lying before me compels me to take reluctant leave from the rest of the articles contained in the *Sphinx* of March, in order to allot a fair amount of space to the rest of the papers transmitted to me from all parts of the world.

*La Lumière*, of March, has for a frontispiece a beautiful woodcut of the Maid of Orleans, in her attire as a holy warrior, with the banner in her right hand, and her eyes elevated upward to the source of her patriotic inspiration. Such another warrior, equally inspired with her work of love and brotherhood—a different sort of brotherhood, however, from that of sister Blavatsky's—is Lucie Grange herself. Like Lucie Grange, the peasant girl of Domrémy believed firmly in the reality of spirits—the maid knew very well, in the purity of her heart, that it was spirits, real living spirits—no shells, no mere astral phantoms or figments of a mind diseased or of over-heated enthusiasm and patriotism—who told her that she would succeed in her work of love if she implicitly trusted to their voices.

Just such another maid, from a spiritual point of view, is Lucie Grange, the standard-bearer of *La Lumière*, and we might very properly call her, "the Maid of Paris" of modern history. Her sword is her inspired pen; her flag is the inspired sheet of *La Lumière*; her shield is

the triangle enclosing the flaming heart which she has chosen as her symbol.

Why, we ask, should our Maid of Paris not be able to bring about as great a revolution in matters spiritual as the Maid of Orleans did in matters political? Do we not often say now that the pen is mightier than the sword? And so it really is in our present days of books and papers and universal education. The pen dipped into good ink in a lonely cell in the centre of civilisation, Paris, may slay more enemies of the truth than were slain on the battle-fields of Marathon or Sedan.

Victory to our sister, who so valiantly carries before her her flag of "Light," and who, we are sure, will outshine the selfish and unscrupulous schemer, Boulanger, in all her words and deeds!

Certainly the battle of Armageddon will have to be fought first, a real battle of the nations is near at hand, rivers of blood will certainly flow; but on these rivers of blood will be carried down to the memory of all men who survive the struggle, and to all future generations, the conviction that the worst possible remedy for national and international differences is war, which not only sheds the blood of the best specimens of humanity from a physical point of view, but also the sour sweat of the best specimens of labouring humanity,

Now we are spending our hard-earned money, which should go to feed the hungry and clothe the naked, in thousands of millions annually on what is called an armed peace; directly we shall see maddened rulers and mighty emperors spending both money and blood on their ambitious schemes of territorial conquests and the acquisition of personal power, which if gotten will render their poor subjects only greater slaves after they have won so-called victories for their crowned heads, their victories ending in defeats of their own happiness. Therefore, I say, victory to such soldiers as our sister Lucie Grange is; victory to the pen rather than to the sword!

The leading article following the portrait of *La Pucelle* is full of the purest milk of human kindness and truly fraternal love; its title is, "The Signal of the New Era: the Flaming Heart." There the standard-bearer of *Light* truly says: "He only is happy who knows how to make his fellow-man happy; and no one can make others happy without having himself made progress and comprehended the object of life by thinking of God." Yes, such a one will no longer ask the absurd question now-a-days, so often asked and foolishly answered, even in big books: "Is Life worth Living?"

The letter also, headed, "Marching into the Battle," by P. Plaquet, a Frenchman, residing in America, is a worthy sequel to the able leader, and its author evidently marches on the same road as the editor of *La Lumière*.

But I must say a final adieu to my sister now, and proceed to my other friends of light and progress whose number is fortunately increasing everywhere and every day in spite of all the hostile efforts of our common enemy, who has so wrongly been called Lucifer. Harbinger of Light? For darkness follows him like a shadow in all his walks!

I once said in a lecture of mine on "Magic and Spiritualism," that the researches and discoveries made in the domain of the imponderable forces, such as light, electricity magnetism, etc., would yet prove the positive foundation for a better understanding of the apparently to so many insuperable difficulties of the mysteries of our modern Spiritualism.

These words of intuition, not to say these prophetic words, I spoke more than sixteen years ago, at a time when I was sure not one parson of my audience in Ohltern knew what I was talking about, and even doubted that I knew myself whereof I spoke. Of course my then words did not lie on the surface of things, below which general humanity, and sometimes even the so-called élite of scientific humanity, seldom dip; hence the misunderstanding. Light may shine in the darkness, but darkness comprehendeth it not, is an old saying of my Master, and is as true now as it was 1800 years ago.

Well, these words of mine have been measurably accomplished now. Our old-fashioned electron electricity led to the discovery of magnetism, electro-magnetism, diamagnetism, and paramagnetism, and even to plant and

animal magnetism, all in turn. Furthermore, every competent thinker who has honestly investigated Spiritualism—not like the unconscious philosopher, E. Hartman, in books merely, but in life and reality—knows by this time that the last link in the chain of discoveries of the imponderable forces, the discovery of “od,” was the precursor of the greatest scientific discovery of our present century—Spiritualism. And how few know it even among Spiritualists!

But to come to our real subject, a few stray thoughts on which have led to this rhapsodic exordium, electro-therapeutics, it gives me great pleasure to announce to my readers that (at last) a monthly journal on the subject of Electro-therapeutics has been started in Paris, under the direction of Dr. Leon Damion, of Paris, the February number of which lies now before me.

The title in full is, *L'électro-thérapie, Journal d'électricité médicale*. Of course electro-therapeutics is no new thing either to the medical fraternity or to the public at large; but what may be a new thing both to doctors and to the public is the fact that this method of curing is shortly going to revolutionise the whole medical science, if science it be, which has hitherto principally been in the hands of fee-hunters and almighty prescription-men, rolling and lolling about in splendid carriages, like beggars of Æsculapius, going from door to door and dictating their one guinea alms, which they pocket with about the same amount of gratitude as other impudent beggars may be capable of who pocket coppers instead of golden guineas. Yes, medicine is going to assume a different appearance shortly, and the briefest glance at the 32 pages of this valuable periodical, the first and only one in the whole civilised world, will convince the blindest reader that a new light is dawning over the heads of those who lie still snugly ensconced in the comfortable blankets and feather-pillows of their orthodox beds, both doctors and patients.

Excepting acute diseases, the application of medical electricity to almost all other diseases, internal as well as external, has been established, and Dr. Onimus, in his letter to his *confrère*, the editor of the journal in question, says very properly, that independent of the doubtful polarisation of animal tissues, that which must be placed above every other consideration, that which makes electro-therapeutics of incalculable value in future, are the natural currents of electricity, or what he calls *autonomous electric currents*.

And now, I ask, how much of a step is required to pass on from these autonomous electric currents of Dr. Onimus to those of animal magnetism, and the laying on of hands, as practised by one of the greatest healers and doers of good mankind ever had dwelling amongst them? Why, the transition from one to the other is no more difficult than stepping over a narrow gutter in the street. But how many, even Collins-street doctors, will more likely fall into this gutter than step easily over it?

But this is none of my business, and I dust my sandals and proceed on my road to the next subject, very much regretting that the tyrannical exigencies of space do not permit me to make extracts from this valuable periodical.

My next subject, then, and one lying very near indeed to medical electricity, is medical magnetism, so ably represented by that well-known, hard-working, earnest, and well-meaning man, Professor H. Durville, of Paris, the editor of *Le Journal du Magnetism*, the 15th March number of which I have now under my eye.

This issue is full of the most interesting details. First of all, a learned discussion, held on 25th February, tries to establish a sound etymology of the three different terms of magnetism, somnambulism, and hypnotism, which of late have been so sadly confounded with one another, creating thereby a great confusion in the minds of those who use these words as convertible or synonymous terms.

The discussion on Magnetism, and its reduction to *magnus, mahat, megas, magnus*, and even *maya*, seem to me based on a delusion, with all due respect to M. Lévy-Bing, the very learned author of a very learned book, *La Linguistique Dévoilée*, the art of language revealed, who delivered a special lecture on the subject, into which,

though highly interesting and instructive to a philologist, I cannot enter here. But although the derivation of magnetism from Magnesia (now called Manissa), a town in Lydia, Asia Minor, where the loadstone was first found, lies so near, none of the learned magnetists seem to have thought of this so ready and handy explanation, and I was not a little surprised that this etymology was not even alluded to, although it is far more commonly accepted by the public, which do not even dream of any of the often (as it appears to my humble understanding), far-fetched sources of derivation. But the main difficulty of the dispute lies in the promiscuous use of the words magnetism, somnambulism, and hypnotism, and in this respect I am exactly of the same opinion as the French *savants*, for the words themselves already indicate the inherent difference of the meaning of these words. The sieve of time will, I hope, sift the difficulty and confusion, and magnetism will most likely be the residuum of all the present terminological troubles.

I have to pass without a detailed notice several matters of importance, such as Durville's newly discovered semifrometer—an instrument something like Dr. Ochowitz's hypnoscope—to measure the greater or lesser aptitude of persons for the perception of the magnetic agent; as also an interesting experimental séance with an infant, 56 hours old, by which he established the fact that the will of the magnetiseur has nothing to do with the production of the magnetic effects.

But I cannot leave unmentioned a list of diseases which were cured by the aid of therapeutic magnetism, as by this list it will be shown that drugs are not the only, neither the best, means to relieve and remove a large number of diseases which even they often fail to either relieve or remove.

Here is the list: a case of mental alienation, almost total depression of all the mental faculties in a woman, was dismissed cured, on 15th October, 1887, after only thirteen days of treatment. The woman had been a sufferer for thirteen months; then follow ankyloses, various forms of heart-disease, liver-disease, St. Vitus' dance, epilepsy, hysteria, irregularities of menstruation, diseases of the spine and spinal marrow, various forms of neuroses, paralysis, *tic-douloureux*,—all of which have yielded to a more or less continued magnetic treatment. Even a deaf and dumb patient, 22 years old, was completely cured, according to Professor Durville's account, in two months.

I have no doubt that were it not for the powerful opposition and class-bias of chemists and their allies, the doctors with their prescription-flag waving over the business of drugs and drugging, both therapeutic electricity and magnetism and the use of the manual magnet, massage, friction, as also spiritual magnetism above all, would long ago have been firmly established. But a new light is beginning to rise gradually; a new day is dawning slowly, and many of the present generation of men will see this new light and this new day, for the world, as Galileo said, *eppur si muove*, in spite of the hostile influences from all the various gates of hell now open.

*Les Sciences Mystérieuses*, of March, is one of the poorest issues of the paper I have yet seen, containing very mysteriously nothing but extracts from other old papers, and furnishing no fresh original thought to push on our cause.

*Le Messenger*, of 15th March, speaking of the future of mediumship, takes a very bright view of it, for as there can be no doubt that the spirits have brought to light the facts of our human immortality by the aid principally of good reliable mediums, so also can there be no doubt that such a good deed and act performed for those who now know the facts of Spiritualism, cannot die or come to grief, and must continue to operate in the same direction as it has begun, namely by converting those to the truths of this science of immortality who have either never known it, or been turned away from it by the absurd doctrines and dogmas of all official Christianity—not Christianity—for the founder of Christianity was himself a powerful medium, and established the truth of

our immortality by his own apparition, or epiphany, nine cases of which are on record.

So, then, mediums will always be wanted, and that want will be always supplied, for, as I have already said, without immortality morality is impossible; nay, more, unintelligible and absurd. What is it that restrains now the tyranny of the powerful? What prevents might from being turned any longer into right? What has taken the big farm of the papal states from the Pope? Eh, what?

A new spiritual wave, or as my sister, Lucy Grange (I nearly wrote, *Grande*), calls it, a great wave of spiritual fire is rolling over the heads of nations now, even without some of them knowing it; and this wave of spiritual fire will consume the black immoral forces which at present oppose its progress, no matter whether these inward forces are embodied in political or ecclesiastical institutions; the moral responsibility of man will be again established on the only solid and natural foundation of immortality.

Autocratic potentates, temporal or spiritual, will no longer be tolerated by either the Supreme Intelligence above, or by its human representative here below, for God is no respecter of persons, whether they are clothed in purple or covered with rags; and Dives and Lazarus are shortly going to change places in a manner that will astonish the present rulers of the destiny of men. *Sapienti sat!*

*Le Moniteur Spirite et Magnétique* is a fortnightly magazine which I have never seen before, although it has been in circulation for over eleven years. It deals with matters concerning Spiritism and Magnetism, but nowhere is mentioned the name of its editor or proprietor, and none of the articles in the periodical are signed by their authors. I found a ticket attached to the front page of the publication, with the following address:—M. François Hoffmann, 3, rue du Marché Levallois-Perret (Seine). Its price in France is two francs; abroad, two francs and fifty centimes. Bureaux: 71, Rue Bosquet, St. Gilles Bruxelles.

I must also acknowledge the receipt of two recent numbers of *La Paix*, a daily Republican journal, appearing in Paris. Why this paper has been sent to me I do not know, but I was glad to find an amusing anecdote about Bismark in it which I have not heard before, about the value of the French language to Germans; it is, however, too long to translate, and not pertinent to the subject in hand.

Passing over for this month *La Revue Spirite*, let us travel down South to sunny Italy, to see what the spirits have to show us in the garden of Europe, in which I used to take walks in the happy days of my student-life, more than a generation ago, and at a time when the word of Spiritualism never crossed the lips of any one, and when the Pope was the only spiritual manifestation, lording it over an Eden inhabited by sleek serpents and hooded and cowed cobras of priests, and monks, and nuns, *et hoc genus omne* of antediluvian civilisation and feudal Christianity.

But how wonderfully things have changed since those days! Italy liberated, the papal dominions wrested from the grasp of the beggar and prisoner of the Vatican—thanks to the patriotic efforts of king Garibaldi, whose far-sounding name will be remembered long after Pio Nono and Leo XIII. will be buried and sanded up in happy oblivion as illustrative fossil specimens of the truth of the survival of the fittest.

Yes, Italy has now three distinct spiritual organs which publish with perfect impunity their fulminating bulls against the spurious Vicar of Christ who had to drop his once almighty Jovian thunderbolts, hurled in days past against whole nations and their rulers, stirring up thirty years' wars, causing bloodshed and barbarism in the name of the Prince of Peace. Italy has now its *Corriere Spiritico*, edited by Succi, of fasting fame; of which publication, however, we have only seen the first and only number.

Then there is the *Annali Dello Spiritismo in Italia*, of Niceforo Filateo; and last, but not least, the able sheet of *Lux*, which first saw the light of day in the very den of the thirteenth Lion, in the eternal city of Roma, in the

year 1888. I have, however, only space for giving the confession of faith which the editor of *Lux* makes to his readers, who so truly says that he is not going to declare war against men, but only against unprogressive ideas.

Here are the outspoken ideas:

1. I believe in the existence of God.—Very good start.
2. I believe in the immortality of the soul, viewed as a thinking individual conscious of his ego.—Again very good.
3. I believe in the principle of eternal and immutable Divine justice.—Well; *cela va sans dire*.
4. I believe in the pre-existence of the soul as a necessary and logical affirmation of the moral, intellectual, social, and physical disparities.—True again; but rarely understood even by Spiritualists.
5. I believe in the plurality of existences, in reincarnation; and I affirm its necessity for the eternal and progressive perfection of the spirit.—Correct again.
6. I believe in the freedom of my will.—Of course, for without it there could be no morality or responsibility.
7. I believe in the absolute necessity of fraternity and universal human fellowship.—So does every sensible man.
8. I affirm the obligation of constantly improving myself by the rigorous practice of duties towards God, man, and myself.—This is a corollary of what has already been said.
9. I affirm the duty of exercising my moral and social rights consistently with the rights of my neighbours.—Of course.
10. I aspire to my own perfection and that of the whole human fraternity.—Good!

What difference between this creed and the Athanasian creed; what a vast gap between this confession of faith and that of Westminster! In this confession of *Lux* we hear no more of the eternal damnation of helpless human souls; we hear in it no cries of unbaptised infants crawling about on all fours on the hot pavement of hell; here we see no self-elect Christians airing themselves proudly on the golden floor of heaven; yes, all this has been changed now; all this rubbish of man-made creeds has been swept out of sight for ever, never to return again. This is truly *Lux*, light, quite a new light, the sight of which should gladden the hearts of our brothers, and cast an infernal gloom into the souls of Popes and their myrmidons, the Jesuits and hypocrites, and all that spurious spiritual vermin which has so long infested this otherwise so beautiful world of ours.

But alas, I must finish, once more being obliged to disappoint my readers with respect to my promise of giving them a brief digest of our dear *Constancia*, our shining *Luz del Alma*, our steadfast *Perseverancia*, our sturdy *Reformador*, our bright *Albarado*, and our friendly *Fraternidad*.

There is truly here an embarrassing amount of spiritual wealth, as I have said in the opening lines of these humble lucubrations of mine, a mine of wealth and golden ore, which the limits of our *H. L.* do not allow me to bring to the light of day as often and as copiously as I wished to do.

I must, however, not forget to mention the name of a new Spanish publication, called *Los Andes*, and published in Mendoza, in the Argentine Republic. In this broad sheet an article has been marked for my special notice, entitled *Replica*, which is about the most scathing attack I ever read upon the Jesuits and the Catholic priesthood, or rather a reply or defence against the attempts of the Jesuits to justify their cause on their old principle of *finis justificat opus*. More next time!

C. W. ROHNER.

Phillip Island, 14 | 5 | 88.

UNDER THE heading of "History of a Revelation," Mr. Edward Maitland contributes to *Light* (March 17th), an interesting account of the mediumistic and psychic powers of the late Dr. Anna Kingsford. The same paper publishes, as a supplement, a very finely executed portrait of that remarkable lady.

## SPIRITUALISM AS AN IDEAL OF LIFE.

## VII.

## SPIRITUAL INTERCOURSE.

"There's not the smallest orb which thou beholdest  
But in its motion like an angel sings,  
Still quiring to the young eyed cherubim ;  
Such harmony is in immortal souls.  
But whilst this muddy vesture of decay  
Doth darkly close us in, we cannot hear it."

SHAKESPEARE.

ONE of the great demands of the present age all over the civilised world is sure and reliable means of communicating with those who have passed on to the higher life. This want is the outcome of a knowledge of the possibility of such intercourse : and this knowledge rests upon the facts which have been brought to light by modern Spiritualism. It is certainly true that "all down the ages" there have been a favoured few who knew of, and enjoyed communion with, the angels ; but it is only since the sharp-witted little girl, Katie Fox, of Hydesville, America, put the question one Friday night in the month of March, 1848, to the cause of certain disturbances—"Can you do this, old Splitfoot?" and she rapped the wall three times, when her question was answered by the unseen cause giving three similar raps, that this inestimable knowledge has become the property of large numbers of men and women of all degrees of intelligence and social position.

From that Friday night until now, Spiritualism has been democratic—open to all who had a real desire to investigate its claims. In every age there have been many earnest souls who in their spiritual darkness sadly exclaimed with Omar Khazzam, the Mahometan poet, of the 13th century :—

"Strange ! is it not, that of all the millions who  
Before us passed the door of darkness through,  
Not one returns to tell us of the road,  
Which to discover we must travel too ?"

In our day, George Jacob Holyoake, the respected and philosophical founder of Secularism, in his "Logic of Death," says : "One has said, I know not whether in the spirit of scorn or of suffering, but I repeat it in the spirit of truth—'What went before, and what will follow me I regard as two black impenetrable curtains which hang down at the extremities of human life, and which no living man has yet drawn aside. Many hundreds of generations have already stood before them with their torches, guessing anxiously what lies beyond. . . . Poets, philosophers, and founders of States, have painted this curtain with their dreams, more smiling or dark as the sky above them was cheerful or gloomy ; and their pictures deceive the eye when viewed from a distance. . . . A deep silence reigns behind this curtain ; no one once within will answer those he has left without ; all you can hear is a hollow echo of your question as if you shouted into a chasm.'"—Page 9.

How sad it is to see such a clear thinker, gifted writer, and honest speaker as Mr. Holyoake undoubtedly is, holding so melancholy an ideal of life, death, and the great beyond ? If the truth as revealed by Spiritualism could only be brought home to him, what a consolation and joy it would impart to his whole existence on earth.

For many years I was in the mental condition described in the above passage. It cast an inexpressible sadness and gloom over my youthful life. I had yearnings for a higher and nobler and purer existence than it is possible to attain on earth. Christianity, with its fearful hell for the majority of suffering humanity, and its exclusive heaven for the privileged few, was most repulsive to me. Annihilation after death seemed to be the only doctrine which accorded with the facts around me. Birth, growth, decay, and death—*absolute death*—appeared to be a universal law of nature. Only those who have gone through these same experiences can know how lonely and disconsolate it made me. Often have I pensively repeated the lines :

"What power can break that stern decree,  
That all on earth must parted be

For ever ?

Even the naturally bright and hopeful Ralph Waldo Emerson, in his essay on Swedenborg, or "The Mystic,"

wrote : "The secret of heaven is kept from age to age. No imprudent, no sociable angel ever dropt an early syllable to answer the longing of saints, the fears of mortals. We should have listened on our knees to any favourite who by stricter obedience had brought his thoughts into unison with the celestial currents, and could hint to human ears the scenery and circumstances of the newly departed soul. But it is certain it must tally with what is best in nature. It must not be inferior in tone to the already known works of the artist who sculpts the globes of the firmament and writes the moral law. It must be fresher than rainbows, stabler than mountains, agreeing with flowers, with tides, and the rising and the setting sun. Melodious poets shall be hoarse as street singers when once the penetrating keynote of nature and of spirit is sounded ; the earth-beat, sea-beat, heart-beat, which makes the tune to which the planets roll, the globules of blood, and the sap of trees."—Page 360.

Although there are some men and many women who, by their large development of intuition naturally and clearly perceive the reality of the future life, to the vast majority who are outside of the influence of the churches, this truth must be established by external and reliable evidence ; hence the absolute necessity of spirit phenomena. And very often manifestations of the lower order—namely, raps and table-tilting—are the most convincing to the earnest, critical inquirers. To them belief in clairvoyance, materialisation, and trance speaking are things of gradual growth, and should not be forced upon them too quickly.

Outside the ranks of Spiritualism there are thousands in Australia in a prepared state of mind to witness its phenomena and accept its philosophy if they were properly put before them. The great difficulty is the paucity of reliable mediums and good speakers. "The harvest truly is great, but the labourers are few."

Certainly the Associations of Spiritualists, both of Victoria and New South Wales, have done good work ; and the able advocacy of John Tyerman, Charles Bright, and William Denton has had a permanent influence on the minds of thousands in Australia. Their names will be lastingly associated with the origin and growth of the Spiritualistic movement in this young isolated land ; but it is time and necessary that others should continue the propaganda which has been so well begun.

Spiritualism as an ideal of life is worth working for and living up to. It limits the freedom of none, while it increases the happiness of all who accept it. It embraces all the liberty of freethought and all the sanctity of religion. It abolishes all fear of death, and gives a serenity and purpose to this life which no other system can. The grand ideal it sets before us is a useful, progressive, eternal life ; that we are going angelward in proportion as we suppress evil feelings and cultivate pure thoughts ; entertain broad and liberal views, and perform kind and noble deeds ; and that our communion with those who have passed on to the higher life will be exalting, consoling, and lasting in accordance as we put forth efforts to bring our lives into unison with the "celestial currents," and in harmony with the terrestrial well-being of those around us. This ideal makes individual culture and work for the happiness of all an imperative duty.

In the Divine economy of nature things are so arranged that the individual can only grow intellectually, morally, and spiritually in proportion as he thinks and acts for the benefit of others. The improvement of the one is dependent on the advancement of the many. This psychological law not only obtains on earth among men, but also exists in heaven among the angels. And their happiness is bound up with ours.

How true are the words of Alexander Pope, and what significant force Spiritualism gives to them !—

"All are parts of one stupendous whole."

But all who wish to make Spiritualism their ideal of life, and desire to enjoy the companionship of, and to walk and talk with angels in daily life, must completely subordinate the "old animal" inherent in our nature ; must suppress blind instinct, and not for a moment allow anger to overcome good judgment ; must persistently cultivate self-exertion, self-direction, self-control, and an

ardent love of, and interest in, the happiness of all beings; must endeavour to experience and enjoy the lofty emotion which animated the poet, Shelley, when he exclaimed:

"Oh! Spirit of nature, I love thee!  
And every form containing thee."

ROBERT WHITE.

The Boulevard, Burwood, Sydney.  
April 29th, 1888.

PRACTICAL OCCULTISM.\*

UNDER the above title, evidently adopted in contradistinction to the transcendental occultism of the east, as being within the reach of the generality of mankind, there has just been published in San Francisco a series of seven lectures delivered in that city by the well-known inspirational speaker, Mr. J. J. Morse, of London.

In the opening lecture Mr. Morse (or his inspirers) affirm that the abnormal condition called "Trance" is "the doorway to the occult." That it is (*par excellence*), the doorway may be taken exception to by many, but few we think will deny that it is a doorway and the most easily accessible one to many mysteries beyond the veil which obscures our normal vision. The trance state is likened by the speaker to a miniature representation of death, the spiritual perceptions being released from the material covering, whilst the physical vitality is maintained by the involuntary action of the bodily functions. He combats the prevalent idea that a weak or abnormal condition of health is essential to the induction of the trance state, and in this position we know him to be correct, having in our own experience induced both trance and clairvoyance in a subject enjoying vigorous physical health; the extra susceptibility of those of a highly sensitive organisation or somewhat weakly physical frame has doubtless given rise and colouring to the idea that this condition is an essential to the development of abnormal mental conditions. In the course of the lecture the condition of trance is described, and lucid directions given for its induction, together with an examination of its advantages and dangers.

The second lecture treats on the physical, mental, and spiritual conditions of mediumship. Mediumship is described as "another avenue toward the occult side of life," which can only be advantageously used by a few, whilst numbers who crowd into it injure their health without any corresponding advantage in spiritual development, or the advancement of themselves or their fellows. On the other hand the speaker says "if it is judiciously prosecuted and applied, it results in the improvement of the entire physiology, in the building up, ultimately, of its weak parts, strengthening and sustaining them, and imparting a degree of excellence of operation and a healthy character to the entire body that the individual had, perhaps, previously been a stranger to." Amongst various forms of mediumship the palm is given to the "personating" one, where, by a realistic representation the departed spirit, gives indubitable proof of its identity to its mortal friend, and thus brings the central fact of spiritualism home to him at once. Harmoniously developed mediumship is shown to be a stepping stone to the development and exercise of the inherent spiritual powers of the individual.

The following lecture is a continuation of the same subject, an analysis of the advantages and dangers of mediumship, the latter of which are shown to arise from the weakness and folly of the individuals who aspire to be vehicles for the transmission of spiritual light or force to humanity.

The fourth lecture on magic sorcery and witchcraft shows their relationship to spiritualism, of which the latter two are disorderly manifestations; and the remaining chapters are devoted to a description of the soul world and planes of the second state. A preface by William Emmette Coleman, who had been present during the delivery of the whole of the lectures con-

cludes as follows:—"In my judgment, the lessons in this book, as a whole, are sound in doctrine; they are edifying and profitable in instruction; they are elevating and spiritualising in tendency, and are worthy the careful, thoughtful, study of all."

THE SPIRIT RAP AGAIN.

By C. W. ROHNER, M.D.

It is now some seventeen or eighteen years ago (not having my diary to refer to precludes me from giving the exact date) that I was requested to visit Mrs. H., a widow, who earned her living by nursing, washing, and other domestic pursuits. I forget now what her own complaint was, but what I remember most distinctly is a story the woman told me about a girl of hers, a most mischievous and even dangerous idiot, who had afterwards to be sent to the lunatic asylum at an age of sixteen years, because whilst playing with other children she would occasionally collar one of them and duck it in some adjacent waterhole until it was almost drowned, and would have been completely drowned had it not been wrested in time from her powerful grasp.

The poor woman told me that she attributed the mental state of her daughter to a fright she got at the time she was pregnant with the child, which came about in this wise. Her husband kept once a butcher's shop in a lonely locality in New South Wales, but being most of his time away from home on other business, she had to look after the shop herself.

One afternoon, in summer, two blackfellows rode up to her house and asked her to supply them with some meat. Knowing or thinking that she would not get paid for it, she refused to furnish them with the meat, upon which one of the riders jumped off his horse in a passion and followed the woman into the shop, throwing her down on her knees, and threatening to tomahawk her. Whilst holding the deadly weapon over her head, the sound of galloping horses was suddenly heard in the distance, and the blacks mounted their horses in great haste and decamped. In the meantime the woman was so deeply affected by what had happened, that she fell down insensible, and was found in a swoon by the party of riders who had arrived only a few moments after this sad occurrence. When she recovered her senses, she felt convinced within herself that the terror which the blacks had caused her would affect the mind if not the life of the child she then carried.

Some three months after, Mrs. H. was delivered of a female child which within six months after its birth presented unmistakable symptoms of congenital idiocy, and thus one of the mother's dreadful anticipations was verified to the fullest extent.

As the child grew up her complaint got worse, and it took one person's whole time to watch it and prevent it from either breaking something, burning the house down, or injuring other children, in consequence of her constant disposition to mischief, amounting almost to homicidal mania. At last, Mrs. H. was compelled to send the child, then about sixteen or seventeen years old, to the Beechworth Lunatic Asylum, where the unfortunate creature died after some twelve month's confinement.

Before I proceed any further, I must mention that the child was extremely attached to her mother, and was always more obedient to her than to any one else. Although Mrs. H. went frequently to see her child in the Asylum, the child fretted very much after her mother, pined away gradually, and died.

Now comes the most wonderful part of my narrative. On the morning of her daughter's death, which took place about 6 or 7 a.m., Mrs. H. was out washing for a neighbour. It was about 11 o'clock a.m., when all at once Mrs. H. began to hear distinct raps, which fell in loud and frequent showers upon the outside of the washing-tub in front of which she stood. These raps sometimes would also be produced on the wall of a slab-hut not far from where Mrs. H. was washing. Alarmed, and not able to explain the cause of this disturbance, Mrs. H. ran into the house and brought out her employer (Mrs. W.), to assist her in solving the mystery of these strange

\* Practical Occultism: A course of lectures through the Trance Mediumship of J. J. Morse, with preface by W. E. Coleman, San Francisco. "Carrier Dove" Publishing House, 1888.

raps. Both women heard the raps quite plainly, but were unable with their combined intellects to account for the cause of the noise, which continued for a considerable time after Mrs. W. had appeared upon the scene. At last Mrs. H. exclaimed all of a sudden: "I know it now; I am sure my child must have died in Beechworth, suddenly, and I am certain when I get home in the evening, after the arrival of the Beechworth mail, there will be a letter for me from Dr. Dick." And so it was, there was a letter for her, in which the death of her daughter was duly announced to her, so as to enable her to make her own arrangements about the burial of the child.

To Mrs. H. the raps on the washing-tub in the morning were now fully explained; to her they represented what is *vulgo* called a *death-warning* in Ireland and elsewhere. I, however, was not so easily satisfied with Mrs. H.'s explanation, although I had no reason whatever to doubt the woman's veracity, and I had besides gone to the place where she had been washing to make enquiries, and found her statement borne out in every respect.

Now, what was I to think of this occurrence, which was a positive fact? How can the spirit of a dead child produce raps on the wash-tub of her mother at a distance of sixteen miles—for it was in Chiltern where the occurrence took place?

Messrs. Gurney and Myers would very likely call this a complete case of telepathy, say, sympathetic telepathy. But what is telepathy? Who sends the telepathic message! In what office stood the galvanic battery through the medium of which these telepathic raps were delivered upon the sides of the wash-tub and on the wall of the slab hut? If the brain of the child was at the moment when the raps were produced on its road to decomposition, how could a dead brain act both as a battery and as telepathic operator at the same time?

All these evasive explanations evidently do not cover the facts of the case here under discussion, and it appears to me far more rational to assume the actual presence of some transcendental influence (call it spirit or what else you like) as the real cause of the strange phenomena here related, than to vainly cast about for telepathy, sympathetic, telegraphic, or any other explanations equally wide of the mark, in order to escape from the so much dreaded conclusion that there are spirits, and that the world of spirits is not closed against us, as Goethe has said, if we only keep our hearts warm and make an honest use of the eyes of our intellect. It is a common saying that where our affections are, there also does our spirit reside; and this spirit-presence can take place both during life and after death, no matter how great the distance of space and time may be, within reasonable limits, of course.

I have had experience of both these processes personally, and I know what I am speaking or writing about. But it is perhaps too early in the day yet to expect from a world of materialised, or rather fossilised, Christians to believe in the existence of spirits outside of the covers of their Holy Bible. In that book spirits are permitted to stalk about, knock at doors, pass unchallenged through closed doors amongst an assembly of eleven apostles (minus the Judas), eat fried fish and honeycomb, and vanish again as mysteriously as they have appeared; but in our present days of enlightenment, such things are no longer allowed to exist. No, like Sir David Brewster, most people still say, in spite of all facts, "I shall never give in to spirits." No, for God's sake, don't, if you prefer to return to absolute dust, from which alone you were taken, without an indwelling spirit—the spirit of truth—animating the lump of clay which represented your mortal or immortal individuality on this earth of ours.

But what will become of human morality without human immortality? To be, or not to be; that is the question: a most important question indeed; a question asked long before Shakespeare asked it, and a question, moreover, which all of us have one day to answer, whether we like it or not. The sooner, therefore, we learn to answer this question on this side of the river of life, the better for us all. And an intelligent, straightforward interpretation of so simple a thing as a spirit-rap would help to solve the world's riddle, and lift the veil of Isis for

us at once, were it not that a lot of undigested and indigestible theosophy, and occultism, and even transcendental physics, including the *fad* of telepathy, was allowed to obscure the eyes of a world of men either too learned to see a forest on account of there being too many trees in it, or too dull, too ignorant, too cold-hearted, to care about the possible or actual existence of brothers and sisters in another and far nobler sphere, which after all need not be so far removed as many think, if Milton knew what he was talking about when he said, that we are surrounded by spirits by day and by night without apparently being aware of the solemn fact. Even advanced Spiritualists seem to think a great deal more of a half-dumb exhibition of materialised ghosts than of a spirit rap conveying an intelligent message of love or advice. Why they do so I cannot tell. To me, at least, an actually now living man is by far the best and most convincing illustration of spirit-materialisation that I can imagine, for to me a man's body is not identical with his spirit, for the spirit is inside the body, either material or spiritual, or as Virgil said, "*spiritus intus alit—et mens agit molem.*"

Phillip Island, 5 | 5 | 88.

#### FREE.

The spirit of man asserts its right  
To be free from the tyrant's yoke;  
No longer the gloomy shades of night  
The terrors of death invoke;  
For the spirit has pierced the veil so thin,  
And the sunlight of freedom comes streaming in.  
The Father has given His children power  
To grasp the truth sublime:  
Life ends not with earth's little hour,  
But death is life Divine;  
And the bondage of fear is cast away,  
As the angels herald the dawn of day,  
Free as the sons of God we stand  
In the light of His glorious love,  
Lifting our eyes to that better land  
Of perfect peace above,  
As we feel the thrill of harmony  
That vibrates through immensity.  
Free to live in the light of God,  
Free from all doubt and fear;  
Free to look around and know  
The life we must live while here;  
Free as the spirit of man can be,  
Till it finds its perfect joy in Thee.

JENNY WREN.

#### HARMONY.

ALICE PRENTICE.

The power by which harmony is produced is the power of love.

Love produces harmony. Hate causes discord.

Love is the tendency of the disunited parts of one principle to unite again into one.

The most potent love potion a person can give another is to love that person without any selfish object in view.

If you wish to progress on the road to perfection take lessons in love.

Learn to love the highest and you will be attracted by it. Seek in every man those qualities which appear to be high, and cover his mistakes by charity and love. If you speak ill of another you speak ill of yourself, because he who prominently notices the faults of another must have the elements of those faults in himself. Whenever a lower vibration is not entirely out of harmony with a higher one, the higher vibration may accelerate the action of the lower one and bring it up to its own level, in the same manner as a bar of iron surrounded by an insulated electric wire may have electricity induced in it. So through a long continued and powerful action of the higher vibrations upon the lower ones, even the involuntary actions of the body, such as the movement of the heart, may become subject to the higher power of thought.—*M. S. Magazine.*

## RECONSTRUCTION.

"FIRST man appeared in the class of inorganic things,  
 Next he passed therefrom into that of plants,  
 For years he lived as one of the plants,  
 Remembering nought of his inorganic state so different :  
 And when he passed from the vegetive to the animal state,  
 He had no remembrance of his state as a plant,  
 Except the inclination he felt to the world of plants,  
 Especially at the time of spring, and sweet flowers ;  
 Like the inclination of infants towards their mothers,  
 Which know not the cause of their inclination to the breast.  
 Again, the great Creator, as you know,  
 Drew man out of the animal into the human state.  
 Thus man passed from one order of nature to another,  
 Till he became wise and knowing and strong as he is now.  
 Of his first states he has no remembrance,  
 And he will be again changed from his present state ;  
 But through all states there runs the golden thread of con-  
 tinuous being,  
 To be vitalized that it may make apparent in the fulness  
 of time,  
 That in the day of consummation man may gather the harvest  
 of his labours ;  
 And while realising and rejoicing in the completion of his  
 incarnations,  
 He may bow with lowly reverence and adore his Infinite  
 Creator."

"RECONSTRUCTION" indicates what men are practically engaged in every day of their lives ; and all the efforts resulting from the increase and growth of human knowledge are spent in this direction. The genius of man leads him to reconstruct. The actions of life and human intercourse generally, are directed towards this object, viz., to reconstruct, rebuild, and according to human judgment render more perfect the things of life. History proclaims this fact in a voice which cannot be misunderstood ; and the tendency of the present is to secure in the future greater perfection in the things which pertain to man, or are under his control and influence, whether these be connected with his social, political, or religious condition.

There is very much in Bible statements which, although expressed in figurative language, conveys an important sense as it relates to man and his destiny ; and some of the teachings thus conveyed are no doubt intended to stimulate man in his upward and reconstructive progress. We have it stated in the Bible : "According to His assurance, we look for new heavens and a new earth, embodying righteousness." And this statement appears to embrace the whole of man's experience as an intelligent creature, the things of his material and spiritual nature, and which consummation is mainly to be brought about by man's own action in the regard which he cultivates for himself, his fellow man, and God.

We might very profitably consider the work of reconstruction as it applies to the present earthly life, and its influence on the happiness and usefulness of man. And when we look around us on the movements of mankind, and the daily tendencies of society at large, or consider the incessant operation of our own minds, we find plentiful illustration in this direction. The old is ever being replaced by that which is new, and is supposed to be better adapted to meet the wants of the times ; inventions which years ago were regarded as miraculous, both as to the conception and construction, are replaced by others still more wonderful ; and there seems to be no end to the genius of man in this direction : he is constantly engaged in the work of reconstruction, involving not only the combination of old elements, but the discovery and utilisation of new ones ; and this as the result of that universal law of progress which is the active force of nature everywhere.

Men in this world seek to improve the conditions of life and intercourse, and regardless of cost or expenditure of labour, are every day in their restless activity striving to reach a more lofty ideal, whether that ideal be consciously or unconsciously expressed. And if we confine our attention to the three aspects of reconstruction which lead men to cultivate a greater regard for themselves, their fellow man, or that Infinite Being whom we call God, it would appear that in this respect there is an evident desire and attempt to accomplish an end worthy the higher growth of the race, even in this imperfect stage of existence.

In respect to that true personal regard for individual character, as well as for the elevation and benefit of society, and the more rational and profitable conception of God and the future life, all tending to greater perfection of character and state, it cannot be denied that at the present day, the tendency is to accomplish this, and thus render human existence on the earth more profitable and successful ; and while it seeks to unite men more and more in the bonds of a universal brotherhood, whose interests are identical, it also seeks to invest the thought of God and the future with more rational and enlightened views.

It is said in the Christian Scripture that "the whole creation groaneth and travaileth in pain together"; expressing the very idea of that reconstructive principle whereby it has been evidently ordained that the *summum bonum* of the human race, with all its dependencies shall be secured ; and we believe that it is the mission of man, even in the earthly state, to accomplish very much in this direction by that work of reconstruction now under review.

But our object is more particularly to consider this subject as it stands connected with man's progress after death, and as it is involved in the compensation and atonement of which we discoursed in an article in a former issue of the *Harbinger*.

The earthly life which marks man's progress within a very limited period of his history, is and must be characterised by incompleteness. Alas ! how many are the regrets and the tears which indicate this in the experience of the best conducted of lives. There is nothing more palpable of which man is cognizant than failure and imperfection ; not that we should be inclined to regard this as a direct evil, because it is quite impossible within the limits of an earthly life to live up to one's ideal ; and, moreover, the experience of man in this respect is well expressed by a writer in the New Testament when he says : "The good which I would I do not ; but the evil which I would not, that I practice. But if what I would not, that I do, it is no more I that do it, but sin (or the imperfection of my nature) which cleaveth to me ;" this imperfection of the instrument leading to repeated failures, and declaring the necessity for that law of reconstruction whereby the more perfect state is to be attained.

As the issue of review and reasonable consideration of the actions and results of the earthly life after death, every individual who finds himself in this position must sooner or later be affected by the desire to reconstruct the old materials, and thus to place himself in a better position wherein he may realise the more perfect accomplishment of the true object of existence as respects himself, his fellow man, and God.

We assume, then, that he has seen not only the failures which have resulted from the imperfect conduct of life on earth, but also the reason why these failures have taken place, and in what way wrong may be righted, injuries repaired, and greater good effected in the pursuit of a still further course of active life, and thus a more perfect character be built up on this principle of reconstruction. And it is essentially *reconstruction*, because the work must be effected by the use of the same materials, in the exercise of the same will and purpose of mind and heart : the work of the soul under new and improved conditions. We say the work of the soul, the man proper, the agent of all active and progressive development running its course, and while doing so, ever realising fresh impulses to improvement, and increased facilities for the work on hand. We believe that when the soul removes from this earthly state and enters on its new conditions after death, it will find itself in much the same condition as when in the body so far as its attributes of being are concerned ; and perhaps one of the greatest surprises awaiting us may be connected with this very consideration : an unbroken chain with no link missing ; tendencies, aspirations, peculiarities, abilities, and general powers of observation and action the same only vivified and intensified to a degree not conceived of now.

And if we enquire what are those attributes of being which belong to the soul, we shall find that they are

such as have to do with the three distinct aspects of the question already referred to as affecting self, the fellow man, and God. The attributes of the soul are those qualities which are peculiar to its intelligent operation, and which are inherent and distinguishing as regards the nature of the soul itself. In this respect the soul manifests certain tendencies which are influenced by its surroundings and associations. In the earthly life, we recognise certain tendencies as peculiar to ourselves and which arising out of our spiritual nature, lead us to care for self, to regard our fellow men, and to reverence God; and in fact lead us to *desire* to do, and eventually to *do* those things which according to the perfection of the action or its imperfection, results in benefit or otherwise to ourselves, or to our fellow men. Man is not a blind tool in the hands of some superior power, but qualified to act, within certain limits, on his own account. And it is in connection with these actions wrought in the earthly life, that the soul will be brought into judgment in the future, and there as a responsible agent be endowed with power still to act, to work out its redemption from all the imperfections and errors of the earthly life. And, as we have remarked, we believe that in this condition of being into which we must all come, sooner or later, the soul will discover that it can still act on very much the same principle as it did in the more materialistic state, with this addition, that it will desire earnestly to repair the errors of the past: to reconstruct its character; to stand on better terms with its fellow beings; and to rise to a higher grade of existence in whatever way, or by whatever means, the Infinite Wisdom may appoint; and also that it will possess the means whereby in the exercise of its will this may be effected.

Man's progress all through his history, however extended that may be, will have to be secured by himself in the use of those means which the Author of his being has provided him with; and this might with very great propriety be termed spiritual evolution, for although in the progress of man we must find many flaws, crudities, even contradictions, and objectionable manifestations as pertaining to his character and influence, yet we believe that this notwithstanding crooked line, which has been running on, who can tell how long, is eventually to be straightened into that perfection which the race of man will arrive at in due time when the true life, which is the elaboration of soul through the varied transformations of matter, shall have been secured.

But the plane of being on which this reconstruction will be effected in the life after death, will be regulated by the growth and progress hitherto secured in the prior incarnation. And we beg our readers will not be offended by such a supposition as this, which necessarily involves in some degree or another reincarnation, whether experienced in the time that is long passed, or that which is to come. It has been said, that evolution without reincarnation is a maimed and incomplete doctrine. Whether this be so or not, it cannot militate against a man's truest interest that he should be called upon to pass through many earthly experiences, if in the end he is to benefit by it and rise to higher degrees of life. And indeed, in reference to the future of man, it is very necessary that we should abstain from any dogmatic conclusions as to the absolute mode in which he is to rise step by step in the universe; but the planes on which the drama of his existence is to be worked out, must assuredly be in accordance with those features of life which we find him possessed of now as part of that progressive whole. The mistake seems to be, that we are apt to conclude that the present life is a starting point in man's conscious existence rather than one of a series of lives which so far as those which are past are concerned, have made him what he now is, and indicate what he must go through in the future.

As to the compensation and atonement due by man either to himself, to his fellow beings, or to God, we cannot tell to how great an extent the rendering of these as due from a past incarnation is being effected now. Indeed, did we but know, we might then possess a key to many of the mysterious passages and events in our earthly lives which are otherwise dark and impossible to understand.

In the future, then, we may well anticipate a renewal of much of the kind of experience of the present; and whether it be on this earth or on any other in the universe, that it will be characterised by conditions which bring together in some form or another those who have previously associated together, that they may have an opportunity to repay and repair, and in some respect to compensate and atone for faults, failures, and inadvertencies of the past life. Man, himself, will see how much he has to do to repair and to perfect his own character, and to complete the work he has hitherto had in hand. He will perceive in relation to the duties he owes to himself, to his fellow man, and to God, that he can and must exert the powers of being which he possesses to render the fulfilment of these duties faultless, not only as regulated by the dictates of wisdom but of love; for if the human family throughout the universe is to be organised for use on the basis of a wisdom which originates with the Infinite Spirit, so also must it be united and be made to co-operate on the principle of a Divine love. And in connection with this we conclude that man's active powers in association with his fellow man, or in relation to God, will find their expression in a materialistic form, but of a degree which will be consistent with the stage at which man has arrived in his progressive advancement.

Reconstruction, then, indicates active conscious life, and intercourse with others, the developing of the true principles which are inherent in the soul, but which require many opportunities that this gradually perfecting process may be accomplished. And when we reflect upon it what a work this involves; what reconstruction of purpose and practical pursuit in relation to our regard for the Author of our being, and acquiescence in the operation of His laws and the purposes of His will; the childlike submission and regard for His many revelations in the universe which are designed to draw man nearer and nearer to Himself; and the constant desire and purpose to be a willing and cheerful agent in the perfecting of the vast designs of the universe which His will reveals. Hitherto it may be man has fallen far short of this; he now sees his mistakes and faults as manifested in the past progress; and while he regrets with shame and humility the weakness and imperfection of the past, he seizes on the present with all its accompanying facilities to secure a standpoint both satisfactory and honourable, and which carries with it the evidence that he is a worthy child of a wise and loving Father.

So also in relation to his fellow man; he has discovered in how many instances in the past he has committed injustice, or failed to assist in securing the well-being of others, or has indeed proved a stumbling-block in the way of his fellow man's progressive development; and he will now do what he can to remedy all this; he will cheerfully make any self-sacrifice, and laboriously toil that he may render the relationship between himself and his fellow man more satisfactory and profitable. And if in the past he has been mindful in this respect, he will now redouble his efforts to become a benefactor in the truest sense of the word. And in regard to himself, he will have become convinced that he has been anything but a faithful steward of the means he possessed to build up his own character, and will now with redoubled energy strive to use his talents, be they ten, five, or one, in such a manner as to profit in the truest sense.

Thus in this work of reconstruction on a plane where man can meet his fellow man on such terms and under such conditions as will indicate the connection between the past and the present, will be accomplished in an advanced degree the true work of life: breaches healed, misunderstandings removed, amends made, obligations fulfilled, the true object of life secured more perfectly, and the relationship with man and God recognised and cultivated by the soul through the material manifestations which it enjoys in an incarnated state.

There are, however, considerations involved which must not be overlooked. It is not to be concluded that in the immediate future, any more than in the present period of life, the actions of men even in regard to compensation, atonement, or reconstruction, will be uniform. All men are not progressing on the same line or in the

same degree either here or there. Such a thing would be impossible from the knowledge of growth and acquired qualifications of men which we are able to observe in this life; and indeed it is not necessary that any such uniformity should exist when the indefinite reaches of time in which men are to become more perfect are considered, or that diversity of manifested qualities of being which it appears the Infinite Wisdom has designed as part of the great whole of humanity.

And if this be so, it becomes us to cherish charitable notions respecting those of our fellow beings who manifest peculiarities which may appear to us as strange or even offensive, or which we might be ready to condemn as sins against humanity. If we conclude that God has given to all men an opportunity to grow and advance on a plane consistent with the means possessed by them, then we must make such allowances as are called for under the circumstances, and in our dealings with others act accordingly.

The great principle which we should ever keep in view in our progress through life in relation to work or reconstruction, either here or hereafter, is this: that while alive to the object of life we must seek to fulfil it in the exercise of self respect, regard for the neighbour, and the most profound reverence for the Infinite Being whom we call God!

"To this end have I been incarnated; and to this end have I come into the world, that I should bear witness unto the truth."

LOVER OF ORDER.

Melbourne, May, 1888.

#### FROM HERE TO HEAVEN BY TELEGRAPH.

A SCIENTIFIC INVESTIGATION OF OCCULT TELEGRAPHY,  
AND KINDRED TOPICS.

PAPER NO. 4.

(From the "Religio-Theosophical Journal.")

*Physical Demonstration Continued—Trial of the Unfinished Box—Instrumental Duel—Clinchers on the Question of Secret Means—Personal Proof of the Source of Power.*

As stated in the closing paragraph of the last paper, I stopped to see Mr. Rowley and Dr. Wells on October 1, having with me the unfinished box. The box appeared to have all the essential parts in working order, but I knew that when the box was closed, a large amount of light was admitted through a space caused by the hinges not being sunk into the slate-frame. This space did not show its weakness when the box was open as the lower side of each hinge was properly sunk, and Mr. Rowley did not hold the box up between himself and the window to test for leakage of light. He had no idea but that I considered the box finished and that I fully expected to see it work upon attaching it. Another point of difference at that time was that instead of a branch lever inclining upward from the middle of the main lever, I had curled a piece of brass into the form of a spiral like the mainspring of a watch, and had fastened the outer end of this under the thumbplate at the end of the lever. This brought the spiral vertically over the thumbplate, and, the top of the spiral being a little too low to come near the underside of the slate, I raised and adjusted it with a broad thin wooden wedge, which I slipped in on the top of the thumbplate. This wedge nearly covered the thumbplate from view. I had no storage plates on the box yet, but a spiral wire was run through the inside of the box and fastened at the points opposite the proper location of the storage plates outside. These parts, however, were acknowledged non-essential, and had been demonstrated so by working his box without the wire in it connecting them.

Mr. Rowley opened the box, looked it over for a moment, said it appeared to be all right and concluded to try it. We disconnected his and set it aside, connected mine, tested the connections by handling the key within, and he placed his hands upon it for trial. It was a "shocking" trial. Dr. Wells or his operator, John Rife, seemed determined to make it work, if possible, despite

the daylight which I knew was streaming into it from under the back part of the lid.

After some five minutes thus spent in "exercising" Mr. Rowley, there were no further shocks administered, and seeing that they had quit trying, we took that box off and replaced Mr. Rowley's. No sooner was his connected than the sounder was full of snap, and obviously ready to explain the situation. Then came the following interview all of which I give verbatim.

513 Prospect St., Oct. 1. 1887.

G.—Can you give any reason why you did not succeed in sending through my box?

Dr. Wells.—Too large for one thing; too luminous for another; a lack of a rubber lever that we have in this one, and a centre rivet on the thumbplate.

G.—What is the necessity for a rivet at that place?

Dr. W.—It is positive and attracts the current downward at that point, my noble duke. Nevertheless, currents could be so manipulated that they could be altered to suit your instrument. I would suggest that you use an elongated spring instead of a curled one, as you get a more direct action. Remember, you are dealing with an extremely sensitive and subtle force. Which is it in your mind to-day; foreordination, or foreknowledge, or free moral agency untrammelled?

G.—I am hardly ready to give a final opinion. The matter is already undergoing mental digestion.

Dr. W.—It is *in statu quo* then, since yesterday.

G.—Now, Doctor, what alteration would you advise me to make in this box; or shall I make a new one and make it smaller?

Dr. W.—Shut out the light; put on storage plates, and your elongated wire or metal spring about a sixteenth of an inch from the under side of the slate,—then, like a noted General of history, "Trust in God and keep your powder dry."

G.—Will it be necessary to change the brass lever for a rubber one?

Dr. W.—No; the brass lever is not a serious hindrance.

G.—Is there any one still endeavoring to control my hand for writing? I have been sitting according to agreement for more than two months, and although I often feel a strong influence in my arm, it is still not sufficient to make it write. Why does it not succeed?

Dr. W.—Too much on your mind. There is a noted electrician, B.—F.—, "poor" Benjamin, and others who wish to give you some important points in electricity that the world does not know now. Edison gets all of his that way, but not from them. You have too much on your mind to be passive enough for that class of manifestation; students and finances and blanks, and telegraphs and mental philosophy, household cares, meals, sleep, and various other minutiae, that it reminds me of the young lady I used to read about in my reader at school. You no doubt remember the place where she returned from college and enumerated the studies she had passed through and said—here I quote verbatim "The only wonder is that one head can contain it all.

Very resp'y, WELLS."

Dr. Whitney asked me if I had ever heard of any such piece. He said he had not, and Mr. Rowley said the same. I told them that it was in McGuffey's Reader which I used when I was a boy, and that I distinctly remembered that the young lady in question had but a very superficial education. They burst out laughing at me while the sounder put in hurriedly for

Dr. W.—"No reflections intended."

After the fun had subsided, I said:

G.—Well, Doctor, I shall make these alterations immediately, and we will try it again.

Dr. W.—Yes. Then sit an hour or as much more as you can, at least three times per week. Try it with patience. You can lay your hand on it, and read or study or do anything else you wish so as not to make it so monotonous. *Light reading preferred.* Better to have no animals in the room during this time. No tobacco smoke under any circumstances. Spirits and smoke never go together, excepting in saloons, and that is ardent spirits, not our kind.

Dr. Whitney asked me if I smoked. I replied "No; I have no such habits of any kind."

*Dr. W.*—I only spoke so that if your friend comes in who smokes you may ask him to desist.

*G.*—All right. Good-bye for to-day.

This interview speaks for itself and needs no further comment except that *Dr. Wells's* reference to the rivet in the thumbplate is further proof of his ability to observe some things which are not visible to *Mr. Rowley*. The wooden wedge on the top of my thumbplate prevented *Mr. Rowley* from seeing whether there was any rivet there or not. Even if *Mr. Rowley* could read my mind, (which *Dr. Wells* can but seldom do,) he could not have determined, for although I had used that key for more than five years, I did not know until *Dr. Wells* told me, that there was no rivet in the thumbplate.

After this interview, I took my box to my room, and immediately shut out the light by tacking a strip of thick, black, woollen goods all round the top of the box, altering the catch to suit. Then I put on storage plates and changed the curled spring for an elongated branch lever. I also drilled the thumbplate and put a brass-headed tack through it. These are all the changes that I made, and with the box thus completed, I went on Monday, October 3rd, to have it tried again; though this was the first time that I had any reason to expect it to work. It worked as reported at the close of the last paper, in less than one minute from the time it was attached. Several short sentences were said through it, but the letters were often badly bungled. However, enough had been done to demonstrate that "secret wires, springs, and other means" played no part in it, and for that purpose one minute was as good as an hour. We then changed the boxes and the following interview ensued, which is also given entire and verbatim:

513 PROSPECT ST., CLEVELAND, Oct. 3, 1887

*G.*—What report have you to make on that, Doctor?

*Dr. W.*—It will work after a time if you stick to it; that is, if your magnetism is such that we can use it for telegraphy. Better adjust your key a little finer, though. It would be better for you not to have *Mr. Rowley* handle it much so as to mix the magnetic currents maintained from two different people. Make it as sensitive as you can and wait in patience.

*G.*—All right; I've got lots of patience.

*Dr. W.*—That's what *Dr. Whitney* would like to have—spelled differently. But how do you do to-day, Prof.?

*G.*—I am very well, thank you, Doctor, I am very much encouraged.

*Dr. W.*—I have something in mind for you to consider. Why cannot we and you together get up a series of lectures or classes or anything to advance science in general and of the spiritual school especially; taking in thinking people only and no numbskulls? Think it over and formulate something that we may talk over, if it meets your approbation in any way. Every one should have an opportunity who wants it and has mind enough to grasp it and pocketbook enough to pay for it.

*G.*—I would be glad to do my part to the best of my ability, in carrying out any plan that will be of real benefit to the cause of science and spirit growth in particular. If some programme can be formed that will awaken general interest, and enable us to set the matter forth in the light that its importance deserves, I shall be willing to serve in whatever capacity I can do the most good.

Here followed some desultory conversation in which *Dr. Wells* took part, through the instrument, after which the regular business of the hour proceeded.

*G.*—Now, Doctor, I will try this box a week and then I will bring it back here again. Then I want to connect both boxes with the same sounder, and we will try to have an instrumental duet—a piece for four hands on two instruments—and I don't want *Mr. Rowley* to do all the playing, either.

*Dr. W.*—So far yours has been all rests.

*G.*—Yes: all rests and no music.

The next interview is largely in the form of memorandum for the reason that my own hands were so engaged that I could not take down my usual shorthand copy of the conversation.

513 Prospect St. Oct. 12, 1887.

*Dr. W.*—Good P.M., Professor. How are you to-day?

*G.*—Pretty well, Doctor. Are you ready to play that duet?

*Dr. W.*—Ready to try.

Memorandum—*Mr. Rowley* sat at the north end of the table, and I at the south-east corner. The sounder was between us, but nearer his box than mine, yet within reach of me. I ran wires from my box to the sounder and battery, but in doing so I tapped his wires. Thus the sounder was in two circuits at once, and would work for either key, provided the other were open; whereas if the two keys had been in the same circuit, the sounder would work for either key, if the other were closed. *Mr. Rowley* was completely nonplussed with that seemingly paradoxical arrangement, and said repeatedly that he was not electrician enough to understand how I had turned things so completely contrary to all his experience in telegraphing. Either key would work the sounder, if the other were open. Neither key would work it, if the other were closed. The reason, in brief, was, that each key controlled an independent circuit through the same sounder, and, therefore, neither key could open the other key's circuit. But there is nothing so convincing as fact based upon experience, so by handling the keys, he was soon satisfied.

Note—This arrangement, the reader will see, would enable *Dr. Wells* to talk to us through *Mr. Rowley's* box about the efforts being made in my box, even if my key would not close; and yet, if my box would work under my hands, he could use mine, providing he would immediately cease to use *Mr. Rowley's*, or else use them both in exact unison, and there would be no interruption in the message from the sounder.

Thus prepared, we placed our hands on our respective boxes, and immediately the following ensued:

*Dr. W.*—How are you *G*—?

*G.*—Which key are you writing that with?

*Dr. W.*—The "How are" was written with your key and the "you *G*—?" with *Rowley's*.

*G.*—Well, Doctor, I have no reason to doubt your word, but for the sake of the public, I shall have to take nothing for granted, but prove everything. Now I must know that my key moves, and so I will put my ear on the slate between my hands, and see if I can hear it move. By the way, is it my magnetism that you are using?

*Dr. W.*—More than half is your own, but we have to supply a little from *Mr. Rowley's* body to help out.

By this time I had got my head adjusted to the slate so that I could hear well from below it. *Dr. Wells* went on telling us about the positive and negative character of the two magnetisms, something about neutral magnetism and how the magnetism from either or both the bodies may be combined with free magnetism in the air. During all this I thought I could hear my key moving according to the dots and dashes of the sounder, but before I was satisfied, a street car passing by so jarred the table, that I feared that my key, being delicately adjusted might have responded to the jarring of the car. Then as I listened longer, the beating of the sounder lever seemed to me strong enough to make a key lever tremble; and if that were so, what I was hearing would be the effect not the cause. But the favorable moment soon came, and when all else was quiet, I put my finger firmly on the sounder lever which stopped both its noise and its jarring, (but of course did not interfere with the electric currents through its helices), and then I heard my own key under my own hands distinctly tick out the word "magnetism." Being thoroughly satisfied that the key moved, I took my head from the slate and we continued for some time to discuss with *Dr. Wells* the subject of magnetic properties. A drawing sensation had been gradually growing in my hands, and the palms began to tingle exactly as when one holds the poles of a weak galvanic or medical battery. Within five minutes my magnetism had become so far utilized that I could feel a stinging pain in the point of each finger, as of a needle being thrust from the inside outward. Then as if the currents were too much exhausted to keep up a steady stream, I soon began to feel a separate shock for each separate dot and dash.

We kept on discussing matters in this way for some fifteen minutes, and *Dr. Wells* proposed that we change

## MR. CHARLES BAMFORD'S INSPIRATIONAL LECTURES.

MR. CHARLES H. BAMFORD, who has frequently given normal discourses from the Lyceum platform, and occasionally lectured for the Victorian Association of Spiritualists, commenced a series of Inspirational lectures at the Horticultural Hall, Victoria-street, on Sunday, May 6th, his first subject being "Trinitarian Physiology, or the God Principle in Man."

In his opening words the speaker affirmed that on a knowledge of self depended the whole happiness of life; and touching incidentally upon the influence of food upon the growth and development of the physical, intellectual, and spiritual parts of the individual; intimating that he should only refer to that aspect of physiology in so far as it bore upon the exemplification of the triune unity, and illustrated by a series of beautifully regulated processes the presence of the God principle in man.

The following is a condensation of the lecture, which was listened to by an attentive and moderately numerous audience, who testified their approval by applause:—

The human body is a living trinity in unity; the whole of its members are subject to the rule of three—by the division into head, trunk, and extremities, we produce the first of the multitude of trinities which, subdivided, gives the feet, the legs, and the thighs, or the ankle, the knee, and the hips. The stomach, heart, and lungs carry within them the same principle, as there are virtually three stomachs, three great veins, and three lungs, if we include the thorax: three linings to the intestines, three processes of digestion, three juices that act upon the food before it passes through the liver, heart, and lungs, to be sent upon its business of repairer and cleaner of the system. Look at the arm, with its wrist, elbow, and shoulder; the hand with its fingers, palm, and cushion; the fingers, with their three phalanges; the toes with their's. The bones composed of three substances, covered with muscles, tendons, and ligaments; and again, with fat, the dermis and the epidermis—the true and false skin. The hair made up of a liquid centre and two horny substances, brings us to the study of the head with the eyes, with their three membranes and three humors; the ear with its three divisions and three processes of sound waves.

The nose, possessing virtually three chambers; the teeth, composed of three substances, divided into three parts, set in three jaws (for the upper one is really double), with the brain, the crowning glory of the human structure, with its "lobes" of three chambers itself, composed of the medulla oblongata, cerebellum, and cerebrum—set in a bony case covered with the two skins and the hair, and separated from the interior of this covering by three substances, known phrenologically as the back brain or animal, the frontal or intellectual, and coronal, or spiritual. Each subject to the same law and divisible into three.

Love, an animal faculty, situated in the cerebellum, elevated by the moral influence of the intellectual or frontal powers, and illuminated by the spiritual, becomes in its purity and holiness the very personification of the Almighty. The man who is governed by worldly considerations alone, draws to his assistance by the law of affinities kindred controls, who strengthen his animalism and degrade his God principle. The man who exists beneath the despotic power of mind and intellect alone, is in rapport with spirits equally cold and unsympathetic, and by his very materialisation of life, blinds his spirit and eventually denies the God principle within. He who lives in the eternal sunshine of the spiritual world, elevates not only himself but elevates all with whom he comes in contact.

But the perfect man, and the one in whom the God principle is best exemplified, is he who takes the animal and purifies and educates it until it becomes the spiritual—the trinity in unity of desire, opportunity, and effort, resulting in the permanent elevation of the individual in particular and the world at large. It is the great God principle that is manifest in man that gives beauty and loveliness to humanity. Look at the beautiful face and form of one, and the eye is full of joy,

which it communicates to the soul—the outward semblance is so like the angels. Look again upon this crippled form, these withered limbs, this careworn face, painful and saddening, even repellant to the finer senses! but hark! to the merry laugh, hear the sweet low voice, see the radiant features, the light of heaven dancing in the eyes! What a transformation: and, in a moment, a divinity stands before us, and we find we have been entertaining an angel in disguise. What is it that has lit up and made beautiful, divine! the form so lost to physical excellence! It is the spark within bursting into flame and shedding its halo of glory around and above.

All the incentives to higher effort—all the good thoughts, words, and actions that well up in the human heart, find their haven of rest in the soul of some weary and heart-sore pilgrim. Remembering this, let us make our life of practical purpose, and endeavour to fulfil the duties of this existence, for by so doing we fit ourselves for the life to come, and exemplify in its fullest and truest character the God principle in man.

A much larger audience assembled on the 13th, to hear the second lecture, entitled "The Use and Purpose of Spiritualism."

Spiritualism, the speaker said, was the oldest religious sentiment; the earliest records showed a belief in a spiritual life; Ethnology was permeated with Spiritualism, and all the early priesthood knew of it, as it was the essence of all religions. Spiritualism was opposed to the prevalent Materialism of the day, which engrossed all man's attention to the prejudice of his higher nature.

There were two classes of Spiritualism—Phenomenal and Philosophical—and many of the students of the former degenerated into test-hunters, the insatiable desire for tests and phenomena, dominating all other considerations, and leaving them in the end no nearer to Spiritualism in its higher sense than at the beginning.

Parenthetically the speaker said that he and all other speakers on Spiritualism were responsible for themselves alone, the hearers must assimilate what commended itself to them as truth.

The object of phenomena was to attract attention, and no earnest seeker for evidence sought in vain, but spirits could not manifest without conditions, and these must be given to ensure satisfactory results. We must use our brains to develop our spiritual faculties till we come to comprehend the grand, pure, and noble truths of the spiritual philosophy.

The speaker presented a parable of three men starting on a journey, who after travelling a distance were confronted by a great mountain. The first stopped short, affirming that there was nothing beyond; the second thought perhaps there might be, but he made no effort to solve the question; the third pushed on, and climbing to the top saw the country beyond and its inhabitants. He invited the others to follow on his track, they heeded him not. The first was the Materialist, the second the Agnostic, and the third the Spiritualist. Which of the three was most competent to tell of what was on the other side?

The next world, he said, was a reflex of this, and the satisfaction that resulted from well-doing was one of the first fruits of Spiritualism. Spiritualism was a living power; it illuminated life, taught man to be patient with the ills of it, and gave hope of greater things than those yet attained. The secularist or freethinker cleared the scrub, but the Spiritualist sowed the seed. Spiritualism, to be healthy, must be freed from all cranks, hypocrisy and ignorance. He exhorted his hearers to read up in the philosophy of the subject, which was its most important part. Spiritualism must be a living principle; when it assumes a form it dies. Earnest workers could form a cohesion without formulating doctrine, and the knowledge of Spiritualism brought many comforts.

Mr. Bamford spoke with much more force and energy than on the previous Sunday, and was warmly applauded at intervals during the delivery of his interesting discourse.

In his third lecture, entitled "Psychometric Predictions, or a Thousand Years Hence," Mr. Bamford asserted that prophecy was not the prerogative of any particular people, but had manifested itself among all races. He accounted for it on natural grounds; every effect cast both backward and forward shadows; we saw the backward but those who saw things from a spiritual altitude, saw also the forward shadow, and could foretell the event. Scanning the marvellous development of the past few decades, he pointed out that the change she predicted would not appear utopian: among these were the mastery of disease by magnetism and improved hygiene; the equalising of wealth and general prosperity through Communism; the disappearance of lawyers from the face of the earth; mental telegraphy; assimilation of the nutritive particles of the atmosphere, and other equally desirable consummations, concluding by exhorting his hearers to cultivate inspiration, and thereby accelerate the good time coming.

#### CELESTIAL PAINTING AND SPIRIT MESSAGES.

BUCHANAN'S *Journal of Man*, for April, contains a letter to Professor Buchanan from Luther R. Marsh, an eminent New York lawyer and former partner of Daniel Webster's, giving an account of wonderful phenomena occurring at his residence, in the production by spirit artists of beautiful pictures, principally in oil colours.

Want of space prevents our producing Mr. Marsh's letter, but the following, from the *New York Tribune*, gives a succinct account of the matter:—

#### OLD MASTERS AT WORK 'AGAIN.

LUTHER R. MARSH SAYS HE HAS A GALLERY OF PORTRAITS BY THE SPIRITS OF RAPHAEL AND APELLES.

Luther R. Marsh, the well-known lawyer, who has been for many years a prominent figure at the New York bar, and who was the chairman of the new commission to lay out the new parks above the Harlem River and, acting in that capacity, wrote a glowing, picturesque and eloquent report on the advantages of those parks, has become a zealous and earnest believer in spiritualistic manifestations in their extremest form. He thinks that he has received written messages or "communications" from the illustrious dead of all ages, as well as from personal friends who have recently passed away, and he is completely convinced that they are genuine. More wonderful still, he is in possession of a large number of pictures—about seventy-five in all—which he believes have been painted for him by the most celebrated artists the world has known.

The medium through whom the manifestations are produced is Madame Diss Debar, who claims to be a daughter of Lola Montez and Ludwig I, King of Bavaria. Madame Diss Debar was born in Florence, and was educated in a convent. Since the Franco-German War she has lived in New-York with her husband, General Joseph Diss Debar.

A TRIBUNE reporter who called on Mr. Marsh, at his home No. 166 Madison-ave., last evening, found that his private room had assumed the appearance of a portrait gallery or an artist's studio. Mr. Marsh received his visitor cordially, and spent several hours in pointing out the beauties of his unique collection and in explaining its origin as he understood it.

#### HOW THE PICTURES ARE MADE.

"These pictures," said he, "can be accounted for only by accepting them as the work of spiritual agencies. They will bear the closest inspection, and the more closely you inspect them, the more marvellous and the more marked will appear their finish and beauty. Look, for instance, at that portrait of my wife, who has been dead for some time. It 'came out' about ten months ago, and is painted by the great Raphael. That and all the other pictures that surround you blushed out before my own eyes, upon new and unstained canvas obtained from Devoc's. There is no visible artist and no visible paint and brushes when these pictures appear, and it would be utterly impossible for any human artist, however skilful,

to produce such works in the brief space of time, an instant or two, in which they become visible."

Mr. Marsh pointed out as another work of Raphael, a picture of the great French actress, Madame Rachel, in the character of "Phedre," with the dramatists Corneille and Racine in the background.

Raphael is apparently now fond of painting actors and dramatist, as a portrait of Adelaide Neilson and another of William Shakespeare are ascribed to him. Mr. Marsh particularly cherishes a black and white oil picture of Emanuel Swedenborg, which evolved itself on a small square canvas two or three nights ago. It is unframed, and the reporter satisfied himself both by touch and smell that the pigment was still fresh. Here are a few other of the persons represented: Lola Montez (said to be a Raphael), Rembrandt (by Raphael), Raphael (by Rembrandt), the Roman Emperor, Claudius, Appulus Claudius, Aspasia, Pericles, Elijah, Pharaoh's Daughter, Robert Burns, King David of Israel, Mosas, St. Paul, St. Peter, Luke, James and Jephtha's daughter.

The history of two medallion groups was thus given by Mr. Marsh: Apelles, the Court painter to Alexander of Macedon, said in a communication: 'I shall paint you medallions of Plato, Aristotle, Socrates, Pythagoras, and Archimedes.' All five of them came out together. There they are. Then Polygnotus, a famous painter of the ancients, promised five others, and I had so much faith in that, that I had a double frame made. It is now, you see, filled, Polygnotus having given me Pelopidas, Epaminondas, Pericles, Homer and Cicero."

#### MANY LETTERS FROM THE SPIRITS

The communications received by Mr. Marsh from the spirits fill many closely written pages. They are received in blank note-books, which the person to whom they are directed is at perfect liberty to furnish and to hold in his hand while the message develops itself.

Madame Diss Debar, who with her family has been living in the same house with Mr. Marsh of late, also talked with the reporter for a few minutes. She is a dark, handsome, rather stout woman, of middle age. She claims to be actuated by a desire to keep her "divine gift" free from traffic. In course of conversation she said: "I have had many wonderful manifestations, and first had these miraculous pictures appear years ago; but I have never been so successful with them as in the eight months during which they have been done for Mr. Marsh. I am a Roman Catholic and have never been excommunicated, either!"

Many prominent men of this city are convinced of Madame Diss Debar's powers. She will give a stereopticon exhibition of photographic reproductions of Mr. Marsh's pictures in Chickering Hall on Sunday night.

#### A HAPPY CONVERT.

MR. H. J. BRUN, of Fitzroy, writes us an account of the evidences which led to his conversion to Spiritualism. It is the experience of many who have preceded him on the same road, and though marvellous from an ordinary point of view, common to Spiritualism.

He visited a private circle, where in addition to physical phenomena, including the lifting of a table with himself on it (a total weight of over 200 pounds), by some invisible power, names of departed friends and relatives were given, accompanied by information which demonstrated the identity of the spiritual intelligences giving them.

After the return from one of the séances his sister, who had communicated with him there, appeared to him in a vision, and subsequently gave him a realistic account of her life in the spheres, and the happiness pertaining to it. She spoke of the harmony there existing, of trees loaded with delicious fruits, beautiful flowers with exquisite perfumes, and music from the rippling stream; of the goodness and justice of God and the law of compensation, by which punishment or suffering was the natural corollary of wrong-doing; whilst happiness was the result of a well-spent life in the body.

Mr. Brun dilates upon the joy of spirit communion, which has brightened his pathway and made the road to the grave he is nearing a pleasant one.

## A "LADIES" CORNER.

OUR New Zealand correspondent "Jenny Wren," whose contributions have from time to time graced our columns, has arranged to become a regular contributor, and in view of the fact that her prose writings are devoted largely to the education and elevation of her own sex, we purpose setting aside a column or more, if necessary, as a "Ladies' Corner," wherein will be found matters of particular interest to the fair sex. We shall be glad to receive from other lady friends short articles appropriate to the "Corner," and will be pleased to answer, as far as practicable, any questions sent to us by our lady readers.

## PASSED ON.

SUDDENLY, from his residence at the Fountain Inn, Port Melbourne, on the 22nd ult., Robert Caldecott Walker, aged 73 years.

R. C. Walker was a not unfrequent contributor to these columns under his first and second names, and though exception was sometimes taken to his style of writing, no one who knew him could doubt his sincerity and thoroughness of purpose. He was thoroughly earnest in all his work, and lost some old friends through his zeal to convert them to a knowledge of what he fully realised to be a great and valuable truth. Mr. Walker was an old colonist, and some twenty-five years since had a station near Dandenong.

## A PERMANENT INTERNATIONAL COUNCIL OF EDUCATION.

WE have received from Mr. Herm, of Bonn, the secretary of the provisional committee for the formation of the above, an appeal for co-operation in their work. The following paragraph from the "Appeal" contains the central objects of the Association:—

"The Permanent International Council of Education which we propose to form, consisting of a number of delegates hereafter to be more closely particularised, will have for its task the consideration and discussion of educational questions, and presentation through printed reports of the substance of the discussions and the conclusions formulated thereby. The effort to make the various races and nations acquainted with one another in a spirit of peaceful international approach will occupy a prominent place in the council."

The provisional committee contains the names of a number of eminent men connected with educational matters in England, America, and the continent of Europe; and those in harmony with the movement are invited to send in their declaration of adherence.

We cannot find space to print the "Appeal" in full, but shall be happy to show it to any one interested in seeing it.

## THE VACCINATION QUESTION AGAIN.

I SEE from the home papers that the doctors in England are not satisfied with the privilege which the compulsory vaccination laws guarantee to them of poisoning Her Majesty's infant subjects, but they try to pass another law, equally compulsory, according to which they will be allowed to poison those children again who have survived the operation first performed on them for twelve years; so that every child after the twelve years will have to submit itself again to the medical god Moloch a second time.

If the Government of England had entered into a conspiracy with the medical fraternity—a fraternity mostly devoted to their own interests—to depopulate the country and to save themselves the trouble and expense of hatching new nefarious schemes of expatriation, alias forced emigration of the people from their native soil, they could not have done better than assist the doctors with all their might to pass the above proposed law at once, and thus decimate the population of England by a superior kind of emigration to the yonder shore of the river of life.

I hope the Government and the doctors will succeed in this their truly Christian scheme of forced emigration to the banks of the river Styx; for if they do succeed, it might at last open the eyes of the people at home that their representatives think more of the broad acres of the English landlords, overrun by hares and deers, than occupied by a swarm of human beings for whom there is neither work nor food enough to keep them alive in decency.

Is it not amusing to hear the Australian papers preaching all sorts of precautionary measures against the over-hasty introduction of chicken-cholera by M. Pasteur and Co., in order to put down our rabbit pest? In order to protect a few chickens and hen-roosts, the rabbits must be allowed to proceed in their process of devastation unhindered rather than run such a terrible risk as that of perhaps introducing chicken-cholera without being able afterwards to exterminate the poisonous Pasteurean microbes after having got rid of the rabbits.

These friendly advisers and protectors of chickens, whilst preaching a crusade against Pasteur and Co., seem altogether to forget the human chickens, our own children, whom they allow to be poisoned wholesale by the doctors, and in annually increasing numbers.

Knowing as we do by carefully compiled statistics that smallpox is yearly increasing in England in spite of the constant vaccinations, these crusaders against Pasteur's *fad* never for a moment gave it a thought how the lives of our human chickens are being endangered by the old-fashioned practice of the Jennerian *fad*, now turned into calf-lymph inoculation.

Every year we see typhoid fever, with a host of other zymotic diseases, getting a firmer hold of our population in Victoria, where calf-lymphing is devoutly and religiously practiced; whilst in New South Wales, where there is no compulsory vaccination, we scarcely ever hear of any cases of typhoid fever. This fact alone ought to be sufficient to open the eyes of Victorian parents to the sad results produced on this side of the Murray by the privilege granted to the doctors here to poison our people wholesale at Government expense, alias on money they have themselves to find for perpetrating an act destructive of their own children's lives.

It is true, we sometimes hear some of these shallow-pated newspaper hacks ask the doctors how it is that they cannot put down typhoid fever in Victoria, and that it is yearly extending its ravages instead of getting lessened. Why, the answer is very simple—stop vaccination, and especially calf-lymphing.

Some eighteen years ago, when vaccination was very perfunctorily performed, we had no typhoid fever, or only a few sporadic cases here and there; even twelve years ago, colonial doctors knew that scourge, diphtheria, only by name, or from their hand-books of medicine, theoretically; and it took actually something like twelve months before these doctors would or could believe that such a thing as diphtheria could exist in healthy Australia Felix; but now they believe it thoroughly, but will not believe that this enemy of mankind has been introduced amongst us artificially, and imported on the point of the vaccination lancet. And still this is the case, as has been proved by our past experience, and as it will be still better and more abundantly proved in years to come, when the virulence of typhoid fever and its increasing frequency in our colony will have opened the eyes of those who look upon vaccination now as a boon instead of a curse to mankind.

O. W. ROHNER.

Phillip Island, 8 | 5 | 88.

WE have received No. 1 of the eleventh volume of "Unity," a liberal Unitarian journal, published at Chicago, U.S.A., which has just entered its second decade. It contains a review of the progress of religion towards Unity during the last ten years, by eight different writers, a symposium on a parallel subject, by the Rev. E. E. Hale; and a select Unitarian Sermon, by the Rev. J. L. L. Jones, of Chicago. The paper is ably conducted, and abreast of the times.

## The Ladies' Column.

## WOMAN'S WORK.

"To live, to love, to labour, and progress;  
To give our lives humanity to bless:  
This is our destiny."

## WOMAN'S WORK.

WHEN we consider how much we owe to a knowledge of spiritual truth; how much our own lives are brightened by the faintest reflection of those rays of light which gleam upon our souls through the gates ajar; it surely causes our sympathies to expand, and our souls' desire to go forth in earnest longing towards those whose light at present burns but dimly, or perchance has been darkened by error, or at least, never kindled into life and beauty by the knowledge of spiritual communion.

Especially do we yearn for the blessing of Divine light to be poured forth upon the soul of woman; because we recognise this fact, that in woman lies the hope of humanity, and by her aid must the coming race be redeemed and elevated.

As Spiritualists it behoves us to endeavour to "spread the light" that has given our own spirits such light and freedom that has taken away the fear of death and enabled us to see the beauty of Divine and natural law in all things.

What can we do for womankind?

Are there none among us who can and will undertake this portion of the work of redemption, and come forth to the rescue of the unborn children of the coming generation?

We have Lyceums, lectures, books, and mediums; we have been blessed with a measure of success in all these, for well we know that our unseen friends are ever ready and willing to fulfil Our Father's pleasure, and minister unto earth's children, who are striving to grope their way out of the chrysalis of error and rise into the bright atmosphere of heavenly love and beauty. Now, who among us has gifts? who has means? who has leisure? who has the mind of Him who loved all, and would rescue all? Here is blessed work!—a woman's college, classes for the education and culture of our young women, for all who desire to become wives and mothers in a true and holy sense.

Institutions where every facility shall be given for the study of the deep and beautiful truths bearing upon maternity, that our young women may be duly prepared for nature's noblest task, and become the mothers of lofty noble souls whose mission it shall be to bless and elevate humanity.

How many branches of study are there which are at present utterly neglected by those who are termed highly educated! How many holy truths remain unexplained to our young wives and expectant mothers which it is the mission of Spiritualism to unfold?

We have need of loving hearts and willing hands, of devoted lives and means to undertake the providing of suitable building, library, lecturers, female teachers, both medical, scientific, and spiritual; and we may be sure of the blessed co-operation of those loving spirits whose it is to bless mankind by developing the latent powers of motherhood, and raising woman to her holy sphere of labour as the redeemer of the race.

Thames.

JENNY WREN.

KEPLER AND THE WONDERFUL BOY  
HEINECKE.

In the *Medium and Daybreak* of 21st January, 1887, it is related by the well-known investigator A.T.T.P. that he had a communication from the astronomer, Kepler. The control confessed with remorse that on one occasion he had taken possession of the organism of an infant from which the spirit had that moment departed. He inhabited the form of the child for more than four years, and during that time the most astounding mental phenomena was exhibited by the child. At two years old he could argue with doctors of divinity; at four he could talk English fluently and quote Latin, and carry on conversations about mathematics and history; The name of the child was Christian Heinrich Heinecke. Being anxious to know whether this marvellous child had attracted

attention during his short life, I spent some time lately in the Public Library consulting biographical dictionaries, and at last in that copious work *Biographie Universelle*, I found the following account of Christian Henri Heinecke. He is designated as one of the most surprising phenomena that has ever appeared among men. All the journals of the time spoke of him, and particular notice was taken of him in the *Memoires de Trevona*, January, 1731. An account of his life was also written by Schonied, his teacher, and Martini published a special dissertation on the case in 1730. He was born at Lubeck in 1721. He could speak almost as soon as he was born; at one he knew the events recorded in the Pentateuch; at three the history of the Bible; at four he knew the testament; at 2½ years he talked of questions in geography and history; he learned Latin and French with great ease. His food was milk alone, and an attempt was made to wean him, but he fell sick soon after. He saw his end approaching with all the firmness of a man, and the confidence of a faithful Christian. He died at Lubeck in his 5th year. This boy had a brother, C. H. Heinecke, a well-known statesman of the period, who was born in 1706, and died in 1792.

## AN AUTHORITY ON VACCINATION.

The following important letter was addressed in February last to the Editor of the *Christian World*.—

Sir,—Having, during the past 35 years in my official capacity, vaccinated 50,000 children, I may, perhaps, be permitted to make a few observations on this important subject referred to in your paper. Like most medical men, I have resolutely maintained the theory that vaccination is a mitigator of variolous outbreaks, but the many failures I have witnessed, and the recent disastrous epidemic amongst a well-vaccinated population at Sheffield, has convinced me of the fallacy of its being a preventive. I am not, however, an anti-vaccinator, as I believe there is still a minus quantity of prophylaxy in the vaccine virus, provided that it is not of variolous origin; but its effect is of too transitory a character to justify the State recommending, much less in enforcing, the operation by means of pains and penalties upon unwilling people. The object of this communication is, however, to repeat in brief what I publicly stated in detail at the International Medical Congress, held last year at Washington, United States, namely, that there is now an accumulation of trustworthy medical and statistic evidence, proving that vaccination with human lymph (even when conscientiously performed by a skilful practitioner) is at the best a very hazardous operation, as I have personally witnessed its power to do evil by the introduction of syphilis, exzema, scrofula, and other constitutional maladies into the bodies of previously healthy children, sometimes terminating fatally. For these reasons I should not hesitate to support the agitation for the repeal of a meddlesome and unwise law, which, I fear, has already discredited its promoters. I would suggest that steps be taken to obtain the appointment of a Royal Commission of Inquiry into the whole subject.—Yours respectfully, (Sgd.)  
HEAVISIDE WHITMARSH, M.D., Hounslow, February 11.

A "Working Man" takes exception to our remarks on the Chinese question in last issue, and brings forward all the working men's arguments to justify their exclusion from the colony. The question in its political aspect is outside the province of this paper; we touch it only from a humanitarian standpoint. A Chinaman is a human being, has a soul, and is a child of the great Parent, entitled to the same consideration as one born in this country or in Europe. He has as much right, provided he obeys the laws of the country, to reside in Australasia as an Australian or European has to reside in Asia. If he is modest in the estimate he puts upon the value of his labour, and so gives it for less than others think it is worth, we fail to see the sin of so doing. Those who get his labour for less value should rejoice at the profit thereof. There is plenty of room for millions of workers from all nations in this great continent, and plenty of scope for the exercise of brotherly love even towards a Chinaman.

### To Correspondents.

HELD OVER.—Owing to an unusual pressure on our space the conclusion of the article, "From Here to Heaven," has to be held over, together with J. R.'s and several other contributions.

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

### NUTRITIOUS VEGETARIAN PRODUCTS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—As I take an interest in diet and other matters connected with health, such as animal magnetism, herbal remedies, etc., I exhibited several foods at our Horticultural Society's Show, on the 22nd and 23rd of March last, for which I was awarded a first-class certificate for a variety of nutritious vegetable foods, and having been a vegetarian for over twelve months, and thinking from my experience that a knowledge of the value of the different kinds of food would be of use to further this object, as the diet must be of a kind to sustain muscle and brain, etc., my exhibit contained wheatmeal, oatmeal, barley and its meal, peas split and whole and meal, lentils—seeds and split, four kinds of kidney beans, rye, buckwheat, rice and rice flour, maize meal, with card attached to each shewing the water, nitrates or muscle makers, carbonates or heat and fat producers, phosphates or food for brain, nerves, etc., in each, taken from the "Philosophy of Eating," by Bellows. It is my intention to add to these.

My present object in writing is to bring this matter before the Vegetarian Society, so as to have exhibits of various foods at all Horticultural and Agricultural Shows, with their values attached; also the same might be done at the great Exhibition, etc., and a large card printed or plainly written, comparing the values of various vegetable and animal foods. The boxes containing the exhibits need not cost much—a few cigar boxes cut up, divisions put in, making four compartments in each, half an inch deep. I find these very handy for carrying; they can all be placed one over another and carried in a handkerchief. This is much better than having one large box.

I feel sure that many of our intemperate habits are the result of innutritious diet, tea and coffee included, and that it is little use preaching temperance to people badly nourished.

Yours, etc.,  
R. S. MITCHELL.

Creswick Road, Ballarat,  
April 23rd, 1888.

### THE REV. GEORGE WALTERS' FAREWELL.

THE Rev. George Walters lectured last Sunday morning on "Ministering Angels," taking for his texts, Jacob's Dream of the Ladder, and Dickens' Story of the Children and the Star. The tenor of his discourse was to show the rationality of the Spiritualist's theory and its harmony with the general aspiration of humanity. He thought, however, that we need not go to the spirit-world alone for ministering angels; there were many such here, and might be more.

The lecture was interspersed with appropriate poetical selections, the rendering of which was very effective.

Want of space prevents our giving a report of Mr. Walters' interesting discourse. The evening lecture, an address to liberal thinkers, was very largely attended, every available space in the church being filled.

On Monday evening, a social meeting of members of the congregation and friends of Mr. Walters', was held in the Unitarian Lecture Hall, when, after a selection of vocal and instrumental music, a farewell address and a purse of sovereigns were presented to Mr. Walters on behalf of members of the church and friends of the cause he represents, by Mr. Staab, the chairman of the meeting.

The address (which was beautifully illuminated by a lady member of the congregation), expressed the esteem

in which Mr. Walters was held by the contributors, and their high appreciation of his work in Melbourne, with good wishes for his and Mrs. Walters' happiness in their new sphere of action. Several gentlemen endorsed the sentiment it contained, and Mr. Walters in reply expressed the hope that the church would prosper still more after his departure, and that he would see and speak to them again ere long. Mr. Walters leaves for Sydney this week to commence his duties as pastor of the Sydney Unitarian Church.

### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

AFTER a delay extending over nine months and occasioned by the cropping up of numerous legal and technical obstacles, three trustees have been registered under the Successory Trusts act, and by this the Association is placed upon a legal footing, and the trustees can hold property in trust either for the general purposes of the Association or for any specific purposes in harmony with its main objects.

Pending the completion of this business, which was decided on by a general meeting in June last, the Association's work has been at a standstill. A meeting of the committee is now called, and will probably be held before we go to press, where the financial position of the Association and its perspective work will be considered. The trustees registered are Messrs. J. Henshaw, contractor; Mr. A. J. Hall, boot importer; Mr. W. H. Terry, chemist.

### VEGETARIAN SOCIETY OF AUSTRALIA.

A very enjoyable evening was spent by the members of this Society and their friends on the evening of the Queen's Birthday, in the Thistle Company's Hall. Some beautiful vocal music was furnished by Miss Harvie and Miss Brown, and Mrs. Hodge gave an instructive and agreeable address on the difficulties experienced by those who commenced to practice Vegetarianism. Thereafter, some questions being asked, were replied to in a most satisfactory manner; for instance, Mrs. Lang gave an inquirer a most excellent and inviting list of dishes suitable for every day use.

Then the whole company adjourned down stairs, where two tables were arranged in a most beautiful and artistic manner with fruits and flowers. The fruits evidently gave the greatest satisfaction, judging by the attention bestowed upon them by the visitors. The rare persimmon, from Japan, was on the table, but only the ripe fruit gave satisfaction, and they were pronounced unmistakably rich and delicious.

An opportunity was taken to thank Mrs. Hodge for her refined and interesting address, and as she and her husband are about to visit Europe, an earnest wish was expressed for their happiness during the journey.

### DR. ANNA KINGSFORD.

Dr. Anna Kingsford, President of the London Theosophical Society, and one of the authors of "The Perfect Way," passed on to the other world early in March last.

Mrs. Kingsford has been associated with Mr. Edward Maitland in her Spiritualistic and Occult studies for many years. She was a woman of great talent and intense devotion to the cause in which she took so active a part—the spiritual elevation of humanity.

We take the following description of her personelle from *Light*, of March 10th:—"Tall, slender, and graceful of form; of striking beauty of face and delicacy of complexion, intelligence of expression and vivacity of manner; with a noble brow, grey, deep-set eyes, a profusion of golden-auburn hair, a full, generous mouth, a rich musical voice, admirable elocution, and a persuasive eloquence, alike artist, poet, orator, and philosopher, Anna Kingsford was as a diamond with many facets, and the admiration and affection with which she inspired her friends, masculine and feminine alike, was of the most fervent kind."

## CRUELTY AND SENSUALITY.

FROM THE "LAUNCESTON DAILY TELEGRAPH."

The two enemies that philanthropy has to contend with in every city are cruelty and sensuality. By the former is meant a cruel indifference to the sufferings of others, and is the consequence of neglected youth: *punishment hardens such natures*. This dangerous quality is almost incurable, and it can only be entreated by kindness and the sight of a generous self-denial. The latter, sensuality, to a large extent is a consequent of unemployed leisure. One way of meeting these dangerous enemies of social comfort, of subduing the larrikin and opposing the spread of vice, is to provide for both elements, amusements and occupation. A crowd is a safe place; violence and impurity shun publicity. Almost every form of entertainment is better than the dark street and the unlit right-of-way.

## NEW BOOKS.

- Man's Strength and Woman's Beauty: a Treatise on the Physical Life of both Sexes, embracing the Royal Road to Life, Love, and Longevity; by Dr. Chavasse. cloth gilt. 10/6
- Woman's Work in Water Cure; by Mrs. Nichols. cloth gilt 2/
- Mediumship: its Nature and Varieties. 3d.
- How to Read the Hand: a Primer in Palmistry. 6d.
- America: a History of, Embracing The United States, Dominion of Canada, South America, &c.; by Robert McKenzie (author of 19th Century). 5/
- Household Remedies for the Prevalent Disorders of the Human Organism; by Dr. F. Oswald. Cloth. 5/6
- Death and Afterwards: shewing the Reasonableness of a Belief in Immortality by the Promptings of the Inner Man alone; by Sir Edwin Arnold. 1/6
- Fruit Gardening for the Many: a Guide to the Successful Cultivation of all Hardy Fruit Trees. 6d.
- Secret History of Court of England during the Reigns of George 3rd and 4th; by Lady Hamilton. 1/3
- Electrical Psychology: including a New Philosophy of Sleep and of Consciousness; by Dr. Dodds. (Out of print). Revised and Edited by Dr. Darleng. 7/6
- Human Faces: an Original and Illustrated Physiognomical Chart; by J. Simms, M.D. Cloth. 4/6
- Volapuk: a Complete Course; by H. Harrison. 3/6
- Fruit the Proper Food for Man. 1d.
- Theosophy and the Higher Life, or Spiritual Dynamics; and the Divine and Miraculous Man; by Dr. G. Wyld. 3, 6
- Self-Defence, or the Art of Boxing; by N. Donnelly. 1/3
- Unsectarian Family Prayers; by Rev. H. R. Hawies. 1/6
- Imperial Fortune Teller, or Book of Destiny. 9d.
- Zadkiel's Dream Cook, or Dreams and their Interpretation. 9d.
- Suggestive Thoughts as the Purpose and Progress of All Things. 2/6
- Youth: Its Care and Culture; an outline of principles for parents and guardians; by J. Mortimer Granville. 5/
- Lectures on the Science of Human Life; by Sylvester Graham; condensed by T. Baker. 1/6
- Life After Death; from the German of G. Fechner. 2/
- Physiology: Animal and Mental; by O. S. Fowler. 1/3
- People's A B C Guide to Health; a Book for every Household; by W. G. Stables, M.D. 1/6
- Guide to Spiritualism; by J. Tyerman (out of print). 1/6
- Art Magic or Mundane, Submundane, and Supermundane Spiritism; illustrated; 470 p.p., cloth gilt. 7/0
- This work, long out of print, is becoming more valuable every year, and is quoted in recent English catalogues at Five Guineas.
- Ghost Land, or Researches into Mysteries of Occultism; by Mrs. Britten. Out of print, and recently sold in London for £4. 15/

## NEW MAGAZINES.

- The Soul: A monthly journal devoted to the Theories and Phenomena of Soul, Mind, and Intelligence. (Boston, U.S.A.) 8/ per annum.
- Zoophilist: Issued monthly by the Society for the Abolition of Vivisection. (London.) 6/ per annum.

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SUBJECT: "The Reign of Materialism; its Blighting Influence upon Body, Mind, and Spirit."

June 10th:—"The Spirit World; its Location, Conditions, Inhabitants," &c.

June 17th:—"How to Investigate Spiritualism and Develop Mediumship."

June 24th:—"The Good Time Coming," a Sequel to "1000 Years Hence."

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