

THE  
**MONTHLY JOURNAL**  
 DEVOTED TO  
**PSYCHOLOGY, OCCULTISM,**  
 AND  
**SPIRITUAL PHILOSOPHY.**

Founded in 1870 by Mr. W. H. Terry.

"LIGHT, MORE LIGHT."—Goethe.

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SIXPENCE.



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DECEMBER 1, 1906.

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## EDITORIAL NOTES.

There has not been an ecclesiastical meeting of any kind in Melbourne that has attracted so much general attention as the Church Congress, which finished its six days' meetings on November 24th. Differing altogether from Synods, Assemblies, and the like, it was of the character of a debating society, and served as a means of airing the difficulties that militate against the ecclesiastical sway of the good old times, now happily left behind. Very candid were some of the statements made by the speakers, even though it must be confessed that the remedies submitted did not touch the reason of all this non-church-going and general disregard of orthodox teaching, excepting in the one church that claims infallibility, and still holds its adherents in subjection. "As a Church Congress, it must face the fact," Bishop Stretch, of Newcastle, remarked in the opening address, "that now that the gospel of science and the evolution formula were being found unsatisfactory to men's highest aspirations, and men were seeking religion with a wistful zest, they did not turn to the church, but for some reason, which the church must discover and remove, turned from her and sought a new religion." This is what is pointed out by writers everywhere, and the trend of literature, of the drama, and of art shows in an unmistakable manner that people are seeking incessantly to gain more knowledge of that mysterious Beyond to which we are all hastening, and to ascertain the true meaning of Life.

If the clergy would take the trouble to inquire and read what men like Dr. A. Russel Wallace, F. W. H. Myers, Professor Barrett, Dr. Minot G. Savage, and some of their own faith, notably the late Rev. H. R. Hawsis, and Rev. A. Chambers, to say nothing of Archdeacon Colley, say regarding the way in which spiritualistic phenomena have helped to a clearer apprehension of the meaning of Christ's mission on earth, and would let their congregations know of these things, they would find their empty churches filled, and a real faith would take the place of the "make-believe" that constitutes the average church-goer's attitude. That they are aware of the powerful agencies at work that draw people away from their services is evident by the discussion on Modern Heresies "Christian Science and Spiritualism," set down as subjects for debate. And it must be said that Archbishop Clarke, although bound as he and his fellow clerics are to the belief that the Church has everything within its creeds suitable to the spiritual nature of man, was fair in his statement concerning Spiritualism, which opened the debate, "I have had, within my own experience, sufficient evidence," he said, "to prevent me from declaring investigations to be valueless when conducted with the sole object of

learning more about the human mind and spirit." But he and the clergymen and laymen, including His Honor Judge Molesworth, who followed, in a "chorus of condemnation," as the "Age" described it, are evidently unaware that all that can be said about evil spirits, "the risen body of Christ, which transcended the laws of physical being," as Archbishop Clarke puts it, are all subjects that are treated by our great writers like Prentice Mulford, Myers and others, whose exhaustive writings concerning the soul's potency over matter are revolutionising contemporary thought. But where they and other Spiritualists differ from the Bishop, is that with us there is no "transcending the laws of physical being," in a Universe where law prevails, but that we are simply beginning to know something of Nature's unexplored secrets, and seeing a future of illimitable progress before the race.

One of the most prominent speakers at the Congress was Dr. Mercer, Bishop of Tasmania, who as the "enfant terrible" of the Congress, managed to say some startling truths concerning Bible stories and social questions that excited the loudest laughter and applause. It was disappointing, after reading an admirable address of Bishop Mercer in the "Hobart Mercury," on Spiritualism some months ago, that he, probably the one ecclesiastic who could have given some valuable information on the subject, should have been absolutely dumb when the matter came up for discussion.

A picture of an English Church comes before me as I write, where on a visit to England some years ago, I was present at the services as a guest of the rector and his wife. On the previous Saturday night, when sitting in the drawing-room with my host and his wife, they asked me to tell them something of my experience in Spiritualism, that had so greatly changed my views on religion. For two hours I talked to them, and I remember how the rector said that "for the first time Spiritualism had appeared beautiful and true instead of grotesque." After attending the morning service, the rector told me at dinner that his afternoon congregation was composed chiefly of farm laborers, and I must not be surprised if they were mostly asleep during the sermon. From the vantage of the rectory pew I had a full view of the congregation, and after the sermon commenced, most of them settled down to afternoon nap, tired, no doubt, by their out-of-door work. But presently the rector began, to my amazement, to speak of all my experiences and of the Life Beyond from the standpoint of a friend. "There are some people who declare they have actual knowledge of the future life, and have messages from those who have gone before." As he went on, it seemed as if a breath of life had passed over the sleepy congregation, and each one sat up to hear this novel discourse, remaining open-mouthed to the end. "I woke them up a bit," the rector said at tea-time, "and some stopped behind to ask me when I could tell them more about it." But it is as great a test of courage to preach this spiritual gospel now as for Christ's followers to maintain it against the ecclesiasticism of their time. The position is identical.

"Follow me," Jesus said, and they uprose,  
Peter and Andrew rose and followed him,  
Followed him even to heaven through death most grim,  
And through a long, hard life without repose,  
Save in the grand ideal of its close.

"Take up your cross and come with me," he said,  
And the world listens yet through all her dead;  
And still would answer, "had we faith like those!"

**J. M. PEEBLES, M.D.,**  
**Veteran Author and Lecturer.**

BY MRS. CHARLES BRIGHT.

There has always been a tender place in my heart for Dr. Peebles, as his was the first lecture on Spiritualism that I ever listened to some thirty years ago. The subject, although sternly tabooed at that time by the orthodox, was attracting great attention in Australia, and the Victoria Theatre, Sydney, where the lecture was given one Sunday afternoon, was well filled with attentive listeners. I remember, as if it were yesterday, how Dr. Peebles walked on to the platform with a large piece of stone in his hand, and went straight to the base of the spiritual philosophy by declaring that if that stone were exposed to sufficient heat it would resolve itself again into the gaseous vapour whence all so-called "matter" is formed. It was a new aspect of Spiritualism to one like myself who was then only an investigator, and gave the subject a scientific turn that commended itself at once to my attention. This is, indeed, the foundation of the spiritual philosophy and of its every offshoot. Prentice Mulford, who may be claimed as the chief promulgator of advanced spiritual ideas, takes the evanescent character of matter and the potency of the spirit as the *raison d'être* of his divine message to the world. This lecture of Dr. Peebles' and some purely scientific ones about the same time on Sound, Heat and Light, when the vibration theory, afterwards so ably expounded by Sir W. Crookes in connection with a psychic world, showed the limit of our bodily senses and the illimitable unseen forces around us, gave Spiritualism for myself the scientific and firm basis that its ablest defenders all the world over claim for it. And now by the latest American mail comes evidence that Dr. Peebles has not only defied time in his 86th year by an activity that fills column upon column of the American papers, but that he has begun anew also to attempt a solution of some of the deeper mysteries of this boundless Universe in his latest volume, "The Pathway of the Human Spirit," with sub-title "Did it pre-exist and does it re-incarnate again into mortal life?" Those of you who remember the pamphlet issued about two years ago by Dr. Peebles on "Re-incarnation," and the strenuous opposition to this doctrine put forth therein against all-comers, will agree with our contemporary, *London Light*, that "his answer to these questions does not seem as decisive as of old. Re-incarnation," *Light* goes on, "used to provoke him to the fieriest specimens of his always fervid vocabulary, but he appears to have had a walk round to the other side of the shield and to see a connection between the pre-existence to which he has always been friendly and the re-incarnation which he has always abhorred." Although he says in his preface that the arguments in favor of re-incarnation are "growing in favour" with him, nevertheless he informs us that his "last word has not been spoken on the subject."

THE THEORY OF RE-INCARNATION.

And who will ever say the last word on it? It is a subject on which people are strongly disposed to dogma-

tise, and for my own part I am convinced that the illusions dispelled, many things shattered when the spirit enters the world where all is Love and order, the soul has pre-existed goes without realising that the Divine Spirit, of which is the temple, a portion of that universe being all nature in which we are all being. Some of the greatest minds—F. W. H. among the rest—who, though not Re-incarnationists on the highest spiritual planes, believe that great Teachers are occasionally sent again either by their own volition or desire or at the behest of some great spiritual conclave in the spheres as special messengers. But we are all incarnations of the Divine Spirit with an eternity stretching before us of infinite progress, and our sure path is to be ever pressing forward "toward the mark of the high calling of God," leaving all questions that can never be definitely settled to a wider and fuller knowledge.

And this in a measure is the attitude of Dr. Peebles, for he says in his introductory chapter if people "who have not thought along the line of the spirit's origin" will clearly comprehend the author's purpose they will see that his aim has been to prevent tentatively the higher teachings of life and immortality in relation to involution and evolution, "and has followed the injunction to

"Speak thy thought if thou believ'st it;

Let it jostle whom it may," to which sentiment I cordially subscribe. But let us be free from dogmatism!

DR. PEEBLES AND WALT WHITMAN.

For myself the most delightful part of Dr. Peebles' book "The Spirit's Pathway" is its charming introductory chapter, in which he devotes himself in a quite unexpected manner to a dissertation on Whitman with a few personal details. It would be difficult for me to explain in a short article the

influence that Whitman has had on my own spiritual development. Whitman and the Bible are my constant companions whatever else comes along. It is over a quarter of a century ago that when on a visit to the Blue Mountains in N.S. Wales with a party of friends that one of them passed me a volume of Whitman edited by W. M. Rossetti. Strange to say I opened the book at that remarkable poem "To You," and its stirring appeal

"There is no endowment in man or woman that is not tallied in you,

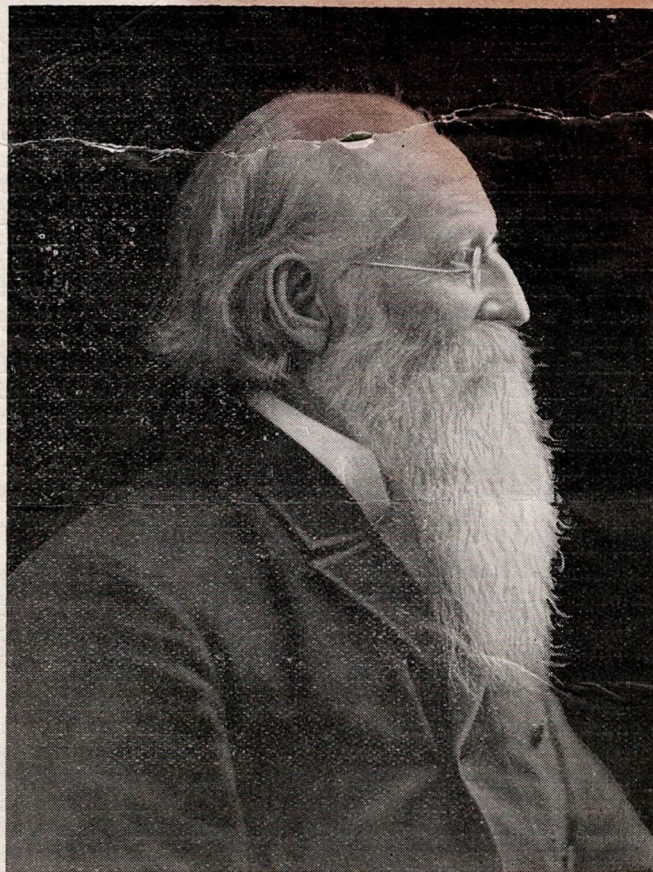
There is no virtue, no beauty in man or woman, but as good is in you,

No pluck, no endurance in others, but as good is in you,

No pleasure waiting for others, but an equal pleasure waits for you."

struck me like words of living fire. Then I turned to "Whispers of Heavenly Death," and found that here again was written what I had been in search of for so long—all my life in fact. "This is the first poet who speaks direct to the soul," I remarked, as I returned the book to my friend—"the first man who dares in his "Carol of Death" to welcome the great Deliverer."

"Dark Mother, always gliding near, with soft feet,  
 Have none chanted for thee a chant of fullest welcome?  
 Then I chant it for thee—I glorify thee above all—  
 I bring thee a song that, when thou must indeed come, come  
 unflatteringly."



J. M. PEEBLES, M.D.

Years afterwards, when I had read every line Whitman had written, I came across W. M. Rossetti's mention of him in a volume of letters, in which he said to Mrs. Gilchrist, the biographer of William Blake: "That glorious man, Whitman, will one day be known as one of the greatest writers of the age, a few steps below Shakespeare on the throne of Immortality." And so it was good to read...

...my first glimpse of "Good Gray Poet," met him in the flesh, had conferred with him on great times and the great minds in our midst. "Longfellow," Whitman told Dr. Peebles, "cast upon him with titles, the great publisher. His manners," he said, "were stately conventional—all right, but careful." "Was his conversation striking? Was he at all like Emerson?" asked Dr. Peebles. "Not at all. Emerson was as different as day from night. Emerson had the best manners of any man I ever met; by this I mean manners in the right sense; manners, words, thoughts, always right, yet never at any time suggesting preparation or design. Dear, Emerson! I doubt if the literary classes which have taken to coddling him have any right to their god. He belonged to us—yes, to us—rather than to them." It was Emerson who said on the first publishing of "Leaves of Grass," ever half a century ago, that "it was the greatest piece of wit and wisdom yet produced." About this wonderful life of ours that Dr. Peebles is endeavouring to elucidate, Whitman says:—

"O, but it is not the years—it is I, it is You.

We stand amid time beginningless and endless, we stand amid evil and good,  
All swings around us, there is as much darkness as light,

I believe materialism is true and spiritualism is true, I reject no part."

And here we may leave this great subject of Life among the stars and systems in which we are all being whirled along on our course, and for further information on Dr. Peebles' volume will ask our readers to turn to the excellent "Review" kindly furnished by our distinguished contributor, Mr. James Smith.

#### WHAT DR. PEEBLES IS DOING NOW.

By the latest advices we learn that our enterprising traveller was just about to start on his fourth journey around the world, and that he will take Australia on the way. This is good news for his many Australian friends. He was to sail from New York, we learn from "The Two Worlds" of Oct. 19th, on that same date for England *en route* to India. Dr. Peebles has long desired to again visit that country and to speak in that wonderful land of Occult mysteries of the light that Modern Spiritualism is pouring into these newer civilisations and of the life-giving spirit it is infusing into every branch of modern thought. In Dr. Hensoldt's most interesting and learned lectures just given in Melbourne, he spoke of the sadness that permeates the life of the Hindoo. Life is looked upon by them as something to be endured rather than a never-failing source of joy, so well defined in that splendid poem of Tennyson's, "The Two Voices." It is not until we get at the meaning of Life here as a school for the development of the soul that we learn to rejoice in it, and it must not be forgotten that Buddha, in his "Day of Enlightenment," rejoiced as he felt himself at last "at one" in loving sympathy with every breathing, sentient thing. Life's lesson is not learned until we can rejoice even in the face of difficulties and be independent of externals for the light that Love brings perpetually to the earnest soul. Dr. Peebles is full of this all pervading optimism, and his mission to India will be watched with interest by his many friends all over the world. As Tennyson says in that poem, "The Two Voices":—

"'Tis life, whereof our nerves are scant,  
Oh, life, not death, for which we pant  
More life and fuller that I want."

#### "THE SPIRIT'S PATHWAY TRACED."

Dr. Peebles, who may be said to be eighty-five years young, for his mind is as full of fire, his brain as active and his pen as rapid as they were at five and twenty, has just published a book thus entitled, as an answer to the

questions: "Did the Spirit pre-exist, and does it re-incarnate again into mortal life?" In a preliminary chapter he tells us it was written under the same powerful spiritual compulsion which urged him two years ago to compose "The Demonism of the Age and of Spirit Obsessions"; and that when he paused for some assurance of the necessity of such a work at the present time, the answer came in tenderest tones of earnestness, "Write—write! The time has come." And no one who is watching the direction of the currents of modern thought can doubt that the world is just becoming ripe for the illumination which a volume like this is calculated to bestow upon it. For the foundations of that great deep, which we call the human mind, are being broken up. Men are falling away from the faiths of their forefathers; the theologies of an ignorant and superstitious past are being renounced in all directions, with a feeling of wonder that they should ever have found even temporary acceptance; and while not a few persons are falling back upon Agnosticism, numbers are eagerly desiring the light that cometh from above. And never, perhaps, was the promise contained in the words, "Seek and ye shall find," more abundantly fulfilled than at the commencement of what promises to be the most eventful century in the history of the human race, more so even than the first century of the Christian era, because assurances are reaching mankind from those higher intelligences, who are co-workers with the Master, for the redemption of mankind from the dominion of Self, that before the arrival of the year 2,000 he will have completed his mission on earth.

We are glad to find that to the first of the two questions propounded by Dr. Peebles, he was enabled to furnish a very emphatic reply. "Pre-existence," he writes, "is, with myself, a settled conviction." And the reader will find, in the succeeding chapters of this book, an overwhelming weight of testimony to justify that conviction, which is likewise held, at the present moment, by 400,000,000 of human beings in Asia.

To the second question Dr. Peebles returns a more guarded answer:—"That there is an underlying truth in the theory of re-incarnation, few with a philosophic turn of mind will deny"; and after rejecting the oriental idea of the transmigration of souls into lower forms of animal life as unscientific and, indeed, ridiculous, he goes on to say: "But re-incarnation considered in relation to involution and as the descending arc of the circle, is not only plausible but logically true, and so I am a believer in re-incarnation in the higher esoteric sense of that all-too-often misunderstood principle."

Without re-incarnation it would be absolutely impossible to reconcile the appalling disparities of character, capacity, opportunities and circumstances which prevail among mankind with the Supreme Justice of that Divine Being who is "no respecter of persons"; while this great truth, as the present writer holds it to be, supplies a master-key wherewith to unlock some of the profoundest mysteries of human life.

"The Pathway of the Human Spirit" is a book to be read and re-read with increasing profit and pleasure, and as such I cordially commend it to the study of my readers; merely asking its gifted author, in conclusion, to rectify, in a second edition, the error he has fallen into on page 47 of attributing to the poet Longfellow the noblest ode in the English language, namely, that entitled "Intimations of Immortality, from Recollections of Early Childhood," which Wordsworth was inspired to write while he was living on the shores of the Lake of Grasmere.

The book can be had of Miss Hinge at the publishing office of this paper.

J.S.

#### TC CORRESPONDENTS.

The editor asks for the kind consideration of her numerous correspondents if letters cannot be at once answered or MSS acknowledged. The work of the paper has greatly increased, and at present this has to be practically met singlehanded. Friends who in many ways have helped to make the task lighter are cordially thanked.

## OUR FOREIGN EXCHANGES.

## A HOSPITAL FOR THE OBSESSED.

I learn with the utmost satisfaction from two consecutive numbers of the "Reformador," of Rio de Janeiro, that the spiritualists of Brazil are taking steps for the foundation of a hospital, or asylum, for the reception and cure of persons who are obsessed. I know that the latter is perfectly practicable, for I am acquainted with cases of insanity in this city, due to obsession, which have been cured by a medium gifted with the requisite power,—a power possessed in a pre-eminent degree by that greatest of all mediums, Jesus of Nazareth, and exercised by him upon repeated occasions with the most beneficial results; as also by his disciples. In an epoch of transition like our own, as in a similar era nearly 1900 years ago, there is, as our valued contemporary opportunely reminds us, a remarkable outbreak of lunacy, attributable to the activity of evil spirits in seizing upon and taking possession of sensitives who either from weakness of will, feebleness of intellect, or ignorance of the means of resisting such sinister influences, are particularly liable to succumb to these unseen forces. What follows? The poor creatures are certified to be mad by medical referees, are consigned to a lunatic asylum, where they are surrounded by every sight and sound calculated to aggravate and intensify their mental disorder. They are regarded as incurable, and in many instances these unfortunate persons, many of whom are conscious that they are not insane in the true sense of the word, linger out the rest of their lives under restraint, and in the midst of circumstances which fill them with a sense of horror and a feeling of despair.

Now the Brazilian Federation of Spiritualists, impressed by these two notorious facts, has appointed a commission to take the necessary steps for the institution of a hospital or asylum for so noble and Christ-like a purpose, in which all such cases will be dealt with as they were in Judæa, and are making a public appeal for funds to carry out this glorious and truly religious work. They propose to purchase a block of land, in a healthy and picturesque situation near the city of Rio Janeiro, where the air shall be pure and balsamic, and where the distant mountains and the nearer landscape shall speak peace to the souls of the patients, who will undergo a course of magnetic treatment, in pleasant and cheerful buildings, to be erected in the midst of scenery which will possess the power to soothe, to charm and bless. As the "Reformador" justly remarks, "Great as is the value of Spiritualism as a science, it is very far greater as a moral doctrine. We do not want men who are well instructed, so much as good men. Science is excellent in its way, but charity, as depicted by Paul, is sublime."

I offer my warmest congratulations to my sisters and brothers in Brazil on the commencement of so divine an undertaking; for its success—and a blessing is bound to rest upon an enterprise like this—is certain to be followed by similar institutions springing up in all parts of the civilised world; eventually, perhaps, even in a country so backward as Australia. J.S.

## SOWING THE SEED.

According to the New York "Herald," Mr. Isaac Fink, a partner in the great publishing firm of Fink and Brentano, in that city, and an earnest spiritualist, has been delivering a lecture before sixty members of the Congregational Union in that city, in which he discussed the life beyond the grave in the light of Spiritualism, and cited numerous proofs of its existence, together with an explanation of the conditions and circumstances under which psychic phenomena take place; phenomena unrecognised as yet by official science, although the actuality of their occurrence is established by an overwhelming weight of testimony of such a character as to command the assent of every reasonable and unprejudiced mind.

## SHAKESPEARE AND THE SPIRIT WORLD.

The ninth of the lectures delivered in the Lecture

Hall of the Society for Psychic Studies, in Milan, is from the pen of Signor F. M. J. Luraghi, and is entitled, "The Beyond in the Shakespearian Drama." It is both an impressive testimony to the genius of the poet, and a convincing demonstration of his belief in the intervention of spiritual agencies in human affairs. Its author commences his discourse by a reference to the brotherhood of Dante and Shakespeare, between whom, however, there was this difference, that the Italian poet descended from the Universe to Man, whereas the English dramatist ascended from Man to the Universe. In the characters of Hamlet and Macbeth he represents the sensible and visible world, while in the Ghost of the young Prince's father, in the apparition of Banquo, and in the witches, he dealt with the mysterious forces of Nature; as in "The Tempest," he gave us the spiritual Ariel and the grossly material Caliban, with Prospero, the magician, dominating the elements and "the two worlds." Signor Luraghi goes on to remark, "the dead who revives, and the living who is about to cease to be, mingle in admirable harmony in the Shakespearian drama, presenting us with an unsuspected unity of life, an unbroken bond between earth and heaven, man and the universe, life and death."

The spiritual element in the work of the dramatist is endeavoured to be accounted for by some critics on the ground that he wrote in an age of ignorance and superstition; but, as the lecturer observes, it was the very contrary. In fact, this has already been disproved by Mr. T. A. Spalding, L.L.B., in his valuable essay on "Elizabethan Demonology," published in 1880; and Hazlitt wrote no more than the truth, when he declared, in one of his lectures on "The Age of Elizabeth," that, "perhaps the genius of great Britain never shone out fuller, or brighter, or looked more like itself, than at this period." To impute "ignorance and superstition" to such an epoch, therefore, is manifestly the height of absurdity; for, to quote the words of Signor Luraghi, the 16th century was one which "presents itself, in the light of humanity, as beautiful in its pride at having emancipated itself from the heritage of the preceding ages, and as offering to those which would succeed it a treasure of conquests, a treasure of ideas." And the poet, the lecturer goes on to remark, "only gathered from the bygone centuries the millenary belief, coeval with the birth of the human race, in an ultra-terrestrial life, in the apparition of phantoms of the dead and of the living, and in those unknown forces of Nature which exercise an influence over us in our mortal existence."

An analysis of the tragedies of "Hamlet" and "Macbeth" leads Signor Luraghi to the conclusion that Shakespeare possessed an intuitive knowledge of the Beyond, just as he did of the inner workings and most secret emotions of the human heart. Of the second of these tragedies, the lecturer observes that it is a work of an essentially philosophico-spiritualistic character; in the development of which, the poet, "with a secure and exact conscience, and with a precise perception of the finality towards which it tends, availed himself of the invisible world of spectres and of witches." And both in this play and in "Hamlet," as he proceeds to remark, "the most authoritative commentators from Mazzini to Victor Hugo, from Frederick Schlegel to Edward Dowden, from Philarete Chasles to Giulio Carcano, Wilhelm Schlegel, Guérzoni, Villemain and Niccolini, recognise in the English Shakespeare a true and profound faith, in the highest sense of the word, in the existence of an invisible world operating both within and outside of ourselves."

But this belief does not manifest itself in "Hamlet" and "Macbeth" only; for we may find it just as strong in "Julius Cæsar" and in "Richard the Third," in "The Midsummer Night's Dream," and in "The Tempest"—in the last-named drama more particularly. As the most original and perfect of his productions, and as the ripest fruit of his genius, it may be regarded as containing the last word of the poet with respect to his ideas of the preternatural; and that last word is employed in depicting the most exquisite spiritual being to be met with in the whole range of Elizabethan literature,—the refined, ethereal, delicate and dainty Ariel. J.S.

A SPLENDID PROJECT.

We learn with the greatest satisfaction from one of our exchanges that the widow of the late Mr. Charles M. Joy of St. Louis had formerly a member of the templates founding a University of the occult phenomena and the occult shores of the Pacific at Santa Barbara, in the State of California, and with it will be associated a scientific colony, in which students of the laws of life, and of the duties and responsibilities of parents, will be invited to settle. The land, both for the University and for the Colony, which will be located in the State of Arizona, has already been offered to the promoter of the enterprise; and Mrs. Joy appears to have every confidence in the success of the University. Such an institution would be of invaluable utility to the cause of psychic science; which, inasmuch as it has relation to the eternal principle within us, and to our eidless existence hereafter, is of incomparably higher importance than all the other sciences or branches of learning put together.

A REMARKABLE TEST.

On the 4th of September, 1900, the spirit of what purported to be an Italian artist, giving the name of Segantini, presented himself to Mr. James Smith, through the trance mediumship of Mr. J. W. Sutton, and commenced a lengthy communication in these words:—"You have a proverb which says, 'Coming events cast their shadows before.' I had a presentiment of my death while painting a picture I was impelled to execute, little dreaming of what I was doing. Not that I really died, for it was an entrance into a new life—the true life. It was my ascension—is not that right? an ascension from the lower to the higher. I felt impressed to paint what was after all my own experience of what really happens at death."

At the time of receiving this communication, neither the recipient nor the medium had so much as heard of the name of this artist, and they were quite in the dark, of course, as to the nature of the picture which he stated that he was engaged upon at the time of his death. Recently it occurred to Mr. Smith to send the communication to Signor Marzorati, editor of "Ombra e Luce," published in Milan. That gentleman translated and published it in his periodical, a copy of the October number of which has just come to hand; and in a foot note he writes:—"The text of the communication literally says this, and must certainly allude to the famous picture, 'Nature, Life, Death,' which Segantini was painting for the Universal Exposition in Paris (1900), and which he left unfinished, surprised by death itself, as he was engaged upon that section of it which represented death."

At the close of the communication, which covers four pages of "Luce e Ombra," Signor Marzorati makes the following important statement, which enhances the value of this remarkable test:—

"This communication faithfully reflects the ideas upon art professed by Segantini. The particulars of his death and of the vision preceding it are exact. Only we ought to observe that the "Rivisti di Studi Psicici," with which Segantini was associated, announced his death, with words of regret, at the end of October, 1899, and in the number for February following, it published a letter from the widow of the celebrated artist describing the vision he had before his death. However, the categorical declaration of Mr. Smith, who affirms that neither he nor the medium had ever heard his name, must be held to exclude the possibility of treating it as a phenomenon of reminiscence or of the unconscious transmission of thought."

"I wish," writes Mr. Smith, "to repeat, in the most emphatic manner possible, that until I received this communication on the 4th of September, 1900, I never heard the name of Segantini, and Mr. Sutton is equally positive that he never did. Indeed, we should both be prepared to make a solemn affidavit to that effect. Supposing it were otherwise; there remains the interesting fact, that the communication 'faithfully reflects (*rispecchia veramente*) the ideas upon art professed by

Segantini," of which we were necessarily ignorant. And they were set forth with great fulness, while he, at the same time, described his dissatisfaction with his work on earth, now that he views it from the spirit world; because, as so many artists from that side of life have assured me, they, in the presence of the ideal, towards which they aspired while they were in the flesh, discern how lamentably their greatest efforts, even if it be the "Assumption" of a Titian, fall short of that ideal.

J.S.

MR. T. W. STANFORD'S SEANCES WITH THE MEDIUM CHARLES BAILEY.

By Mrs. Charles Bright.

There have appeared in the columns of this paper during the last year two articles dealing with "The Summerland," the last one from the pen of Mr. H. M. Boucher, of Sydney, having found place in recent issues of such prominent American journals as "The Light of Truth" and "The Progressive Thinker." One of the most encouraging proofs of the reality of spirit life, as depicted by these modern seers, is the corroboratory evidence they furnish concerning the life which is so much more like earth life than ordinary people imagine, but, as one who recently passed over remarked to the editor, is just what should be expected if people thought naturally on those subjects. In the address by Rev. Mr. Witherow, given below, entitled "A Glimpse of Heaven," all that is here described can be endorsed by the knowledge obtained by those in touch with spiritual things, and it is, therefore, with peculiar pleasure that this beautiful address is reproduced. There is no special remark to be made about the wonderful phenomena, of which a brief report is given, save that to those who have the privilege of inspecting any of the tablets, the theory that is advanced of their manufacture for the purpose of these seances is seen to be an untenable one. To make casts of any of these, and to procure the material, would be a task so manifestly out of the power of those interested, that its fallacy is at once seen. Very interesting was it to the editor of this paper, in a private sitting, to have the explanations given below the tablets, made by Dr. Robinson himself, in the scholarly fashion to which sitters at the circle are familiar, and which would tax the ingenuity of any University professor to imitate. The following is a brief record of phenomena at circles held since October 12th:—

12TH SEANCE. October 19th. Address by Dr. Witherow. Second part and conclusion of "A Glimpse of Heaven." Phenomena. A beautiful bird from New Guinea, also a small nest with two eggs in it. Dr. Whitcomb explained that he asked for the latter apport to be brought as one of the best tests. The eggs are so fragile that the slightest pressure would break the shell, and the bringing of these into the room after the searching of the medium is a striking evidence of "matter passing through matter." A cake made by Brahmans to offer to Brahm with Sanskrit stamps on. Two tablets.

13TH SEANCE. October 26th. Address by Professor Denton on "The Great Ice Age;" first part. Phenomena. Tablet brought in two pieces. Dr. Robinson said bas-relief represented a winged man with basket in one hand and cone in the other, with inscription "Bearer of Light, the Sustainer of Men." Clay with spear heads.

14TH SEANCE. November 2nd. Prof. Denton gave his concluding address on "The Great Ice Age." Phenomena. Tablet with picture on. Small bird, the mate of one brought before. A second tablet. Nest brought that the bird just procured was found hiding in.

15TH SEANCE. November 9th. Address by Dr. Robinson describing places where antiquities may be searched for. This address will be printed later. Phenomena. Tablet in case, the first one of this kind. Another similar tablet. A quantity of sand and quartz was thrown on the table said to be from a mine in Victoria for analysis.

ADDRESS BY DR. WITHEROW,

Entitled "A GLIMPSE OF HEAVEN," given on Oct. 12th.

Rev. Mr. Witherow. Can the friends here sing the first verse of that well-known hymn, "Beulah Land"? I would like it. We will take this verse

as being more appropriate, and I will recite the words if you do not know them.

"I've reached the land of corn and wine,  
And all its riches freely mine,  
Here shines undimmed one blissful day,  
For all my night has passed away."

I am going to speak to you now about "Beulah Land."

Knowing well how very hard it is for the fleshly mind to receive spiritual things, I must ask you to view the "Beulah Land" from your standpoint. I wish to take you along by the hand to show you a little of the glories of the summer land. At the outset I desire to say that everything that is beautiful and good upon your earth plane has its counterpart, its duplicate, in the spiritual realm—only so very much better, brighter, and more beautiful. Please remember that, will you, there is a great duality.

#### Transition to Spirit Life.

Supposing, to-night, that it were possible for me to take you by the hand, and for us to go steadily away towards the shores of what some people have been pleased to call the unknown world. Let me first describe the sensations and the view that you would have. It would appear unto you as a great mist—clouds, rolling clouds—but away, far off, the glory would begin to shine, the dawn of the celestial day would break, and in the midst of the rolling clouds there would appear to your vision, beautiful, bright glorious rays of light. As your vision became concentrated, the mists and the clouds would begin to disperse, and behind these, as the celestial light grows brighter, would be seen the heavenly landscape. What is that which stretches out before you? Oh, child of earth, it is the summer land, and this is how it would appear to you—fields and rivers and waterfalls! What is that which shines so bright, crossing and re-crossing? It is the heavenly streets! What is that which shines with dazzling whiteness? Oh, it is the mansions of the blest! Now we are within the veil. Let me say that as you have landscapes—oh, yes, you have beautiful landscapes—so have we. You have magnificent views and scenery, so have we! But the fleshly mind cannot conceive of the beauties of the landscapes and the scenes in the summer land. Now let us go on. Perfumes arise from a myriad different flowers. Have we flowers? Yes, we have the duplicates of earth, only so much brighter and better. But there is something different—whereas the flowers of earth fade and die, the flowers of the summer land never fade and never die, nor do the perfumes that rise from the myriad flowers, whose gorgeous hues make a scene that the mind of man in the flesh has never yet conceived.

#### Homes in the Spirit Land.

And now we come to the heavenly houses. The architecture—is it Greek, or Roman, or Doric? Oh, it is all kinds. How are these houses built? Each one may build his house. Remember that, as you build your character, you are building your heavenly house. I will tell you of the house that I live in, and that will be better than speaking in generalities. There is nothing so beautiful as this house, nor anything approaching to it on the earth plane. What kind of architecture is it? We have here the Greek, and the Etruscan, and the Roman, and the Egyptian, all in the one house, with its walls of dazzling whiteness emitting rays of light. I have been told that you have discovered a substance called radium, that emits light seemingly for ever, but the walls of the heavenly houses emit rays of light that are never dull, that never cease to shine, and on the walls are pictures. I look around this building, and I see that the proprietor of this place loves pictures, and it may be some consolation and pleasure to him to know that, as he is a lover of art here, so on the spirit plane there will be a duplicate of his art treasures, and in himself there will be the spiritual genius to comprehend and to love these greatly intensified.

Here is a gentleman who delights in knowledge, and reads concerning the nations of the earth and their manners and customs; he delights, also, in scientific knowledge. What are the spirits of such as he doing in the glory land? I will tell you. When not engaged in resting and learning, they came out of great trouble and now their labours. That is what some of you will be doing in this beautiful house, where your friends will come to meet you, and there will be blessed communion—mental with mental, and spirit with spirit. There, my friends, you will pass the glorious days, and will know no languor, no tiredness, nor weariness, ever learning and gaining knowledge and resting. Oh, how some of you need rest from the burden of the earth life! Where are those who have not lived according to their light and conscience? Are they in this beautiful world? Yes, but they cannot view it in its brightness as you see it, but as they work out their salvation, as they progress in their spiritual evolution, the scene brightens. Just think that, as you progress, that beautiful scene enhances a thousandfold, until you arrive at such an ecstatic bliss and joy that eye has not seen nor mind of man conceived of.

Let us again view the scene. The good doctor who controls here once told me of a very important question asked by your worthy conductor. "Shall we live in houses, and will there be places for retirement?" Oh, yes, just as you can retire into your own earth house, so there you may retire into rest, peace, and quietness, and you may have with you those whom you love. Now, let me show you another side of this picture. There are some who are just arising out of their darkness, and the angelic messengers come to them, and through their teaching enable them to view and enjoy the joys that you are seeing to-night.

#### Spirit Clothing.

How are the spirits clothed? Do not think of linen or cloth or stuffs of rare colours, finely woven, but think of the spirits of some of those who have passed, as clothed in most glorious colours that you have no conception of, my friends, because you have no knowledge of all the colours. You have a knowledge of certain colours, but there are blends of colours which produce such rays of magnificence that were I to speak of them for one hundred years you could not understand or comprehend; but if, with me, in the spirit you could see those who have lived good lives clothed in these magnificent colours, you would view this scene spell-bound. You are conscious that from the beautiful flowers and trees—we have trees, do not forget, the duplicate of the earth, but ethereal and celestial—such perfume arises as never Araby the blest produced, a million times more beautiful than the glorious "attar of roses" of which you are so proud. As this is wafted on the celestial breeze, there steals, also, upon the ear heavenly music. Have we music? Yes, just as real as you have, but, my friends, the strains that strike upon the ear are transcendently beautiful, and hold even the celestial inhabitants spell-bound. But it is possible to pass from that scene, beautiful as it is, as you obtain knowledge, and become more godlike, more spiritual, and as you cast away that which is like unto the earth, you will rise to yet grander and more beautiful scenes.

#### How do the Spirits Subsist?

My friends, they gain their strength from the eternal Spirit that is manifest right throughout the universe everywhere. He is the source of all life, and from Him the life power and stream flows, and if you, standing with me, had celestial vision, you could look, so to speak, with the X-rays of heaven into the bodies, the spiritual bodies, of the celestial inhabitants, and you would see the spiritual life current passing through them. Yes, that which holds one hundred million worlds revolving in their orbits, which keeps life and power in the universe

all spirits, and from the flowers and life stream, form a mass above the hosts of tongues of a thousand all the beauties of that do we not often descant so hard to make the fleshly But grasp what I have told you to-night, that we have a duplicate in the spiritual, just as real to us as this is real to you, you will understand that you are not going to float as some ether or vapour into nothingness; you are going into the spiritual world, where everything is real, and you will have perfumes and beauties and colours revealed, and delight in things one million times greater than you do now in the flesh. Some people talk of the glory land as if it were a kind of mist, in which the spirits of men would float in darkness. That is the case nowhere in the universe of God, which is so vast that the finite mind cannot grasp it at all. It is illimitable. There are planes in the spirit world which, viewed from the earthly standing-point—oh, my friends, how shall I put it that you will understand it?—would stagger the minds of those who, even in their most secret moments, in the quiet of their closet communing with God, have never yet realised the glories and the beauties that obtain in the celestial world.

As I have been told to make a short address to-night, I must pass on to another portion of this subject. You will have a mission there. You will be learning, and you will be resting. Oh, yes, "there remaineth a rest for the people of God." My friends, you also have a mission. Come a little lower with me upon another plane. There is beautiful grass, but not so bright, perhaps, to put it in earthly language, as in your sphere, and at once an intense yearning takes possession of you to help those who dwell there. "Come, see the house," you say, "that I dwell in, the rivers and flowers, rivulets and waterfalls." And you begin to tell them how to attain that state, and so they rise, and that adds to your peace and happiness, and you, too, pass on further. A new scene is unfolded before you, and you say to yourself, "I thought my cup of happiness was filled, but now it is pressed down and overflowing." Can it be that there is anything grander than this? Oh, yes, friends, it is quite true that "in My Father's house are many mansions," and you are even now preparing your home in that heavenly land. Now, I have tried to make it plain unto you that just as sure as you have all that is beautiful, so have we, and let me say to you there will be honours, celestial palaces, in which you will be able to retire and rest—rest from the heat and burden of the day of earth's little life, and be surrounded with those you love and care for, and your spirit will go out to other spirits, and it will be a home of love. There will be no strangers there; there you will not have to shut your door, for the spirit of love will abound, and all are as brothers and sisters.

My friends, I intend to resume this subject upon another evening, because it is a glorious one; so to-night I leave you standing in the streets of the celestial city, but let me emphasise, in closing this grand truth, that it is just as real as this room is real and tangible to you at this present moment. Good night.

#### AUCKLAND ASSOCIATION OF SPIRITUALISTS.

This Society, which reports steady progress and interesting addresses given by the President and Vice-President, is still in want of a speaker and medium, and any such at liberty would do well to communicate with the Secretary, Mr. F. Lancaster, Oak House, Hobson-street, Auckland.

#### \*"SEEING THE INVISIBLE."

Among the many volumes that are issued from the press on the all-embracing subject of Psychology, which is indeed the starting point for what some people are already terming "The New Spiritualism," none has yet appeared of such a practical and interesting character as the volume bearing the above title, by James Coates, Ph. D., and F.A.S., of London. With the aid of his gifted wife, who has been his efficient coadjutor in exhaustive experiments, that have occupied ten years, he has been able to gain an invaluable experience, which he places at the service of those interested in the cultivation of the latent powers of the soul. In a volume of almost 300 pages, Dr. Coates gives the history of psychometry from the time of its accidental discovery by the late Dr. Rodes Buchanan, of the U.S.A., in 1842, with an account of subsequent investigators like the late Professor Denton, whose "Soul of Things" has become a text-book for inquirers; Mr. Frederic Thurstan, M.A., well known in psychical research circles as a man of culture, a writer, and speaker, who is among the later investigators; the late Miss Rowan Vincent, probably one of the best psychometrists in Britain; and last, but not least, the experiments of himself and Mrs. Coates, with Mr. W. T. Stead, when editing "Borderland," besides private ones and others in connection with a publication, "The Housewife." The last-named were undertaken chiefly as a means of establishing, through psychometric readings, for perfect strangers, that thought transference is something distinct from psychometry, and has nothing to do with it. The volume has for frontispiece an excellent portrait of the late Dr. J. Rodes Buchanan, the father of psychometry, and four other plates, including the picture of Dr. and Mrs. Coates at work, which is presented in this article.



James Coates, Ph.D., and Mrs. Coates, at work.

The two last chapters in the volume are devoted to "Thought Transference and Telepathy," "Psychic Faculty and Telepathy," respectively, and are replete with all the latest thought and evidence. Under the sub-heading of "Symbolical Premonitions," in these chapters some modern instances, including M. Zola, and the tragic deaths of Presidents Lincoln, Garfield, and McKinley, are mentioned.

#### Great Importance of Psychometry.

In his preface Dr. Coates says that the psychological facts, denied fifty years ago, have, after all, been found to be deserving of recognition by contemporaries in the highest walks of science, philosophy, and theology. For these investigations "go to prove not merely that man has a soul—using the term in the popular sense—and may live in some obscure way in after-death states, but that he is a SOUL, here and now. In this volume," the

\*"Seeing the Invisible": Practical Studies in Psychometry, Thought Transference, Telepathy and Allied Phenomena. By James Coates, Ph.D., F.A.S. London: L. N. Fowler and Co., 7 Imperial Arcade, Ludgate Circus, E.C.

author goes on: "I present some evidence for my faith, nay, more, for my knowledge, that man is a Greater Self, and that he now demonstrates that in the exercise of Psychometry and of Psychic Faculty, and his Time and Sense environment.

From Psychometry one readily passes into the consideration of Telepathy, including Thought Transference, not only from brain to brain of the living, but from those whose brains, with their bodies, are mingling with the dust. . . . So valuable is the evidence labelled "Telepathy," in the opinion of Sir Oliver Lodge, F.R.S., and ex-president of that society, that he avers, 'What we can take before the Royal Society, and what we can challenge the judgment of the world upon, is Telepathy.'

#### Personal Experiences in Psychometry.

As it is manifestly impossible to quote fully from the many examples of these wonderful psychic facts which fill the pages of Dr. Coates' work, it seems best, for the purpose of inducing others to take up a study which, like Psychometry, has nothing mystic or occult in it, and has few, if any dangers, to give brief mention of how some of its most gifted exponents became aware of this hidden faculty. But first it is well to give Dr. Coates' opinion, that "the psychometrical process is one of passive reception in an amiable and receptive state of mind. Those who would psychometrize," he says, "should always bear this in mind, not forgetting that it is possible for one to be very successful in psychometry at one period and have the most erroneous ideas and impressions at another." About his own experiences Dr. Coates says, after remarking he had for years taken an interest in psychometry, and had indulged in a little practice himself, that "it was not until 1886 that I thought of testing the science with the aid of my wife. It was then done as a matter of sudden impulse," and he requested Mrs. Coates to place three letters he had received by post, and which were still unopened, against her forehead, and say what impressions she received. After a little demur Mrs. Coates settled down to the task. She gave, with a little hesitancy at first, what seemed to be a remarkable description of the writers (all strangers), and whom neither of them had seen. It was only the third one, a resident of Birmingham, who, although a stranger, was known by reputation to them, and to him they decided to send the "reading," and to ask for a candid reply. Shortly afterwards this gentleman wrote to say he had had many readings by experts, but this "was marvellously true in every way, and had revealed a more truthful description of his character, defects, and outlook in life than anything which he had ever received." This was the beginning of most valuable experiences which the reader is cordially urged to read in detail. In the case of the late Miss Rowan Vincent, who became an equally renowned psychometrist, her gift was accidentally discovered by a gentleman placing a ring in her hand and asking her what she could tell him about it. She at once had a vision of a scene of bloodshed and a great horror, which Miss Vincent says she had no difficulty in recognising as the Indian Mutiny. The gentleman, she found, knew less about the ring than she told him. He only knew that it had been brought over from India by a soldier after the Mutiny, and subsequently came into the possession of the soldier's brother. In Mrs. Denton's case—who as well as Prof. Denton's sister (Mrs. Cridge) were the experimenters for the professor—she determined to try a few experiments for herself after reading Dr. Buchanan's articles in the "Journal of Man," on Psychometry. The experiment she made upon a letter taken in the dark from a package seemed at first an utter failure, but resulted in a great success, the recital of which extends to nearly three pages. From this simple beginning, however, Mrs. Denton was able to proceed to the fuller development of her Psychic Faculty, and was one of those who felt, and saw, and heard, and knew in a super-normal way much which was real and true in this little world of

ours, but never of the influence and speaking from experience practise the faculty mystic successes were when I tried my own identity—in the of the article. . . . I series of questions such as busy, depressed, vexed psychic response. . . . In this way I used to get curious successes, which helped to convince my own mind that, in my case, I was really identifying myself by a kind of sympathy with other personalities, as long as I kept myself in an impersonal state as to my own ego."

"Seeing the Invisible" is a book that the editor of this paper can cordially recommend to that large section of inquirers who see in Psychology, Telepathy, and other phases of soul development an earnest of that growing faith in the potency of Invisible Forces that is the surest weapon against the materialistic tendencies of the age. Price 6s., posted 6s. 6d., at Miss Hinge's Book Depot, 117 Collins-street, Melbourne.

#### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

One of the most able addresses given at the meeting of the above was that of Dr. H. Heinsoldt, Ph. D., at the *Conversazione* on October 19th, on "Immortality." Dr. Heinsoldt is an Oriental traveller and student of Indian philosophy, and formerly Professor in Columbia College, New York. Trained in the German Materialistic School of Thought, his travels in Thibet and the Far East, and association with Adepts, have changed his theory of life absolutely. In "The Occult Review" for December, 1905, an article of Dr. Heinsoldt's, "Among the Adepts and Mystics of Hindostan," profusely illustrated, and full of interest, is commended to the study of our readers. A very enjoyable programme made this eventful evening a memorable one.

On Sunday evenings, after Mrs. Prior's farewell lecture on November 4th, Mr. J. Macleod Craig has occupied the platform of Austral Hall. This gentleman gives his last address in Melbourne on December 3rd, and during the summer months Sunday evening services will be held at Austral Buildings. Mr. Donahay's Conference Class on Sunday mornings at 11, Mr. Jennings' Psychometric Class, and Psychic Research Class, all advertised in this issue, continue to do useful work.

Great pressure on our space forbids detailed mention of some of Mrs. Prior's lectures, one "Superstition, Orthodoxy, Rationalism, and Spiritualism" being especially worthy of notice.

#### M.P.S. LYCEUM.

A highly successful month is the report from the above, all the meetings being well attended. Dr. H. Heinsoldt's lectures have been the distinguishing feature, his address at the Oddfellows' Hall opening on October 4th, "On Delusions of Modern Materialism," being an exposition of the Oriental modes of thought, which have brought Dr. Heinsoldt from the German materialistic school into Eastern occultism, which demonstrates the illusions of so-called matter. Dr. Heinsoldt gave three Sunday night lectures and two at the Temperance Hall on Tuesday and Thursday evenings, November 13th and 15th, on "Ten Years of Travel in Eastern Wonderland," and "Rambles along a Sacred River" respectively. On Sunday evening, November 25th, Mrs. Redfern spoke to a good audience on "Why we are Spiritualists." The morning speakers during the month were Dr. Heinsoldt, November 4th, and Mr. Moorey, November 18th. On Sunday morning Mr. C. Chatfield, who has been conductor for two years, was presented with a watch, in recognition of his past services, the presentation being made by Mr. J. Macleod Craig.

The annual picnic at Heidelberg on November 12th was a great success

## THE PIONEER AND SPIRITUALISTIC UPBUILDER.

Member Conversazione of the London Alliance, Mr. E. Dawson Rogers, the "Light," and for the past fifteen years of the "Alliance," announced his intention to resign his position, not from any lack of ability, but feeling that the increasing infirmities of age (particularly deafness) unfitted him to satisfactorily fulfil the duties of President. The announcement was at first received with loud expressions of dissent, but when the speaker explained his reasons, no one could fairly ask him to reconsider his decision. The "Alliance," in whose foundation Mr. Rogers took a prominent part, and which, in conjunction with the late W. Stainton Moses, M.A., he brought steadily into prominence, has not essayed to force Spiritualism to the front by means of startling phenomena, but by the periodical presentation of evidence by men of scientific attainments and culture, who had, in most instances, devoted lengthened periods to the investigation of its phenomena and the study of its philosophy. The eminence of many of the speakers, and the quality of their addresses, most of which were subsequently published in "Light," commanded the attention of the thoughtful, and led to the gradual expansion and influence of the society, which now holds its principal meetings in the rooms of the Royal Society of British Artists. "Light," which at the foundation of the Alliance was ably edited by Mr. W. Stainton Moses, under the nom de plume of "M.A." (Oxon), has been the organ of the society. From the period of that distinguished spiritualist's decease it has been conducted on the same satisfactory lines, and from its high tone, and the lucidity of its articles, has been a powerful instrument in dissipating the popular prejudice against Spiritualism, and checking the influx of sensational phenomenologists, which in the present day are an obstacle to the advancement of Spiritualism proper. As President of the Alliance, and editor of "Light," Mr. Rogers has probably had a larger personal influence in the acquisition of the vastly improved status which Spiritualism in England has attained during the past decade than any other individual, and though retiring from the presidentship, there is little doubt but that his influence in the Council will be a powerful factor in its deliberations and actions as long as his health permits him to hold a seat in that body. In his valedictory address he expresses his satisfaction at the progress made by Spiritualism during the thirty-three years he has been associated with the movement, giving some telling instances in support of his conviction, and we are at one with him when he says, "It occurs to me that the reason some of our friends are rather despondent on the subject of the ultimate success of our cause, is due to the fact that they are young, or, at any rate, younger than myself, and have not had the same experience of the tremendous changes which have taken place in society. For myself, I am profoundly convinced that there is no greater incentive of hope for the future than a candid reflection upon the past." Yes, this indeed is the criterion—a comparison of the attitude of society at large towards Spiritualism in the "seventies" with that of the present day, when the phenomenal facts are admitted as such by almost every well-read person, and generally acknowledged by clerical opponents, who realise that whatever their objections to Spiritualism may be, it has come to stay. Unfortunately in Australia the comparatively few scientific men we have here fight shy of the subject, and the Victorian Association of Spiritualists, though conducted on somewhat similar lines to the London "Alliance," has, for propaganda purposes, to rely

mostly upon distinguished exponents of Spiritualism from other countries, who visit us from time to time. These supplement the work of our local speakers, many of whom, though good, are not sufficiently prominent members of society to attract numbers of the general public, but minister mostly to those who are already believers or investigators, whilst the larger public services, which are held when any notable lecturer visits us, attract and interest many who would not think of attending on ordinary occasions. So Spiritualism spreads, though for lack of the advantages which the London "Alliance" possesses, the local society does not expand in equal proportion. This, however, is of little consequence if the end it exists for is accomplished, and those who adopt Mr. Rogers' method of measurement will be satisfied that it is so. W. H. T.

### MRS. SUSANNAH G. GALE.

(Passed to the Higher Life, Nov. 2nd, 1906).

By MRS. CHARLES BRIGHT.



It is difficult to present a picture to others of a friend who has, as it were, been placed in a shrine apart from the rest of the world, as the embodiment of all that is womanly, true, and loving in a long, unbroken friendship of over forty years. Mrs. Gale always seemed to me the embodiment of strength and sweetness, as bold as a lion where some great truth or principle had to be upheld, as tender as a mother to all in need of a sympathetic, helping hand. And although her passing over to that wonderful spirit world that we so often held converse about has brought me really into closer and more intimate touch with my beloved friend, still one cannot but feel that the world has parted with one of its noblest women, and that her memory must ever be a revered and treasured one with those who came within her influence. It is in the dark days that summer friends, like butterflies, pass away. But both of us have passed through bitter tribulations, that brought us to the very bed-rock of suffering, and both have learnt, through life's hard experiences, to apprehend still more clearly

spiritual truths, and to make our anchorage in "the things which are not seen, but eternal. For we know that if our earthly house of this tabernacle was dissolved we have a building of God, a house not made with hands, eternal in the heavens."

In the "Harbinger of Light" for June, 1905, there is fuller mention, by myself, of Mrs. Gale's connection with Spiritualism in Sydney from its very earliest inception, when the visit of Charles Foster to Australia gave people in the mother city the opportunity that one brief sitting with this celebrated medium afforded to know something of spiritual phenomena. Gifted with strong intellectual powers, like the rest of the family, Mrs. Gale had early forsaken the ancient shibboleths, and on my arrival in Sydney in 1864, she was then with her second husband, the late Mr. Henry Gale, a member of the Unitarian Church. Mrs. Gale was then over 40 years of age, having come with her family to Sydney in 1827, when a child of about four, her father, Mr. Charles Windeyer, having been appointed Police Magistrate to the then infant colony of New South Wales. Mr. Charles Windeyer, as editor of the "Law Chronicle," London, and with an extensive knowledge of the law, was eminently fitted for this position, and he was the progenitor of a race of lawyers now in active practice in the law courts of New South Wales. His eldest surviving son, Mr. Richard Windeyer, became a leading barrister, and a prominent member of Parliament, his only son, the late William Charles Windeyer, becoming judge of the Supreme Court of New South Wales, after a brilliant career at the Bar, and was subsequently knighted. In a science like psychology, the best investigators are those who have shaken off the yoke of creeds and ecclesiasticism. With them there is no fear of putting the new wine fresh from the vintage into the old bottles of ceremonial usage, and so, even to the last, Mrs. Gale submitted every fresh phenomenon or startling communication to the test of reason, and kept her powerful intellect clear and unclouded. Excepting for her strong spiritual intuitions she used to deplore that she had no direct spiritual messages of her own, and always welcomed, in the most reverent manner, anything I had to tell her of the Great Beyond, and of those who had preceded us. So absorbing is the work on which I am engaged, that it is not possible for me to be frequently used for messages of this kind, and, indeed, I am in such close vibratory touch with spiritual assistants, that the written word is not an essential. But some ten days after the message came to me of her release, I was conscious, when at my desk, of an unwonted spiritual visitor; was bathed, as it were, in a magnetic wave of spiritual power, and soon found my hand used in writing a letter from that beloved comrade in the spheres. Very touching and personal was the greater portion of that letter, but those who loved her, or who are drawn to her by what has been written, will possibly like to hear that part of the message that simply related to her transition. "I cannot say at first," it began, "all I want, but find, after my passing over, after my long illness, after a long time of waiting and suspense, after a lot of doubt and fear had done all that was possible to shake my faith, that all you saw so clearly and told me of on your last visit was absolute fact." After telling of the friends who met her on arrival, she went on, "Such a pageant awaited me as you told me of once; quite an ovation." There were friends whom she recognised at once, but a crowd too numerous to particularise, and, besides all these, "a perfect phalanx of spiritual beings from higher spheres, who came with musical instruments, and with songs of purest melody, to give glory to the scene. I was conducted to a lovely home, as beautiful as any I see here, which had been gradually preparing in my long earth life. I saw a crowd of lovely attendants waiting for me, who led me in, placed me on a couch, as it seemed, and with songs and soft music commended me to

the care of heavenly influences while I couple of pages followed, and then I much more, as you have a great deal. I am not very strong yet. It is like coming out of a chrysalis, our entry in and, as you know, butterflies have wings and get accustomed to the new. After I have grown accustomed I shall direct you in a great work that has. To those whose spiritual eyes have been opened will read the subtle truth, although it may be deemed a fairy tale by the uninitiated. But believers and unbelievers alike, I would refer to Rev. Mr. Witherow's address at Mr. Stanford's seances with the medium Charles Bailey, in this issue of the "Harbinger," where, under the title of "A Glimpse of Heaven," he presents a detailed and striking picture of that glorious home awaiting those in the spheres who have fought the good fight, and been "faithful unto death." As might be expected, Mrs. Gale was a pioneer worker in many social reforms. Notably, she was one of the first woman-suffragists in New South Wales, and a staunch advocate of temperance from the very first movement in its behalf. All these things have been set forth in obituary notices in the daily journals, but it is of one who, like Timothy would say, "I have fought a good fight, I have finished my course, I have kept the faith," that these few lines of tender, heart-felt appreciation are written:—

"And now November days are shining fair;  
I lay my lilies of love upon thy breast,—  
For thou, Beloved, hast entered into rest.  
Into that radiant peace beyond compare;  
Rest—that is freedom from all earthly strife;  
Rest—that with energy is ever rife;  
Rest—that which comes in the diviner life,  
Into thy joy my thought and prayer shall rise,  
And follow thee, Beloved, to Paradise."

## INSPIRATION, NOT INCARNATION.

BY H. M. BOUCHER.

Having already shown, as far as is possible in the space allowed me, that for the purpose of gaining more experience of earthly conditions, physical re-birth is not necessary, I will now endeavour to prove that inspiration, not incarnation, is the secret of all juvenile prodigies, as well as all the exceptional mental talent or abnormal ability which we call genius—i.e., inspired by a genii. To briefly and simply explain spirit inspiration, I will compare the different functions of the brain to the keys of a piano, as I know from experience that a spirit can use the brain of a mortal just as easily as a musician fingers the keys of that instrument. If the piano is out of tune the music will be discordant, so if the brain is not in harmony with the spirit, the inspiration will be faulty. Again, if the musician lacks ability, he cannot produce good music even from a first-class instrument. The spiritual comparison is obvious. But before continuing, and in order to give due weight to my evidence, I must state that for many years I have studied humanity in its various aspects, types, and characteristics, both individually and nationally, and from many standpoints. Both from history, biography, biology, and from intuitive observation on the physical plane, and also with spiritual perception on the astral plane, I have gained my knowledge. I have often studied the same person, both physically and astrally, and this under circumstances most favourable for close observation and correct conclusions. In addition to this, I have studied the horoscopes of hundreds of different people, endowed with prominent characteristics, all strong personalities in fact, many of whom occupy important public positions in the world to-day. The sublime science of astrology, of which I am a student, plainly indicates that one and all possessed at birth the latent characteristics which they afterwards manifested during the course of their earthly lives. Again, by studying physiognomy and palmistry, and observing the general bodily formation, also the walk, gestures, facial ex-

eral traits, from the sound of the  
of the hands, they all confirm in  
s fact, that every life is born endowed  
in harmony with its destiny, or, in  
a capacity suitable for its ordained

#### Universal Inspiration.

As the bodily actions are all regulated by the mind, which uses the brain as an instrument, it necessarily follows that whatever influence inspires or vibrates through the brain, must inspire and direct the trend of thought, speech, and action of the body, and this invariably applies, no matter what the nature of the influence may be, whether good or evil. This statement no contemporary thinker will deny, as the abundant tests of hypnotism and mental suggestion, including telepathy, conclusively prove it a demonstrable fact. "He was inspired," is consequently the correct impression, when applied to anyone who has shown some exceptional and unexpected ability to surmount a crisis or avoid a danger. Thus the quiet, peaceful, and often nervous men or women, who at the time of emergency show a startling disregard for danger, or a sudden obstinacy foreign to themselves are inspired, and all those people who for many years pursue one definite object in life, suffer privations of every kind, and ultimately overcome all obstacles or die in the attempt—they also are inspired. For modern instances read the life of Luther Burbank, the Californian magician of the flowers, whose glass houses and flower pots even the recent destructive earthquake wonderfully spared, "although in sight of his home was a mile of ruined buildings."—"Scientific American.") Or read the life of Upton Sinclair, the author of "The Jungle," and in every page of the lives of these remarkable men, you will see that they were inspired. The frenzied father, who murders his children and afterwards tells the judge that a voice told him to do so, was inspired. The fanatics of the Reformation period, who burned the bodies of heretics for the good of their souls, were inspired, and so were all the heroes of history, whether victim or executioner, tyrant or reformer, prelate or warrior, atheist or mystic. From the monarch on his throne to the peasant in the fields, all alike were more or less inspired. You may call some phases obsession, control, impression, suggestion, and so on, but the simple word "inspired" suffices to explain all forms of external mental influence from the countless fools who are inspired to believe that they are the re-incarnation of kings, queens, and prophets, up to the remarkable foresight and comprehensive grasp of detail which distinguishes the true statesman, and the natural business organiser. All, all alike are inspired, though often unconsciously so. Inspire, to breathe into; yes, often have I felt the breath of spiritual inspiration, like unto a cool and gentle breeze rippling through the convolutions of my physical brain, interpenetrating its myriad atoms, and stimulating its molecular action to increased activity, so as to generate new ideas, and conceptions, of which I had no previous knowledge. But the quality and texture of the stuff of which the brain is composed, must and does affect the nature of the inspiration, for just as a corn sieve is suited for sifting grain, and a filter for purifying water, so it is that only brain stuff of the finest and most etherealised matter can respond to the vibratory currents of pure spiritualised thought, as a brain of coarser material would allow these currents to pass through it, even as water through a sieve. As no man's brain is perfect in all its parts, there arises the need for specialists, and as like always attracts like, so unless some power comes between, the mortal musician, poet, soldier, teacher, or inventor, as the case may be, invariably attracts to him spirit people of a similar temperament, and they identify themselves with his life's work, and put ideas into his mind, even though he may often be unconscious of it. Inspiration, not incarnation, is the secret of Shakespeare's marvel-

lous insight into human nature; inspiration, not incarnation, is the source of Edison's inventive genius; inspiration, not incarnation, was the cause of Columbus re-discovering America; and inspiration, not incarnation, is the real source of all musical composition that rises above mediocrity. Does not Theosophy, like Spiritualism, teach that the astral world is the world of causes, and the physical world the world of effects? Exactly so, for every work of any value ever undertaken by man was first initiated in the astral worlds, from the building of the pyramids of Egypt to the cutting of the Panama Canal. It is spirit inspiration, not re-incarnation, that is the cause of all prophecy, foresight or premonition of coming events, as it is also the source from whence the poet gets his melodious utterances, the philosopher his wisdom, the author his ideas, the martyr his fortitude, the reformer his enthusiasm, and the scientist his conclusions. It was by the aid of spirit inspiration that all the great artistic triumphs of antiquity were wrought; have I not seen the inspired and the inspirer working together upon the one subject even as one man.

#### Essentials and Source of True Inspiration.

But for true inspiration, not only is a refined brain necessary, but it also needs to be entirely free from all ideas not in harmony with the inspirer, otherwise the communication is a mixed one, and of little value. Again, a medium often accurately describes what is seen in a vision, but is entirely wrong in the explanation of its meaning. This will occur if the medium is merely clairvoyant, and has no inspiring spirit. For example, let a primitive Zulu suddenly and for a few moments only gaze upon a modern city, with all its complex surroundings, and he can have no possible idea of the meaning of what he sees unless he has a prompter or inspirer at his elbow. In addition to inspiration by individual spirits, there are cosmic waves or breaths of the Absolute One, whose eternal breathing forms as it were an inconceivably vast ocean of thought waves, which in their ceaseless motion serve as a cause for universal inspiration. But as all beings possessing form and shape must have limitations, and as man is extremely finite, he can, at best, only receive a very limited portion of this universal and all-inspiring thought, and even that is again diluted, strained, coloured and obscured as it passes through the brain. For just as all beings are kept in existence by the one universal life wave, so are all lives progressed or inspired by the one universal thought wave, and, without that inspiration, all human progress would stop for ever. Man is a stubborn animal, and it is only spiritual inspiration that compels him to progress, for if left to himself alone he would be satisfied with the pleasures of animal life. Consequently, everyone who shows exceptional talent of any kind whatever must possess not only natural capacity, but a brain which readily responds to spirit inspiration, otherwise they cannot do anything more than an intelligent animal, and often not even as much. If you doubt this, go and study the birds, beasts and insects, from the elephant to the ants and the bees. Of course the inspiring thought waves take different forms in different ages, so that man may gain a variety of experience. Thus, some cyclic periods are chiefly warlike and barbarous, others peaceful and commercial; some ages are materialistic and scientific, totally denying all spirit communion, while other periods are the opposite, and enjoy open intercourse with the invisible people. Each cyclic period is dominated by its chief characteristic, hence arises the saying, "The spirit of the age." It is the same as regards cosmic inspiration; whoever is attuned to its vibrations will respond to its suggestions. There are also the united thoughts of many thinkers joined together for one definite object, such as the present revolt in Russia, the anti-gambling crusade in Australia, and the socialistic movement all over the world. All who are in sympathy with either of those thought waves will be inspired by them.

## The Inspiration of Mighty Souls.

Then there is the mighty power of thought emanating from a single powerfully inspired mind, such as Jesus in the past and Tolstoy in the present. And remember, the fire of inspiration does not die out when he who lighted it passes away, for it is already kindled and burning brightly in the minds of thousands who were responsive to it. As each one passes, moreover, to the astral plane, he still continues to impress his ideas on the minds of all those mortals who are susceptible to his influence, and thus a mighty army of invisible inspirers is created. This is the reason why all necessary revolutions and reformatory movements ultimately win—because the more people the reactionaries kill the more recruits they are sending to join the army of their invisible foes. The ancient people all believed, like the Japanese to-day, that the spirits of their ancestors accompanied them into battle, and not only inspired them to deeds of valour, but also fought the spirit inspirers of their enemies, fighting, of course, with astral forces for weapons. I know that this is so, and not from second-hand knowledge alone, namely, books, but from conscious experience out of the physical form. I have not only seen but taken part in astral warfare, and have been (actually) present at a council of war composed of fiends of darkness, and heard their harsh, metallic voices as they discussed their plan of campaign, which included how to obtain control of the best mediums so as to make them agents in stirring up the hellish fury of warlike feelings between two different nations. Another reason for the incorrect interpretation of visions seen, and also for erroneous inspiration, is that when a spirit blends with a mortal, the spirit, unless of a most powerful mind, and extremely purified, cannot help taking on something of the mortal's mental condition, and thus the communication is apt to be confusing. The false teaching of re-incarnation is often caused in this way, and in other cases through the spirit being ignorant of the true facts of the case, and sometimes the medium has had, like myself, remarkably distinct astral experience of some other person's earthly life, and, therefore, cannot credit that it was not a former personal incarnation. Take Marie Corelli's beautiful prose poem, "Ardath," in very truth and out of all mysteries, Theos Alwyn would not be a re-incarnation of Sah Luma, but merely a man of an identical type to him, who, under similar circumstances, would and must have acted as Sah Luma did. I know positively of what I am writing, for I have myself again and again seen the clouds of time rolled back to ages long since past and have learned the life's history of others by experience of it myself, once, even as did Theos Alwyn.

In addition to the various phases of inspiration already mentioned, there is a method by which those spirits having the power can project their thoughts through space, and inspire or influence the mind of a mortal, unknown to him, and thus often compel an author to write certain things without letting him know even that he was inspired. But many people are so self-important that they repudiate the very idea of being a medium, forgetting that the mightiest angels in Heaven esteem it their chief glory to be accounted messengers of the Most High. Of course all extremes are bad, and the opposite extreme to the egotists mentioned are the guide worshippers, several of whom have said to me, "I never read anything upon Spiritualism, for my guide says that he will tell me all I need to know." In my next article will be a graphic description of the true meaning of re-incarnation, as space now only permits me to say that the false teaching of continuous physical re-births, derives its origin from the powers of darkness, who conceived it in ignorance, forged it with malignity, and use it with deadly purpose for the one definite object of deceiving mankind, injuring the cause of Spiritualism, and, if possible, to shut fast the doorways of spiritual communication. But that is as impossible at this epoch as to turn back the clock of time, or to reverse the machin-

ery of the universe itself. Evil may be banished, but even as the glorious sun is away, there is the Light of Truth eternal, and irresistible force, as expressed in unjust, tyrannical, barbarous laws, nor by the specious reasoning sophistry of false inspiration, will the power of spirit communion be stayed for a moment. Although mediums may be galled, and even their bodies destroyed, you cannot imprison the invisible ones. So the sacred cause goes on for ever; persecution will only purify it and burn out the dross; opposition will only strengthen it, and time ultimately confirm its reality.

Sydney, November, 1906.

## CHURCH CONGRESS ON SPIRITUALISM.

At the Church Congress one of the most noticeable features in the discussion that took place on this subject, and treated fully in Editorial Notes, was the amazing ignorance displayed concerning the aims and teachings conveyed in the literature of Spiritualism, which has men like Dr. A. Russel Wallace, F. W. H. Myers, (with his monumental volumes "Human Personality,") Dr. Heber Newton, Rev. Arthur Chambers, an English Vicar, Dr. Minot J. Savage among a host of able writers too numerous to mention. F. W. H. Myers, the son of a clergyman of the Church of England, found that through the despised phenomena he gained a clue to the relation between the mundane and spiritual worlds that enabled him to formulate a religious synthesis that will doubtless supersede all the worn-out creeds to which ecclesiasticism clings so tenaciously. To know all this and also that the phenomena, useful enough as eye-openers, are only the A B C's of a great philosophy, and then to turn to a statement like the following put forth by His Honor Judge Molesworth, shows that the advancing tide that will shortly overwhelm a Christianity that has nothing to do with the Christ of the Gospels will have to be at the very doors of the church before it will be perceived.

Judge Molesworth said:—"I would advise my friends to wait till the spiritualists of earth, and who profess to be in communication with the spiritualists in the unseen world, have given some such tangible proof as the discovery of a gold field—(laughter and cheers)—or something like that which we can understand. (Hear, hear.) Until then I would advise them not to waste their time on the spiritualists' seances or the study of their literature." (Cheers.)

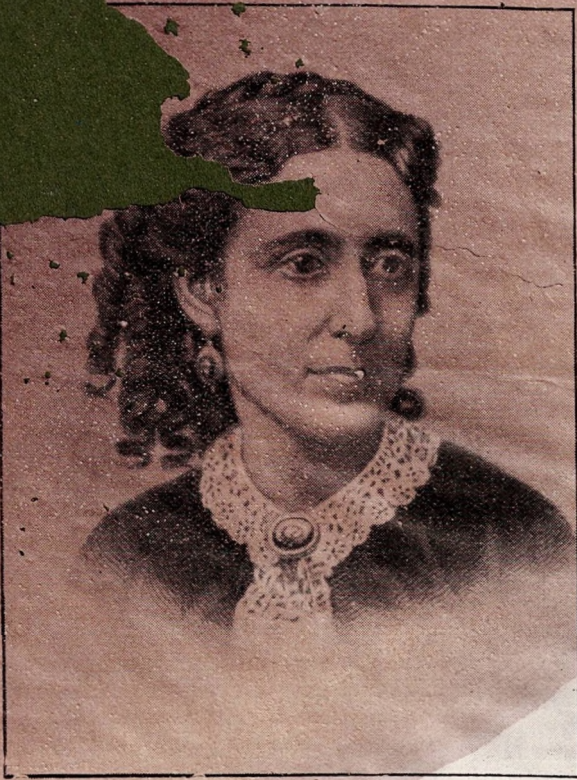
Could there be a stronger illustration of the dense materialism of the Church's most influential supporters than such a statement? In contrast to this, and as a specimen of what an inspirational speaker of the highest class can give, the following poem by Lizzie Doten, one of America's greatest sensitives, is presented to our readers:—

"ECCE HOMO."

By LIZZIE DOTEN.

"When the Son of Man cometh, shall he find faith in the earth?"  
LUKE xviii. 8.

THE merry Christmas time,  
With song and silvery chime,  
Had come at last;  
And brightly glowed each hearth,  
While winter, o'er the earth,  
Its snow had cast.  
High in the old cathedral tower,  
The ponderous bell majestic swung,  
And with its voice of solemn power  
A summons to the people rung.  
Then, forth from lowly walls,  
And proud, ancestral halls,  
Came rich and poor.  
And faces wreathed with smiles  
Thronged the cathedral aisles  
As ne'er before.  
Rich silks trailed o'er the marble pave,  
And costly jewels glittered bright,  
For groined arch and spacious nave  
Were radiant with excess of light.



LIZZIE DOTEN.

The deep-toned organ's swell  
 Like billows rose and fell,  
 In floods of sound ;  
 And the "Te Deum" rung,  
 As if by angels sung,  
 In space profound.  
 Forth the majestic anthem rolled  
 In harmony complete, and then  
 Pealed forth the angels' song of old,  
 Of "peace on earth, good will to men."  
 As the full chorus ceased,  
 Up rose the white robed priest,  
 With solemn air ;  
 With hands toward heaven outspread,  
 He bowed his stately head  
 In formal prayer.  
 Then, like some breathless, holy spell,  
 Upon the hushed and reverent crowd,  
 A deep, impressive silence fell,  
 And hands were clasped, and heads were  
 bowed.  
 "Saviour of All!" he cried,  
 "Thou who wast crucified  
 For sinful man !  
 We worship at thy feet,  
 For thou hast made complete  
 Salvation's plan.  
 Come to thy people, Lord, once more,  
 And let the nations hear again  
 The song the angels sung of yore,  
 Of 'peace on earth, good will to men.'"  
 As if his prayer was heard,  
 A sudden trembling stirred  
 The walls around.  
 The doors, wide open flung,  
 On ponderous hinges swung,  
 With solemn sound.  
 And then, straight up the foot-worn aisle,  
 A strange procession made its way,  
 In garments coarse, of simplest style,  
 A strange, incongruous array.  
 The first, most rudely clad,  
 A leathern girdle had  
 About him bound.  
 The next, in humblest guise,  
 Raised not his mournful eyes  
 From off the ground.

And next to these the dusky browed,  
 And others, flushed with sin and shame,  
 And women, with their faces bowed  
 In deep contrition, slowly came.

No voice was heard, or sound,  
 From the vast concourse round,  
 Outspreading wide.  
 But onward still they passed,  
 Until they gained at last  
 The altar side.

Then said the lowly one, "O ye !  
 Who celebrate a Saviour's birth,  
 Should he return again, would he  
 Find faith among the sons of earth ?"

Quick, with an angry frown,  
 The haughty priest looked down  
 Upon the crowd

"Who are ye, that ye dare  
 Invade this house of prayer ?"

He cried aloud  
 "This temple, sacred to the Lord,  
 Not thus shall be profaned by you :  
 Your deeds with his do not accord—  
 Begone ! Begone, ye vagrant crew !"

The lowly one replied,  
 "These, standing by my side,  
 Came at my call ;  
 Nor need they have one fear,  
 With me to enter here—

God loves them all.  
 Thou hypocrite ! thou dost reject  
 Me, through thy most *unchristian creed*,  
 And making truth of none effect,  
 Thou dost dishonor me indeed."

Around the stranger's head  
 A radiant halo spread  
 Its glories bright ;  
 His meek and tender face  
 Beamed with transcendent grace,  
 And heavenly light.

There, mighty in his power for good,  
 So gentle and divinely sweet,  
 The "Christus Consolator" stood,  
 With weeping sinners at his feet.

"We must go hence," he said,  
 "To find the living bread.

Come, follow me !  
 My Father's house above  
 Is full of light and love,  
 And all is free."

Boston, U.S.A., 1875.

### GUIDE WORSHIP.

Paper read before the Members of the V.A.S. on  
 September 10th, by J. WRENN SUTTON.

As I consider the Bible to be one of the greatest literary monuments of the world, I may be excused for quoting from its pages the following text, and thus carrying out the time-honoured custom of our orthodox clerical friends when preaching a sermon.

In the 20th chapter of the Book of Revelation, and the 8th and 9th verses, you will find these words:—"And I, John, saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things."

"Then saith he unto me, 'See thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: Worship God.'"

I do not quote these verses under the impression that they are plenary inspired, and it makes no material difference as to whether they are strictly true or not, for my present purpose. I have no means of knowing if they are actually true, and I have simply to take them on trust. But they contain a great truth nevertheless, even if the revelation of John, as recorded in Holy writ, has no foundation in fact.

We are told that he, John, "saw and heard these things"—he was therefore a medium, having the gifts both of clairvoyance and clairaudience. It is worthy of remark that the astounding things which he saw and heard in his vision on the Isle of Patmos, and which are most religiously believed by sectarian bigots of to-day, who entirely discredit modern clairvoyance and clairaudience, and, indeed, mediumship of every kind, are of such a nature that any medium who should now give utterance to such communications would be considered fit for incarceration in an asylum for the insane. It would, I think, tax to the utmost the psychic powers of any student of Spiritual Philosophy to find a rational interpretation of such extraordinary visions, and it is therefore no wonder that modern theologians dispute among themselves ad infinitum as to what they really do mean. But to return. The apostle, full of ecstasy, and under the influence of powerful psychic emotion—or control, if you will—fell down, and was about to pay divine honours to the angel or messenger in his ignorance of the personality of his astral visitor. He is, however, met with the rebuke, "See thou do it not, for I am thy fellow servant." In other words, he is but a man like himself, having doffed his garment of flesh and put on the robes of immortality, and he bids him, instead, "worship God."

Now, while I may possibly, in the course of my address, offend by my remarks the prejudice and psychic vanity of some of my audience, I hope they will not impute to me any desire to give offence, or to be in any way personal, but believe that the thoughts to which I give utterance are to me the truth as I see it. And let me say at the outset that I would not for one moment credit any medium in this room to-night, unless such medium was the veriest tyro in psychic investigation, with such gross superstition, and ignorance, as to fall down and worship any guide or spirit, no matter how wonderful the sights and sounds vouchsafed to them when under influence; but my observations and experience have convinced me that there are many mediums who do actually, in a sense, worship their guides and spiritual impressors, and, to many such, it doubtless affords great pleasure, as it appeals to the vanity and self-importance of such unprogressed spirits.

Are we not, most of us, familiar with mediums who make it their boast that they have a guide—a very high one—who never goes to any other medium but themselves, who is often a familiar red-skin, or a gipsy queen, whom they credit with being omnipotent, omniscient, and omnipresent; upon whom they call when in doubt or sorrow for advice or consolation, and whom they consult in all the exigencies of daily life and conduct. To these guides they surrender their judgment, reason, will and their selfhood; throwing themselves at the feet of such spirits in absolute abandon, as did John, of Patmos, who—if Montgomery's definition that "Prayer is the soul's sincere desire uttered or unexpressed" is a true one—pray to their guides continually who interpose themselves between their abject devotees and the great central sun of universal light and wisdom, thus retarding their own spiritual development, and limiting their knowledge to the boundaries of the earth sphere, and its undeveloped inhabitants. These unhappy spirits are themselves in such a lamentable state of ignorance that mortals who are on a higher spiritual plane can often render them valuable assistance by acting as guides and teachers to these blind guides of many credulous mediums.

That such spirit controls do often give to their medium what seems to them information of a startling, and even beneficial kind, I do not deny, but this is no criterion of their spiritual altitude, but rather the reverse, particularly when, as it invariably is, the information or test received from such sources is of a purely mundane character.

In fact, this kind of controlling, and here use the word controlling in its ordinary sense—is one quite incapable of giving utterance of an elevated character, and the only bounds are the spirits, by being more or less in touch with matter, the more they possess of material knowledge the more they are limited in social, family, and business relations of life. It is owing to this special service of a purely personal and selfish nature which gives so much encouragement to these undeveloped spirits, and keeps them in bondage upon the earth, to their own detriment, and that of their mediums. The wonder they excite by what to them, in their comparative ignorance of psychic philosophy, appears to be very marvellous, and the lavish praise bestowed upon such spirit controls, so works upon their vanity and pride that they have no desire to leave the earth and their mediums, where, for the time being, they are comparatively happy, and thus a double injury is inflicted upon medium and control alike.

Especially is this so when the medium controlled is but a beginner in the study of psychic problems.

It often happens that at the very beginning of their experiments in this department of knowledge they receive some startling test, or information, quite beyond human ken, by which they receive some material good, or at least indubitable proof of the great truth of the possibility of communion of the so-called dead with mortals. Having received such proof they foolishly credit the poor spirit by whom it has been obtained with the divine attribute of omnipotence, and having proved his occult power in one or two instances henceforth accept with childish credulity every utterance, however preposterous or unreasonable, of this self-elected God, until he obtains such a hypnotic control over them, that their best earthly friends and companions cannot make them realise their true position. For unfortunately they generally reject all advice and counsel which runs counter to that of their controls, whose sway over them for the time being is well-nigh absolute and whose domination continues until they are overwhelmed in some terrible calamity—the result of their blind worship of their fallible guide. When, in the face of such a catastrophe, such a "guide" is appealed to for help or explanation he takes his departure in search of another ignorant and credulous medium, knowing that his empire sway is at an end.

Now, I do not wish it to be understood that I attach no importance to knowledge of a material kind, such as can be imparted by spirits near the earth, or that it is in itself wrong. Indeed, I should be the last to maintain such a thing, seeing that I have for years past been, and am being, consciously assisted by such spirits, but what I wish to strenuously insist upon is that we should recognise that such spirits, even when well-intentioned, have limited powers, and cannot at all times and in every emergency, be relied upon, and that we must on every occasion submit their counsel to the test of our reason and experience.

It must be remembered, however, that spirits of no very great advancement spiritually, but who are actuated by a good-natured desire to help mortals in material ways—those, for instance, who generally assist test mediums in their work—do for the most part realise and candidly admit that their knowledge and powers are limited. They make no claim to infallibility, and like the angel who appeared to John at Patmos would strongly discountenance any tendency on the part of their medium to worship themselves or to credit them with limitless power, and who exhort as the angel did the apostle, to worship God—or the Spirit of the All Good. Such spirits as these fully realise that they also are but students of the great problem of life, and that it does not really matter after all who comes to assist us so long as it is God Who sends the messenger. I could cite cases too numerous to mention which have come

of mediums who have been of folly, and who have re- their abject trust in such of the blind, as to well-nigh overturn and who, instead of blaming their own the blame at the door of Spiritualism (which) have come upon them. we that in the short time any disposal I feel that I have done but scant justice to a subject which is a most important one, capable of infinite extension. It opens up a very wide and debatable field, and I do not know, nor do I pretend to know, all about it. I feel, however, that my time will have been well spent, and my labour not in vain, if I can but arrest the attention of those, especially, who are on the threshold of mediumistic development, which, as I well know, experience, to be a critical and dangerous period. It is just here I would have them pause, and feel their way carefully, for when once a wrong course is taken it is very hard for such to retrace their steps. I know, personally, many mediums who for years past have been developing, and are still developing, going from one circle to another; now to this developing class and then to that, and, what have they developed after all? In some cases merely an eccentricity of manner and character, which have made them a by-word among their acquaintances, and the laughing-stock of the general public, by whom they are considered mad but harmless.

Let those who contemplate the development of mediumship beware how they approach it. Let it be done in an earnest and reverent spirit, and, if possible, find some reliable earthly guide to advise them at the outset of their investigations; for by so doing they will be saved much waste of time and bitter disillusion. To sum up, let me say that, personally, I attach much less importance to the development of mediumship, notwithstanding it is a part of my work, than I do to the development of the spiritual nature, a thing of far greater importance, seeing that mediumship is for the most part the result of a peculiar physical organisation. It is we ourselves who have to develop. The development of our character, our selfhood, should be the prime question for everyone of us to consider, before that of mediumship, which may assist, but which may also indefinitely retard the development of the soul. To attain so grand an object we cannot possibly do better than address our prayers—that is, our thoughts, aspirations and desires—to the great Over-soul. We may then be certain that whatever messenger may come to us, be it a seraph from the higher spheres, or a poor dweller upon the threshold, it will be the one best suited to us in our special time of need.

**To the Memory of  
SUSANNAH GORDON GALE.**

"Be thou faithful unto death and I will give thee a crown of life."—Rev. ii. 10.

Saintlike and noble, through tempestuous years,  
Upward she gazed with faith to Ministering Heaven;  
Sustained, though frail in form, through griefs and tears,  
And secret trials, by strength divinely given,  
Never did Love show forth in clearer light  
New hopes and faith, wherewith to bless her own  
And those who knew her worth. Pure life and bright!  
Honor and Love reared in thy soul their throne.

Great message—"Be thou faithful unto death!"  
O Father! Grave it deeply on each heart,  
Rolling thy peace-hymn with immortal breath,  
Dear risen ones; of our lives ye are part.  
Out of the soul, when grief makes all tear-dim,  
New thoughts of Heaven from God draw us to him.

Gently the curtain falls. A few more years  
And, if we have been "faithful unto death,"  
Love's "crown of life" with home in happiest spheres  
Eternally we'll gain with jubilant breath

DEVOTION.

Sydney, 2nd Nov., 1906.

**PERSONALS.**

Mr. E. Dawson Rogers, for fifteen years President of the London Spiritualist Alliance, has resigned his position though advancing years. After Mr. Rogers' interesting address, referred to elsewhere, the Rev. John Page Hopps said, "We have got Modern Spiritualism, but I pity any person who imagines we have got it thoroughly. I think we have only got the beginnings of Modern Spiritualism. . . . I should like a number of ardent young people to lay hold of Spiritualism and not to remember much about the past. The past is good, but we want more of the modern temper in our movement." Words that will find an echo among all who see the trend from phenomenalism that Spiritualism is taking towards the personal spiritual development which should be its goal.

Archdeacon Colley is very prominent in London just now, by Mr. Maskelyne's imitation of spiritual phenomena in St. George's Hall, Langham Place, in response to a challenge made last April by the Archdeacon. The challenge was not one to commend itself to prudent people. No machinery should have been permitted, and the accessories should have been, as in the case of a seance, nil. Instead of this, Mr. Colley promised to pay Mr. Maskelyne £1000 if he could "anyway, anywhere, at any time, as a conjurer," produce a "replica" of the manifestations he had witnessed, which Mr. Maskelyne said Dr. Monck did by trickery. Mr. Maskelyne has produced a figure from his left side out of vapour, and did what any other conjurer could do with all the machinery and resources of art at his disposal. Archdeacon Colley says that he stipulated that the experiment must be made in the presence of a committee jointly nominated by himself and Mr. Maskelyne. Anyway, he refuses to pay the £1000, and will be sued, and an action for libel is also said to be pending in connection with the matter, through certain statements made by Mr. Maskelyne in his pamphlet just issued, entitled, "The History of a Thousand Pounds' Challenge." True Spiritualism is not advanced by this sort of thing, and it would doubtless have been wiser to let Mr. Maskelyne's attacks pass unnoticed.

Rev. Dr. Austin, whose periodical "Reason" is welcomed cordially each month, has just been appointed minister of Plymouth Spiritual Church, Rochester, Western New York, one of the most beautiful and costly edifices in that State. Devoted for long to the cause of Congregationalism, it is a notable circumstance that the Spiritualists should become the owners of a church in close proximity to Hydesville, where, in 1848, the Fox family heard the famous rappings, afterwards called the "Rochester Rappings." Another significant fact is that the Rev. B. F. Austin was declared a heretic by the Methodists of Canada some years ago, because of his Spiritualistic tendencies, and then devoted his great ability and earnestness to the cause of Spiritualism, with the result that he is now minister of one of the finest churches, said to be principally the rendezvous of the wealth and fashion of Rochester. Dedication services, that were to extend over a week, were to begin on Sunday, October 7th.

Mr. John Lobb, F.R.G.S., one of the most active among English Spiritualists, who has just brought

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out a notable book, "Talks with the Dead," is another notable convert from Methodism. It was in 1903 that his attention was drawn to Spiritualism, and he has since, without fee, travelled many thousand miles and addressed 40,000 persons on its behalf. He was called to the Primitive Methodist ministry in 1862, but preferred to be a lay preacher, and subsequently became editor and proprietor of the "Christian Age." From a weekly circulation of 5000 in 1872, he raised it in five years to 80,000, and became prominent through his pen and public services, municipal and otherwise, in the county of Middlesex. An autobiographical sketch at the beginning of the book gives interesting details. The "Talks from the Dead" and spirit photographs are all within the author's experience, and though not given under test conditions, are full of interest. The book can be obtained at Miss Hinge's, 117 Collins-street, Melbourne.

The editor of London "Light," in noticing the syllabus of the first half of the season's lectures, to be given before the London Spiritualistic Alliance, notices the wide field of subjects that is now taken by advanced Spiritualists. Dr. A. Wallace was to open with "A Critical Survey of Modern Spiritualism, Theosophy, and Psychical Research, and their Inter-relations," to be followed by other professional men, and on Dec. 20 by Mr. Page Hopps on "Cross Currents in Automatic Writing." In accordance with Myers' conclusions, "Light" says that the subject of "Passive Writing" may turn out eventually to be the crucial test of spirit intercourse." Australian Spiritualists would do well to become readers of "Light." Everything concerning the movement in all parts of the world finds mention in its pages, and from a literary standpoint it ranks with the best in journalism. Many kind words of encouragement in a difficult task have been given in the columns of "Light" to the editor of this paper, who gratefully acknowledges this, and similar tokens of good will from correspondents the world over.

Mr. W. Adam, President of the Advance Spiritualists' Research Society, Sydney, sends word that they are holding a Bazaar on December 5th and two following days, for the benefit of the Children's Lyceum, of which he is conductor, and asks for assistance either in donations or kind from Melbourne friends. As the Society is greatly in need of financial assistance, it is hoped that friends will respond to Mr. Adam's appeal, and send direct to him, 53 Darling-street, Balmain, Sydney, or to the office of this paper. Mr. Adam is one of the most earnest and consistent workers.

Mr. Lawton's address on Psychic Work, delivered before the Marylebone Spiritualists' Association, is commended to Australian readers, and also "The Life of the World to Come," by Stellarius, dealing chiefly with experiences of Father Ignatius, Stainton W. Moses, Archdeacon Colley, and others. The latter can be obtained at Miss Hinge's.

Rev. Loie F. Prior finished her short season at Austral Hall, Melbourne, on November 4th, and was accorded an enthusiastic farewell on the following night, leaving by the "Orontes" on November 6th, for London, en route to America.

Mr. J. Macleod Craig, after a successful visit to Melbourne, where he has occupied successively the platforms of the M.P.S. Lyceum and V.A. Spiritualists, intends leaving for Adelaide in December. Great success has attended his private practice as a healer, both in Sydney and Melbourne.

#### CHURCH OF SPIRITUAL SEERS, SYDNEY.

Under the Presidency of Mr. W. J. McCloskie and Dr. Zillmann, Vice-President, this Society is making excellent progress. On October 31st, a grand concert and social was held at Leigh House, at which 200 were present, and a great success achieved. It is noticeable that Mr. McCloskie, Dr. Zillmann, and other speakers devote themselves to the exposition of a high spiritual philosophy, leaving tests to private sittings and other occasions.

#### AUCKLAND SOCIETY FOR SPIRITUAL PROGRESS.

From Mrs. Harris-Roberts, Secretary of the Society, comes, as we go to press, the report of the last month's work. Lyceum meetings and evening lectures are very successful. 200 hymn books have been purchased, a number of Lyceum Meetings have been held. A noon tea meeting has proved a great success, and attended chiefly by those from a distance who desire to attend evening lectures. A successful social has also taken place.

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