

THE HARBINGER OF LIGHT

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

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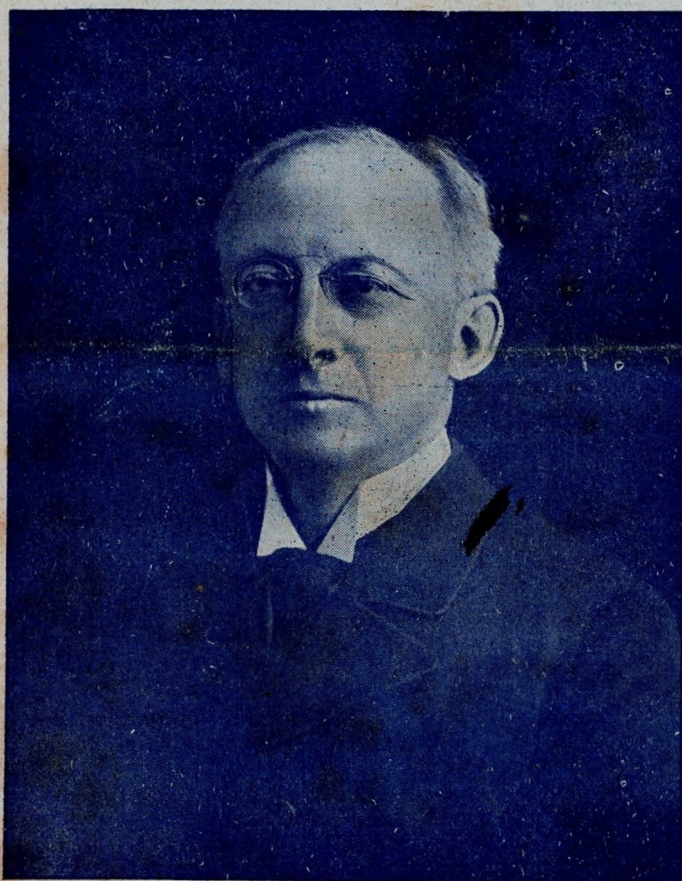
"LIGHT, MORE LIGHT."—Goethe.

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MELBOURNE, JANUARY 1st, 1907.

SIXPENCE.



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JANUARY 1, 1907.

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EDITORIAL NOTES.

One of the subjects discussed at the Church Conference recently held in Melbourne was the desirability of forming a National Church of Australia, the first step suggested being the amalgamation of the leading denominations outside the Roman Catholic faith. Union is, of course, strength, but the promoters entirely fail to realise that it is the great indifference of the multitude to evangelical teachings that has to be grappled with, and that no union of Churches, as at present formulated, would alter the position. A fatal blow was given to ceremonial religion at the time of the Reformation, when people were allowed for the first time to read their Bibles and form their own opinions on the perplexed questions of creeds and ecclesiasticism generally. The result, as all the world knows, is so far the thorough disintegration of religious belief outside the Roman Catholic Church, and the many hundreds of different sects that have sprung up on every side. The whole movement since the Reformation has been towards perfect freedom of conscience and a revolt against a credal Christianity that is certainly doomed to give place to that religion within Nature that our foremost thinkers are placing before the world—a Religion of Love and Service as taught and exemplified by that greatest Teacher of all, Jesus of Nazareth.

A few years ago, when in friendly conversation with a leading statesman of New South Wales concerning my belief in the next life, he asked me if I *really* believed there was any future. This gentleman was a member of the Anglican Church, and at that time in the highest position that the State can bestow on its citizens. "It is with myself," I replied, "not a question of belief, but actual knowledge, and my one desire is to help as many as I can to realise that the next life is not only a natural but a necessary sequence to this one. I am as certain of the Life Beyond as I am that in walking out of that door I shall enter another room, and I can tell you that it is much more like this life than is generally imagined. A life in which we take our place exactly as we have developed our spiritual natures here and according to how much of the real Love spirit we have attained." In answer to his question, "Do not the churches see to all this?" I had to reply that the result of their teaching showed there was something lacking. "Out of a hundred young men of your acquaintance," I said, "can you point to one, or more than one, that takes any real interest in religion?" He had to confess that he could not. "Well," I said, "it is to bring back the world to a knowledge of what life really means, to demonstrate to our fellows the continuity of life, the awful reckoning that awaits those who fritter it away in selfish ends and aims that Spiritualists, in the face of much scorn and derision, have put the facts of psychic phenomena before the world."

And these mean so much. "Look at Myers," I said, "one of our leading writers and scientists, who had per-

force and in great sadness to give up reluctantly the Christian creeds as formulated in the Church of England, of which his father was a leading clergyman, because the evidence to be found in the Gospels was not sufficient to establish such marvels as were told there—the Resurrection of Christ, the Healing of the Sick, the Transfiguration and so on. Of a naturally religious turn of mind, he went through all the gamut of belief and unbelief, and at last through the derided phenomena found what he had been searching for." "Almost with reluctant scorn," Myers tells us, "he turned to what psychical research was then possible, and after thirty years of unparalleled work," he says "that the fresh evidence—while raising that great historic incident of the Resurrection into new credibility—has also filled me with a sense of insight and of thankfulness such as even my first ardent Christianity did not bestow." "One may have listened perhaps," he says, "to the echoing pomp of some Æcumenical Council thundering its damnations from an Infallible Chair; and yet one may find a more Christlike sanctity in the fragmentary whisper of one true soul bringing strength and hope to kindred souls still prisoned in the flesh."

Before there can be a National Church worthy of the name the creeds will have to go. As people grow more and more in touch with spiritual things it is found that when the enfranchised soul passes the frontier nothing is known of earthly faiths or tenets. If these liberated souls express for a time their new convictions in their accustomed formulæ, this soon passes away in the deep assurance of endless and evergrowing Love. Love is the all-embracing Power and Force of the Universe. One of the most important truths that waits for wide, nay universal, acceptance is the power of Prayer. So great is its potency that it is only by prayer that we can attain spiritual life. An entirely new idea of prayer has to be disseminated. Now what is really a natural impulse of the human heart is put aside as savouring of cant, so greatly has ecclesiasticism robbed it of all vitality. There is no need of set forms or places—you can pray in the crowded streets as well as by the seaside. It is merely a putting forth of one's spirit towards that universal spirit which is the Source of all Light and Strength, but we must put out our hand, as it were, to be taken hold of, or the help cannot come.

It is in demonstrating the power of Thought whether exemplified in the power of communication between souls still in the flesh or with those in the Great Beyond and the power of allying ourselves to spiritual forces by prayer, that the great work of Spiritualism is in the future lies. To stop short at the séance room is to remain in the basement. We must build upon that sure foundation of spirit communication and psychic power a religion of the future that will be worthy of the name. What shape it will take yet remains to be seen. Some spiritualists cling to the idea of a church, and it is well for all to follow what seems best to their particular needs, but of one thing we may be assured, that "Sacerdotalism must disappear." With Myers and all our great leaders, I believe that "no body of men will any longer persuade mankind of their exclusive right to promulgate or to interpret that catholic truth which is bestowed impartially on all." Is it possible to give readers of the *Harbinger* any better wish for the New Year than "silent walks beside us," than that we may all be strengthened to do our utmost in its fleeting months, to help to bring about the glorious state of mental and spiritual freedom of which Spiritualism is the herald and prophecy. And in conclusion I would say let us "Be careful for nothing, but by prayer and supplication, with thanksgiving, let our requests be made known unto God."

REV. R. HEBER NEWTON, D. D., of New York.
Broad Churchman and Psychic Researcher.

BY MRS. CHARLES BRIGHT.

In view of the recent Church Congress held in Melbourne there could not be a more striking object-lesson for the clergy and laity assembled there than that of Rev. Dr. Heber Newton, of New York, "one of the ablest thinkers among the Broad Churchmen of the American Episcopal denomination," as a Boston interviewer recently described him. He is not only this in the estimation of his contemporaries, but he is also one of the staunchest believers and exponents of a spiritual philosophy as represented by writers like F. W. H. Myers, Dr. Minot J. Savage, Dr. Hodgson, Lilian Whiting, Ella Wheeler Wilcox and others whose clear vision has pierced the veil between the Seen and Unseen of mortal life. So broad and sympathetic are Dr. Newton's views in relation to every forward movement that it is a marvel that he can keep within the fences of any established Church. He is a living example of how a gifted preacher can lead his congregation; and while voicing all the in-rushing truths concerning the soul and its possibilities, and the interblending of the spiritual and mundane spheres, be accounted the best as well as the most popular preacher in New York. But he sees clearly enough that creeds as at present constituted must pass away. "Sooner or later," he says in a public address before the New York State Conference of Religion last May, "the time must come in the soul-world when the folly of fence-building must be seen, when the waste of it must be felt; and fences shall fall into decay that

our fields may yield a wider harvest. Sooner or later, the day must dawn when the enthusiasm which has spent itself on the staking out of the claims of rival religions, and on the armed watch over them, shall turn into the sane and spiritual labor of a co-operative commonwealth of souls." After speaking of the various divisions, he says: "We may not naively ask as the child asked its mother—'Is God a Presbyterian?' We may not picture God after the fashion of certain mediæval artists as a divine pope, but we all come perilously close to such a childish conception."

DR. NEWTON'S SPIRITUAL OUTLOOK.

It is evident from what can be gathered at this distance that Dr. Heber Newton has been carried along the wave of inquiry into psychic matters set going by the investigations of men like the late Dr. Hodgson, Professor Hyslop in the United States, and their scientific confrères F. W. H. Myers, Professor Barrett and others in England. For it is within the last decade that his name has become familiar to spiritualists in Australia by his frequent public avowals in the American press of the established fact of spirit communication and its latent possibilities in the spiritual development of the race. His life history is a remarkable one. Born in Philadelphia on October 31, 1840, he is, although rapidly approaching three score years and ten, still in the very prime of his life both mentally and spiritually. After

his collegiate course he became assistant to his father, then rector of St. Paul's and later of the Church of the Epiphany, Philadelphia, and it is possibly due to heredity that his broad views have not carried him over the "fence" he speaks of in that New York address, and that church ceremonies and ritual retain a certain hold on him. At the age of 23 he was called to take charge of Trinity Church, Sharon Springs, and soon attained the first rank among the scholarly young men engaged in the ministry of the Episcopal Church. This was shown by an urgent call to become rector of the Anthon Memorial Church, afterwards re-christened All Souls', New York, now one of the most important in the United States.

Here in a pastorate covering close on forty years, he is still at work. "Not only has a large parish been built up," we are told by a Boston interviewer, "but his influence has long since extended far beyond the limit of his parish and his denomination. He has stood in a real way for progress and intellectual freedom." There is not a progressive social movement of the last fifty years in which he has not taken a prominent part. In his valuable book on "Womanhood" he pleads eloquently for wider and more equal opportunities for women. "Multitudes of women," he says, "are obliged to provide for their own support—poor girls before marriage, women who never marry and have no relatives able to care for them, wives whose husbands cannot earn enough to support their families, widows left with children to rear—a vast host beyond the dream of those who have not looked into this subject." Other social subjects, including "The Morals of Trade," are presented in his many publications, but the one that touches our own position most nearly is a volume entitled "The Contributions of Modern



REV. R. HEBER NEWTON, D. D.

Heterodoxy to the Growth of Orthodoxy." In it are discussed what he designates "The Truths of Universalism," "The Truths of Unitarianism," "The Truths of Swedenborgianism," "The Truths of Spiritualism," "The Truths of Christian Science," which titles alone indicate the breadth of his views. It is because Dr. Heber Newton is one who proclaims from the house-tops the Religion within Nature of which Modern Spiritualism is the herald that it is a privilege to include him in the list of those with whom liberal thinkers at the Antipodes should be familiar. Spiritualism to the outer world stands for much that is repulsive even to its most earnest upholders. It is to preach the continuity of life, the potent influence of the spirit world in each individual soul that so many are giving their life-work. To bring hungry souls back to the religion of Christ and to help them realise their dependence on the perennial life-giving spiritual influx from the spheres, is the work of men like Dr. Newton and all of us who recognise in Spiritualism something more than its basic phenomenal facts. "To stand ready to serve in even the humblest way, seeking no reward except such as comes from serving our fellows in the spirit of Love; to rise above petty annoyances and be calm; to trust God amid the hardest trials, and to find life sweet amid the deepest sorrows; to have faith in the power of love to conquer enmity, sin, and death": this will, be the keynote of "The Next Reformation," outlined in another column.

WHAT DR. NEWTON SAYS OF PSYCHIC RESEARCH.

Those who notice the trend of thought in psychical things are convinced that the uplifting of Spiritualism from its phenomenal base will be through the development of the latent spiritual powers in the individual. The first growth must come from within. Telepathy between souls whether in or out of the body is to myself a proved fact in my own life. This and many other personal experiences are only waiting a fit opportunity to be put before my readers. About the work of the Psychical Research Society Dr. Newton says: "For the first time in the history of man the borderland between mental and physical science has been scientifically investigated. . . . Whatever more may come, the recognition of what is known as telepathy has been established. . . . If one mind can connect with another mind without sensible means - if one mind can convey its ideas to another mind and can picture in that mind its images without any known media—then we have a demonstration of the dominance of mind, of its potency, of its almost omnipotency, which must give the deathblow to the materialistic interpretation of human nature. The philosophic issues of such a discovery are overpowering. . . . If one mind on earth," he says, "can thus communicate without physical media with another mind, it is no difficult thing to believe that unseen intelligences can thus communicate with us. So that whether Spiritualism be vindicated as the outcome of psychical research, the central fact of Spiritualism is at least made more conceivable and rational. More than this has, however, been reached." Dr. Newton says that "Some of the most indefatigable and the most sceptical psychic researchers, Mr. Myers in England and Dr. Hodgson in America, besides others whom I could name, have reached the conclusion that telepathy does not cover all the facts of Spiritualism without straining the hypothesis unendurably." After allowance for every contingency of fraud these great scientists testify, he goes on "to the reality of life beyond death and the reality of intercommunication between the Seen and the Unseen worlds." In an article on "The Psychic Powers of Jesus," read before the "International Metaphysical League," New York, of which Dr. Heber Newton is President, the latent spiritual forces in humanity are fully dealt with "We are coming to recognise the fact," Dr. Newton says, "that a man can send forth from his mystic personality a force which will seize upon another man and constrain his obedience. . . . Our experiments in hypnotism are abundantly illustrating the weird power of man. For the first time in history we are gaining a clue to the puzzle of witchcraft. . . . There were no bargainings with the devil by decrepit old women. There was no riding through the air by shrivelled hags upon broomsticks. There was simply the exercise of this power of will upon others. Again the psychic power of Jesus finds a parallel in the psychic power of man. . . . The powers of Jesus were the natural powers of the true man—man evolved or grown into the divine thought, the divine ideal. They are the powers latent in all men, as they are the children of God—the potentialities of every man as he is the son of God." In his summing up, Dr. Newton contends that "there is no hostility between the New Thought and the Old Faith in its innermost essentials." A conclusion with which most will agree. For real Spiritualism is the very heart of Christianity.

PSYCHIC GIFTS AND SPIRITUAL GIFTS.

It cannot be too frequently pointed out that there is no necessary connection between these two, and Dr. Newton has a very decisive word to say on a subject, which often perplexes investigators and believers alike "There may be no more spirituality in these psychic powers"—clairvoyance, clairaudience, what is generally termed mediumship—than there is in heat or electricity. All powers are in their last analysis spiritual forces. In this sense and in nothing more these psychic powers are equally, with heat and light and electricity, spiritual powers. They are the energies generated in the borderland between mind and matter." But they may become the servants of the true spiritual powers of men. They

came thus naturally to Jesus because he was Jesus. They will come naturally to us when in us there is the same mind that there was in Christ Jesus. The only safe way to gain these psychic powers lies in the growth of the spirit. And he maintains that "without this personal spiritual development they do not necessarily bring us nearer to God; psychic gifts will not of themselves," he says, "make us holier, purer, more unselfish men. . . . In the hands of men not consecrated unto the divine life they would become a curse and not a blessing." His exhortation in conclusion is "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

This text is indeed the underlying motive of that splendid address of his, "The Psychic Powers of Jesus." In this, especially, Dr. Newton wishes to show the churches that this new light that is coming into the world through psychic phenomena is not hostile to them, but something that partakes of their own essential nature, if they had but eyes to see and ears to hear. For Christianity, as he shows, has its foundation in spiritual phenomena, and the world is just beginning to see that it is through that humble and derided gateway that a real knowledge of spiritual things will be obtained. Each of us who has gained this knowledge can say besides:—

"And so for me there is no sting to death
And so the grave has lost its victory;
It is but crossing with abated breath
And with set face a little strip of sea
To find the loved ones waiting on the shore
More beautiful, more precious than before."

A NEW YEAR'S PRAYER.

BY ELLA WHEELER WILCOX.

Let this young year that silent walks beside me,
Be as a means of grace
To lead me up, no matter what betide me,
Nearer the Master's face.
If it need be that ere I reach the fountain
Where Living Waters play
My feet should bleed from sharp stones on the mountain,
Then cast them in my way.
If my vain soul needs blows and bitter losses
To shape it to Thy crown,
Then bruise it, burn it, burden it with crosses,
With sorrows bear it down.
Do what Thou wilt to mould me to Thy pleasure
And if I should complain
Heap full of anguish yet another measure,
Until I smile at pain.
Send dangers, deaths! but tell me how to dare them—
Enfold me in Thy care,
Send trials, tears! but give me strength to bear them,
This is a New Year's prayer.

'CONSCIOUSNESS AND MATTER: AS TAUGHT BY THE YOGIS,' is the title of a little volume, just received in Melbourne, 'by an Indian,' published at 1/2 post free by Mr. J. Wooderson, of 23, Oxford-street, W. (formerly Nichols and Co.), which deals with states of consciousness as separate from body and mind, and as teaching these to act on spiritual lines. *Light* says, "For the separation of the conscious being from matter, we are told, three things are required, which, though apparently simple, are "the essence of the occult philosophy of India, and need a lifetime of study and practice." The definition of 'matter' is given from an Indian point of view, and includes much more than what we usually understand by that word."

Mr. J. J. Morse, editor of "Two Worlds," sends news of the arrival of Miss Florence Morse in Johannesburg, and the successful opening there of her year's engagement.

OUR FOREIGN EXCHANGES.

THE LATE DON FELIPE SENILLOSA.

In *The Harbinger of Light* of the 1st April, 1892, I reviewed the "Concordancia del Espiritismo con la Ciencia," which had just been published in Buenos Aires, in two volumes, aggregating 720 pages, from the pen of Don Felipe Senillosa, in which the learned writer clearly and forcibly demonstrated the perfect agreement of Spiritualism with the latest conclusions of science in regard to ontology, biology, and psychology. I now learn with sincere regret from the October number of *Luz y Union*, published in Barcelona, that this gifted man passed away in that city, in the 68th year of his age, on the 6th of October last. Don Felipe Senillosa belonged to that large class of highly educated and otherwise distinguished men who swell the ranks of European and South American Spiritualists. Born in Buenos Aires, where he inherited a patrimonial estate, he filled many important offices, such as President of the Commission of Immigration, Director of the Bank of Sarmiento, a member of the Municipality of the Capital, founder of the Argentine Agricultural Society, and the originator likewise of the Spiritual Study School. He was also one of the principal contributors to *La Nacion*, of Buenos Aires, and the founder of the Political Party known as the "Democratic Liberal Association." He nevertheless found time to write the admirable work spoken of above; the second volume of which contains a masterly exposition of the whole science of Spiritualism; together with an impressive demonstration of the failure of religious beliefs on the one hand, and an atheistic Materialism on the other. "Spiritualism," he wrote, "studying the methods and the laws of communication with spirits, has enabled us to bring the humanity of the present into actual converse with the humanity of the past; and these communications permit us to verify the words of Jesus, and to know that, only by fulfilling his moral law, can we be led towards God, and this is so clearly manifest that man can no longer doubt it, nor draw backward from his moral progress."

SPIRITUALISM IN PARIS.

Figaro, the great Paris newspaper, states that in that city alone, Spiritualism numbers 100,000 adherents, mostly belonging to the upper classes of society, and to those who have distinguished themselves in art, literature, and the sciences. It adds, moreover, that "the number of believers in it, in the whole world, reaches a total of not less than 20,000,000, among whom, it observes, is an extraordinary proportion of the foremost thinkers of the day." If such has been the growth of Spiritualism in little more than fifty years, what will not be its rate of increase during the present century?

JOHN RUSKIN ON SPIRITUALISM.

The *Daily Chronicle* quotes a conversation which Holman Hunt had with John Ruskin on the immortality of the soul, which the latter had once denied. Reminded of his former disbelief by the artist, the greatest prose writer of his century replied, "Yes, I remember it very well. That which revived this belief in my mind was, more than anything else, the undeniable proofs of it offered by Spiritualism. I am not unacquainted with the mass of fraud and follies which are mixed up with this doctrine, but it contains sufficient truth to convince me of the existence of a life independent of the body, and it is this which I find so interesting in Spiritualism."

ANOTHER CONVERT.

Dr. Arthur Graf, Professor of Sciences in the University of Turin, has publicly announced his conversion to Spiritualism. "My faith," he says, "is very simple, and capable of expression in half-a-dozen words: I believe in the kingdom of the spirit." After much meditation upon final causes, he states this to be his final conclusion:—"In the beginning was the spirit, which is intelligence, goodness, force and action."

SPIRITUALISM IN ROUMANIA.

Roumania has now its spiritual organ, entitled *Conventicul*, and three prominent members of the

medical faculty, Drs. Eliza Dolrescu, Istrati, and Herselen are engaged in an energetic propaganda of the principles of spiritualism—the lady as a public lecturer. J.S.

AN INTERNATIONAL CIRCLE—"ALLAN KARDEC."

In the November number of *La Revue Spirite* prominence is given to the foundation of the above circle, which from December 1st was to open its doors from 9 a.m. to noon and from 2 to 7 each afternoon to welcome visitors and others who desired to become more familiar with spiritualistic literature and phenomena. Although independent of *La Revue Spirite*, its enthusiastic and gifted editor, M. Leopold Denvil, has taken a prominent part in the establishment of this Parisian centre. "Each day," say the promoters, "the number of adherents and those who desire to know more of the truths of the new philosophy increases, and these seek everywhere a place where "if they knock it shall be opened." Paris has more than 200 brilliant salons, as well as about 2,500 more modest households where séances are held, and still more mysterious phenomena are appearing from day to day. But these are closed to the outside world, and a group of friends who have been meeting privately decided to rent suitable premises, and offer to all-comers on receipt of subscription the advantages offered in the way of library, as well as reading, séance, and meeting rooms. A highly distinguished list of officers is given, with Col. Albert de Rochas, officer de la Légion d'Honneur, M. Léon Denis, the brilliant lecturer and author, and Madame Noeggrath, the doyenne of French literary women, as patrons; while the president is M. Paul Mantin, Chevalier of the Légion d'Honneur. The committee includes the name of M. P. Leymarie, Director of the *Revue Spirite*, and other representative Spiritualists. Besides the advantages mentioned, it is proposed to study all psychic phenomena, and mediums, whose number increases as the fear of the name spiritist goes, will receive the welcome that is due to them, and all necessary assistance and information during their stay in Paris. It was resolved unanimously to name the circle "Allan Kardec," whose foundation of the "Revue Spirite," 50 years ago, was just being celebrated. The Society takes Allan Kardec's saying, "Spiritualism must be scientific or it will not survive," as its watchword, its only demand from its subscribers being "good will and a good education." This Parisian movement is on the lines advocated by many spiritualists in Australia, who do not desire to put the new wine of spiritual truth into old ecclesiastical bottles, but to form centres of information where the latest literature may be found, and circles for investigation, healing, or philosophic study, as the case may be.

M. FLAMMARION AND DR. A. RUSSEL WALLACE.

Before the Astronomical Society of France recently, Camille Flammarion gave a brilliant address in refutation of our great scientist, Alfred Russel Wallace's, theory that our little earth is the sole inhabited world in the Universe. This has been regarded for the most part as a sort of harmless hallucination of our great Spiritualist, and Flammarion gave a very strong statement on the other side. Taking the immensity of the Universe as his theme, and illustrating his remarks by charts of the sidereal heavens, Flammarion showed the incongruity of Dr. Russel Wallace's theory very conclusively. After speaking of the infinite variety of the immense stellar spaces, he says, "A drop of water contains a million of beings, among whom the 215 families of infusoria described under the microscope of the naturalist Ehrenberg, are so various and enormously fertile that a single specimen can produce sixteen millions of beings in two weeks. A grain of dust from the streets of Paris contains 130,000 bacteria," and so on throughout all nature, which positively teems with life. In conclusion, Flammarion says, "And it is before this spectacle of universal, prodigious, awe-inspiring life of our terrestrial atom," that "they would deny the existence of life and thought in the splendid spheres of the Infinite! It is to deny the existence of the Sun, of Light! Let us acknowledge rather that if our miserable globe is

inhabited, it is because Nature could not do otherwise, it is because life is a universal law."

THE ANNALS OF PSYCHIC SCIENCE.

Each number of this magazine seems better than the last. Occult students generally will read with interest in the November number an article by Annie Besant, on "The Hâtha-Yoga and Râga-Yoga of India." "There are two great systems of Yoga in India," Mrs. Besant says, the former of the two, in the title of her paper, beginning on the physical plane, and the latter being an entirely mental system which does not begin with physical practices, but with mental practices, and in a long article she gives experience and rules for practice, which will be found useful and interesting to occultists generally. "A Retrospect and a Forecast of the Society for Psychological Research," is a valuable criticism by J. Arthur Hall, who thinks a crisis has occurred in the history of this Society, which has no workers of note since F. W. H. Myers and Dr. Hodgson put life into its proceedings. "Experiments in Suggestion," by "Pax," is a most interesting study for that increasing class of inquirers who desire to obtain knowledge of the soul's power and possibilities. This magazine, now published in English, is one that should be in the hands of those Spiritualists who desire to study unseen forces in a rational and unbiassed manner. As will be seen in our advertising columns, it is easily obtainable in Australia.



MR. CHARLES DAWBARN.

If there is one thing more than another which spiritualists should bear in mind it is this—that we do not know what is going on "behind the scenes," and that there is almost everything to learn about that great invisible world lying beyond the ken of our mortal senses. Clairvoyants and clair-audients may occasionally see and hear some of these "Invisible neighbours," but have no explanation of the untruthful and fantastic messages often given through them. To get one's own development, to be able to apprehend spiritual things, is the only safe road for investigators, and, therefore, although a "spiritualist of the spiritualists," one whose life and work is consciously guided, I would enjoin the duty of welcoming every inquiry concerning these occult subjects.

In the course of a most delightful correspondence with that veteran worker, and most able writer,

Charles Dawbarn, I have pointed out how in conjunction with vigilant inquiry our great "affirmations" concerning the spirit world should take prominent place, and in a letter received by last mail he makes some valuable comments thereon. In a communication that is chiefly personal, it is only possible to extract what relates to his own position, and this I have great pleasure in prefixing to his excellent article on "Theosophy and Mediumship," to show the other side of "Fog Land," which has perplexed so many "Harbinger" readers.

San Leandro, Cal., U.S.A., October 27th, 1906.

My dear Mrs. Bright,—Since I posted my last to you, yours of September 24 has come, and was most welcome. I had missed the number of "Annals of Psychical Science," to which you refer me, and have had some trouble to look it up. It is a most interesting number all through. And the Smead case especially so. I have long realised the difficulty of intercourse with advanced spirits. In fact, that led me to propound "Fog Land" as a reasonable explanation of the uncertainties, absurdities and contradictions in communications from reliable spirits. Like yourself, I have found private intercourse by far the most reliable. But amid it all there come all the "fog land" experiences every now and then to keep you humble. In fact, after 30 years' of experience, I declare there are neither open doors nor gates ajar between the worlds, but just key-hole peeps and uncertain sounds. Enough to establish immortality as a fact, and almost nothing more as reliable. The elementaries of theosophy, the subliminals of Psychic Science, the earthbound spirits of Spiritualism, and our own thought created entities are dangers and sorrows in our road to truth. I also believe that our invisible neighbours—beings who seem to ape man and inhabit the spirits of our homes—are creators of much of our vaunted phenomena. From time to time I have run against fearful dangers, and barely escaped obsession, so I know of what I am writing. Nevertheless, without real "spirit return," my life would be dismal and blank. The Smead case is but another illustration of the untruthful results that spiritualists for the most part ignore when they once feel assured that neither medium nor sitter is producing the phenomena. I am not making much headway with the article I would like to write. The subject becomes more gigantic the more I think about it. So I grow discouraged at my own lack of grasp. Perhaps I will find myself in better condition presently. Generally my articles have come with a rush, so I live in hopes. But I am getting along in life, and must not expect more. I am in my 74th year. I lost my wife more than 30 years ago, and hope presently to meet her again."

THEOSOPHY AND MEDIUMSHIP.

(By Charles Dawbarn.)

Phenomena have always been the strength and the weakness of Modern Spiritualism. Phenomena and mediumship have seemed inseparable to the spiritualist. Mediumship means the use of a mortal organism by a spirit, and is, of course, the very essence of Modern Spiritualism and Spirit-Return.

So much would seem to be without dispute were it not that the Theosophical Society proclaims and teaches that mediumship is a deadly foe of mortal man. That society also asserts that its members have all the advantages of spirit-return without the risks and dangers of mediumship. The present writer has never seen that Theosophical claim discussed and refuted by the seers and prophets of Modern Spiritualism, so he will venture, as a humble lay brother, among believers in spirit-return, to examine the Theosophical claim, and ascertain its truthful value.

I commence by asserting that Theosophy was founded, and to-day rests upon mediumship. Since Mdm. Blavatsky (H.P.B.), and Colonel Henry S. Olcott were the most important factors of the society—at least, on its mortal side—we are at the fountain head when we turn to the deeply interesting "Old Diary Leaves," published by the Colonel, and which

constitute a biography of the movement, at least in its earlier stages.

We notice that it was the phenomena through H.P.B. which attracted and convinced the worthy Colonel, and thrilled the friends who gathered round her. Her philosophical teachings we will examine and discuss presently.

The Colonel's readers will all be impressed with his truthfulness and sincerity, and can hardly help realising that H.P.B. was a wonderful psychic. I say "psychic" because the Colonel is specially anxious that we shall not count her as a medium. He claims that her phenomena were evolved by her own will power, whereas the poor medium is an instrument merely played upon by a stronger will than his own.

It so happens, as the Colonel tells us, that the phenomena produced through the celebrated English medium, Rev. Stainton Moses, known as M.A. Oxon., were, in many respects, almost identical with that of H.P.B. They had, we are told, a curious resemblance. Here are some of the mutual phases. Each produced perfume, "either in liquid form, or as scent-laden breeze." To each alike fell small showers of gems, etc., "apports," as they are now called. Also each was accompanied by the now well known "fairy bells" heard repeatedly in the open air, as well as in the seance room. Both gave to the world the teachings of their unseen inspirers, and both alike were unselfishly devoted to their unseen friends, though H.P.B. called hers "adepts," which included some still in earth life, while Mr. Moses believed his invisible inspirers all to be the spirits of once mortal men. But our worthy Colonel is ever ready to emphasise the vast difference, since, he declares, H.P.B. produced her phenomena at her own sweet will, while M. A. Oxon was a mere instrument played upon by stronger wills than his own. This is a distinction of such radical importance that it demands most careful analysis, since therein is asserted the great superiority of Theosophy over Spiritualism.

Accepting the "Diary Leaves" as strictly veridical, the phenomena through H.P.B. were, at times, astounding. She could, apparently, will into existence anything, from tobacco to diamonds; lengthen hair; precipitate letters and pictures; suddenly create grapes; restore an ink-spoiled dress; and even compel a downpour of rain to leave her untouched. These, and a myriad other exhibitions of such powers, are recorded in the Gospel of Theosophy called "Old Diary Leaves." And if she did not actually do it she could make you believe she did. The trick is called Maya. Both Stainton Moses and H.P.B. were inspired writers, but I fail to find the one more individual than the other. M. A. Oxon had various invisibles writing automatically through his hand whole volumes of spirit teachings. He gave those he recognised certain names, such as Imperator, Mentor, Magus, etc., and necessarily they are held responsible for what was written.

It was precisely the same with H.P.B., whose invisible writers had each his own name, his own style, his own handwriting, and, apparently, his own special knowledge of the subject. Yet, for some reason, these writers are not held responsible by the Colonel. Some, he says, are still in the body, but he calls them all "adepts," and claims they are therefore superior to the mere spirit controls of Stainton Moses. It seems to the writer a distinction without a difference.

The Colonel, when present, could always tell which of these mentalities was then in control of H.P.B. And here I must make a strong inference, founded on scientific facts. The Colonel says, or insinuates, that the controls of mediums, when not the sub-conscious self, are "elementaries," and, therefore, inferior to the "adepts" working through Madam Blavatsky. It is an acknowledged fact that all communication between intelligences must be by "vibrations," and for the time being the receiver and the transmitter must be on the same level. Now can we, as sane investigators, imagine the tobacco-soaked organisms of

H.P.B., and the Colonel, as used by a higher class of intelligences than those using the organism of the refined and gentlemanly M. A. Oxon? And if either be claimed as elementaries, which is more likely to attract the lower class of intelligences? Most certainly the Colonel is himself answering the question when he repeatedly tells us of the gross abuse of friends, the foul language, and the untruthfulness of Madam Blavatsky. On some occasions, the Colonel tells us, (p. 136), "she would shout there were no Mahatmas, no psychical powers, and she had deceived us from first to last." Again we ask, which was likely to be the elementary at that time—the Adept, shouting through H.P.B., or the wise, dignified, and truthful Imperator, talking and writing through Stainton Moses? The spiritualist attributes such material phenomena as that of the Madam to earthbound spirits. But in any case, why should the one be called the work of "elementaries," and the other the wondrous power of an Adept? Of course the learned Colonel will tell us that Madam B. was subject to influences that were not Adepts, but if so, he faces the same problem as the spiritualist when his medium, long proved genuine, is caught in carefully prepared fraud. Controls, both of Madam B. and Spiritual mediums seem to resemble those of the little girl who, "when she was good was very good, and when she was bad she was horrid."

So with all due deference to the Colonel, and full acknowledgment of the remarkable psychical powers of Madam Blavatsky, we cannot discern the difference which makes him belittle Andrew Jackson Davis as "clairvoyantly drunk," and place the mediumship of the noble Stainton Moses, or Hudson Tuttle, and a myriad others of our self-sacrificing workers, on a lower level than that of the mixed influences which dominated the Madam.

The present writer is far too much in sympathy with most of the philosophical teachings of theosophy to offer any criticism, further than to point out that so far as theosophy is a religion, it, like every other religion, has been subject to a law of growth which seems to compel a commingling of flesh and spirit. The Mahatma guides, when starting their religion in New York, and dictating "Isis Unveiled," were ignorant of the doctrine of "Reincarnation." They did not discover it till the founders had reached India, where it had been the essence of religious belief back to the very remote past. But all the same, if they have now given the world something better than the previous inspiration, I congratulate them with my whole heart.

I make no complaint of the alleged "plagiarism" in "Isis Unveiled," which I can understand in the light of a personal experience. On one occasion I saw clairvoyantly a printed page, which I read with deep interest. To my great dissatisfaction I have never been able to recall a single expression or idea. In the light of present teachings, I believe my other self has it in celestial Safe Deposit, and is retaining the key for future use. Now suppose in this, or some other article, I write that page down under inspiration from that sub, or supraliminal self, am I guilty of plagiarism? I trow not. The fact might be proved, but I should plead "not guilty," and cheerfully stand trial before a jury of first-class controls, whether Mahatmas, or Archangels. So I don't ask where Madam got her raw material, or manufactured thought, but I do ask, Is it true? And I carry the same question forward to her teaching of "reincarnation."

Personally, I would believe "reincarnation" a natural truth—a law of nature—if I could (though I don't like it), for it does attack and solve various problems of palpable divine or natural injustice (or non-justice) in our present life. But I cannot, in my present state of mental weakness, accept mesmeric healings by the Colonel, or the undoubted appearance of "apports," through the Madam, (as logical proof of "reincarnation.") The believer will

say, what of the Mahatmas and their teachings? I can only reply, I have talked more or less for 30 years with spirits whose teachings have sometimes been sublime, and then, as with Madam B., at other times, have savoured of the unclean. My higher class of visitors have never taught, but positively denied, "reincarnation." Perhaps if I went to India it might appear in a burst of hypnotic glory. But there seems a chance, according to Colonel Olcott, that elementaries may be taking a hand in the game of control over there, and playing a winning card, whether "reincarnation" be attacked or defended. And most certainly, without their aid, there will be no "apports"—no candy, grapes or tobacco to tickle the mortal appetite.

When I look back through the recorded history of India, with its very foundation resting upon "reincarnation," I see its effect upon manhood, and I confess I shudder. I see a man—and millions of such men—a kind husband, an affectionate father, and a successful man of business, suddenly forsaking every responsibility to wife, family and country, and deliberately crawling into a hole to think for the rest of his miserable life. And all this is because he believes in "reincarnation," and is devoting himself to getting ready for his next visit to earth.

With belief in "reincarnation" comes its twin sister, Karma, and to some of us even less fascinating. If it be that the misery, the sorrow, the suffering everywhere around us be the effect of bad habits and conduct in previous lives, why should we work night and day to help the needy to a higher level? Every charitable act may help our own "Karma," but how is it to help the sufferer we aid? So the Hindu, in his hole, and his dirt, sacrifices everything and every responsibility in life for his own "karma" sake. He will let his family and his country go on living in their present hell of debased manhood because he believes such is the "karma" demanded as a consequence of their past lives, although every detail of that life is absolutely forgotten.

I make no comparison between one religion and another. I have no idea that the Colonel is trying to build up a philosophy without soap in it. On the contrary, his devotion to his Mahatma belief as inculcating "Universal brotherhood" wins my warmest admiration. But the occult side to his philosophy which is to be taught only to a favoured class of his followers is a very different affair. If its result is to manufacture and hide cups and saucers, duplicate rings and mirrors, change names on handkerchiefs, and precipitate letters, it looks to me like "elementary" mediumship, which must wait for another Madam Blavatsky to outshine other low class mediums in that line. But if such phenomena is to be merely used as an end to Hindu belief and astonishment, like the miracles of old, we will not criticise it unless when it loudly proclaims its superiority to the mediumship of a Stainton Moses, an Andrew Jackson Davis, a Hudson Tuttle, and their equally noble juniors, whose lives have adorned Modern Spiritualism.

San Leandro, Cal.

THE CHURCH OF SPIRITUAL SEERS, SYDNEY.

From the Corresponding Hon. Sec., Mr. T. Down, we have an interesting report of the last month's doings, the services being carried on with life and energy. Mr. and Mrs. Weekes have given much appreciated addresses, also Mrs. Caville, of New Zealand, who with her husband were on a visit to Sydney. The meetings were made attractive by good music, including a violin and pianoforte duet by Master and Miss Pearson on December 2. An address in verse by Mr T. Down, given psychographically through this gentleman, was also much appreciated.

"And who is he that will harm you, if you be followers of that which is good."—*I Pet. 3:13.*

BRISBANE ASSOCIATION OF SPIRITUALISTS.

At a *Conversazione* held by the above Association on Saturday, November 24, the President, Mr. McKeown, presented Mrs. Alleyen with a dressing case on behalf of the members on her leaving for Melbourne after a most successful season. The Hon. Sec., Mr. Ford, writes that this was a token of the regard and esteem in which that lady is held by all the members. Mrs. Alleyen arrived at a very opportune time in Brisbane. A fresh impetus has been given to the cause of Spiritualism, and they are looking forward eagerly to her promised return early next year, when she will be very warmly welcomed.

CHRISTCHURCH SPIRITUALISTIC ASSOCIATION.

From the above Society comes a most encouraging report showing that the great interest in Psychic matters is wide-spread and growing. At the Annual Meeting it was stated that the last year had been the most successful in the history of the Association, the income being double that of any previous year. The platform had been occupied by Mrs. Loie F. Prior, Mr. H. E. Howes, Mrs. Praed, and the President. On October 31 a Farewell Social was tendered to Mrs. Praed, and as a mark of appreciation and esteem and the valuable services she had rendered the cause, a gold star brooch studded with pearls was presented to that lady. On November 4 W. J. Colville commenced a course of lectures. The Sunday night lectures were crowded, and the course proved very successful and helpful. Mrs. Hughes, from Melbourne is the present speaker, and attracted large audiences. The following are the officers and committee for the ensuing year:—President, Mr. J. H. Fabling; Vice-President, Mr. F. A. Moody; Treasurer, Mr. R. Emerson; Hon. Sec., Mr. W. Simpson; Assistant Secretary and Librarian, Mrs. J. Proctor; Doorkeeper, Mr. A. Emerson; Committee, Messrs. Mills, Hayton, Jager, Owen and Combes; Ladies' Committee, Mesdames Davies, Thomas, Mills, Jager, and Miss Dunnage.

As the Christmas holidays necessitate an early setting up of the January issue, reports of other Societies had not been received when closing, and will appear in a later issue.

* "THE SHRINE OF DESIRE"

Some months ago a paper was put into my hands—"A Note to Haeckel"—by Rupert Atkinson, which showed how a young thinker could evolve for himself a belief in immortality after grappling with all that Haeckel could predicate to the contrary. It was, therefore, a pleasant surprise to receive this little volume of poems, "The Shrine of Desire," by the same author, and I would heartily recommend it to readers. In an interesting preface the author tells of his escape from Materialism. One sentence, "for us to be conscious we have to perceive that we perceive," reminds one of Schiller's famous lines, "The potter is justified when the pots complain," and is as it were the text of his own conclusions. There are three sonnets headed by that familiar quotation from Haeckel, "The belief in the immortality of the human soul is a dogma which is in hopeless contradiction with the most solid empirical truths of modern science." Space forbids a lengthy quotation, but the last verse of these sonnets tells its own tale with thrilling earnestness:—

"Nay, that I live, I live, who have endured
As long as my remembrance can recede,
That I live now, tells me that I am secured
Against destruction. Though my body bleed
And lapse into corruption I shall strive
With God's unthinking might.....I shall survive."

The booklet is got up in most attractive form, and should be acceptable as a New Year's gift to those who study the perennial problems of Life and Immortality.

* "The Shrine of Desire." Poems by E. J. Rupert Atkinson. Melbourne. Melville and Mullen. 1906.

"For as he thinketh in his heart so is he."—*Prov. 23:7.*

THE Annual Convention of The National Spiritualists' Association of the United States of America was held at the headquarters, Washington, D.C., in October last, and *The Progressive Thinker* (Chicago), devotes a large portion of its space to the reports of the President, Secretary, Editor-at-Large and Committees. The report of the President, Mr. Harrison D. Barrett, is a very comprehensive one, and contains some wise suggestions for the elevation and strengthening of the movement. There is a considerable falling off in the number of societies affiliated with the National body, partly due to the disintegration of many of the weaker ones, and more so to others having merged themselves in the various state societies who are affiliated with the National one. The tone of the President's report is decidedly optimistic. He points to the improved status of Spiritualism not only in America, but in every quarter of the globe, and says that "the secular press has teemed with articles bearing upon some special feature of its teachings, couched in the most respectful language, clearly showing that the writers knew whereof they spoke, and had a wholesome respect for the opinions of Spiritualists themselves." This is doubtless in a measure due to the "Editor-at-Large" of the Association, Mr. Hudson Tuttle, whose duty it is to notice articles and correspondence in the secular press and reply to any that are of sufficient importance. This he has done with considerable effect for some years past, his able articles rarely failing to find a place in the leading journals. The President also remarks that these articles dealt with the scientific, philosophical and religious aspects of the subject, and refers approvingly to the new American Society for Psychic Research founded by Professor Hyslop. The only serious blot on the movement was the engagement by the Iowa State Society of two persons who had been proved to be fraudulent mediums. The National Association investigated the matter, and being fully convinced that the State Society was aware of the soiled reputation of the individuals, it was deemed necessary to cancel the charter and authorise a reputable agent to form a new society, which was accordingly done.

Referring to the decadence of local societies, the President appeals to the delegates to seriously consider the causes and find means to overcome them. The following were suggested as possible causes, viz. :—The employment of speakers whose educational and inspirational qualifications are not up to the demand of the times. The engagement of mediums whose psychic powers are either not properly unfolded, or whose work is open to question; also the possible harm that may eventuate from the presentation of both phenomena and philosophy, or religion, at the same service. Besides these there were local bickerings and jealousies, failure to employ settled speakers, selection of unsuitable officers, and employment of sensational speakers and mediums for financial gain, to be reckoned with. There is little doubt but that the foregoing cover nearly all the ground; they are unwise and out of accord with the religion of Spiritualism.

The President eulogises the value of cheap and good spiritualistic literature as a means of education, and urges the establishment of a publishing house to facilitate

this object. He appeals to the delegates to uphold the character of Spiritualism and denounce fraud wherever it may appear, and in conclusion says :—"Despite the fact that some dark clouds hang low over the skies of Spiritualism, despite the mutterings and rumblings of the elements threatening seeming storms, I do not view the outlook for Spiritualism as at all doubtful, nor in the least insecure. . . . I am hopeful, even optimistic, as to the outcome of our efforts. Defeat may seem immanent at times; fraud and rascality may forge to the front and hold sway for a time, selfishness may control many of our people for a time, but over all, around all, and beneath all, is the benign influence of their illuminated minds in the spirit spheres, who are striving for the highest, and are endeavouring to impress susceptible minds on earth to keep pace with them, to aid them in their work, and place Spiritualism where it deserves to be—in the lead of all educational, religious, and reformatory movements on earth; nor are there signs wanting that such is the fact, even now." We heartily endorse Mr. Barrett's optimistic conclusions. The position of Spiritualism is strong, it is based upon demonstrable facts, it is rational and soul-satisfying. Its ethics are unsurpassed by that of any other religion; it is eclectic, recognising and accepting any good thing in other religions, and has no dogmas. The prejudice against it is largely due to ignorance of what it really is, and this prejudice is steadily diminishing. The fraud difficulty which has beset our American friends for some time past is fortunately at a minimum in Australia, but we have to contend with some of the other evils which President Barrett enumerates, and all those who have the advancement of Spiritualism at heart should do their best individually and collectively to keep its standard free from blemish. This more than anything else will pave the way for greater progress.

W.H.T.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the *Conversazione* held on Monday evening, December 10, the address by Cavalier James Smith on "The Next Reformation" was one of the best ever delivered from that platform, and is given in full in another part of this issue. An enjoyable programme of music and recitations was provided.

During the holiday season all functions connected with the Association, including Sunday evening addresses and Mr. Donahay's Conference Class on Sunday mornings, will be suspended. Due notice of the dates of resumption will be announced.

ANNUAL GENERAL MEETING.

On Monday evening, December 17, the Annual Meeting of V.A.S. was held to receive reports and elect officers for the ensuing 12 months. Highly encouraging reports were given by the President, Mr. Otto Waschatz; Treasurer, Mr. W. H. Terry; and Hon. Secretary, Mr. M. J. Bloomfield. The funds in hand for various objects, including the Building Fund, totalled over £500, liabilities *nil*, and the Treasurer's and other reports were unanimously accepted. Cordial votes of thanks were accorded to the executive officers and retiring committee. The elections for the ensuing year resulted as follows :—President, Mr. Otto Waschatz; Vice-Presidents, Messrs. Donahay and Sinclair; Treasurer, Mr. W. H. Terry; Hon. Sec., Mr. M. J. Bloomfield; Librarian, Miss E. R. Hinge; Committee, Messdames Bright, Morrison, Wall and Waschatz, Messrs. Eglaman, Henderson, Jennings, Mayor, Serle and Tubb; Auditors, Messrs. Edelsten, J.P., and Meyers.

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

BY MRS. CHARLES BRIGHT.

It has been most gratifying to hear from all parts of the Commonwealth, New Zealand and even South Africa how much the illustrated Supplements of "Apports" brought to these seances are appreciated. It is intended in the February number to commence a new series of these photo-reproductions, in which will be included such of the many curious objects brought as lend themselves best to this work, so that those unable to be present may gain a better idea of them. A picture appeals to the understanding more forcibly than anything else. During Mr. Bailey's absence in Sydney on November 23rd, no sitting was held, but on November 30 a noticeable thing occurred. Abdul announced a surprise—that he was about to bring a "trick" bird, which had belonged to a bird fancier in India, now passed over to spirit life, who had travelled round with a large number of performing birds. All had been dispersed but this one, which would be presently brought. Almost immediately, and with the light only lowered for an instant, it came—a small bird of a palish yellow-mottled plumage, looking much the same as the other birds now enjoying life in the aviary at Stanford House. It was found the next day, however, that this one was quite different to the rest. It allowed itself to be taken out of the cage, as no other newcomer had done, and then acted the part of a "dead" bird, lying quietly in the hand, or head downwards when held by the claws. It was, moreover, the sweetest little creature, liked to be petted, and when returned to its cage at once hopped on to its perch in the liveliest manner. Those who are acquainted with all the details of this circle and the medium, including hard-hearted sceptical persons, have long ago been convinced that these birds really come from the warm climate of India, Malay States, New Guinea, as stated. Unfortunately, a cold spell came a day or two after this "trick" bird's arrival, and although the greatest care was taken it was soon seen that the cold had seized this unusually sensitive one, and it succumbed—but not before it had proved itself to be one of the most convincing of "apports" even to outsiders.

Among the many speakers who have delighted the sitters at these circles, Mr. Creswick, the well-known actor, takes the leading place. Hitherto he has always selected some short play or plays, and very remarkable has it been to witness the medium in the space cleared for the occasion, assuming the part with all the gestures and finished delivery of an accomplished actor. On the evening of November 16th, a new departure was taken, Mr. Creswick delivering an address on "Lessons from the Oberammergau Passion Play," from, as it will be seen, his point of view as a spectator, and is reproduced below as of special interest.

16TH SEANCE. Nov. 16. Address by Mr. William Creswick, "Lessons from the Oberammergau Passion Play." Phenomena. A handful of thin wafer-like biscuits, said to be from a holy place at Juggernaut, and put there by the priest. They were exceedingly fragile, the first of the kind, and different from anything seen outside India. Small bulb brought from South India, and planted in pot filled that day with fresh earth. Very fine tablet. Plant had by this time grown 2½ inches; was subsequently put in conservatory, and it is promised will produce red and white flowers. A second tablet.

November 23rd. No sitting.

17TH SEANCE. Nov. 30. Address by Sig. Valetti on "The State and Condition of the People under the various Governments." Phenomena. "Trick" bird brought mentioned above. An Assyrian tablet, more interesting as regards written matter than any previously brought. Dr. Robinson said, "In the account in the Old Testament of the destruction of Babylon, Balshazzar is said to be the last king. The large cylinder now in the British Museum declares that Nabonidas was the last king, and churchmen have tried to reconcile these two accounts. On this little tablet the inscription runs thus:—'Gobryas came against them. The Lord of the Babilhu (Babylon) sent forth unto him, and Nabonidas fled away.' Then follows what is a Babylonish affidavit, duly signed. Second Tablet. Referring as the other to the same event or incident, the investing of the City of

Babylon by Cyrus. Indian seeds brought. One planted, and started to grow. Dr. Whitcomb said it bears a most beautiful crimson bell-shaped flower. Joseph Hooker took some to England, and they lived for a long time in the Kew Gardens.

18TH SEANCE. December 7th. Address by Charles Bradlaugh on "Honest Doubt." Phenomena. Two pieces of monolithic marble from an old building. If re-polished it is said that fossilised fish would be found scattered throughout. A sacred tablet from Thibet, made of pine wood. It was said to be one hung near the graves of certain people with sacred writing on. This was very curious—a piece of yak skin through a hole in the wood serving to hang it by. The hieratic writing might be known by Dr. Heinsoldt, Dr. Whitcomb said, but there is only one man—Youngusband—at present with an expedition, who is familiar with it. Nest with two eggs and complete skeleton of bird, which Abdul said was a "tragedy of the jungle." The bird, while sitting, is attacked by a venomous insect, dies, and another enemy comes and eat the body, leaving the skeleton as brought.

LESSONS FROM THE OBERAMMERGAU PASSION PLAY.

Mr. Creswick: Good evening. Be it known to all men, actors as a rule are bad orators; hence I do not claim to be a good public speaker. I am able to recite the lines I have read over of some play, drama, or tragedy, but as an extempore speaker I must claim your clemency. The subject interests me to-night, and I trust it will also interest you. I have entitled it "Lessons to be Derived from the Oberammergau Passion Play," or Miracle Play. Might I at the opening be permitted to say that actors, people connected with the theatre, have in nearly all ages been regarded as social pariahs, anathematised, reviled and condemned. Even in wise Greece, the Greece of Solon, the actors were looked upon by a portion of the populace as low people. It is recorded that Solon once seeing Thespis in his car in the streets of Athens, and hearing him recite one of the ancient plays, said, "Are ye not ashamed to tell so many lies?" In Rome, too, an actor's calling was considered a degrading one. Decius Lepidus, one of the most famous actors of ancient times, was commanded by Cæsar to appear upon the stage before the Senate. This man belonged to the equestrian order, and this command was tantamount to an insult, but, fearing to refuse a man so powerful as Cæsar, he obeyed, and received the equivalent in English money of £4000; but history records that he never regained his status among his fellows. In early Christian times the theatre was largely banned by the leaders of Christianity. Augustine and others of the Christian fathers wrote against theatres, while, strange but true, large numbers of the Christian populace delighted to attend the theatres. We know this is correct, because several of the Christian fathers in their works have declared that it was a shame and a disgrace for them to assemble in the theatres and listen to the singing and music, to watch the mimes, and then to repeat in the streets and in their houses what they had heard.

But it is in the early days of Christianity that we must look for the birth of the Miracle Play, known also as the Passion Play. Truth to tell, in those days only the clergy, the monks, and the friars, impersonated the Christ. All over Europe, coming down the centuries, we find this play enacted first in the churches, and solely by the clergy. In the thirteenth century we find the introduction of the Miracle Play in England, Spain and France, and in the year 1633 in the highlands of Bavaria. In a little village, after a devastating disease called the plague, the inhabitants promised under vow to perform the Passion of Christ every ten years, and this divine drama has been enacted religiously ever since at ten years' intervals. Fifty years ago, even thirty years ago, the performance of the Miracle Play attracted vast crowds, which gathered from every part of the civilised world.

In the short time I have at my disposal I desire to present to you the leading features of the Passion Play; its effect on those who witnessed it; its power over them for good, and, I am sorry to have to record, its degeneracy during the last twenty years. Various are the estimates we have of the number of people who from time to time have as-

sembled, and on the occasion of which I am about to speak, there must have been well nigh 5000 present. The scenery would not be considered extra good on the boards of Drury Lane or His Majesty's Theatre, Haymarket, in London, but the dresses, particularly the dresses of the Jewish and Roman people, were excellent. The play took place in the daytime. And, let me say just at this point that all the actors were from the ranks of the peasantry—not hired players, but simply faithful peasants, who had studied their parts, and it must be said that many of them showed no little ability in the impersonation of the various characters. This was especially noticeable in the impersonation of Pontius and also of Barabbas, a part that would be considered at the present day as a minor one.

At the sound of the firing of a gun the actors trooped in upon the stage. I desire to record with pleasure that there was no altering of the story as you read it in the New Testament. Though presented under the auspices of the Roman Catholic Church and by Roman Catholics there was nothing inserted or added to it that would make one think there was a desire to further the claims of that Church's doctrines upon the consciousness of men. It was the simple story of the martyrdom of that great seer, who "spake as never man spake" before, whose life story has moved even the greatest materialists to acknowledge with homage the purity of his life and work. Looking round upon the audience, one would feel that they had not assembled out of curiosity. The spirit of reverence was there. When Joseph Mayer, impersonated the Christ, his long hair falling on his shoulders, placid blue eyes looking down upon the face of the audience, and especially in the scene where Christ brought before Pontius Pilate was delivered by him over to the scourgers, the vast audience seemed to be trembling with emotion and filled with the desire to rise and denounce the criminal act, and to exclaim with one great voice "This man is innocent." Friends, had you been present you would have noted that this great audience had for the time being forgotten that they were but witnessing a representation of a great event in the world's history, for it seemed as if they had bridged time, and away back in the first century were witnessing the "meek and lowly one" being delivered to the scourgers. The part where Pilate calls for water and washes his hands, signifying that he had cast away responsibility, was very striking, and just here let me say it struck me that there are thousands of people at the present time who try to cast aside their responsibilities by figuratively washing their hands of them. These responsibilities cannot be cast aside by any outward act or symbol. In this act the one who impersonated Pontius Pilate appeared to great advantage. The scene where, leaning on the balcony, he appealed to the crowd of upturned faces, saying "Behold I bring him forth to you, for I find no fault in him," was very fine. There was a tremor upon every lip, and then in the scene where he is led out to crucifixion, laden, burdened under the heavy cross, and Simon is hailed, placing the cross upon him, the Nazarene, weakened, staggers along, and away to Golgotha they go. Then the two thieves are led out, and just at the time they are raised upon the cross darkness begins to fall, and every soul with expectancy listens. You have often heard the saying that you could hear a pin drop, but now you would have heard almost the falling of a feather. With a great cry he said, "It is finished." Then from the eyes of everyone present the tears, hot and scalding, course down their cheeks, and as I looked round upon them I said, "This is the greatest sermon that has ever been preached since the actual event." Then the thought flashed through my brain—Could the clergy of our churches at the present day but witness the mighty power that is stirring the souls of these people and making so powerful an effect upon their spiritual life, they would not sneer and turn up their noses

when they are told of the Passion Play. No preacher yet—and there have been some grand men, such as Henry Ward Beecher—no preacher yet has been able to hold and enthral a vast audience like that which witnessed the Passion Play at Oberammergau. At the foot of the cross, clothed in spotless white, are the women who followed him, faithful until the last—the women who followed him when Peter denied him and fled away. What must that great master-mind have thought? If it had been a woman I venture to say that Christ would not have been denied. Right to the end, at the foot of the cross, are the faithful women, including his mother! Just before the end, looking down, Jesus said to his follower: "Behold thy mother!" And John, rising steadily, going towards the one who impersonated Mary of the manger, he places his hand reverently round her neck and saluted her with a kiss, and, as the narrative tells us, from that hour he took her unto his own home.

Such a scene could not be witnessed on any other part of God's earth, my friends. I have had in the flesh a large experience of the good effect of acting upon great crowds of people. I have seen old Drury Lane filled from floor to ceiling, and some of the greatest stars of days gone by hold that vast crowd in the grand passages from the master mind of Shakespeare. I have seen them applaud when virtue has been triumphant, and vice has been cast down; but I have never yet beheld the spirit of reverence that I perceived in that large audience on that memorable day. Let me tell you something else that is also true. Not only were the audiences affected to tears, but the actors themselves wept as they impersonated the Christ, and as the cruel Roman soldiers with lances in their hands approached to give him the sponge of myrrh and vinegar you could notice them turning away and closing their eyes to hide emotion. Let me say, friends, that the impersonation by Joseph of the Christos to my mind was perfect. Nature had endowed and gifted him, and I venture to say that from that little Bavarian village thousands have gone forth telling the story how this grand man had impressed the people for good.

What lesson have I learned from witnessing, and what lesson would you gather from witnessing this remarkable Passion Play? That no matter how hard the hearts of men may be the placing before them by true competent actors of the chief scenes in the lives of those who have given their lives in the service and in the cause of humanity, brings out all that is good and noble in human nature. The sensual is suppressed, and if there be but a spark of spirituality it catches the flame and brings forth much fruit. Again, to spiritualists, a great and a grand lesson should be received by witnessing the Passion Play. You would learn that the well-spent life brings its own reward—not the reward promised within the veil, but while in the flesh. It brings peace and comfort to one whose life is devoted to the cause of humanity. You would learn that there is a power behind every good man and woman who is striving to uplift the race—a power that cannot be withstood. All the forces of darkness, whether they be allied or not, cannot prevail against this power for good that is in every life devoted to God and man.

At this point I take much pleasure in denying a falsehood that gained currency some years ago. A writer in one of the London reviews said that our friend Joseph had received from the Pope, Leo XIII., an Indulgence that pardoned not only all his own sins, but the sins of his family, his children, and their children. This caused the late Cardinal Vaughan great sorrow and indignation. Ultimately it was proved that it was a plenary Indulgence, not a pardon for sins to be committed, and he who impersonated the Christ had it framed, and it hung upon his walls for years. He did not need a Christian writer to enlighten him concerning the fact that if he sinned he would be punished, notwithstanding the edicts of Popes or Cardinals.

In conclusion, I am credibly informed that the last two performances of the Passion Play have degenerated. Sorry am I to record it, but "'tis true, 'tis pity, and pity 'tis 'tis true." Numbers of our American friends and those from other Christian lands have witnessed the last two performances as they did in years gone by, but the spirit of reverence has fled. I am told that on the faces of the audience could be seen that look of expectancy and of curiosity that may be witnessed on the first night of Drury Lane pantomime, and it was apparent they had come to see a grand piece of acting. Can any one tell me the cause? I trust that in the years to come, when the Passion Play will be again repeated, the spirit of reverence, reverence for that which is good, will again be revived, and those who witness it will go away from that building saying "It was good to be there; we have seen the Christ." Good night.

THE NEXT REFORMATION.

Paper read before the Members of the V.A.S. on Dec. 10th.

(BY CAVALIER JAMES SMITH).

The last great Reformation was one which only affected the external forms of Religion, its rites, and ceremonies, its modes of worship, and some of the doctrines and dogmas, which, having been invented and adopted during the Dark Ages, were rejected and laid aside by the advancing intelligence of the epoch. The next Reformation, towards which so many thoughtful men are directing their aspirations and their hopes, will be one of Religion itself. It will be radical and sweeping. It will aim at the re-assertion and re-establishment of Christianity, as taught by Christ himself. At the present moment, this is virtually unknown throughout the length and breadth of Christendom.

For what is religion, in the popular acceptation of the word? It is the setting apart of one day in the week for what is called Divine Service, or the service of God, and the dedication of the other six, to the worship and glorification of Self.

Worship—Sunday worship—is a relic of Judaism and Paganism. It originated in the false and foolish conceptions of the Supreme Being formed by man in the infancy of the human race. He was then regarded as an object of dread. "To fear God," is one of the fundamental precepts of the Old Testament. A superstitious people heard His voice in the thunder; and discerned the manifestations of His awful power in the lightning, the earthquake, plague, pestilence and famine. Every great calamity was the expression of His wrath; every convulsion of nature an evidence of His terrible anger—a "visitation of Providence"—a divine judgment on man. Hence the religious services, the sacrifices and burnt offerings of earlier times were propitiatory. They were intended to appease and soothe an irritable and offended Deity. God, in the universal idea of Him, was a magnified man, and subject to the worst passions of humanity: to offended pride, jealousy, vindictiveness, resentment, and a propensity to cruelty and torture. Therefore the ignorant multitude strove to placate Him in much the same way as they would have done an extremely powerful earthly despot. And soon there arose an astute, avaricious, and ambitious priesthood, which discerned in the superstitious fears of the people a splendid opportunity for the achievement of a commanding influence, and the acquisition of much wealth, by trading on the popular dread of the Almighty. In furtherance of its own selfish ends, this priesthood invented rituals, prescribed fasts and festivals, claimed to be invested with divine authority and to speak in the name of the Most High. Now and then, some inspired seer and prophet arose, who denounced all such pretensions and practices, demanding, as Isaiah did: "Who hath required this at your hands to tread my courts? Bring no more vain oblations. Incense is an abomination unto me. The new moons and Sabbaths, the calling of assemblies,

I cannot away with. It is iniquity, even the solemn meeting." And, later on, we may recognise the voice of inspiration in the words of Micah: "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? He hath shewed thee, O man, what is good. And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly before God?"

Here, you will observe, is a pure and simple religion, defined in a few words, involving neither temples nor churches; neither a priesthood nor a form of worship. To be just and merciful, and to walk humbly before God, as the Author and Giver of all good; this was all. Imagine a community fulfilling these precepts, and you will imagine a "Paradise Restored."

Then, in process of time, the Creator of this fair world of ours sent upon the earth a Messenger, greater than any of the prophets, greater than Buddha, than Zoroaster, Pythagoras, Socrates, or Confucius; in the person of the son of a poor village carpenter; and he, Jesus of Nazareth, the real founder of Spiritualism, demolished the whole fabric of religious worship, and substituted for what had erroneously been called divine service, the service of our fellow creatures; for common prayer, private supplication; for temples of brick and stone and marble, the sanctuary of our own hearts; for the Eden of the Jews, and the White Island of the Hindus, and the Olympus of the Greeks, and the Elysian fields of the Romans; an internal heaven; saying, "Behold, the Kingdom of God is within you."

I have said that Christ abolished public worship; and he did so in the most explicit and emphatic terms of which human language is capable. After reprehending the practice of those who attended the synagogues, and even prayed at the corners of the streets, he said to each of his disciples: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly." And then he gave them that beautiful petition, which is the summary of all our wants, and the eternal expression of the relationship of man to God, who is His Father.

Moreover, the greatest of the Apostles twice placed upon record the following declaration:—"The Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands as though He needed anything, seeing He giveth to all life, and breath, and all things." The transparent absurdity of "divine worship" to the Infinite One did not fail to strike the sensible mind of Paul, and he therefore exposed it in language of singular force and lucidity. For what, he asked, can God need at the hands of His finite children, who are indebted to Him for their very existence, and for everything by which that existence is maintained? What, indeed, does He require at our hands, but obedience to those laws which He has instituted for our health and happiness. If we reflect for a moment, we cannot fail to perceive the insult which we unintentionally offer to His boundless intelligence by imagining that He can be pleased by the spectacle of some hundreds of people assembling in a particular building, upon the first day of the week, and offering up a form of prayer to Him "who knoweth what things we have need of before we ask," and singing hymns and anthems in praise of One who is above all praise, above all comprehension, indeed, in the awful might of His Majesty, in the supreme splendour of His Glory, in the magnificence of His sublime and unapproachable Perfection.

I do not presume to assert, for a moment, that men and women can not, and do not, benefit by assembling together for spiritual communion and intercourse, but I do assert that what is called public worship is diametrically opposed to the admonitions of the Master, and to the tenor of the teachings of Paul. And inasmuch as the first observance of Sunday dates only from the edict of Constantine in the

year 321, "divine service" must have been unknown during the first three centuries of the Christian era. It will disappear, I believe, at the next Reformation, and will be replaced by that private and secret prayer which Christ enjoined.

People will then look back with a feeling of compassion upon the mental darkness and narrowness of their forefathers, who were capable of imagining that the Creator of all these stupendous universes could be gratified by His earthly creatures assembling in certain large buildings on the first day of the week, in His honour, and devoting all the rest of it to the sincere and earnest worship of Mammon. The coming generation, I take it, will be rather inclined to exclaim, with the poet:—

"Thrice blessed is the man with whom
The gracious prodigality of nature,
The balm, the bliss, the beauty, and the bloom,
The bounteous providence in ev'ry feature,
Recall the good Creator to His creature.
Making all earth a fane, all heav'n its dome!
To his tun'd spirit the wild heather bells
Ring Sabbath knells;
The jubilate of the soaring lark
Is chant of clerk:
For choir, the thrush and the gregarious linnet;
The sod's a cushion for his pious want;
And, consecrated by the heav'n within it;
The sky-blue pool a font;
Each cloud-capp'd mountain is a holy altar;
An organ breathes in every grove;
And the full heart's a Psalter,
Rich in deep hymns of gratitude and love!"

In the next Reformation, its Wycliffs and Luthers will sink a shaft down to the very bed-rock of Christianity, I anticipate; and, making the discovery that it is not based upon a mass of dogmas and doctrines, devised by a dominant priesthood in the Middle Ages, but is simply a rule of conduct, exemplified in the daily life of its admirable Founder, will adopt and affirm the only definition of Religion which is to be found in the pages of the New Testament. That definition is the following:—"Pure religion and undefiled before God and the Father is this, To visit the fatherless, and widows in their affliction, and to keep himself unspotted from the world."

There is nothing here, you will observe, about creeds or articles of faith, or public worship, with its rites and ceremonies; nothing about the trinity or the atonement, nothing about the efficacy of Faith, or any priestly doctrine whatsoever. No: in its beautiful simplicity and conciseness, pure religion and undefiled is declared to consist in the exercise of kindness, compassion, sympathy and brotherly love; and in personal purity and unworldliness. The definition is so simple that its meaning is intelligible to the understanding of a little child, and to that of an ignorant savage. And, as it is comprehensible by all, so is it of universal force and application. It is identical in its simplicity, as in its essence, with the sublime commandment, "Little children, love one another." It appeals to the spark of divinity which has been implanted in all men—in the Buddhist and the Moslem, in the disciples of Confucius, and in the followers of Zoroaster. As a religion of goodness, it is broad enough, and comprehensive enough, to embrace the whole of mankind within its loving clasp; and it needs no argument, on my part, to prove to you that it implies the brotherhood of mankind, and that, whenever it shall be universally practised the whole of the human race will be fused into one great concordant family, and that there will be no more religious quarrels, no more conflicts of creeds, no more sectarian differences. People will look back, indeed, with feelings of horror and absolute incredulity, upon the appalling records and traditions of a time when religious persecutions prevailed, and when human beings tortured and butchered each other, under the impious and blasphemous pretext that they did so "for the love of God."

For us, Spiritualists, this definition carries with it an overwhelming weight of authority, because its absolute truth is attested by myriads of spirit-voices speaking to us from beyond the grave. During the

last fourteen years alone—dating, that is to say, from the time when I began to record the communications I received from the other world—I have been spoken to by upwards of 1300 distinct personalities, belonging, when on earth, to all countries, all ages and all creeds. Their statements fill more than 50 volumes of M.S. and they are unanimous upon one point, namely, that the condition of every human being in the after life, whether for weal or for woe—and the first of these is an enduring happiness, and the second a temporary and disciplinary remorse, followed by the expiation of whatever is thought, spoken, or done amiss—is rigorously, exactly and righteously determined, by his or her conduct on the earth; and not by his or her beliefs, or no-beliefs; and that the agnostic, who was honest in his scepticism, but strove to do all the good in his power, and to live up to that "light which lighteth every man that cometh into the world," attains to a condition of peace and joy, which is not reached for many years, perhaps, by the professedly religious man, who, while fulfilling all the outward observances enjoined by his Church or sect, was nevertheless a hard task-master, a diligent accumulator of earthly wealth, an ostentatious donor of subscriptions to public charities, and a shining light in the business world, but who uniformly forgot, as Marley did in that splendid Xmas story by Charles Dickens, which Thackeray pronounced to be the finest charity sermon ever preached, that "Mankind was his business; the common welfare was his business; charity, mercy, forbearance, and benevolence were his business," and that "the dealings of his trade were but a drop of water in the comprehensive ocean of his business."

In the next Reformation, Spiritualism will constitute one of its great shaping forces. We have seen, in the recent Church Congress held in this city, how it is stealing into the minds, and leavening the ideas, of church dignitaries, even although they are evidently very imperfectly acquainted with its real nature, and with the enormous progress it is making in all parts of the world, and in Roman Catholic countries more particularly. It is probably not unknown to most, if not all of those whom I am addressing, that a movement is on foot in the spirit world, of which it is as impossible to estimate the tremendous magnitude, as to foresee its mighty consequences. Bands of powerful spirits, under the direction of One whom the churches ignorantly worship as God, but whom we affectionately venerate as our Master, and gratefully reverence as the Great Teacher, are engaged in making a simultaneous impact upon the mind of humanity, in order to rescue it from the degrading worship of Self, and to arrest its descent into that pit of materialism which threatens to engulf the whole of the civilised races of the world. This is the message which is coming to spiritualists in all parts of the globe. Hence the universal unrest that prevails; the falling away of worshippers, in such great numbers, from the various churches, which is being everywhere complained of by the clergy; the unsettlement of men's minds upon questions of faith and doctrine, Biblical inspiration and interpretation; the altogether remarkable outbreak of spiritual manifestations of a really startling kind which is taking place in Europe, America and Australia. And not unrelated to these impressive "Signs of the Times" are the revolutionary movements of a murderous character, and the spread of Anarchism in so many parts of the world, leading to the commission of crimes of an unusually revolting nature; for, it would appear, the "powers of the air," as the unprogressed spirits who are earth-bound are termed by Paul, are conscious of the other great movements I have just spoken of, and seem to dread the possible destruction of their influence over their vicious and criminal instruments in human form; and thus "the spiritual wickedness in high places" has become more malignantly active than ordinary and makes itself evident by the atrocities which it inspires its plastic, but unconscious, agents to perpetrate.

These, at least, are the statements which are being made, in many directions, by spiritual informants, who have no apparent motives for deceiving those to whom they communicate them.

Yes, Spiritualism, I repeat, will become one of the shaping forces of the next Reformation; and for the following reasons: The time is close at hand when the rapidly multiplying evidences of spirit return will carry with them such overwhelming weight as to compel their recognition and acceptance by all rational minds. Then, what will ensue? The statements they make with respect to the after life will enforce belief, because they will be found to be consonant with reason, and consistent with each other, and obviously true, because they are likewise obviously just; while, both separately and in the mass, they will constitute irresistibly powerful arguments for simplicity, purity and righteousness of life on earth. The confessions of those who have lived evilly will be more potent dissuasions from wrong-doing than all the sermons that were ever preached. The spectacle of the remorse and mental misery undergone by the unhappy beings who have spent their days in the accumulation of wealth, or in vicious self-indulgence, will be a more eloquent plea in favour of generosity philanthropy and unselfishness and a more impressive protest against their opposites than all the condemnations of Avarice that were ever penned.

The next Reformation will be accompanied by a total overthrow and complete reversal of all the ideas now current upon the earth, with respect to the relative value and importance of the present, and of the future life. At this moment, the former is everything, and the latter—where it is really believed to exist—is nothing in the estimation of the eager, restless, pushing, struggling, sordid, selfish multitude. They live only in and for it, as though it were going to last for ever. But when, enlightened by daily intercourse, with those who have passed before them, into the Infinite Beyond, the surprising loveliness and beauty, the overflowing happiness, and everlasting duration of that magnificent existence, come to be fully understood and adequately appreciated, the visible and invisible worlds will fall into their proper and natural relationships. People will regard the present life as something to be lived wisely, simply, tranquilly, healthily, and happily, and as a training school for the higher faculties of their nature; and not, as we have made it, a scene of conflict and bloodshed, in which every man's hand is against that of his brother, in which commerce has become a field of cut-throat competition, and the awful trade of war is carried on by armies of unprecedented magnitude, while science exhausts its ingenuity in the invention of implements and explosives of unparalleled efficacy for the wholesale slaughter of our fellow creatures.

After the next Reformation, I venture to predict there will be no such monstrosity upon the face of the earth as a millionaire; for men with a genius for money-making will be appalled when the spirit of some great magnate of finance stands before them in the rags and squalor of a miserable mendicant—I, myself, have spoken with such—proclaiming the agonies of his remorse, deploring the folly and futility of his wretched career, and perceiving, with unutterable anguish, that he has made terrible shipwreck of his earthly life, and that he must spend long, long years—it may be even centuries—in effacing all the evils he has done and in expiating the awful mistakes he made in stifling every generous and unselfish impulse of his soul, and in sacrificing all the nobler faculties of his nature to the hideous and debasing lust of gold.

Once spiritualise our civilisation and there will be no more wealth, and no more poverty; no more warfare, and no more strife; while vice and crime, insanity and disease, will gradually diminish, and will ultimately disappear. For then

“The common sense of most shall hold a fiefdom in awe,
And the kindly earth shall slumber, lapt in universal law.”

HYPNOTISM AS A CURE FOR DISEASE.

DOCTOR'S CURIOUS EXPERIMENTS.

As showing the growing interest in psycho-therapeutics by the medical profession the report of a lecture in the London *Daily Mail*, of Nov. 6th, by Dr. Edwin Ash, house physician of St. Mary's Hospital, and given before the members of the Psycho-Therapeutic Society, of which Mr. George Spriggs is President, is presented to our readers. As Mr. Spriggs observes in a recent letter “the papers notice us now.”

The advantages and dangers of hypnotism as a means of treating disease formed the subject of a notable lecture, accompanied by some remarkable experiments, given last night before the Psycho-Therapeutic Society at Bloomsbury Hall, by Dr. Edwin Ash, M.B., some time demonstrator of physiology and house physician at St. Mary's Hospital.

“In using hypnotism to cure disease,” said Dr. Ash, “we are at present toying with a great force which we do not fully understand and which we cannot entirely control. We certainly cannot control it sufficiently to govern the grosser forms of disease, and it is important to remember that nothing can do more harm to psycho-therapeutic methods than that one case treated by them, which should have been treated by surgical means, should go wrong.

“Diseases which can generally be influenced by hypnotism are of the functional order, and not those associated with organic changes. It can, I think, be proved that it is possible by mechanical means and suggestion, without any personal influence such as magnetism, to mask the conscious mind of the subject and bring out some underlying consciousness. It can be demonstrated by experiments that the sub-conscious mind has stored up memories of events of which the conscious mind is not cognisant. It will be my aim in succeeding lectures to show the light in which hypnotism should be regarded, both as a legitimate therapeutic agent and as a necessary weapon in the armoury of research.”

To illustrate the points in his lecture, Dr. Ash experimented on a young man, a member of the auxiliary forces. Rapidly putting the subject in a state of hypnosis, the youth was told by Dr. Ash that he was in the drill-hall of his regiment, and at the word of command he stood to attention and went through the actions of loading his rifle and firing.

On being told that he must drive his colonel's motor-car (the audience was assured that he had never driven one) the youth sat in a chair, pulled imaginary starting levers, worked unseen pedals, and occasionally made a movement as though sounding his warning horn. On being told that he was a cat he fell on all fours and uttered realistic catcalls.

Hypnotism, Dr. Ash said, was not a thing to be played with. It was a great power which could be used with advantage if due care was taken, but it emphatically was not a thing for an amateur to trifle with.

LADY ADELMA VAY.

A Gifted Inspirational Automatic Writer.

BY MRS. CHARLES BRIGHT.

It was as a result of a communication given through Mrs. Harris-Roberts in 1893 to Mr. James Smith that Lady Adelma Vay became known to that gentleman and later to myself by means of this paper, which reaches her regularly in her beautiful home at Gonobitz, Styria, Austria. It is about a year ago that the first letter came to me from Lady Adelma Vay, and in subsequent communications I have learned to know something of her charming and gifted personality and of the books she has written, some under the inspiration of Hans Christian Andersen. A recent volume, “Pictures from the Beyond,” was reviewed in the *Harbinger* a few months ago by Mr. James Smith, and her earliest volume of all, published in 1874 and soon to appear in a new edition is now before me. It is entitled “Studies in the Spirit

World," written in German like all the rest, and give^s an account in one of the chapters of her early doings in automatic writing. Fortunately both Lady Vay and her distinguished husband, Baron Edmund Vay, Major in the Austrian Army, became convinced at the same time of the truth of the blending, as it were, of spiritual and mundane spheres and of direct communication from those who have gone before. Brought up in the Roman Catholic faith, and a most devout believer in the Divine guidance, it was quite against her early convictions to be told that she would become an automatic writer and controlled by spirits from the Great Beyond. She tells us that she had never noticed anything in her childhood that would suggest mediumship. "Antipathies and sympathies were very strong in me," she remarks, "but I cannot remember to have ever noticed anything that gave the slightest sign of my Mediumship, much less of my later developed Seership. From my early youth," she goes on, "I loved God and trusted in my angel guides according to the Church's doctrines, and had a deep veneration for Mary the mother of Jesus and a strange consuming love for all poor souls. But this religious feeling is shared by all Roman Catholic girls who have good and pious parents." And although she would at times experience great consolation from hours of contemplation, she had "an immense aversion and almost fright for all kinds of ghosts."



BARON EDMUND VAY, Major.
BARONESS AELMA VAY (Countess Wurmbrand)
At Breakfast with Doggie.

LADY VAY'S FIRST ESSAY IN AUTOMATIC WRITING.

So all her prejudices were against the announcement made to her in 1865 by a magnetiser whom she names "Mr. G." that she would become clairvoyant, and ought to try automatic writing. ". . . I scorned the idea," she tells us, "because it was anti-Catholic, as from her youth up she had been strictly enjoined to keep reason in the foreground and to hold fast to her principles. In spite of all her objections Mr. G. was determined that he was right in his forecast of my spiritualistic gifts, and gained permission to magnetise me. He assured me," she tells us, "that I should sleep at once, but his passes had no effect on me, neither had the water that he had magnetised for me to drink." At that time Lady Vay, although not an invalid, had a delicate constitution, and often suffered severely from cramps. "I had," she says, "nearly forgotten the advice of Mr. G., when one day, being in great suffering, I said to my husband that I would try automatic writing to see if it would have any effect on me, as Mr. G. said it would improve my health." The effect was marvellous. "As soon as I took a pencil for the purpose my arm was seized at once as if an electric stream was pouring through it, and my hand was pushed in different directions. Then was written in large letters, 'I am Thomas, your guide! Try to write often, as it will improve your health. . . . Henry - Coffin - 1867 will be a sad year for you.' Being tired I left off and my husband and I tried to decipher the writing. The prophecy about Henry was fulfilled. He was my

husband's brother, and after a painful illness he passed over in 1867. We both felt quite scared at this first writing. The Unknown was decidedly unpleasant, and I went to rest with the intention of never writing automatically again. At that time neither my husband nor myself had any idea of the existence of spirits or of the immense literature concerning them." How she developed with her husband's assistance and came into contact with advanced spirits, and notably Hans Christian Andersen, is a story that would fill many volumes.

LADY VAY'S HOME LIFE AND HOW MR. JAMES SMITH BECAME ACQUAINTED WITH HER.

Among a number of photographs sent to me by Lady Vay, the two that are reproduced in this article give the best idea of herself and husband and their home life. In a recent letter she tells me "how proud our Doggie will be to appear with us in the *Harbinger*. He is very intelligent, and understands all we say to him," which will be readily believed by his alert expression. This and the other picture of Lady Adelma with her Roe in the park at Gonobitz are given with great pleasure, as they convey a very realistic picture of our great co-worker's home surroundings and will be welcomed by readers everywhere. In answer to my request for an account of his introduction to Lady Vay by the mediumship of Mrs. Harris-Roberts, Mr. Smith has sent the following, which is another instance of the reliability of the remarkable messages which come in a continuous stream to that gentleman from unseen sources. Here Mr. Smith gives Lady Vay her complete title, and it may be mentioned that she was born in her own right Baroness von Wurmbrand, although her high social position is merely an incident in that wonderful life of hers as a medium, which is her crowning glory. Mr. Smith says: "The Baroness von Vay has been a most voluminous writer. Besides the 'Pictures from the Beyond,' already noticed in our columns, containing nearly 90 communications from the spirit-world, we are indebted to her facile and graceful pen for quite a number of works both in prose and poetry of a high order of merit. In many instances these have been derived by immediate inspiration from the spirit of Hans Christian Andersen, whose fairy tales are known all over Europe and America, and with whom the Baroness appears to be an especial favorite. To his spirit we owe the introduction of that lady to a knowledge of the *Harbinger of Light*."



LADY ADELMA VAY with her Roe in her park at Gonobitz. 1904.

The circumstances under which this was brought about are very curious and interesting: they occurred so many years ago; they presented so striking a test that we need not apologise for repeating them. In the year 1892 Andersen spoke one of his poetical apologies through Mrs. Harris to Mr. James Smith, adding "I wish I had a medium here like the Baroness von Vay, through whom I could speak much more freely and fully." The name was wholly unknown to the recipient of the message; but believing it would interest Andersen's countrywoman, Madame von Christinas, of Veldy, near Copenhagen,

with whom he was then in correspondence, Mr. Smith sent her a copy of it, and in acknowledging its receipt she wrote: "The Baroness von Vay is a personal friend of mine. She is a remarkably gifted medium, and Hans Christian Andersen has written many poems and fairy tales through her hand. I will send her the communication you have received. She lives in Styria, Austria." This was done, and in due time the Baroness wrote to Mr. Smith, sending him her husband's portrait and her own. Upon the latter were two spirit photographs of beautiful infant children immediately behind her, which the lapse of 14 years has rendered very indistinct. Shortly afterwards the Baroness, who reads and writes in English, became a subscriber to this paper, and has maintained a kindly interest in its welfare ever since. She is a lady of education and refinement and a great lover of nature, living in a beautiful estate, happy in her domestic life and surrounded by the best possible conditions for the exercise and development of her beautiful gift of inspirational mediumship. Friends in Australia will join with the editor of this paper in cordial greetings to the Baron and Baroness de Vay, and warm appreciation of the valuable work Lady de Vay has done for Spiritualism.

REVIEW.

Among the many new journals in America which denote the gradual rise of Spiritualism from its basic foundation of phenomena *The Balance*, edited by Rev. J. Howard Cashmere, is one of the most vigorous examples. The August number has for its frontispiece a beautiful portrait of Ernst Haeckel, the great German biologist and author of "The Riddle of the Universe." By the last mail came a remarkable volume, "Lost in the Bottomless Pit," being an answer to Haeckel's "Riddle of the Universe," by the editor of *The Balance*. The review of the book which follows is from the pen of Victor E. Kroemer, an earnest student of the Occult.

"LOST IN THE BOTTOMLESS PIT."*

Under the foregoing somewhat startling title the Rev. J. Howard Cashmere propounds what is stated to be a "revelation forming a working hypothesis for the solution of every problem of life and mind." The "bottomless pit" has for him the same meaning as with the ancient Egyptians, "the Cycle of Necessity," or the evolutionary process, viz. :—"Yet there is no *real* death; eternal life means eternal *light*. What we know as death is but ignorance, the *darkness* which fills this bottomless abyss. We are atoms out of harmony with the All, lost angels of God, groping blindly among the illusions and shadows that fill this *outer darkness*. These illusions may disappear, may dissolve like the shadows when the vibrations of light are all around, but it is only the illusions that die. There are just as many conscious, sentient, immortal atoms in the great infinitude of space as there ever were. You, I, all of us, are but one of these atoms, each an angel of the Most High God; but we are all cast away and *lost in this bottomless pit*." Consciousness, or the Ego, resides in a single cell, according to this hypothesis, this single cell is the "permanent atom" that is indestructible, and Mr. Cashmere says:—"Through the Light of Truth the conviction has been forced upon my consciousness that I, the individual existence, the ego, the conscious entity, which is my real self, is but one of these tiny atoms; that there is nothing else in the make-up of the ego of man except one tiny atom, who rules the many hosts of atoms who form the body." Quoting largely from Haeckel, Darwin, Spencer, etc., he treats the subject from the scientific side, and then in a poem entitled "The Vision," he deals with the question from the psychic side, portraying the conception and evolution of atoms from that point of view. This theory is developed and enlarged with what seems to be a fairly

* "Lost in the Bottomless Pit," by Rev. J. Howard Cashmere, *The Balance* Office, Denver, Colorado, U.S.A. (price, one dollar), where orders should be addressed. A six months' subscription to *The Balance* given to every purchaser.

deep insight into the "scheme of things," and in one verse he says:—

Thou art not "part of one stupendous Whole."
Thou art that Whole and other there is none.
Self comprehendeth not that it is self,
And thus thy soul knew not that it was God.

Also great breadth of thought is evidenced in the following verse:—

The God of the Christian, almighty and just,
The great "Law of Substance," which atheists trust,
The "Cause and Effect" that treats all the same,
Is the Ruler Divine with changes in name.

Some good ideas on psychic development are given, but I think the author goes a little too far when he says:—"No matter what . . . if you will follow my instructions to the letter you will become most highly and speedily developed." Some interesting chapters are to be found in the work, and the concluding one, entitled "All for the Best," is exceptionally good. The book, which is accompanied by a fine portrait of the author, is well worth perusal.

AT SET OF SUN.

BY ELLA WHEELER WILCOX.

If we sit down at set of sun
And count the things that we have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine where it went,
Then we may count the day well spent.
But if through all the livelong day
We've eased no heart by yea or nay;
If through it all
We've done no thing that we can trace
That brought the sunshine to a face,
No act, most small,
That helped a soul and nothing cost
Then count that day as worse than lost.

SPIRITUALISTIC CHURCH OF W. AUSTRALIA.

A most interesting report comes from Mr. M. Pickett, Hon. Sec. of this flourishing Association. Mrs. Parker has almost finished the second year of her ministry, and has occupied the rostrum without any assistance during that time. A Dorcas Meeting has been established by Mrs. Parker, and meets every Wednesday afternoon. Good progress is being made towards a sale of gifts that is to take place next winter and in garments for the relief of necessitous cases. The Church obtained a grant of 3½ acres of land from the Karrakatta Cemetery Board, which was consecrated on November 17 by Mrs. Parker, assisted by Mrs. Tompkins, in the presence of the officers and members of the Church. On Monday evening, an infant daughter of Mr. and Mrs. Reid, formerly of Melbourne, was dedicated by Mrs. Parker and given the spirit name of "Charity." A request is sent that the Hon. Sec. of the Church may be informed of the arrival at Perth of any Spiritualists, so that they may be welcomed. It was a matter of regret that Mrs. Prior should have recently passed through without anyone interested being aware of the fact.

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PERSONALS.

Mr. J. J. Morse is in the midst of active and successful work, "The Two Worlds," of which he is editor, being a most interesting reflex of what is going on in England. The latest number contains the first part of an admirable address, "Death: God's last and best gift to Man," given by Mr. Morse before the members of The London Spiritual Mission in the drawingroom of Mrs. Fairclough Smith. In a letter from Dr. Peebles in "The Two Worlds" from Glasgow, he states that the doors had to be closed each Sunday evening before the services commenced at his lecture, the floor and galleries being densely crowded, and the statement that Mr. Morse would occupy the platform the following Sunday was received with ringing cheers.

Dr. Peebles is probably by this time in India, as letters received announced his intention of leaving England for Colombo early in December. It is to be hoped that he will come on to Australia. He was the guest of Mr. James Robertson—the staunch defender of Spiritualism in that city—when in Glasgow, and Dr. Peebles speaks enthusiastically of the Scotch Spiritualists generally. "The cause is flourishing also in other towns," Dr. Peebles says, "because constituted of determination, affirmation and the instructive principles of truth rather than such dreary negations as would annihilate God and Christ and religion and prayer."

W. J. Colville left Auckland for America at the end of November after a highly successful season. He sent greetings to all friends in Melbourne, and promises a letter from Honolulu.

Mr Harrison D. Barrett, President of the National Spiritualists Association of U.S.A., was re-elected to that important office by a very large majority, for the fourteenth time in succession, at the Annual Meeting, held in October.

Hudson Tuttle, the veteran Spiritualist, was re-elected editor-at-large at the above Convention. His report to the Convention of work done in the year included a long list of articles to the press generally, with one on "The God Idea" for *Harbinger of Light*, which was copied into many journals. Friends at the Antipodes send cordial New Year greetings to Hudson Tuttle and his gifted wife.

Mrs. Harris Roberts has written a most interesting pamphlet, "Leaves from my Diary," which has appeared in two numbers of *The Progressive Thinker*, Chicago. It is published in New Zealand, and can be had from the office of the *Message of Life*, Levin, New Zealand, price 6d. Australian readers will be specially interested in accounts of her work in Sydney and Melbourne and of her conversion to Spiritualism in New Zealand some time earlier.

Mrs. Alleen has returned to Melbourne after her visit to Brisbane much improved in health. In another column there is a notice of a presentation to her by the Brisbane Spiritualists' Association at the close of her most successful season.

Mr. T. Downs, Hon. Sec. Church of Spiritual Seers, Sydney, has an announcement in our advertising columns, to which we draw special attention.

ARCHDEACON COLLEY and MR. MASKELYNE.

In reference to the challenge between these two gentlemen respecting phenomena vouched for by Archdeacon Colley, *The Annals of Psychological Science* for November places the matter very fairly and plainly, as follows:—"We do not, certainly, intend to dispute the genuineness of the phenomena reported by Archdeacon Colley; that would be quite out of place. No one who has any faculty of judgment can fail to recognise that Mr. Maskelyne's experiment proves absolutely nothing. Archdeacon Colley said that the conjuror could not imitate these phenomena without the Archdeacon being able to discover the trick, if he had a trick. Mr. Maskelyne put an actor, dressed like an Archdeacon,

on the platform; and told him to *shut his eyes*; the photographs taken by the reporters and afterwards published in the various newspapers testify to the fact that the eyes of the actor were shut. And it is this new-fashioned experimenter who is supposed to fill the rôle of Archdeacon Colley, in the performance at St. George's Hall.

No one will be surprised that, under these conditions, the Venerable Archdeacon does not profess himself to be convinced, and that having been present among the audience at this performance he should have quietly gone home refusing to pay. Mr. Maskelyne sued him at law and the Archdeacon replied by a counter summons, on the score of certain phrases in a pamphlet lately published by Mr. Maskelyne entitled "The History of a Thousand Pound Challenge." This is how matters stand. The Counsel for the Archdeacon is Mr. Skeels, who recently defended Craddock.

With this first issue of the New Year the editor would like to send cordial greetings to the many readers of the *Harbinger* whom she has come to look upon as personal friends. But for great pressure of work a more formal greeting would have been sent, especially to editors and others who have given many words of cheer.

THINGS UNSEEN.

BY BEELE BUSH.

There are marvels unseen at one's very door,
There are richest hearts that the world calls poor,
There are lives so true and so dutiful,
That men see not they are beautiful,
There are lowly ones that the proud despise,
And yet to watchers with angel eyes,
They are heirs to wonderful destinies.

TO CORRESPONDENTS

"IRVEN," Adelaide.—MSS. verses received. Thanks. Crowded columns do not permit inclusion just now.

REV. M. PARKER, Perth.—Thanks. Letter later. Many letters under consideration.

Will correspondents kindly remember the exceedingly limited space in sending contributions.

B. Guymer, Warwick, Q. Letter received. Will write.

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A Singular Case of Lucidity. By Professor Charles Richet.

Negative Positivism and Dualistic Monism. By Professor Porro.

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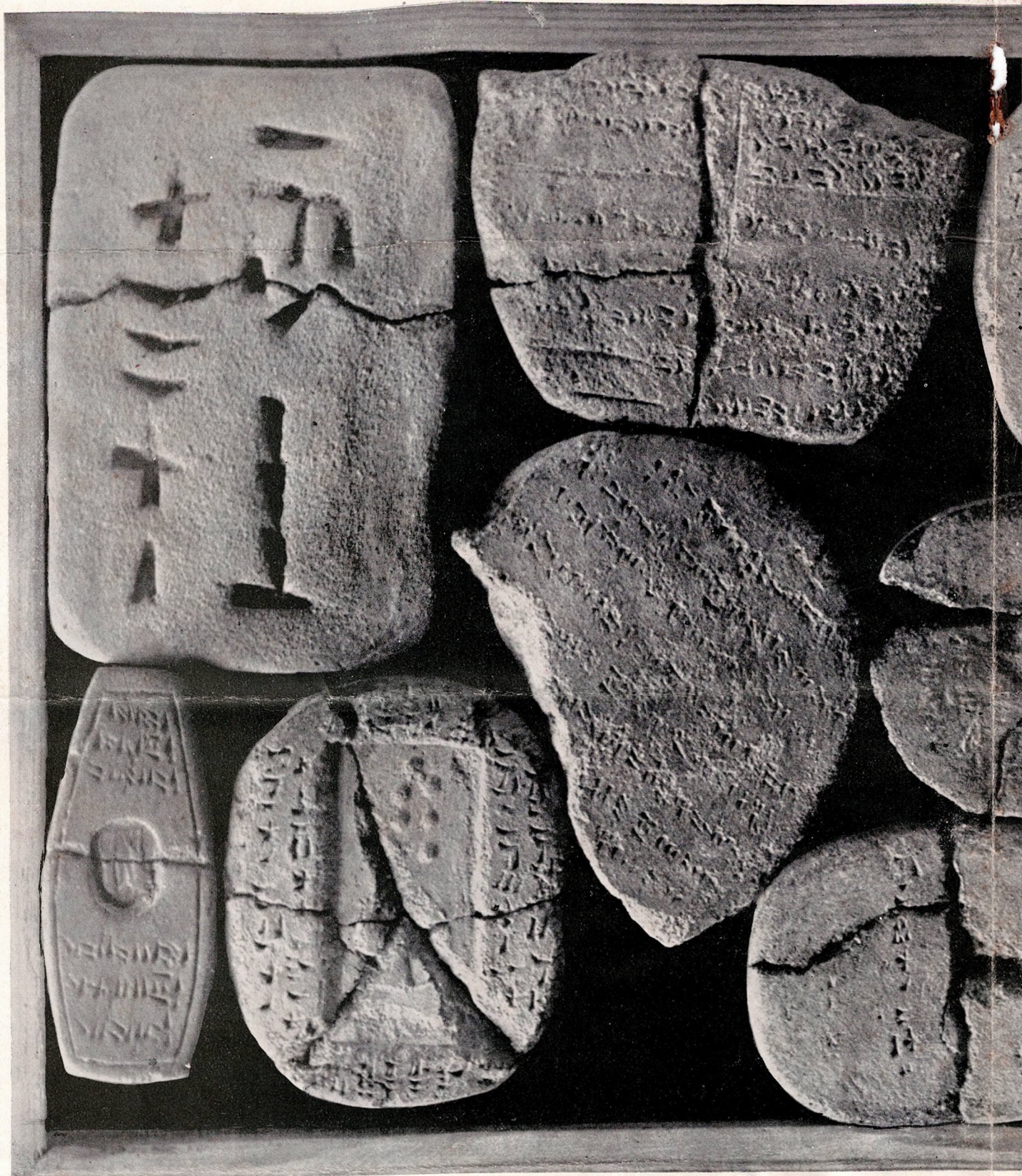
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Photo. reproductions of some of the more remarkable Tablets brought to



As this is the last reproduction of the tablets brought to the circle, which, however interesting, form but a small section of the remarkable "apports" of other kinds, it may be as well to remind readers that similar ones are to be found in Museums in different parts of the world. Some of the more ancient ones, as the first on the upper left hand of this picture, were brought from a mound opened by a German company, and date at least 1500 B.C., others about 680 B.C. Their appearance when brought fully bears out the statement concerning the places where they are found. All have to be carefully cleaned from encrusted sand and debris before the inscriptions can be read. Dr. Robinson, when translating these tablets

through the medium, said:—"We, who are in spirit world, can see these things very plainly, and having the necessary power we have been enabled to bring along something like a hundred of these tablets, and it would be no hard matter to supplement them by thousands if necessary. As I have told you before, the rains that fall at certain seasons in the valley of Mesopotamia, in conjunction with the winds, have crumbled to dust the clay bricks, and these have covered up the chambers wherein these tablets are stored with many feet of sand and dust, so that the tablets are perfectly preserved, although they are sometimes broken in transit."

to Mr. T. W. Stanford's circle through the mediumship of Charles Bailey



DESCRIPTION OF PICTURE.

Read from left to right, beginning at top row of tablets.

- 1ST ROW.—1. This is really a miniature brick with very large Cuneiform writing. It was broken when received. The inscription reads "Sargon, King of Assyria."
2. This is a fragment crushed in the falling of the walls. The inscription describes the building of Babylonish cities which have not yet been recognised.
3. Names of gods, cities and provinces of Old Babylon.
4. An Astrological Tablet.
- 2ND HALF ROW.—1. A Contract Tablet, imperfect.
2. Broken in several pieces but rather interesting. It is impressed with seals, and is of the reign of King Esarhaddon.
3. A Terra-cotta Tablet, with symbol of Eternity.

4. One of the Astrological Tablets.

THIRD ROW.—A coffin-shaped miniature, sometimes found with miniature of person inside. This one is impressed with a seal like Royal tablets, and is of terra-cotta.

2. Astronomical Tablet; the same as we fully described in December supplement.
3. Receipt for corn delivered to King Mar-duk, who reigned about 700 B.C.
4. Square Tablet, also broken, impressed with seals of Horus Egyptian God.
5. This is a most rare and valuable tablet. It states that in the reign of Nebuchadrezzar he built certain towers for astronomical purposes. It must be remembered that these tablets formed the libraries and records of the ancients.